

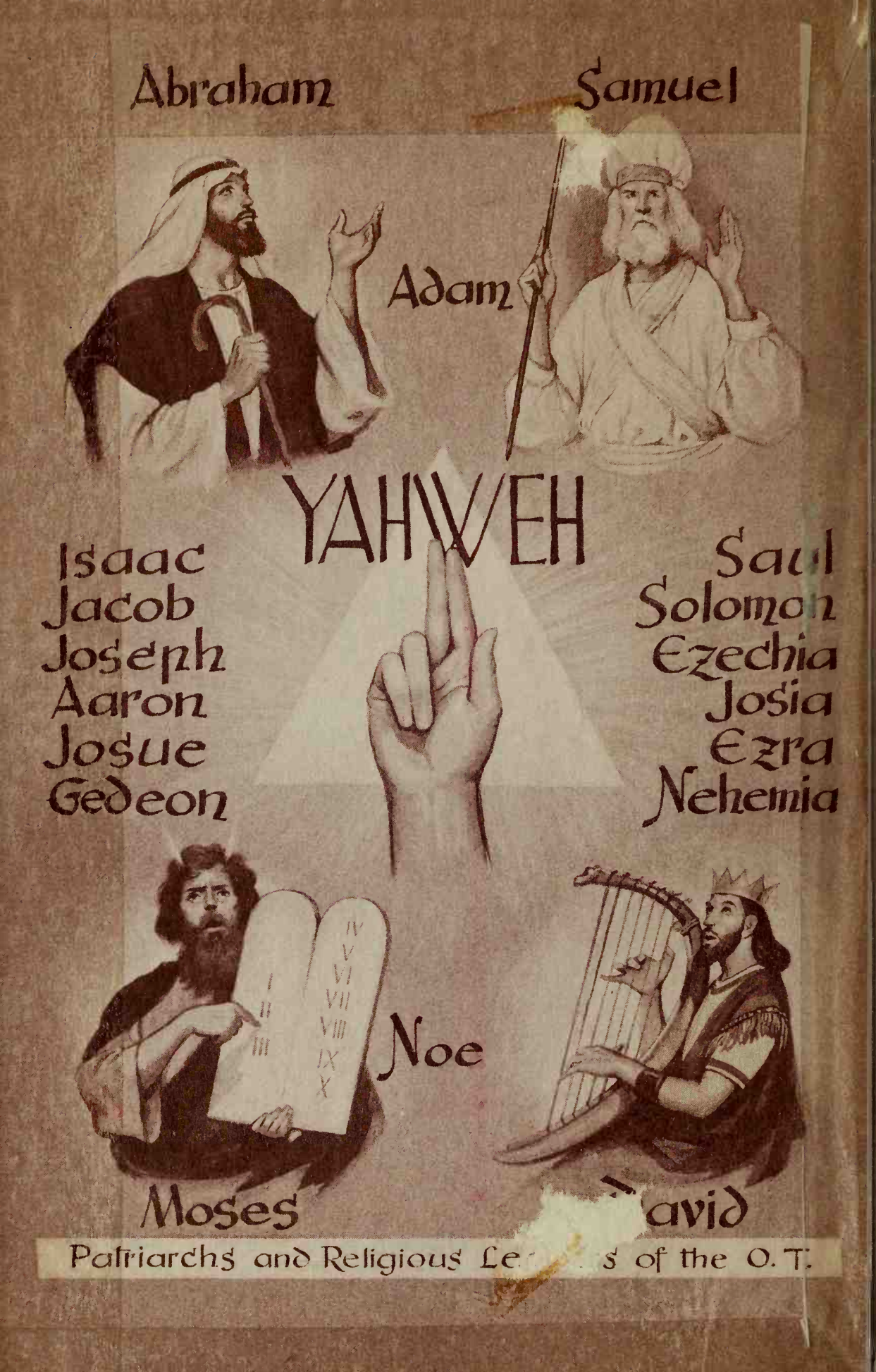


HOLY BIBLE

Saint Joseph
TEXTBOOK EDITION

• • •

Confraternity Version



Patriarchs and Religious Le[illegible]s of the O.T.

Isaia

Jeremia



Elia



YAHWEH

Osee
Amos
Joel
Michea
Jona
Nahum

Habacuc
Abdia
Sophonia
Aggai
Zacharia
Malachia



Eliseus



Ezechiel

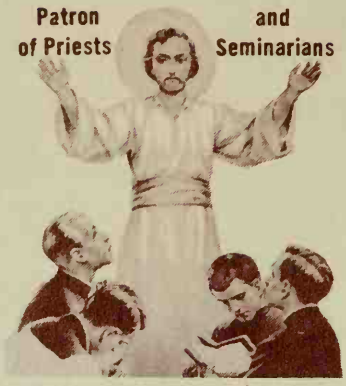
Daniel

Prophets of the O. T.

SAINT JOSEPH — OUR MODEL AND PATRON



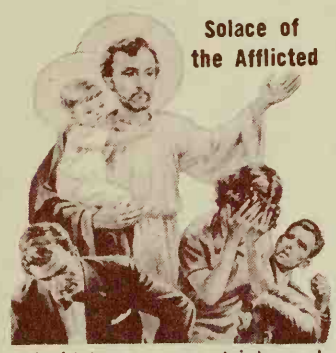
"Joseph most just, make us relish what is right."



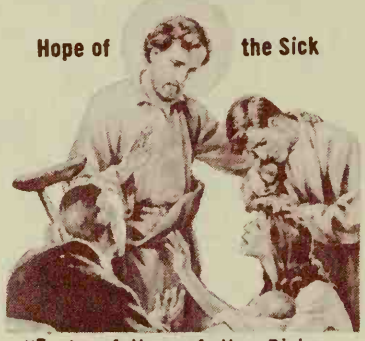
"Foster father of Christ, the Priest-Victim, make priests faithful to the sacred calling."



"By your fatherly love for Jesus, protect all children."



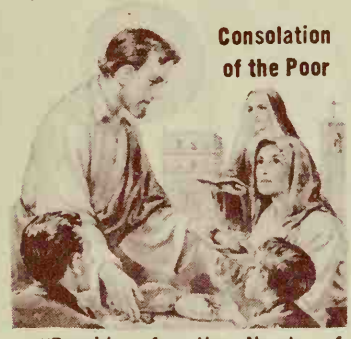
"Amidst our many trials and temptations, sustain us by your help."



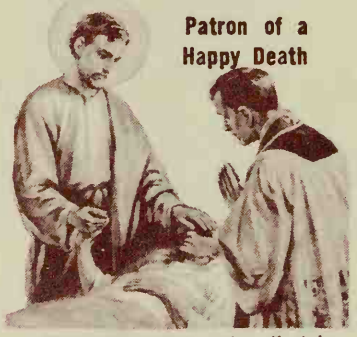
"Foster father of the Divine Physician, sustain the sick and obtain relief for them."



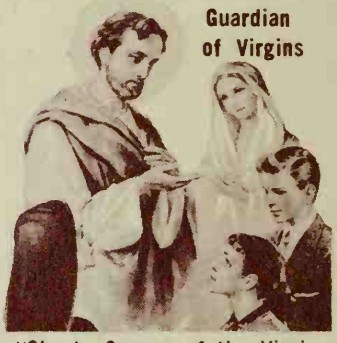
"Joseph, honest workman, teach us to labor for Jesus."



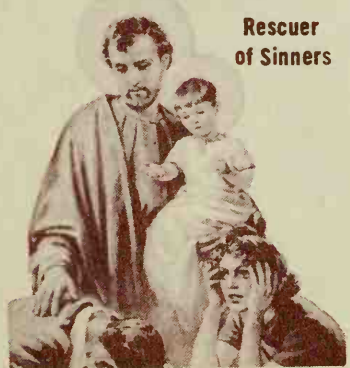
"Provider for the Needs of Jesus and Mary, help the needy of the whole world."



"Blessed Joseph, who died in the arms of Jesus and Mary, intercede for the dying."



"Chaste Spouse of the Virgin Mother, preserve in all hearts a love of purity."



"Rescuer of Jesus from Herod, save us from our many sins."



"Guardian of the Holy Family, protect all Christian homes"



"Model Father, chaste Spouse, help all men to imitate you."

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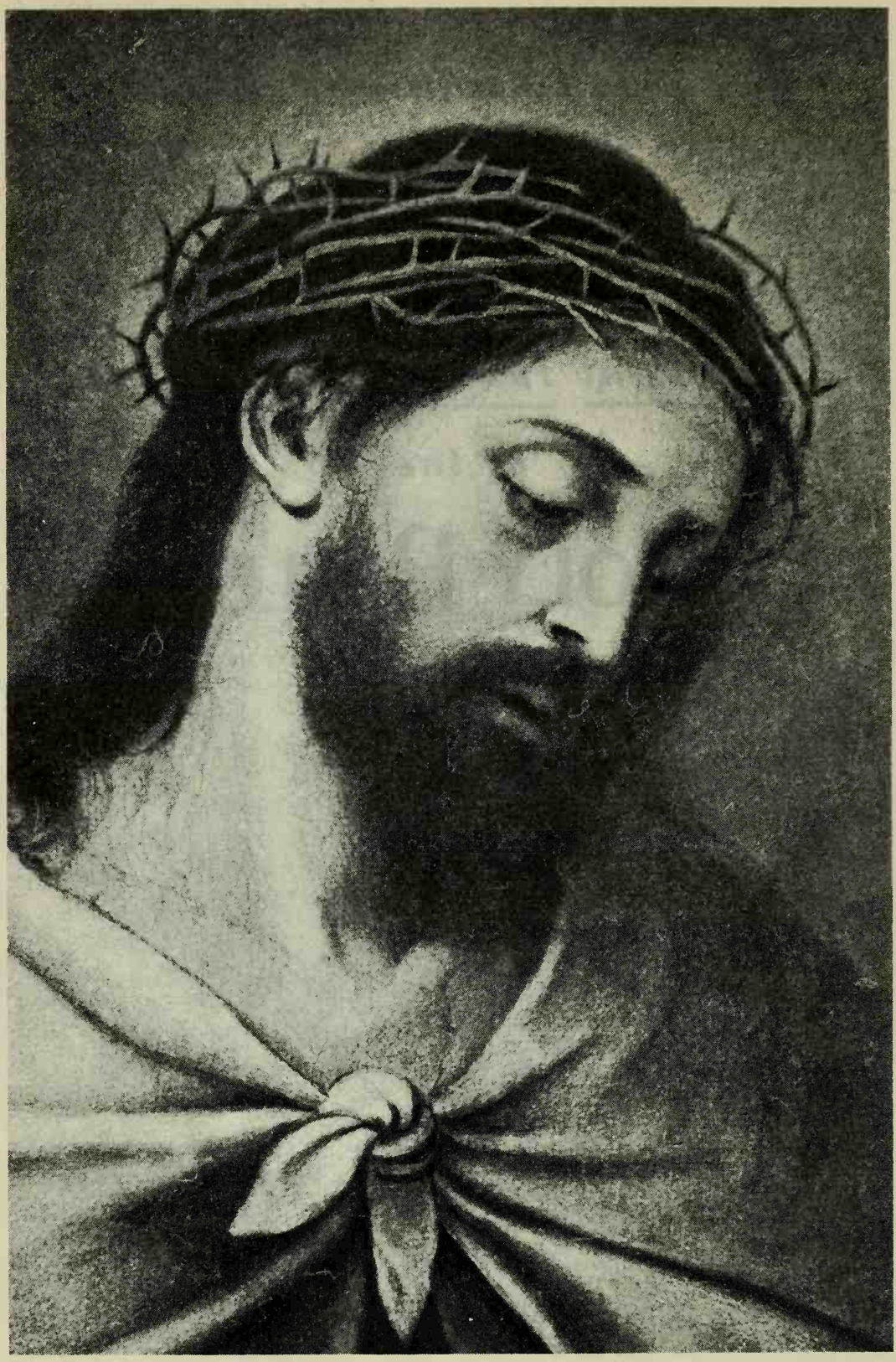
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Saint Joseph Edition

of the

HOLY BIBLE

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OUR LORD AND SAVIOR JESUS CHRIST

Saint Joseph Edition

of the

HOLY BIBLE

THE OLD TESTAMENT

CONFRATERNITY-DOUAY

With the New Confraternity of Christian Doctrine Translation
of the First Eight Books, the Seven Sapiential Books,
and the Eighteen Prophetic Books of the Old Testament

AND

THE NEW TESTAMENT

CONFRATERNITY VERSION

A Revision of the Challoner-Rheims Version Edited by Catholic
Scholars under the Patronage of the Episcopal Committee
of the Confraternity of Christian Doctrine

WITH PHOTOGRAPHS OF THE HOLY LAND AND MANY STUDY HELPS

Encyclical of Pius XII, General Introduction, Historical and Chronological Indexes, Doctrinal Bible Index, Harmony of the Gospels, Glossary, and Maps of the Holy Land.



CATHOLIC BOOK PUBLISHING COMPANY
NEW YORK



This New Catholic Edition of the Holy Bible

is dedicated to

SAINT JOSEPH

Patron of the Universal Church

THE OLD TESTAMENT: The First Eight Books (Genesis to Ruth), the Seven Sapiential Books (Job to Sirach), and the Eighteen Prophetic Books (Isaia to Malachia) are the translations of the Confraternity of Christian Doctrine made under the guidance of the Bishops of the United States with notes appended. The remaining Books (1 Kings to Esther, 1 and 2 Machabees) are the Douay Version, produced under the guidance of the Episcopate and approved for use by the Bishops of the United States.

THE NEW TESTAMENT: The entire New Testament is the translation of the Confraternity of Christian Doctrine.

The provisions therefore of canon 1391 have been completely complied with in all parts of this edition.

IMPRIMATUR:

✠ FRANCIS CARDINAL SPELLMAN

ARCHBISHOP OF NEW YORK

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Preface

THE increasing interest in and love for the Holy Scriptures can be attributed to the Biblical movement, inaugurated and encouraged by our great modern Pontiffs. Reminded by them of our duty and privilege, as members of Christ's Mystical Body, to disseminate the inspired Word of God, the editors offer to both lay and clerical readers this improved New Edition of the Old and New Testaments.

As a sure means of deepening our knowledge of Truth, the editors have incorporated in this New Edition of the Holy Bible the very latest Official Catholic translations for the United States produced by members of the Catholic Biblical Association of America under the patronage of the Confraternity of Christian Doctrine.

They confidently hope that the many distinctive features of this Edition will add greatly to the enjoyment, understanding and appreciation of the Sacred Writings.

Among these many distinctive features are: the complete Encyclical of Pope Pius XII "On the Most Opportune Way to Promote Biblical Studies" *(Divino Afflante Spiritu)*; a new complete General Introduction by Rt. Rev. Msgr. John E. Steinmueller, S.T.D., S.S.L., V.F.; modern poetic format for the Books of Job, Psalms, Proverbs and the Canticle of Canticles for the better understanding and appreciation of the Sacred Texts; a special section of photographs of the Holy Land; appropriate chapter and sub-headings; historical dates in conformity with the most recent discoveries in Bible lands; an easy-to-read, sight-saving type face; and many other features and supplementary tables not found in any other edition.

That God may make this New Edition an instrument for His greater glory and the salvation of souls is the fervent prayer of the editors.

CATHOLIC BOOK PUBLISHING CO.

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ENCYCLICAL LETTER OF HIS HOLINESS

PIUS XII

BY DIVINE PROVIDENCE

POPE

TO OUR VENERABLE BRETHREN

PATRIARCHS PRIMATES ARCHBISHOPS BISHOPS

AND OTHER LOCAL ORDINARIES

ENJOYING PEACE AND COMMUNION WITH THE

APOSTOLIC SEE

ON THE MOST OPPORTUNE WAY TO PROMOTE BIBLICAL STUDIES

VENERABLE BRETHREN

Health and Apostolic Benediction

INTRODUCTION

1. Inspired by the Divine Spirit, the Sacred Writers composed those books, which God, in His paternal charity towards the human race, deigned to bestow on them in order "to teach, to reprove, to correct, to instruct in justice: that the man of God may be perfect, furnished to every good work." [1] This heaven-sent treasure Holy Church considers as the most precious source of doctrine on faith and morals. No wonder therefore that, as she received it intact from the hands of the Apostles, so she kept it with all care, defended it from every false and perverse interpretation and used it diligently as an instrument for securing the eternal salvation of souls, as almost countless documents in every age strikingly bear witness. In more recent times, however, since the divine origin and the correct interpretation of the Sacred Writings have been very specially called in question, the Church has with even greater zeal and care undertaken their defense and protection. The sacred Council of Trent ordained by solemn decree that "the entire books with all their parts, as they have been wont to be read in the Catholic Church and are contained in the old vulgate Latin edition, are to be held sacred and canonical." [2] In our own time the Vatican Council, with the object of condemning false doctrines regarding inspiration, declared that these same books were to be regarded by the Church as sacred and canonical "not because, having been composed by human industry, they were afterwards approved by her authority, not merely because they contain revelation without error, but because, having been written under the

inspiration of the Holy Spirit, they have God for their author, and as such were handed down to the Church herself." [3] When, subsequently, some Catholic writers, in spite of this solemn definition of Catholic doctrine, by which such divine authority is claimed for the "entire books with all their parts" as to secure freedom from any error whatsoever, ventured to restrict the truth of Sacred Scripture solely to matters of faith and morals, and to regard other matters, whether in the domain of physical science or history, as "obiter dicta" and—as they contended—in no wise connected with faith, Our Predecessor of immortal memory, Leo XIII, in the Encyclical Letter *Providentissimus Deus,* published on November 18th in the year 1893, justly and rightly condemned these errors and safeguarded the studies of the Divine Books by most wise precepts and rules.

2. Since then it is fitting that We should commemorate the fiftieth anniversary of the publication of this Encyclical Letter, which is considered the supreme guide in biblical studies, We, moved by that solicitude for sacred studies, which We manifested from the very beginning of Our Pontificate,[4] have considered that this may most opportunely be done by ratifying and inculcating all that was wisely laid down by Our Predecessor and ordained by His Successors for the consolidating and perfecting of the work, and by pointing out what seems necessary in the present day, in order to incite ever more earnestly all those sons of the Church who devote themselves to these studies, to so necessary and so praiseworthy an enterprise.

I. HISTORICAL PART

WORK OF LEO XIII AND OF HIS SUCCESSORS IN FAVOR OF BIBLICAL STUDIES

1. WORK OF LEO XIII

3. The first and greatest care of Leo XIII was to set forth the teaching on the truth of the Sacred Books and to defend it from attack. Hence with grave words did he proclaim that there is no error whatsoever if the sacred writer, speaking of things of the physical order "went by what sensibly appeared" as the Angelic Doctor says,[5] speaking either "in figurative language, or in terms which were commonly used at the time, and which in many instances are in daily use at this day, even among the most eminent men of science." For "the sacred writers, or to speak more accurately—the words of St. Augustine's—[6] the Holy Ghost, Who spoke by them, did not intend to teach men these things—that is the essential nature of the things of the universe—things in no way profitable to salvation:" [7] which principle "will apply to cognate sciences, and especially to history," that is, by refuting, "in a somewhat similar way the fallacies of the adversaries and defending the historical truth of Sacred Scripture from their attacks." [8] Nor is the sacred writer to be taxed with error, if "copyists have made mistakes in the text of the Bible," or, "if the real meaning of a passage remains ambiguous." Finally it is absolutely wrong and forbidden "either to narrow inspiration to certain passages of Holy Scriptures, or to admit that the sacred writer has erred," since divine inspiration "not only is essentially

incompatible with error but excludes and rejects it as absolutely and necessarily as it is impossible that God Himself, the supreme Truth, can utter that which is not true. This is the ancient and constant faith of the Church." [9]

4. This teaching, which Our Predecessor Leo XIII set forth with such solemnity, We also proclaim with Our authority and We urge all to adhere to it religiously. No less earnestly do We inculcate obedience at the present day to the counsels and exhortations which he, in his day, so wisely enjoined. For whereas there arose new and serious difficulties and questions, from the widespread prejudices of rationalism and more especially from the discovery and investigation of the antiquities of the East, this same Our Predecessor, moved by zeal of the apostolic office, not only that such an excellent source of Catholic revelation might be more securely and abundantly available to the advantage of the Christian flock, but also that he might not suffer it to be in any way tainted, wished and most earnestly desired "to see an increase in the number of approved and persevering laborers in the cause of the Holy Scripture; and more especially that those whom Divine Grace has called to Holy Orders should, day-by-day, as their state demands, display greater diligence and industry in reading, meditating and explaining it." [10]

Impulse given to biblical studies

5. Wherefore the same Pontiff, as he had already praised and approved the school for biblical studies, founded at St. Stephen's, Jerusalem, by the Master General of the Sacred Order of Preachers—from which, to use his own words, "biblical science itself had received no small advantage, while giving promise of more" [11]—so in the last year of his life he provided yet another way, by which these same studies, so warmly commended in the Encyclical Letter *Providentissimus Deus,* might daily make greater progress and be pursued with the greatest possible security. By the Apostolic Letter *Vigilantiae,* published on October 30 in the year 1902, he founded a Council or Commission, as it is called, of eminent men, "whose duty it would be to procure by every means that the sacred texts may receive everywhere among us that more thorough exposition which the times demand, and be kept safe not only from every breath of error, but also from all inconsiderate opinions." [12] Following the example of Our Predecessors, We also have effectively confirmed and amplified this Council using its good offices, as often before, to remind commentators of the Sacred Books of those safe rules of Catholic exegesis, which have been handed down by the Holy Fathers and Doctors of the Church, as well as by the Sovereign Pontiffs themselves.[13]

2. WORK OF THE SUCCESSORS OF LEO XIII

6. It may not be out of place here to recall gratefully the principal and more useful contributions made successively by Our Predecessors towards this same end, which contributions may be considered as the complement or fruit of the movement so happily initiated by Leo XIII. And first of all Pius X, wishing "to provide a sure way for the preparation of a copious supply of teachers, who, commended by the seriousness and the integrity of their doctrine, might explain the Sacred Books in Catholic schools . . ." instituted "the academic degrees of

licentiate and doctorate in Sacred Scripture . . . ; to be conferred by the Biblical Commission";[14] he later enacted a law "concerning the method of Scripture studies to be followed in Clerical Seminaries" with this end in view viz: that students of the sacred sciences "not only should themselves fully understand the power, purpose and teaching of the Bible, but should also be equipped to engage in the ministry of the Divine Word with elegance and ability and repel attacks against the divinely inspired books";[15] finally "in order that a center of higher biblical studies might be established in Rome, which in the best way possible might promote the study of the Bible and all cognate sciences in accordance with the mind of the Catholic Church" he founded the Pontifical Biblical Institute, entrusted to the care of the illustrious Society of Jesus, which he wished endowed "with a superior professorial staff and every facility for biblical research"; he prescribed its laws and rules, professing to follow in this the "salutary and fruitful project" of Leo XIII.[16]

PIUS XI: Academic degrees prescribed

7. All this in fine Our immediate Predecessor of happy memory Pius XI brought to perfection, laying down among other things "that no one should be appointed professor of Sacred Scripture in any Seminary, unless, having completed a special course of biblical studies, he had in due form obtained the academic degrees before the Biblical Commission or the Biblical Institute." He wished that these degrees should have the same rights and the same effects as the degrees duly conferred in Sacred Theology or Canon Law; likewise he decreed that no one should receive "a benefice having attached the canonical obligation of expounding the Sacred Scripture to the people, unless, among other things, he had obtained the licentiate or doctorate in biblical science." And having at the same time urged the Superiors General of the Regular Orders and of the religious Congregations, as well as the Bishops of the Catholic world, to send the more suitable of their students to frequent the schools of the Biblical Institute and obtain there the academical degrees, he confirmed these exhortations by his own example, appointing out of his bounty an annual sum for this very purpose.[17]

8. Seeing that, in the year 1907, with the benign approval of Pius X of happy memory, "to the Benedictine monks had been committed the task of preparing the investigations and studies on which might be based a new edition of the Latin version of the Scriptures, commonly called the Vulgate," [18] the same Pontiff, Pius XI, wishing to consolidate more firmly and securely this "laborious and arduous enterprise," which demands considerable time and great expense, founded in Rome and lavishly endowed with a library and other means of research, the monastery of St. Jerome, to be devoted exclusively to this work.[19]

3. SOLICITUDE OF SOVEREIGN PONTIFFS

9. Nor should We fail to mention here how earnestly these same Our Predecessors, when the opportunity occurred, recommended the study or preaching or in fine the pious reading and meditation of the Sacred Scriptures. Pius X most heartily commended the society of St. Jerome, which strives to promote

among the faithful—and to facilitate with all its power—the truly praise-worthy custom of reading and meditating on the holy Gospels; he exhorted them to persevere in the enterprise they had begun, proclaiming it "a most useful undertaking, as well as most suited to the times," seeing that it helps in no small way "to dissipate the idea that the Church is opposed to or in any way impedes the reading of the Scriptures in the vernacular." [20] And Benedict XV, on the occasion of the fifteenth centenary of the death of St. Jerome, the greatest Doctor of the Sacred Scriptures, after having most solemnly inculcated the precepts and examples of the same Doctor, as well as the principles and rules laid down by Leo XIII and by himself, and having recommended other things highly opportune and never to be forgotten in this connection, exhorted "all the children of the Church, especially clerics, to reverence the Holy Scripture, to read it piously and meditate it constantly"; he reminded them "that in these pages is to be sought that food, by which the spiritual life is nourished unto perfection," and "that the chief use of Scripture pertains to the holy and fruitful exercise of the ministry of preaching"; he likewise once again expressed his warm approval of the work of the society called after St. Jerome himself, by means of which the Gospels and the Acts of the Apostles are being so widely diffused, "that there is no Christian family any more without them and that all are accustomed to read and meditate them daily." [21]

4. FRUITS OF MANIFOLD INITIATIVE

10. But it is right and pleasing to confess openly that it is not only by reason of these initiatives, precepts and exhortations of Our Predecessors that the knowledge and use of the Sacred Scriptures have made great progress among Catholics; for this is also due to the works and labors of all those who diligently cooperated with them, both by meditating, investigating and writing, as well as by teaching and preaching and by translating and propagating the Sacred Books. For from the schools in which are fostered higher studies in theological and biblical science, and especially from Our Pontifical Biblical Institute, there have already come forth, and daily continue to come forth, many students of Holy Scripture who, inspired with an intense love of the Sacred Books, imbue the younger clergy with this same ardent zeal and assiduously impart to them the doctrine they themselves have acquired. Many of them also, by the written word, have promoted and do still promote, far and wide, the study of the Bible; as when they edit the sacred text corrected in accordance with the rules of textual criticism or expound, explain, and translate it into the vernacular; or when they propose it to the faithful for their pious reading and meditation; or finally when they cultivate and seek the aid of profane sciences which are useful for the interpretation of the Scriptures. From these therefore and from other initiatives which daily become more widespread and vigorous, as, for example, biblical societies, congresses, libraries, associations for meditation on the Gospels, We firmly hope that in the future reverence for, as well as the use and knowledge of, the Sacred Scriptures will everywhere more and more increase for the good of souls, provided the method of biblical studies laid down by Leo XIII, explained more clearly and perfectly by his Successors, and by Us confirmed and amplified—which indeed is the only safe way and proved by experience—be more firmly, eagerly and faithfully accepted by all, regardless of the difficulties which, as in all human affairs, so in this most excellent work will never be wanting.

II. DOCTRINAL PART

BIBLICAL STUDIES AT THE PRESENT DAY

11. There is no one who cannot easily perceive that the conditions of biblical studies and their subsidiary sciences have greatly changed within the last fifty years. For, apart from anything else, when Our Predecessor published the Encyclical Letter *Providentissimus Deus,* hardly a single place in Palestine had begun to be explored by means of relevant excavations. Now, however, this kind of investigation is much more frequent and, since more precise methods and technical skill have been developed in the course of actual experience, it gives us information at once more abundant and more accurate. How much light has been derived from these explorations for the more correct and fuller understanding of the Sacred Books all experts know, as well as all those who devote themselves to these studies. The value of these excavations is enhanced by the discovery from time to time of written documents, which help much towards the knowledge of the languages, letters, events, customs, and forms of worship of most ancient times. And of no less importance is the discovery and investigation, so frequent in our times, of papyri which have contributed so much to the knowledge of letters and institutions, both public and private, especially of the time of Our Savior.

12. Moreover ancient codices of the Sacred Books have been found and edited with discerning thoroughness; the exegesis of the Fathers of the Church has been more widely and thoroughly examined; in fine the manner of speaking, relating and writing in use among the ancients is made clear by innumerable examples. All these advantages which, not without a special design of Divine Providence, our age has acquired, are as it were an invitation and inducement to interpreters of the Sacred Literature to make diligent use of this light, so abundantly given, to penetrate more deeply, explain more clearly and expound more lucidly the Divine Oracles. If, with the greatest satisfaction of mind, We perceive that these same interpreters have resolutely answered and still continue to answer this call, this is certainly not the last or least of the fruits of the Encyclical Letter *Providentissimus Deus,* by which Our Predecessor Leo XIII, foreseeing as it were this new development of biblical studies, summoned Catholic exegetes to labor and wisely defined the direction and the method to be followed in that labor.

13. We also, by this Encyclical Letter, desire to insure that the work may not only proceed without interruption, but may also daily become more perfect and fruitful; and to that end We are specially intent on pointing out to all what yet remains to be done, with what spirit the Catholic exegete should undertake, at the present day, so great and noble a work, and to give new incentive and fresh courage to the laborers who toil so strenuously in the vineyard of the Lord.

1. RECOURSE TO ORIGINAL TEXTS

14. The Fathers of the Church in their time, especially Augustine, warmly recommended to the Catholic scholar, who undertook the investigation and explanation of the Sacred Scriptures, the study of the ancient languages and recourse to the original texts.[22] However, such was the state of letters in those times, that not many,—and these few but imperfectly—knew the Hebrew

language. In the middle ages, when Scholastic Theology was at the height of its vigor, the knowledge of even the Greek language had long since become so rare in the West, that even the greatest Doctors of that time, in their exposition of the Sacred Text, had recourse only to the Latin version, known as the Vulgate.

15. On the contrary in this our time, not only the Greek language, which since the humanistic renaissance has been, as it were, restored to new life, is familiar to almost all students of antiquity and letters, but the knowledge of Hebrew also and of other oriental languages has spread far and wide among literary men. Moreover there are now such abundant aids to the study of these languages that the biblical scholar, who by neglecting them would deprive himself of access to the original texts, could in no wise escape the stigma of levity and sloth. For it is the duty of the exegete to lay hold, so to speak, with the greatest care and reverence of the very least expressions which, under the inspiration of the Divine Spirit, have flowed from the pen of the sacred writer, so as to arrive at a deeper and fuller knowledge of his meaning.

16. Wherefore let him diligently apply himself so as to acquire daily a greater facility in biblical as well as in other oriental languages and to support his interpretation by the aids which all branches of philology supply. This indeed St. Jerome strove earnestly to achieve, as far as the science of his time permitted; to this also aspired with untiring zeal and no small fruit not a few of the great exegetes of the sixteenth and seventeenth centuries, although the knowledge of languages then was much less than at the present day. In like manner therefore ought we to explain the original text which, having been written by the inspired author himself, has more authority and greater weight than any even the very best translation, whether ancient or modern; this can be done all the more easily and fruitfully, if to the knowledge of languages be joined a real skill in literary criticism of the same text.

Importance of textual criticism

17. The great importance which should be attached to this kind of criticism was aptly pointed out by Augustine, when, among the precepts to be recommended to the student of the Sacred Books, he put in the first place the care to possess a corrected text. "The correction of the codices"—so says this most distinguished Doctor of the Church—"should first of all engage the attention of those who wish to know the Divine Scripture so that the uncorrected may give place to the corrected." [23] In the present day indeed this art, which is called textual criticism and which is used with great and praiseworthy results in the editions of profane writings, is also quite rightly employed in the case of the Sacred Books, because of that very reverence which is due to the Divine Oracles. For its very purpose is to insure that the sacred text be restored, as perfectly as possible, be purified from the corruptions due to the carelessness of the copyists and be freed, as far as may be done, from glosses and omissions, from the interchange and repetition of words and from all other kinds of mistakes, which are wont to make their way gradually into writings handed down through many centuries.

18. It is scarcely necessary to observe that this criticism, which some fifty years ago not a few made use of quite arbitrarily and often in such wise that one would say they did so to introduce into the sacred text their own precon-

ceived ideas, today has rules so firmly established and secure, that it has become a most valuable aid to the purer and more accurate editing of the sacred text and that any abuse can easily be discovered. Nor is it necessary here to call to mind—since it is doubtless familiar and evident to all students of Sacred Scripture—to what extent namely the Church has held in honor these studies in textual criticism from the earliest centuries down even to the present day.

19. Today therefore, since this branch of science has attained to such high perfection, it is the honorable, though not always easy, task of students of the Bible to procure by every means that as soon as possible may be duly published by Catholic editions of the Sacred Books and of ancient versions, brought out in accordance with these standards, which, that is to say, unite the greatest reverence for the sacred text with an exact observance of all the rules of criticism. And let all know that this prolonged labor is not only necessary for the right understanding of the divinely-given writings, but also is urgently demanded by that piety by which it behooves us to be grateful to the God of all providence, Who from the throne of His majesty has sent these books as so many paternal letters to His own children.

Meaning of Tridentine decree

20. Nor should anyone think that this use of the original texts, in accordance with the methods of criticism, in any way derogates from those decrees so wisely enacted by the Council of Trent concerning the Latin Vulgate.[24] It is historically certain that the Presidents of the Council received a commission, which they duly carried out, to beg, that is, the Sovereign Pontiff in the name of the Council that he should have corrected, as far as possible, first a Latin, and then a Greek, and Hebrew edition, which eventually would be published for the benefit of the Holy Church of God.[25] If this desire could not then be fully realized owing to the difficulties of the times and other obstacles, at present it can, We earnestly hope, be more perfectly and entirely fulfilled by the united efforts of Catholic scholars.

21. And if the Tridentine Synod wished "that all should use as authentic" the Vulgate Latin version, this, as all know, applies only to the Latin Church and to the public use of the same Scriptures; nor does it, doubtless, in any way diminish the authority and value of the original texts. For there was no question then of these texts, but of the Latin versions, which were in circulation at that time, and of these the same Council rightly declared to be preferable that which "had been approved by its long-continued use for so many centuries in the Church." Hence this special authority or as they say, authenticity of the Vulgate was not affirmed by the Council particularly for critical reasons, but rather because of its legitimate use in the Churches throughout so many centuries; by which use indeed the same is shown, in the sense in which the Church has understood and understands it, to be free from any error whatsoever in matters of faith and morals; so that, as the Church herself testifies and affirms, it may be quoted safely and without fear of error in disputations, in lectures and in preaching; and so its authenticity is not specified primarily as critical, but rather as juridical.

22. Wherefore this authority of the Vulgate in matters of doctrine by no means prevents—nay rather today it almost demands—either the corroboration and confirmation of this same doctrine by the original texts or the having

recourse on any and every occasion to the aid of these same texts, by which the correct meaning of the Sacred Letters is everywhere daily made more clear and evident. Nor is it forbidden by the decree of the Council of Trent to make translations into the vulgar tongue, even directly from the original texts themselves, for the use and benefit of the faithful and for the better understanding of the divine word, as We know to have been already done in a laudable manner in many countries with the approval of the Ecclesiastical authority.

2. INTERPRETATION OF SACRED BOOKS

23. Being thoroughly prepared by the knowledge of the ancient languages and by the aids afforded by the art of criticism, let the Catholic exegete undertake the task, of all those imposed on him the greatest, that namely of discovering and expounding the genuine meaning of the Sacred Books. In the performance of this task let the interpreters bear in mind that their foremost and greatest endeavor should be to discern and define clearly that sense of the biblical words which is called literal. Aided by the context and by comparison with similar passages, let them therefore by means of their knowledge of languages search out with all diligence the literal meaning of the words; all these helps indeed are wont to be pressed into service in the explanation also of profane writers, so that the mind of the author may be made abundantly clear.

24. The commentators of the Sacred Letters, mindful of the fact that there is a question of a divinely inspired text, the care and interpretation of which have been confided to the Church by God Himself, should no less diligently take into account the explanations and declarations of the teaching authority of the Church, as likewise the interpretation given by the Holy Fathers, and even "the analogy of faith" as Leo XIII most wisely observed in the Encyclical Letter *Providentissimus Deus*.[26] With special zeal should they apply themselves, not only to expounding exclusively these matters which belong to the historical, archeological, philological and other auxiliary sciences—as, to Our regret, is done in certain commentaries,—but, having duly referred to these, in so far as they may aid the exegesis, they should set forth in particular the theological doctrine in faith and morals of the individual books or texts so that their exposition may not only aid the professors of theology in their explanations and proofs of the dogmas of faith, but may also be of assistance to priests in their presentation of Christian doctrine to the people, and in fine may help all the faithful to lead a life that is holy and worthy of a Christian.

Right use of spiritual sense

25. By making such an exposition, which is above all, as We have said, theological, they will efficaciously reduce to silence those who, affirming that they scarcely ever find anything in biblical commentaries to raise their hearts to God, to nourish their souls or promote their interior life, repeatedly urge that we should have recourse to a certain spiritual and, as they say, mystical interpretation. With what little reason they thus speak is shown by the experience of many, who, assiduously considering and meditating the word of God, advanced in perfection and were moved to an intense love of God; and this same truth is clearly proved by the constant tradition of the Church and the precepts of the greatest Doctors. Doubtless all spiritual sense is not excluded from the Sacred Scripture.

26. For what was said and done in the Old Testament was ordained and disposed by God with such consummate wisdom, that things past prefigured in a spiritual way those that were to come under the new dispensation of grace. Wherefore the exegete, just as he must search out and expound the literal meaning of the words, intended and expressed by the sacred writer, so also must he do likewise for the spiritual sense, provided it is clearly intended by God. For God alone could have known this spiritual meaning and have revealed it to us. Now Our Divine Saviour Himself points out to us and teaches us this same sense in the Holy Gospel; the Apostles also, following the example of the Master, profess it in their spoken and written words; the unchanging tradition of the Church approves it; finally the most ancient usage of the liturgy proclaims it, wherever may be rightly applied the well-known principle: "The rule of prayer is the rule of faith."

27. Let Catholic exegetes then disclose and expound this spiritual significance, intended and ordained by God, with that care which the dignity of the divine words demands; but let them scrupulously refrain from proposing as the genuine meaning of Sacred Scripture other figurative senses. It may indeed be useful, especially in preaching, to illustrate and present the matters of faith and morals by a broader use of the Sacred Text in the figurative sense, provided this be done with moderation and restraint; it should, however, never be forgotten that this use of the Sacred Scripture is, as at were, extrinsic to it and accidental, and that, especially in these days, it is not free from danger, since the faithful, in particular those who are well-informed in the sciences sacred and profane, wish to know what God has told us in the Sacred Letters rather than what an ingenious orator or writer may suggest by a clever use of the words of Scripture. Nor does "the word of God, living and effectual and more piercing than any two-edged sword and reaching unto the division of the soul and the spirit, of the joints also and the marrow, and a discerner of the thoughts and intents of the heart" [27] need artificial devices and human adaptation to move and impress souls; for the Sacred Pages, written under the inspiration of the Spirit of God, are of themselves rich in original meaning; endowed with a divine power, they have their own value; adorned with heavenly beauty, they radiate of themselves light and splendor, provided they are so fully and accurately explained by the interpreter, that all treasures of wisdom and prudence, therein contained, are brought to light.

Study of Holy Fathers

28. In the accomplishment of this task the Catholic exegete will find invaluable help in an assiduous study of those works, in which the Holy Fathers, the Doctors of the Church and the renowned interpreters of past ages have explained the Sacred Books. For, although sometimes less instructed in profane learning and in the knowledge of languages than the scripture scholars of our time, nevertheless by reason of the office assigned to them by God in the Church, they are distinguished by a certain subtle insight into heavenly things and by a marvellous keenness of intellect, which enables them to penetrate to the very innermost meaning of the divine word and bring to light all that can help to elucidate the teaching of Christ and promote holiness of life.

29. It is indeed regrettable that such precious treasures of Christian antiquity are almost unknown to many writers of the present day, and that

students of the history of exegesis have not yet accomplished all that seems necessary for the due investigation and appreciation of so momentous a subject. Would that many, by seeking out the authors of the Catholic interpretation of Scripture and diligently studying their works and drawing thence the almost inexhaustible riches therein stored up, might contribute largely to this end, so that it might be daily more apparent to what extent those authors understood and made known the divine teaching of the Sacred Books, and that the interpreters of today might thence take example and seek suitable arguments.

30. For thus at long last will be brought about the happy and fruitful union between the doctrine and spiritual sweetness of expression of the ancient authors and the greater erudition and maturer knowledge of the modern, having as its result new progress in the never fully explored field of the Divine Letters.

3. SPECIAL TASKS OF INTERPRETERS

31. Moreover we may rightly and deservedly hope that our times also can contribute something towards the deeper and more accurate interpretation of Sacred Scripture. For not a few things, especially in matters pertaining to history, were scarcely at all or not fully explained by the commentators of past ages, since they lacked almost all the information, which was needed for their clearer exposition. How difficult for the Fathers themselves, and indeed well nigh unintelligible, were certain passages is shown, among other things, by the oft-repeated efforts of many of them to explain the first chapters of Genesis; likewise by the reiterated attempts of St. Jerome so to translate the Psalms that the literal sense, that, namely, which is expressed by the words themselves, might be clearly revealed.

32. There are, in fine, other books or texts, which contain difficulties brought to light only in quite recent times, since a more profound knowledge of antiquity has given rise to new questions, on the basis of which the point at issue may be more appropriately examined. Quite wrongly therefore do some pretend, not rightly understanding the conditions of biblical study, that nothing remains to be added by the Catholic exegete of our time to what Christian antiquity has produced; since, on the contrary, these our times have brought to light so many things, which call for a fresh investigation and a new examination, and which stimulate not a little the practical zeal of the present-day interpreter.

Character of sacred writer

33. As in our age indeed new questions and new difficulties are multiplied, so, by God's favor, new means and aids to exegesis are also provided. Among these it is worthy of special mention that Catholic theologians, following the teaching of the Holy Fathers and especially of the Angelic and Common Doctor, have examined and explained the nature and effects of biblical inspiration more exactly and more fully than was wont to be done in previous ages. For having begun by expounding minutely the principle that the inspired writer, in composing the sacred book, is the living and reasonable instrument of the Holy Spirit, they rightly observe that, impelled by the divine motion, he so uses his faculties and powers, that from the book composed by him all may easily infer "the special character of each one and, as it were, his personal traits."[28] Let the interpreter then, with all care and without neglecting any

light derived from recent research, endeavor to determine the peculiar character and circumstances of the sacred writer, the age in which he lived, the sources written or oral to which he had recourse and the forms of expression he employed.

34. Thus can he the better understand who was the inspired author, and what he wishes to express by his writings. There is no one indeed but knows that the supreme rule of interpretation is to discover and define what the writer intended to express, as St. Athanasius excellently observes: "Here, as indeed is expedient in all other passages of Sacred Scripture, it should be noted on what occasion the Apostle spoke; we should carefully and faithfully observe to whom and why he wrote, lest, being ignorant of these points, or confounding one with another, we miss the real meaning of the author." [29]

Importance of mode of writing

35. What is the literal sense of a passage is not always as obvious in the speeches and writings of the ancient authors of the East, as it is in the works of the writers of our own time. For what they wished to express is not to be determined by the rules of grammar and philology alone, nor solely by the context; the interpreter must, as it were, go back wholly in spirit to those remote centuries of the East and with the aid of history, archaelogy, ethnology and other sciences, accurately determine what modes of writing, so to speak, the authors of that ancient period would be likely to use, and in fact did use.

36. For the ancient peoples of the East, in order to express their ideas, did not always employ those forms or kinds of speech, which we use today; but rather those used by the men of their times and countries. What those exactly were the commentator cannot determine as it were in advance, but only after a careful examination of the ancient literature of the East. The investigation, carried out, on this point, during the past forty or fifty years with greater care and diligence than ever before, has more clearly shown what forms of expression were used in those far off times, whether in poetic description or in the formulation of laws and rules of life or in recording the facts and events of history. The same inquiry has also clearly shown the special preeminence of the people of Israel among all the other ancient nations of the East in their mode of compiling history, both by reason of its antiquity and by reason of the faithful record of the events; qualities which may well be attributed to the gift of divine inspiration and to the peculiar religious purpose of biblical history.

37. Nevertheless no one, who has a correct idea of biblical inspiration, will be surprised to find, even in the Sacred Writers, as in other ancient authors, certain fixed ways of expounding and narrating, certain definite idioms, especially of a kind peculiar to the Semitic tongues, so-called approximations, and certain hyberbolical modes of expression, nay, at times, even paradoxical, which help to impress the ideas more deeply on the mind. For of the modes of expression which, among ancient peoples, and especially those of the East, human language used to express its thought, none is excluded from the Sacred Books, provided the way of speaking adopted in no wise contradicts the holiness and truth of God, as, with his customary wisdom, the Angelic Doctor already observed in these words: "In Scripture divine things are presented to us in the manner which is in common use amongst men." [30] For as the substantial Word of God became like to men in all things, "except sin," [31] so the words

of God, expressed in human languages, are made like to human speech in every respect, except error. In this consists that "condescension" of the God of providence, which St. John Chrysostom extolled with the highest praise and repeatedly declared to be found in the Sacred Books.[32]

38. Hence the Catholic commentator, in order to comply with the present needs of biblical studies, in explaining the Sacred Scripture and in demonstrating and proving its immunity from all error, should also make a prudent use of this means, determine, that is, to what extent the manner of expression or the literary mode adopted by the sacred writer may lead to a correct and genuine interpretation; and let him be convinced that this part of his office cannot be neglected without serious detriment to Catholic exegesis. Not infrequently—to mention only one instance—when some persons reproachfully charge the Sacred Writers with some historical error or inaccuracy in the recording of facts, on closer examination it turns out to be nothing else than those customary modes of expression and narration peculiar to the ancients, which used to be employed in the mutual dealings of social life and which in fact were sanctioned by common usage.

39. When then such modes of expression are met with in the sacred text, which, being meant for men, is couched in human language, justice demands that they be no more taxed with error than when they occur in the ordinary intercourse of daily life. By this knowledge and exact appreciation of the modes of speaking and writing in use among the ancients can be solved many difficulties, which are raised against the veracity and historical value of the Divine Scriptures, and no less efficaciously does this study contribute to a fuller and more luminous understanding of the mind of the Sacred Writer.

Studies of biblical antiquities

40. Let those who cultivate Biblical studies turn their attention with all due diligence towards this point and let them neglect none of those discoveries, whether in the domain of archaeology or in ancient history or literature, which serve to make better known the mentality of the ancient writers, as well as their manner and art of reasoning, narrating and writing. In this connection Catholic laymen also should consider that they will not only further profane science, but moreover will render a conspicuous service to the Christian cause if they devote themselves with all due diligence and application to the exploration and investigation of the monuments of antiquity and contribute, according to their abilities, to the solution of questions hitherto obscure.

41. For all human knowledge, even the non-sacred, has indeed its own proper dignity and excellence, being a finite participation of the infinite knowledge of God, but it acquires a new and higher dignity and, as it were, a consecration, when it is employed to cast a brighter light upon the things of God.

4. WAY OF TREATING MORE DIFFICULT QUESTIONS

42. The progressive exploration of the antiquities of the East, mentioned above, the more accurate examination of the original text itself, the more extensive and exact knowledge of languages both biblical and oriental have, with the help of God, happily provided the solution of not a few of those

questions, which, in the time of Our Predecessor Leo XIII of immortal memory, were raised by critics outside or hostile to the Church against the authenticity, antiquity, integrity and historical value of the Sacred Books. For Catholic exegetes, by a right use of those same scientific arms, not infrequently abused by the adversaries, proposed such interpretations, which are in harmony with Catholic doctrine and the genuine current of tradition, and at the same time are seen to have proved equal to the difficulties either raised by new explorations and discoveries, or bequeathed by antiquity for solution in our time.

43. Thus has it come about that confidence in the authority and historical value of the Bible, somewhat shaken in the case of some by so many attacks, today among Catholics is completely restored; moreover there are not wanting even non-Catholic writers, who by serious and calm inquiry have been led to abandon modern opinion and to return, at least in some points, to the more ancient ideas. This change is due in great part to the untiring labor, by which Catholic commentators of the Sacred Letters, in no way deterred by difficulties and obstacles of all kinds, strove with all their strength to make suitable use of what learned men of the present day, by their investigations in the domain of archaeology or history or philology, have made available for the solution of new questions.

Difficulties not yet solved

44. Nevertheless no one will be surprised, if all difficulties are not yet solved and overcome; but that even today serious problems greatly exercise the minds of Catholic exegetes. We should not lose courage on this account; nor should we forget that in the human sciences the same happens as in the natural world; that is to say, new beginnings grow little by little and fruits are gathered only after many labors. Thus it has happened that certain disputed points, which in the past remained unsolved and in suspense, in our days, with the progress of studies, have found a satisfactory solution. Hence there are grounds for hope that those also will by constant effort be at last made clear, which now seem most complicated and difficult.

45. And if the wished-for solution be slow in coming or does not satisfy us, since perhaps a successful conclusion may be reserved to posterity, let us not wax impatient thereat, seeing that in us also is rightly verified what the Fathers, and especially Augustine,[33] observed in their time, viz: God wished difficulties to be scattered through the Sacred Books inspired by Him, in order that we might be urged to read and scrutinize them more intently, and, experiencing in a salutary manner our own limitations, we might be exercised in due submission of mind. No wonder if of one or other question no solution wholly satisfactory will ever be found, since sometimes we have to do with matters obscure in themselves and too remote from our times and our experience; and since exegesis also, like all other most important sciences, has its secrets, which, impenetrable to our minds, by no efforts whatsoever can be unravelled.

Definite solutions sought

46. But this state of things is no reason why the Catholic commentator, inspired by an active and ardent love of his subject and sincerely devoted to

Holy Mother Church, should in any way be deterred from grappling again and again with these difficult problems, hitherto unsolved, not only that he may refute the objections of the adversaries, but also may attempt to find a satisfactory solution, which will be in full accord with the doctrine of the Church, in particular with the traditional teaching regarding the inerrancy of Sacred Scripture, and which will at the same time satisfy the indubitable conclusions of profane sciences.

47. Let all the other sons of the Church bear in mind that the efforts of these resolute laborers in the vineyard of the Lord should be judged not only with equity and justice, but also with the greatest charity; all moreover should abhor that intemperate zeal which imagines that whatever is new should for that very reason be opposed or suspected. Let them bear in mind above all that in the rules and laws promulgated by the Church there is question of doctrine regarding faith and morals; and that in the immense matter contained in the Sacred Books—legislative, historical, sapiential and prophetical—there are but few texts whose sense has been defined by the authority of the Church, nor are those more numerous about which the teaching of the Holy Fathers is unanimous. There remain therefore many things, and of the greatest importance, in the discussion and exposition of which the skill and genius of Catholic commentators may and ought to be freely exercised, so that each may contribute his part to the advantage of all, to the continued progress of the sacred doctrine and to the defense and honor of the Church.

48. This true liberty of the children of God, which adheres faithfully to the teaching of the Church and accepts and uses gratefully the contributions of profane science, this liberty, upheld and sustained in every way by the confidence of all, is the condition and source of all lasting fruit and of all solid progress in Catholic doctrine, as Our Predecessor of happy memory Leo XIII rightly observes, when he says: "Unless harmony of mind be maintained and principles safeguarded, no progress can be expected in this matter from the varied studies of many." [34]

5. USE OF SCRIPTURE IN INSTRUCTION OF FAITHFUL

49. Whosoever considers the immense labors undertaken by Catholic exegetes during well nigh two thousand years, so that the word of God, imparted to men through the Sacred Letters, might daily be more deeply and fully understood and more intensely loved, will easily be convinced that it is the serious duty of the faithful, and especially of priests, to make free and holy use of this treasure, accumulated throughout so many centuries by the greatest intellects. For the Sacred Books were not given by God to men to satisfy their curiosity or to provide them with material for study and research, but, as the Apostle observes, in order that these Divine Oracles might "instruct us to salvation, by the faith which is in Christ Jesus" and "that the man of God may be perfect, furnished to every good work." [35]

50. Let priests therefore, who are bound by their office to procure the eternal salvation of the faithful, after they have themselves by diligent study perused the sacred pages and made them their own by prayer and meditations

assiduously distribute the heavenly treasures of the divine word by sermons, homilies and exhortations; let them confirm the Christian doctrine by sentences from the Sacred Books and illustrate it by outstanding examples from sacred history and in particular from the Gospel of Christ Our Lord; and—avoiding with the greatest care those purely arbitrary and far-fetched adaptations, which are not a use, but rather an abuse of the divine word—let them set forth all this with such eloquence, lucidity and clearness that the faithful many not only be moved and inflamed to reform their lives, but may also conceive in their hearts the greatest veneration for the Sacred Scripture.

51. The same veneration the Bishops should endeavor daily to increase and perfect among the faithful committed to their care, encouraging all those initiatives by which men, filled with apostolic zeal, laudably strive to excite and foster among Catholics a greater knowledge of and love for the Sacred Books. Let them favor therefore and lend help to those pious associations whose aim it is to spread copies of the Sacred Letters, especially of the Gospels, among the faithful, and to procure by every means that in Christian families the same be read daily with piety and devotion; let them efficaciously recommend by word and example, whenever the liturgical laws permit, the Sacred Scriptures translated, with the approval of the Ecclesiastical authority, into modern languages; let them themselves give public conferences or dissertations on biblical subjects, or see that they are given by other public orators well versed in the matter.

52. Let the ministers of the Sanctuary support in every way possible and diffuse in fitting manner among all classes of the faithful the periodicals which so laudably and with such heartening results are published from time to time in various parts of the world, whether to treat and expose in a scientific manner biblical questions, or to adapt the fruits of these investigations to the sacred ministry, or to benefit the faithful. Let the ministers of the Sanctuary be convinced that all this, and whatsoever else an apostolic zeal and a sincere love of the divine word may find suitable to this high purpose, will be an efficacious help to the cure of souls.

Curriculum in Seminaries

53. But it is plain to everyone that priests cannot duly fulfill all this, unless in their Seminary days they have imbibed a practical and enduring love for the Sacred Scriptures. Wherefore let the Bishops, on whom devolves the paternal care of their Seminaries, with all diligence see to it that nothing be omitted in this matter which may help towards the desired end. Let the professors of Sacred Scripture in the Seminaries give the whole course of biblical studies in such a way, that they may instruct the young aspirants to the Priesthood and to the ministry of the divine word with that knowledge of the Sacred Letters and imbue them with that love for the same, without which it is vain to hope for copious fruits of the apostolate.

54. Hence their exegetical explanation should aim especially at the theological doctrine, avoiding useless disputations and omitting all that is calculated rather to gratify curiosity than to promote true learning and solid piety. The literal sense and especially the theological let them propose with such definite-

ness, explain with such skill and inculcate with such ardor that in their students may be in a sense verified what happened to the disciples on the way to Emmaus, when, having heard the words of the Master, they exclaimed: "Was not our heart burning within us, whilst He opened to us the Scriptures?" [36]

55. Thus the Divine Letters will become for the future priests of the Church a pure and never-failing source for their own spiritual life, as well as food and strength for the sacred office of preaching which they are about to undertake. If the professors of this most important matter in the Seminaries accomplish all this, then let them rest joyfully assured that they have most efficaciously contributed to the salvation of souls, to the progress of the Catholic faith, to the honor and glory of God, and that they have performed a work most closely connected with the apostolic office.

Value of divine word

56. If these things which We have said, Venerable Brethren and beloved sons, are necessary in every age, much more urgently are they needed in our sorrowful times, when almost all peoples and nations are plunged in a sea of calamities, when a cruel war heaps ruins upon ruins and slaughter upon slaughter, when, owing to the most bitter hatred stirred up among the nations, We perceive with greatest sorrow that in not a few has been extinguished the sense not only of Christian moderation and charity, but also of humanity itself. Who can heal these mortal wounds of the human family if not He, to Whom the Prince of the Apostles, full of confidence and love, addresses these words: "Lord, to whom shall we go? Thou hast the words of eternal life." [37]

57. To this Our most merciful Redeemer we must therefore bring all back by every means in our power: for He is the divine consoler of the afflicted; He it is Who teaches all, whether they be invested with public authority or are bound in duty to obey and submit, true honesty, absolute justice and generous charity; it is He in fine, and He alone, Who can be the firm foundation and support of peace and tranquility: "For other foundation no man can lay, but that which is laid: which is Christ Jesus." [38] This the author of salvation, Christ, will men more fully know, more ardently love and more faithfully imitate in proportion as they are more assiduously urged to know and meditate the Sacred Letters, especially the New Testament, for, as St. Jerome the Doctor of Stridon says: "To ignore the Scripture is to ignore Christ"; [39] and again: "If there is anything in this life which sustains a wise man and induces him to maintain his serenity amidst the tribulations and adversities of the world, it is in the first place, I consider, the meditation and knowledge of the Scriptures." [40]

58. There those who are wearied and oppressed by adversities and afflictions will find true consolation and divine strength to suffer and bear with patience; there—that is in the Holy Gospels—Christ, the highest and greatest example of justice, charity and mercy, is present to all; and to the lacerated and trembling human race are laid open the fountains of that divine grace without which both peoples and their rulers can never arrive at, never establish, peace in the state and unity of heart; there in fine will all learn Christ, "Who is the head of all principality and power" [41] and "Who of God is made unto us wisdom and justice and sanctification and redemption." [42]

CONCLUSION

Exhortation to all those who cultivate biblical studies

59. Having expounded and recommended those things which are required for the adaptation of Scripture studies to the necessities of the day, it remains, Venerable Brethren and beloved sons, that to biblical scholars who are devoted sons of the Church and follow faithfully her teaching and direction, We address with paternal affection, not only Our congratulations that they have been chosen and called to so sublime an office, but also Our encouragement to continue with ever renewed vigor, with all zeal and care, the work so happily begun. Sublime office, We say; for what is more sublime than to scrutinize, explain, propose to the faithful and defend from unbelievers the very word of God, communicated to men under the inspiration of the Holy Ghost?

60. With this spiritual food the mind of the interpreter is fed and nourished "to the commemoration of faith, the consolation of hope, the exhortation of charity." [43] "To live amidst these things, to meditate these things, to know nothing else, to seek nothing else, does it not seem to you already here below a foretaste of the heavenly kingdom?" [44] Let also the minds of the faithful be nourished with this same food, that they may draw from thence the knowledge and love of God and the progress in perfection and the happiness of their own individual souls. Let, then, the interpreters of the Divine Oracle devote themselves to this holy practice with all their heart. "Let them pray, that they may understand"; [45] let them labor to penetrate ever more deeply into the secrets of the Sacred Pages; let them teach and preach, in order to open to others also the treasures of the word of God.

61. Let the present-day commentators of the Sacred Scripture emulate, according to their capacity, what those illustrious interpreters of past ages accomplished with such great fruit; so that, as in the past, so also in these days, the Church may have at her disposal learned doctors for the expounding of the Divine Letters; and, through their assiduous labors, the faithful may comprehend all the splendor, stimulating language, and joy contained in the Holy Scriptures. And in this very arduous and important office let them have "for their comfort the Holy Books," [46] and be mindful of the promised reward: since "they that are learned shall shine as the brightness of the firmament, and they that instruct many unto justice, as stars for all eternity." [47]

62. And now, while ardently desiring for all sons of the Church, and especially for the professors in biblical science, for the young clergy and for preachers, that, continually meditating on the divine word, they may taste how good and sweet is the spirit of the Lord; [48] as a presage of heavenly gifts and a token of Our paternal good-will, We impart to you one and all, Venerable Brethren and beloved sons, most lovingly in the Lord, the Apostolic Benediction.

63. Given at Rome, at St. Peter's, on the 30th of September, the feast of St. Jerome, the greatest Doctor in the exposition of the Sacred Scriptures, in the year 1943, the fifth of Our Pontificate.

POPE PIUS XII

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[14] Apostolic Letter *Scripturae Sanctae,* Feb. 23, 1904; PII X *Acta* I, pp. 176-179; *Ench. Bibl.* nn. 149-157; v. nn. 150-151.

[15] Cf. Apostolic Letter *Quoniam in re biblica,* March 27, 1906; PII X *Acta* III, pp. 72-76; *Ench. Bibl.* nn. 162-180; v. n. 162.

[16] Apostolic Letter *Vinea electa,* May 7, 1909; *Acta Ap. Sedis* I (1909), pp, 447-449; *Ench. Bibl.* nn. 297-310; v. nn. 300 et 298.

[17] Cf. Motu proprio *Bibliorum scientiam,* April 27, 1924; *Acta Ap. Sedis* XVI (1924), pp. 180-182; *Ench. Bibl.* nn. 505-512.

[18] Letter to the Most Rev. Abbot Aidan Gasquet, Dec. 3, 1907; PII X *Acta* IV, pp. 117-119; *Ench. Bibl.* n. 289 sq.

[19] Apostolic Constitution *Inter praecipuas,* June 15, 1933; *Acta Ap. Sedis* XXVI (1934), pp. 85-87.

[20] Letter to the Most Eminent Cardinal Cassetta *Qui piam,* Jan. 21. 1907; PII X *Acta* IV, pp. 23-25.

[21] Encyclical Letter *Spiritus Paraclitus,* Sept. 15, 1920; *Acta Ap. Sedis* XII (1920), pp. 385-422; *Ench. Bibl.* nn. 444-495; v. nn. 444, 482, 484, 478.

[22] Cf. ex. gr. St. JEROME, *Praef. in IV Evang. ad Damasum; PL.* XXIX, col. 526-527; St. AUGUSTINE, *De Doctr. christ.* II, 16; *PL.* XXXIV, col. 42-43.

[23] *De doctr. christ.* II, 21; *PL.* XXXIV, col. 40.

[24] *Decr. de editione et usu Sacrorum Librorum; Conc.* Trid. ed. Soc. Goerres, t. V, p. 91 *s.*

[25] *Ib.,* t. X, p. 471; cf. t. V, pp, 29, 59, 65; t. X, p. 446 sq.

[26] LEONIS XIII *Acta* XIII, pp. 345-346; *Ench. Bibl.* n. 109-111.

[27] *Hebr.* IV, 12.

[28] Cf. BENEDICT XV, Encyclical *Spiritus Paraclitus; Acta Ap. Sedis* XII (1920), p. 390; *Ench. Bibl.* n. 448.

[29] *Contra Arianos* I, 54; *PG.* XXVI, col. 123.

[30] *Comment ad Hebr.* cap. I, lectio 4.

[31] *Hebr.* IV, 15.

[32] Cf. v. gr. *In Gen.* I, 4 (*PG.* LIII, col. 34-35); *In Gen.* II, 21 (*ib.* col. 121); *In Gen.* III, 8 (*ib* col. 135); *Hom.* 15 *in Joan.,* ad. I, 18 (*PG.* LIX, col. 97 sq.)

[33] Cf. ST. AUGUSTINE, *Epist.* 149 ad Paulinum, n. 34 (*PL.* XXXIII, col. 644); *De diversis quaestionibus,* q. 53, n. 2 (*ib.* XL, col. 36); *Enarr. in Ps.* 146, n. 12 (*ib.* XXXVII, col. 1907).

[34] Apostolic Letter *Vigilantiae;* LEONIS XIII *Acta* XIII, p. 237; *Ench. Bibl.* n. 143.

[35] Cf. II *Tim.* III, 15, 17.

[36] LUKE XXIV, 32.

[37] JOHN VI, 69.

[38] I *Cor.* III, 11.

[39] ST. JEROME, *In Isaiam, prologus; PL.* XXIV, col. 17.

[40] Id, *In Ephesios, prologus; PL.* XXVI, col. 439.

[41] *Col.* II, 10.

[42] I *Cor.* I, 30.

[43] Cf. ST. AUGUSTINE, *Contra Faustum* XIII, 18; *PL.* XLII, col. 294; *CSEL.* XXV, p. 400.

[44] ST. JEROME, *Ep.* 53, 10; *PL.* XXII, col. 549; *CSEL.* LIV, p. 463.

[45] ST. AUGUSTINE, *de doctr. christ.* III, 56; *PL.* XXXIV, col. 89.

[46] I *Mach.* XII, 9.

[47] DAN. XII, 3.

[48] Cf. *Wisd.* XII, 1.

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GENERAL INTRODUCTION

1. THE BIBLE

The Bible is a collection of sacred books contained in the Old and New Testaments. These books of Sacred Scripture have a greater dignity and excellence than any other written books or collection of books, whether among the ancient or modern writers, because of their origin and content.

2. INSPIRATION AND INERRANCY

Sacred Scripture is the Word of God and contains His Word. Above all, we must keep in mind that God inspired the Bible. As the principal cause of the Biblical books, He used the sacred writers with their minds, wills and hearts as His free instruments: "For, by supernatural power, He so moved and impelled them to write—He was so present to them—that the things which He ordered, and those only, they first rightly understood, then willed faithfully to write down, and finally expressed in apt words and with infallible truth. Otherwise, it could not be said that He was the Author of the entire Scripture" (*Providentissimus Deus* of Pope Leo XIII).

Hence, this divine authorship is our guarantee that the Bible is immune, free from any error; it makes the entire contents of the Sacred Scriptures to be the Word of God or His message; it gives to this entire message divine authority. This joint collaboration or authorship, divine and human, which presupposes God's condescension in using men as His instruments in writing according to their nature, also produces a variety of literary characteristics in the individual books.

3. CANON OF THE SCRIPTURES

The Bible is a collection of seventy-two sacred books, of which forty-five are contained in the Old Testament and twenty-seven in the New Testament. Seven of the books of the Old Testament (Tobias, Judith, Wisdom, Sirach, Baruch, 1 and 2 Machabees) and some of their fragments (Esther 10, 4—16, 24 and Daniel 3, 24-90; 13—14) which Roman Catholics call deuterocanonical books or parts are not recognized by the Jews and Protestants as part of the Old Testament and are designated by them as apocryphal books.

All of these books were recognized from the earliest times by the Church and were formally and definitely canonized by the Council of Trent (April 8, 1546) and it is an article of faith to believe that all these books were divinely inspired.

4. TEXT AND VERSIONS

In general terms it may be said that the Old Testament was written in the Semitic language and the New Testament in the Aryan or Indo-European language. But specifically all of the books were originally composed in one of three languages; namely, Hebrew, Aramaic or Greek. Most of the Old Testament was originally written in Hebrew, but only two books

were composed in Greek (e.g., Wisdom, 2 Machabees) and a few parts of Daniel and 1 Esdras in Aramaic. All of the New Testament was originally written in Greek with the exception of the Gospel of St. Matthew which the Apostle composed in Aramaic.

All of the books of the Old and New Testaments have been preserved in ancient manuscripts. The newly discovered Dead Sea Scrolls (or Qumran literature) and Papyri have added extensively to our knowledge of the texts of both Testaments. Even though the synagogue and the Church always encouraged the reading of the Bible in the original languages, yet, for those who did not understand these languages, it was necessary to provide translations, if the Word of God was to remain a guide for religious and moral life.

Hence, from earliest times the Bible was translated into various languages. The oldest version of the Old Testament was the *Septuagint*. This Greek version of the Old Testament began with the Pentateuch and gradually the other books were translated in pre-Christian times (250—100 B.C.) at Alexandria, Egypt to serve the religious needs of the Jews living in Egypt and elsewhere outside of Palestine. According to Divine Providence this Greek version served the Apostles and early Christian missionaries as a religious instrument to bring revealed truths to the attention of the dispersed Jews and pious pagans throughout the Roman Empire.

The Latin *Vulgate Version* of St. Jerome (b.331/347—d.420) which had been preceded by earlier Latin translations played and plays an important role in the Church. The clear exposition, faithful translation and elegant diction of this Vulgate were and are always admired by the Fathers and scholars. This Latin translation of St. Jerome was declared official and authentic for the Latin rite by the Council of Trent (April 8, 1546). The so-called "Insuper" Decree of this Council simply means that the Vulgate is to be preferred to all other current Latin versions and that it is free from substantial errors, at least in matters pertaining to faith and morals.

There are other versions of the Bible which play an important role in the history of the Universal Church. Worthy of mention are the Peshitto and other Syriac versions; the Armenian, Gothic, Georgian, Arabic and Slavonic versions.

Among the Christian Anglo-Saxon people the Bible always was considered with special reverence. Prior to the Reformation there was also a Catholic version of the Scriptures in *English*. During the Reformation Period various Protestant English Bibles appeared; as for instance, William Tyndale (1525ff), Myles Coverdale (1535), Thomas Matthew (1537), Richard Taverner (1539), Geneva Bible (1557ff), Bishops' Bible (1568) and the King James or Authorized Version (1611ff; revised, 1881-1885 and 1901), and the further revised Revised Standard Version (New York, 1952). There are also other translations as that of James Moffatt, Smith-Goodspeed and the Oxford-Cambridge Edition of the New Testament.

Nor have English speaking Roman Catholics been idle during this entire period. After the New Testament translation appeared at Rheims (1582) and the Old Testament at Douay (1609-1610), there were numerous reprints and revisions, especially in England (e.g., by Bishop Richard Challoner), Scotland and Ireland. In the United States the above mentioned European

editions were generally reprinted for the immigrants. However, independent versions are represented by the Bible of Archbishop F. P. Kenrick (1849-1860), F. Spencer (1898; re-edited by Callan-McHugh in 1939f) and the Confraternity Edition of the New and Old Testaments (1941-).

5. INTERPRETATION

To interpret the Word of God, to discover and understand the true meaning of the divine message and to live according to its demands; in a word, this complete communication and challenge transmitted through human channels requires the consideration of various other factors than mere personal ability. First, every due reflection must be given to the usual, common literary norms, figures of speech and forms or modes of expression as well as the historical and religious environment of every sacred writer to determine the precise literal meaning of their words and expressions. There is also to be noted at times in the Old Testament the typical or spiritual sense whereby persons, historical events or things are employed by God to prefigure other persons, events or things. Secondly, the sacred books and their contents, being divine documents by reason of their inspiration, cannot be given a purely secular interpretation but must be in harmony with the authentic interpretation of the magisterium of the Church, which through her various channels (e.g., Ecumenical Councils, Papal Encyclicals, tradition, doctrine of the Fathers, decisions of the Pontifical Biblical Commission, etc.) she either directly or indirectly imparts to the faithful as her teaching.

6. HISTORY OF EXEGESIS

Religious scholars were always interested in a deeper interpretation and practical application of the religious and moral truths to contemporary needs.

Both the Hellenic and Palestinian Jews had the highest regard and reverence for Sacred Scripture not merely as literature but also as the guide for practical living. Philo of Egypt, Josephus Flavius of Palestine and Rome as well as the various learned rabbinical schools interpreted and applied the Old Testament according to the religious (*haggada*) or moral (*halaka*) needs of their period. Up to modern times the Old Testament retained for the Jews a vigorous vitality as a divine authority for knowing how to comport oneself in this life.

The dignity, reverence and authority of the Bible within the Catholic Church needs no special defense. The entire history of the Church (e.g., the Apostolic Fathers and Apologists; the Fathers of Alexandria and Antioch; the Latin, Cappadocian, Syrian Fathers; scholars of the Scholastic and More Recent Periods up to modern times) shows that she always regards the Bible as one of the most important sources of spiritual truths and inner life.

7. SACRED ANTIQUITIES

A student of the Bible should also have a general knowledge of sacred antiquities to understand intelligently the revealed religion especially of the Old Testament.

First, among the *sacred places* the Mosaic *tabernacle* plays a very important role. It had an altar of holocaust for sacrifices and a bronze laver in the courtyard; an altar of incense, a table of showbreads and a golden lampstand in the Holy Place; and the ark of the covenant in the Most Holy Place. The tabernacle and its arrangement served as a pattern for the subsequent t*emple* of Solomon 961 to its destruction 586 B.C.), the post-Exilic temple of Zorobabel (516 B.C.) and its reconstruction and redecoration begun by Herod the Great (20/19 B.C.). After the destruction of the Herodian temple by the Roman general Titus in A.D. 70, *synagogues* throughout the world became centers of prayer and unity for the Jewish people.

Secondly, there were *sacred persons*. From Mosaic times there existed two classes of people among the Hebrews; namely, the religious, that is, the male members of the tribe of Levi, and the laity, that is, the male members of the other tribes. At the top of the religious class or hierarchy was the *high priest* Aaron and then the first-born of Aaron and his successor according to the right of the first-born. Below the high priest were the *priests,* that is, all the male descendants of Aaron and their sons. Finally, the *Levites,* the non-priestly members of the tribe, who were the priest assistants especially in liturgical functions. With the destruction of Jerusalem by the Romans in A.D. 70 and the dispersion of the Jews, the hierarchical order disappeared completely.

At the time of Our Lord there existed the *Sanhedrin,* the supreme religious court, consisting of the acting high priest as president, Scribes (most of whom were Pharisees) and Ancients or Elders (members of priestly families or representatives of the nobility). There were also religious divisions among the people as the Pharisees, the Sadducees, the Herodians and the Essenes or Messianists who are known to us from the Dead Sea Scrolls.

Thirdly, there was the *sacred ritual.* Every Israelite was to acknowledge God's absolute majesty and his own dependence upon Him. By offering various sacrifices, whether bloody (e.g., holocausts or burnt offerings; sin and guilt offerings; peace offerings) or unbloody (e.g., grain, wine, oil, salt, incense) through the official priesthood, Israel was honoring God through acts of adoration, thanksgiving, atonement and petition. By observing various laws of purification for legally incurred uncleanness, every Israelite was thus encouraged to foster moral purity by becoming conscious of actual or possibly sinful conduct. By refraining from various types of food, he was to practice daily self sacrifice or mortification and to remind himself constantly of his special election by God and of his segregation from the pagan world.

Fourthly, the Hebrews had their own particular *sacred seasons.* Although among the Hebrews the division of the days with its various parts (equivalent to our hours) as well as the division of the months and seasons based upon a lunar calendar may have been quite common with the entire Near East, yet there are various features peculiar to the Hebrew calendar.

The Sabbath or seventh day, which is based upon the story of creation, was to be celebrated with complete rest. The seventh month Tishri was to have various celebrations: on the first of that month was the New Year's festival; on the tenth, the Day of Atonement; on the fifteenth, the Feast of Tabernacles. The Sabbatical Year, that is, in every seventh year, the entire

land was to have a rest; in the fiftieth year the laws of the Sabbatical Year were also followed.

Then, too, three great feasts were celebrated throughout the year; namely, the feast of the Passover (an eight day celebration), Pentecost (one day) and the feast of Tabernacles (an eight day celebration). After the Babylonian Captivity various festivals were introduced into the Jewish calendar; the principal ones are: the feast of Purim and the feast of the Dedication of the Temple, also called Encaenia or the feast of Lights.

8. SECULAR ANTIQUITIES OR ARCHAEOLOGY

Archaeological excavations conducted between the two World Wars (1918-1941) have enriched our knowledge of the history, culture and religion of the entire Near East, including Palestine. Particular mention must be made of Palestinian excavations by various non-religious British (e.g., British School of Archaeology) and American schools (e.g., American School of Oriental Research) as well as Catholic schools (e.g., the Dominican Ecole Biblique and the Jesuit Pontifical Biblical Institute, both at Jerusalem.

From these excavations we may learn of the existence of man and of human culture in Palestine somewhere in the (1) *Prehistorical Period* (?-5000 B.C.) as for instance in the Mesolithic Period (8300/8000—5000 B.C.) represented by the so-called *Natufian culture*. There is no difficulty in finding traces of human culture at various sites in Palestine during the (2) *Protohistorical Period* (c.5000-3000 B.C.), as for instance at Jericho for the Neolithic Period (5000-4000 B.C.) and at Teleilat el-Ghassul and other parts of Palestine for the Chalcolithic Period or Copper Stone Age (4000-3000 B.C.). The (3) *Historical Period* of Palestine (3000-B.C.—A.D. 100) includes historical evidence covering the Bronze Period (3000—1200 B.C.), the Iron Age (1200—330 B.C.), the Hellenistic (330—100 B.C.) and the Hellenistic-Roman Ages (100 B.C.—A.D. 100). Many of the monuments and documents from the Historical Period of the Near East help to verify or clarify some of the Biblical accounts and texts of the Old Testament.

9. GEOGRAPHY OF PALESTINE

A knowledge of Palestinian geography is also required for a fuller understanding of the Bible.

Palestine was divinely chosen as a suitable dwelling place for Israel, where, because of its almost isolated position, it could preserve its true religion and become an instrument in the salvation of the world.

Its weather conditions vary according to its three zonal divisions: the Jordan valley, the maritime plain and the mountainous regions. Similarly, different agricultural conditions prevail in accordance with its varied climatic conditions. Then, too, the Holy Land is rich in the different types of fauna found there.

If we consider the physical aspect of Palestine based upon its mountain and waterway system, three zones can be distinguished. First, there is the long *Jordan depression,* which from the sources of the Jordan extends for

about 275 miles to the Gulf of Akabah and is 12½ miles wide in some places. Along this long fissure mention may be made of the following places from north to south. The valley includes Cæsarea Philippi (one of the sources of the Jordan River); Lake Huleh; the Lake of Tiberias or Sea of Galilee (13 miles long, 7 miles wide; 682 feet below the Mediterranean; 154 feet the greatest depth) with various towns dotting its shores, as Tiberias, Magdala, Capharnaum, Corozain, Bethsaida-Julias, etc.; the El Ghor (i.e., depression; direct distance is 65 miles between the two seas); the Dead Sea (47 miles long, 10 miles wide, 1292 feet below Mediterranean, 1310 feet the greatest depth); El Arabah (115 miles long to the Gulf of Akabah).

Secondly, there is *western Palestine* consisting of two longitudinal divisions. The *maritime plain* extends for about 140 miles from Nahr el-Kasimiyeh in the north through the region of Mount Carmel and the Philistine cities to Wady el-Arish, the ancient "Torrent of Egypt" in the south. The *western plateau*—as an extension of the Lebanon system—comprises the mountains of Upper and Lower Galilee, and (after the Plain of Esdraelon with such towns as Mageddo, Thanach, Jenin, Jezrael, Sunem, Naim and Endor), the Samaritan mountain system (including Mount Carmel [1810 feet] and Mount Garizim [2850 feet] and such Biblical towns as Dothain, Sichem, Thersa and Samaria), and the Judean mountain system extending from Bethel to Bersabee, a distance of about 60 miles. This region included the area about Jerusalem (with Mount Scopus [2726 feet] and Mount of Olives [2681 feet]), Bethlehem (2549 feet), Hebron (3000 feet) and Bersabee (787 feet). The area to the south was called the Negeb, and to the extreme south the Sinai peninsula.

Thirdly, there is the vast *Transjordan* region, an extensive plateau stretching from Mount Hermon in the north to Wady el-Hesa in the south, from the Jordan river in the west to the Syrian desert in the east; this plateau is divided into three parts by the Yarmuk and Jaboc Rivers.

The area north of the Yarmuk included the Jaulan or Gualanitis territory (with such important towns as Cæsarea Philippi, Bethsaida Julias), the Hauran or Auranitis region (with towns as Edrai and Astaroth, the capitals of King Og, and Bostra) and the land around the very ancient and important city of Damascus.

The area between the two seas (Galilee and Dead) east of the Jordan comprised Upper and Lower Galaad, and is divided into two parts by the Jaboc River. This land of rich pastures and forests contained some towns of importance in the history of Israel (e.g., Amman or Rabbath-Ammon, the capital of the Ammonites, Mahanaim, etc.).

The area roughly east and contiguous with the Dead Sea was the land of Moab which is divided in half by the Arnon River so as to form Upper and Lower Moab. Worthy of note are far northern Moab, Mount Nebo (2644 feet) from which Moses looked over the Promised Land; Machaerus (2425 feet) where St. John the Baptist was imprisoned and beheaded; the sulphureal thermal baths of Callirrhoe (with 140° F. temperature) used by King Herod the Great shortly before his death.

The territory south of Moab was called in Old Testament times Edom with its famous capital at Petra.

The physical geography of Palestine does not always correspond with its political or historical boundaries.

The Old Testament boundaries were those occupied by the twelve tribes. The Transjordan was settled by the two tribes of Ruben and Gad and the one half tribe of Manasse; the Promised Land proper was inhabited by the other nine and one half tribes according to the territory alloted to them by the assembly at Galgal and Silo (Jos 14—19); namely, Juda, Simeon, Benjamin, Dan, Ephraim, one half Manasse, Issachar, Zabulon, Aser and Nephtali.

The New Testament boundaries presupposed another political division based upon the Roman authority. There was the province of *Judea* with its capital at Jerusalem and containing such important towns as Bethlehem, Jericho, Emmaus, Lydda, Arimathea and Jaffa; the province of *Samaria* contained the towns of Samaria (once the capital of the Northern Kingdom), Sichar and Cæsarea; the province of *Galilee,* together with such towns as Nazareth, Naim, Cana, Capharnaum and Tiberias, well known in New Testament times. In the northern Transjordan region two towns are best known from the life of Christ; namely, Bethsaida Julias and Cæsarea Philippi; in the region of Perea (corresponding to parts of ancient Galaad and Moab) was the Decapolis (Mt 4, 25; Mk 5, 20; 7, 31), that is, ten towns bearing the stamp of Græco-Roman civilization.

10. HISTORICAL OUTLINE OF THE OLD TESTAMENT

The first eleven chapters of Genesis treating of cosmic and human origins (or primitive history) serve as an introduction to the history of Israel which covers a period of more than fifteen hundred years before the Christian Era. It may be divided into several important phases.

a) With Abraham the age of the patriarchs and the history of Israel begin (Gn 12, 1ff). He was chosen by God to become the founder or forefather of the entire nation. His son was Isaac and his grandson Jacob from whose twelve sons the twelve tribes of Israel originated. Spiritually speaking the special blessing of Noe to Sem after the Deluge was inherited by the Semite Abraham and his descendants.

The span of time between Abraham and the twelve tribes under Moses cannot be stated with certainty for two reasons. First, it is not known exactly how long before or how long after the destruction of the Third Dynasty of Ur (c. 1960 B.C.) by the Amorrites that Abraham left Ur for the land of Chanaan. Secondly, the date of the Exodus of the twelve tribes under Moses from the land of Egypt may have occurred about 1440 B.C. (early dating) or according to other scholars the latter part of the fourteenth, the early or latter part of the thirteenth century. Thus, this period between Abraham and Moses can be placed anywhere between 1960 and 1230 B.C.

b) The second period represents the Mosaic Period when Israel under the leadership of Moses left Egypt and the various tribes confederated on Mount Sinai to become a united, independent nation by agreeing to a national Covenant and its obligations which contained various religious, ethical and ritualistic precepts. In this Sinaitic Covenant between Almighty God and Israel, Moses acted as the representative of the people. To this day many

modern Jews feel themselves obliged to observe the essentials of this Mosaic Law or *Torah*. Because of their disobedience the people had to spend forty years in the desert and very few of them were permitted to enter the Promised Land.

c) The third period describes the gradual conquest of Chanaan by the Israelites and the period between Josue and Samuel, the last of the judges. During this time the twelve tribes were alloted their boundaries and tried to consolidate their positions. The loose national unity existing between these tribes encouraged at times hostile neighbors, as the Chanaanites and Philistines, to threaten them, but the judges protected their people from calamity and destruction. This period ended with a popular demand for a king.

d) The fourth period represents Israel as a political power under the monarchical form of government. All Israel was unified during the reign of three kings; namely, Saul (1052-1012 B.C.), David (1012-972) and his son Solomon (972-932 B.C.). Under the able leadership of King *Saul* the nation was delivered from some of its enemies, especially the powerful Philistines who had settled in the coastal region. The great warrior *David* acquired for the national capital Jerusalem by its capture from the Jebusites, extended and fortified the borders of Israel, established a royal court, made plans for a great temple by accumulating the building material, establishing various musical schools and personally composing many psalms for various liturgical functions. *Solomon,* inheriting a powerful unified nation and enjoying an era of peace and prosperity, was able to build the magnificent temple of Jerusalem as the religious center of all Israel, to beautify this city with many buildings and palaces, to regulate the national economy through various means of taxation, and to establish friendly diplomatic relations with foreign governments through trading or cultural relations (e.g., the visit of the Queen of Saba).

e) With the death of King Solomon (932 B.C.) the dynasty of David lost much of its power due to internal difficulties in the country. Juda and Israel were established as two separate, independent kingdoms.

1) The Kingdom of Israel was the larger of the two kingdoms and embraced ten tribes. After the election of Jeroboam, an Ephraimite, there succeeded him eighteen other kings, who either ruled without leaving heirs to the throne (e.g., Zambri) or became heads of dynasties (e.g., Amri, Jehu). These relatively rich agricultural tribes were constantly torn by regional conflicts so that they seldom enjoyed a consolidated powerful kingdom. At times this Northern Kingdom waged war against Juda and at other times there prevailed a peaceful coexistence between the two separated and related kingdoms. At times this Kingdom of Israel struggled against the Aramæan kingdom, a buffer state between Israel and the powerful Assyria. It is noteworthy that the Israelite and Aramæan kingdoms, both weakened by constant wars, disappeared in historical records as nations about the same time. The Assyrian ruler, Sargon II, put an end to the independence of both. Thus, the Kingdom of Israel ceased to exist as an independent nation after 210 years (932-722 B.C.); its citizens were scattered throughout the Assyrian Empire and were absorbed by the people who received them. Some of them remained faithful to the Mosaic faith as is recorded in the Book of Tobias.

The religious history of Israel was also a great factor in the moral decline of the nation. King Amri (887 [883]-876 B.C.) moved his capital

from Thersa to Samaria as a possible rival to the southern capital of Jerusalem. Special cultic idolatrous shrines were established at Galgal and Bethel. The Chanaanite or Phœnician worship of Baal was introduced into the country and was accepted by many of the rulers and citizens (cf. the struggle between the prophet Elia and King Achab with his Phœnician Queen Jezabel). In trying to preserve the purity of the monotheistic Yahweh cult and morals, the prophets as guardians and defenders of revealed religion and ethics were often regarded as enemies by the governing classes, and therefore presecuted, expelled from the land and in some cases murdered as enemies of the state.

Today the memory of the Northern Kingdom of Israel as recorded in the Third and Fourth Books of Kings, should remind every faithful of the love and mercy of Almighty God toward all men in trying to bring them closer to Him in their charity and trust.

2) The Kingdom of Juda was the smaller of the two kingdoms and was symbolic of the blessing of Jacob who singled out Juda of his twelve sons as the carrier and a participant of the Messianic blessings (cf Gn 49, 8-12).

This kingdom remained a Davidic dynasty, from its first post-Solomonic king, Roboam (992-917 B.C.) to his twentieth and last representative, Sedecia or Matthania (597-586 B.C.). In this period of nearly 350 years this little kingdom politically played only a small or minor role as a buffer state surrounded by powerful big nations, as Egypt, Assyria, Aramæa, Phœnicia and Babylonia. But it played a tremendous spiritual role in the religion of the world to the present day. Thus it had its periods of war, peaceful coexistence and renewed hostilities with the Northern Kingdom; of war and alliances with Assyria. But it made the wrong and fatal decision of fighting against the Neo-Babylonian army of Nabuchodonosor, who destroyed the nation, its capital Jerusalem, the temple, and took many of its citizens back to Babylon as captives. These events are graphically described in the Third and Fourth Books of Kings and the Second Book of Paralipomenon.

During this entire period the religious spirit of Juda varied. Polytheism or idolatry under the form of the Chanaanite Baal worship or of the Babylonian astral religion was the greatest danger to the revealed monotheistic religion of Yahweh and to the faithful observance of the Law. Thus, for example, there was a continuous seesaw struggle for almost a century and a half between idolatrous kings and reform kings who were encouraged by the prophets. Thus, for example, King Achaz (736-728 B.C.) introduced Assyrian idolatrous practices in Jerusalem and kept suppressing the worship of the true God, Yahweh. His son and successor, King Ezechia (727-699 B.C.) who was guided by the prophet Isaia, inaugurated religious reforms by officially restoring Juda to its monotheistic constitution and observance of the Law. His son and successor, Manasse (698-643 B.C.) followed the bad example of his grandfather and re-introduced idol worship into the country. After his death religious reforms were again renewed by King Josia (640-609 B.C.) who being encouraged by the prophetess Holda and the high priest Helcia made rigorous attempts to root out idolatry and enforce the Mosaic Law.

Jeremia, the last of the pre-Exilic prophets, supported the reforms of Josia but these were soon forgotten in Juda's last struggle to retain its

independence. The prophet was regarded as a prophet of gloom and later became the prophet of hope. He urged successive kings of Juda to live on terms of peaceful coexistence with the Neo-Babylonians and to reject the military alliance with the weak Egyptians. He had to suffer for his advice and preaching, which proved subsequently to be true. Juda lost its independence and many of its leading citizens were carried into the Babylonian Exile (586 B.C.) where they studied and took to heart the prophet's words by counting the years of the exile predicted by him, by receiving confidence in a restored nation based eventually upon a new covenant and the reign of the Messia(s).

f) The sixth period of the history of Israel comprises the Babylonian Exile. The first group to be sent into exile left Palestine in 605 B.C. Mass deportations followed in 587-586 B.C. The Persian Cyrus the Great allowed them to return home in 536 B.C. Two great prophets brought the exiles in Babylon courage and strength; namely, Daniel and Ezechiel.

The faith of the Jews was purified in the exile. They freed themselves from idolatry, reflected upon the teachings and lessons of their past and present prophets as the men of God, met every Sabbath in a synagogue for prayers and instructions in the Law prepared by the Scribes.

The period immediately following the Exile represented the return of the Jews to their homeland after seventy years and the restoration of Juda as a commonwealth under the Persians. This era is treated in the First and Second Books of Ezra (Esdras) and in the books of the prophets Aggai, Zacharia and Malachia.

The Davidic descendant Zorobabel and the high priest Josue headed the list of leaders who returned to Palestine. One of their first tasks was to construct the second temple and they rejected the offer of the Samaritans, a mixed population occupying the north of the country, to participate in this work. The prophets Aggai and Zacharia encouraged the Jews to rebuild the temple and it was finally dedicated in 516 B.C. Later Nehemia, the cupbearer of Artaxerxes I (465-424 B.C.) succeeded in having the walls of Jerusalem rebuilt and then with the help of the scribe Ezra (Esdras) corrected various fiscal and religious abuses, and made the people solemnly renew the covenant with Yahweh.

g) The seventh period of the history of Israel marked their domination by the Greeks after the defeat of the Persians by Alexander the Great (336-323 B.C.) at the Battle of Arbela in 331 B.C. After the untimely death of Alexander the Jews were the subjects of the Egyptian Ptolemies who by and large lived on friendly terms with them. At Alexandria there was a large Jewish colony, for whose members the Hebrew books of the Old Testament were translated into Greek and this first version of the Bible was called the *Septuagint* (250-100 B.C.).

After Antiochus the Great (223-189 B.C.) defeated the Egyptian Ptolemies, the Seleucids began to rule over Judea in 198 B.C. from Antioch, Syria. Their interference in the religious and civil affairs of the Jews lasted until 142 B.C., when the commonwealth of Judea finally gained its complete independence. The long bitter struggle between the Seleucid kings and Mathathia together with his sons, Juda (also called Machabeus), Jonathan and Simon (142-135 B.C.) has been described in the First and Second Books of Machabees.

h) The eighth and final period of the history of Israel brings us to the threshold of New Testament times under the Romans. The little commonwealth of Judea enjoyed its independence only for a short period of about eighty years. On the occasion of a dispute about the legal succession to the Jewish high priesthood, the Roman general Pompey came to Jerusalem in 63 B.C. and extended Roman control over Judea. This Roman power over the country lasted more than a century. The history of Israel came to its sad, tragic end in A.D. 70, when the Jewish nation reduced to one tribe and representing the last of Jacob's twelve sons came to an end with the destruction of Jerusalem, its temple and priesthood.

11. RELIGION OF THE OLD TESTAMENT

The principal source of the Old Testament religion was God's revelation which represented an active, energizing, dynamic force and was accompanied by divine intervention and guidance in the affairs of man. Monotheistic was this religion from the very beginning of Israel. Its inspired sacred authors were enabled to judge and interpret correctly ancient cosmic and human origins (Gn 1-11) in terms of non-polytheistic belief.

The revealed religion of Israel proposes a threefold progressive stage: patriarchal, Mosaic, prophetic. Finally, the fruition or culmination of this entire religious schooling was to be found in the beliefs and practices of the Jews in the post-Exilic Period.

a) *Patriarchal Religion.* A very special phase in the history of revealed religion began with Abraham, the father of the Hebrew race. He received a special call from Almighty God who made promises of a temporal and spiritual nature to the patriarch and his descendants. He entered a very intimate and personal convenant (*berith*) with him, which was afterwards repeated to his descendants Isaac and Jacob, and He demanded of him the rite of circumcision as the ratification and seal of this covenant. Of these patriarchs God required the observance of a very strict moral code superior to that of their polytheistic neighbors.

b) *Mosaic Religion.* To this day modern Jews insist that they are bound to the essential requirements of the Mosaic Covenant. At Sinai, Almighty God, had chosen Moses (the greatest of the Old Testament prophets) as His mediator or agent for the historically important national covenant (*berith*). This important event was to mark the birth of Israel as a nation or the Chosen People of God in the Old Testament. This national covenant represented historically the culmination of the personal covenants between Almighty God and Abraham, Isaac and Jacob.

In this Sinaitic Covenant the Law or *Torah* was to play a special role and regulate the religious, moral and civil life of every Israelite. In its relation with God, Israel was to act like a priestly kingdom and a holy nation (Ex 19, 6). Accordingly, it was given a Levitical priesthood according to the order of Aaron, a tabernacle (i.e., a holy place to worship), a sacred annual calendar for religious festival celebrations, and a ritual for all kinds of sacrifices, laws of purification and dietary laws. All these holy things were to remind the people of the intimate bond of friendship that should exist with God and were to stimulate a pious disposition in the soul of every Israelite.

The social legislation of the Israelites in the form of ethical and civil laws was contained in the Decalogue or Ten Commandments (Ex 20,1-17; cf. also Dt 5, 6-21), the so-called Covenant Code (Ex 20, 22—23, 33) and other parts of the Pentateuch. This entire legislation of the new state of Israel was in many respects superior to or at least compared in some respects very favorably with the laws and customs of other ancient races, as the Sumerians, Babylonians (e.g., Code of Hammurabi) and Chanaanites. A seriously pious spirit of monotheism permeates this entire legislation and its structure.

c) *Prophetic Religion.* After Israel felt itself very powerful and was recognized as an important international state by various foreign countries, some of its leaders, kings and officials both of the Southern and Northern Kingdoms relied solely upon human wisdom. Hence, practical politics of expediency followed by defensive alliances with pagan or polytheistic countries weakened the religious and moral fiber of Israel: first, by removing the Holy Land from its monotheistic isolation, and secondly, by allowing heathen beliefs and practices to be introduced into the two kingdoms.

Consequently, the solemn promises once given by Almighty God Himself (to the patriarchs and to the nation through Moses) for His special providential care, protection, guidance and His beneficent intervention in their history were either forgotten, neglected or ignored by the people. On the contrary, the prophets, as inspired agents of God, revolted against a too secularistic state and against any idea of placing, Yahweh, the God of Israel, in any secondary position. Being divinely called and enlightened as to their message, these prophets by their energetic preaching became the watchmen of Israel, the guardians of the purity of the Hebrew religion. They were responsible for keeping Israel monotheistic and enriched the history of revelation with their predictions of the coming Messia and His kingdom.

Both the non-writing prophets (e.g. Nathan, Elia, Eliseus, etc.) and the writing ones (e.g., Major and Minor Prophets) remained a powerful influence in the thoughts of the Hebrew people. They also played at times an important role in the history of their people (e.g., Elia, Isaia, Jeremia, Osee). These prophets by acting as the instruments of God continually stressed man's spiritual importance and the necessity of the nation's supernatural deliverance or salvation. Their spiritual outlook and interpretation of events contradicted the purely secularistic understanding of life and events given by some of their kings and leaders who showed very little confidence in divine assistance and seemed overwhelmed by their self importance, personal power and judgments. Thus, in brief, when the average student of the Bible reads the books of the Major or Minor Prophets, he must bear in mind that these prophets were the preachers, defenders of the traditional revealed truths; the bulwarks of a minority of believers who trusted in God's promises, and finally, the exemplars of those practising charity, especially toward the poor, the widows, the orphans and the oppressed. Thus, these prophets were the instructors and defenders of social justice.

d) *Post-Exilic Religion.* The Jewish religion after the Exile (536 B.C.-) was predominantly and rigidly monotheistic and this spirit remained with the Jews to the present day. In the beginning of this period the inspired literature of the Old Testament was enriched by some sacred wisdom books. This period was also marked by an intense yearning for the coming of the

Messia(s), as we see expressed in the apocryphal books, the Qumran or Dead Sea Scrolls and by some of the very pious souls of the last of the Old Testament period, as Zachary, Elizabeth, their son John the Baptist, Simeon and Anna.

12. HISTORICAL OUTLINE OF THE NEW TESTAMENT

Chronology and geography are the eyes of history and some of both are contained in the Gospels treating of the life of Jesus Christ as well as in the other inspired books of the New Covenant dealing with the establishment of His Church or the Kingdom of God.

a) *The Gospels.* Most of the events recorded in the Gospels took place in Judea of Palestine, the land of the Jews, between 8/4 B.C. (i.e., at the birth of Jesus or before the death of Herod the Great [40/37-4 B.C.]) and A.D. 30/33 (i.e., the year of His death according to two astronomical possibilities).

The problem of the precise year of Jesus' death, whether in A.D. 30 or 33, depends upon the definite solution of two questions. First, when did the fifteenth year of the reign of Tiberius Cæsar begin, for it was the start of the mission of John the Baptist (cf. Luke 3,1ff)? St. Luke in his Gospel could have reckoned this according to the Syrian calendar calculation (i.e., Oct. 1, A.D. 27 to Sept. 30, A.D. 28) or according to the Roman calendar based upon his collegiate role (i.e., Aug. 19, A.D. 28 to Aug. 18, A.D. 28). Secondly, there is still the unsolved problem, whether the public ministry of Jesus lasted two or three years according to the Gospel records.

There is a substantial agreement between the inspired historian St. Luke (both in his Gospel and Acts) regarding secular history and the profane writers. Although he and the other Evangelists were not writing a strict history of the life of Jesus according to modern standards, yet they had a real biographical interest in His life and placed it in an historical framework.

The sayings of Jesus were actually uttered and are historically true. His actions, regardless of what forms and contexts may be ascribed to them, have actually and objectively been performed by Him.

b) *The Other New Testament Books.* The second phase of New Testament history comprises the time between the death of Jesus and the death of His beloved Apostle, John (i.e., A.D. 30/33-c.100). The Acts of the Apostles, the Pauline and Pastoral Epistles and the Apocalypse or Revelation of John represent the period in which the primitive Church was established and organized especially throughout the Roman Empire.

The Acts of the Apostles by Luke is the first important Church history. It treats of the Pentecostal experience of the Apostles and disciples; the initial extension of the Church to the Gentiles through the conversion of Cornelius and his family by Peter; the First Ecumenical Council of Jerusalem (A.D. 50) declaring that the Old Testament law of circumcision was not binding upon the Gentile converts to the Christian faith; the three missionary journeys of Paul, together with his Cæsarean and Roman imprisonments.

The Apostles through their various Epistles give us a deep insight into the historical, religious and moral conditions surrounding the early faithful. The Apocalypse written at the end of the first century to the second and third generation of Christians in Asia Minor is a witness of the dangers confronting the early Church.

13. RELIGION OF THE NEW TESTAMENT

The religion of the New Testament treats of the *New Covenant* (*berith*). This covenant had been promised by some of the Old Testament prophets; it was to extend beyond the narrow confines of the Holy Land of the Chosen People in Palestine and was to embrace all nations of the world or all mankind, and to make the entire world the holy land of God. This is the new pact of the Heavenly Father with all the inhabitants of the earth, regardless of race or color.

This New Covenant in contrast with the Mosaic Covenant (cf. Mt 26,28; 2 Cor 3,6) was inaugurated by the life and teaching of the Mediator and Messia(s), Jesus Christ, who by His words and deeds proved that He was also the Son of the Eternal Father; or in other words that He was also divine. This better and everlasting covenant (Heb 7,22; 13,20) was finally concluded at the Last Supper (Mk 14, 24) and ratified by His blood on Golgotha or Calvary (Lk 22, 20). But the historical events of Christ's life, words and deeds were not to remain unproductive, unfruitful and inoperative for the salvation of mankind. The Apostles guided by the gifts of the Holy Spirit spread the truths of Christ and the church established by Him on the rock foundation of Peter through their preaching (*kerygma*) and writings to all parts of the Roman Empire.

The Four Gospels contain truths about and of Jesus with the promise that during the period of the New Covenant there would be an entirely new spiritual order or economy. The new divine plan outlined especially in the parables of Jesus under the concept of the "Kingdom of God" or the "Kingdom of Heaven," that is, His Church (cf Mt 16, 16-18) describes its nature, members and their duties as well as its consummation. After the descent of the Holy Spirit upon the Apostles on Pentecost, they and later Paul, the converted Pharisee, fulfilled their call and mission of going forth, preaching the redemptive value of the Gospel of Jesus Christ, the God-Man, to all nations and making them members of the Church, His Mystical Body (Mt 28, 18-20).

This Kingdom of God or the Church, which Jesus Christ established on earth, consisted essentially in the spiritual union of its members with God and this spiritual fellowship was effected particularly through the reception of the Sacraments (e.g., Baptism, Holy Eucharist). Functioning as spiritual shepherds, the Apostles (in particular Paul) stressed the variety of the members of the Church, their rights and duties as well as their charismatical endowments. Thus, from the very beginning every one, even the least in human society, was considered spiritually equal in the Church. Each one had his soul to save and God was not a respecter of persons.

Conclusion. Jesus Christ, by His life, words and deeds showed that He was divine. He established a New Covenant in contrast with the Mosaic Covenant. In this newly established covenant representing the fulfillment of the promises made to the prophets there was to be the Kingdom of God or the Church, which was to spread the gospel of eternal truths and divine love or charity throughout the world for all times as fruits of the redemptive work of the Son of God, Jesus Christ. The Church with historically proven Apostolic succession is constantly renewing its efforts to live according to the spirit of Jesus Christ. In modern times this spiritual renewal is being strongly advocated by Pope John XXIII through Vatican Council II.

14. CHRIST IN THE BIBLE

The Hebrews had two fundamental dogmas; namely, the belief in only one God and in the future Messia(s).

The entire period of thousands of years from Adam to John the Baptist may be briefly described as a gradual preparation for the Messia(s) or Christ (both words from the Hebrew and Greek meaning "the Anointed One"). At first a vague promise was given in Paradise after the fall of our first parents; then, it became a little clearer after the Deluge, when Sem, the son of Noe, was selected as the bearer of the Messianic promise; finally, of all the Semitic peoples, Abraham, the father of the Hebrew race, and his descendants were chosen to be transmitters of this promise. Hence, although the Hebrew nation was always conscious of its future complete salvation through the personal Messia(s), yet the rest of the world did not lose every trace of Messianic deliverance and their common tradition.

But beyond this common tradition among mankind of its ultimate salvation and victory through some kind of divine intervention, Israel received special and detailed revelations concerning the origin and religious functions of the future Messia(s) of the entire world. According to the prophets of Israel, He as a superhuman, divine Mediator, was to be a descendant of David, to be born in Bethlehem of a virgin mother, would institute a New Covenant and function in it as a prophet, priest, king and shepherd. They also predicted that He would be a suffering Messia(s), would redeem all mankind and would be finally exalted by God.

Various names and titles were applied to or used in the New Testament by Jesus which have Messianic implications; thus, for example, Messia(s), Christ, Son of David, Son of Man, Son of God, Emmanuel, Orient, Prince of Peace. By His words and deeds Jesus Christ showed that He was the promised Messia(s) and He often referred to the Old Testament and its prophecies as being or having been fulfilled in Him. The Apostles in their preaching and writings often mentioned that the Messiaship of Jesus was in accordance with the Old Testament prophecies.

15. DEVOTION TO OUR BLESSED LADY AND ST. JOSEPH IN THE BIBLE

Holy Mother Church has always had a cherished position in her liturgy for the natural mother and the foster-father of Jesus based upon the Bible.

Mary who was "full of grace" and was to be recognized as "blessed among women" received her exalted position in the annals of history because she is the mother of the Messia(s) and the mother of the God-Man, Jesus Christ. The allusions and references to her in the Old Testament, especially the prophecy of her as the virgin mother of the future Messia(s) in the Book of Isaia, show that she was not completely ignored in Hebrew tradition. She played the leading role besides Jesus in the Infancy stories contained in the First and Second Gospels. Her name occurs occasionally in the Gospels during the public ministry of her Son. She was present, where we would expect to find her, under the Cross of Calvary. As spiritual mother of the Apostles and disciples, of the Infant Church, she was with them in Jeru-

salem before and at the time of the descent of the Holy Spirit on the first Christian Pentecost.

St. Joseph, a descendant from King David, was divinely chosen and privileged to be the spouse of the Blessed Virgin Mary and the foster-father of Jesus. He played a sublime role in the birth and infancy of Jesus as recorded in the first two Gospels and is mentioned for the last time when the Holy Family went to Jerusalem for the Passover and the Child Jesus was lost and found in the temple. Even later the association of Jesus and St. Joseph was considered very intimate in the eyes of the people, who regarded Him during His public ministry as "the carpenter's son." Thus, St. Joseph fulfilled his threefold mission in life; namely, to protect by marriage the miraculously fruitful virginity of the Mother of God; to provide for the needs of the Holy Family and for their physical protection; to keep the mystery of the Incarnation a secret from the people until our redemption by Jesus on the Cross was accomplished. In modern times May 1, the liturgical Feast of St. Joseph the Worker, is to remind mankind of the Church's solicitude for the workingman and is to take the place of the Red May Day of the Communists.

16. READING THE BIBLE

The Church has at all times encouraged her children to read and to study the Bible and to meditate upon its message and lessons. The faithful are constantly urged to acquire a greater knowledge and love for the Word of God and to apply the divine message to daily living. For the protection of her children, she urges that translations in the vernacular be approved by the bishops, the successors of the Apostles, because in the past footnotes in some of the versions of the Bible belittled the Church, her doctrines, teachings and traditions.

The reading of the Bible will not only increase man's knowledge and spiritual values, but also what is more important will give a wider, deeper and richer spiritual life to his soul.

RT. REV. MSGR. JOHN E. STEINMUELLER, S.T.D., S.S.L., V.F.

PREFACE TO THE CONFRATERNITY EDITION OF THE HOLY BIBLE

"Inspired by the Divine Spirit, the Sacred Writers composed these books which God, in His paternal charity toward the human race, deigned to bestow on them 'for teaching, for reproving, for correcting, for instructing in justice; that the man of God may be perfect, equipped for every good work' (2 Tm 3, 16f). This heaven-sent treasure Holy Church considers as the most precious source of doctrine on faith and morals. No wonder therefore that, as she received it intact from the hands of the Apostles, she has kept it with all care, defended it from every false and perverse interpretation, and used it diligently as an instrument for securing the eternal salvation of souls" (Pope Pius XII, encyclical letter *Divino afflante Spiritu,* September 30, 1943).

In conformity with the spirit of this encyclical of Pope Pius XII, and with the encouragement of His Excellency the Apostolic Delegate to the United States, the Episcopal Committee of the Confraternity of Christian Doctrine requested members of the Catholic Biblical Association of America to translate the Sacred Scriptures from the original languages or from the oldest extant form of the text, and to present the sense of the Biblical text in as correct a form as possible.

The first printed English Catholic version of the Bible, the Douay-Rheims version, and its revision by Bishop Challoner were based on the Latin Vulgate. Today, however, when the science of textual criticism has attained great perfection, it is desirable that a new English version of the Sacred Books be prepared, combining due reverence for the text with strict observance of the rules of criticism.

The use of the original texts as the basis of a new translation does not derogate from the decree of the Council of Trent concerning the Latin Vulgate. The Council does not forbid "translations into the vernacular tongue even directly from the original texts themselves, for the use and benefit of the faithful and for the better understanding of the divine word, as We know to have been already done in a laudable manner in many countries with the approval of the Ecclesiastical authority" *(Divino afflante Spiritu).*

The text of the first Eight Books [the Seven Sapiential Books and the Eighteen Prophetic Books] contained in this volume is . . . part of a completely new translation of the Bible. This translation is based on the original and oldest texts of the Sacred Books. It gives the translators opportunity to convey directly the thought and individual style of the inspired writers. A better understanding of Hebrew and of the science of textual criticism, which has been the fruit of earnest and patient study since the time of St. Jerome, can now be reflected in the translation itself. The translators and editors intend to draw constantly

on all material available to obtain in every instance a translation which represents, as far as possible, what the Sacred Author actually wrote.

In most matters pertaining to format and manner of presentation, this new translation will follow the pattern set by the Confraternity revision of the New Testament. . . . As regards the matter of English style, it will be seen that the deliberate compromise with earlier usage frequently retained in Bible translations has here been given up.

The work of translating the Bible has been characterized as "the sacred and apostolic work of interpreting the word of God and of presenting it to the laity in translations as clear as the difficulty of the matter and the limitations of human knowledge permit" (His excellency A. G. Cicognani, Apostolic Delegate, in the *Catholic Biblical Quarterly,* 6, 1944, 389f). In the appraising of the present work, it is hoped that the words of the encyclical *Divino afflante Spiritu* will serve as a guide: "Let all the sons of the Church bear in mind that the efforts of these resolute laborers in the vineyard of the Lord should be judged not only with equity and justice, but also with the greatest charity; all moreover should abhor that intemperate zeal which imagines that whatever is new should for that very reason be opposed or suspected."

Conscious of their personal limitations for the task thus defined, those who have prepared this text cannot hope that it will be perfect, but only that it may deepen in its readers "the right understanding of the divinely given Scriptures," and awaken in them "that piety by which it behooves us to be grateful to the God of all providence, who from the throne of His majesty has sent these books as so many personal letters to His own children" *(Divino afflante Spiritu).*



THE BOOKS OF THE OLD AND NEW TESTAMENTS IN ALPHABETICAL ORDER

THE OLD TESTAMENT

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Esther (Est)	491
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Genesis (Gn)	11
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Job (Jb)	503
Joel (Jl)	924
Jona (Jon)	934
Josue (Jos)	211
Judges (Jgs)	235
Judith (Jdt)	478
1 Kings (1 Kgs)	262
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3 Kings (3 Kgs)	322
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Lamentations (Lam)	837
Leviticus (Lv)	100
1 Machabees (1 Mc)	962
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Michea (Mi)	936
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Numbers (Nm)	131
Osee (Os)	915
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Proverbs (Prv)	633
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Hebrews (Heb)	233
Philemon (Phlm)	232
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INDULGENCES FOR READING THE BIBLE

An indulgence of three years is granted to the faithful who read the Books of the Bible for at least a quarter of an hour, with the reverence due to the Divine Word and as spiritual reading.

To the faithful who piously read at least some verses of the Gospel and in addition, while kissing the Gospel Book, devoutly recite one of the following invocations: "May our sins be blotted out through the words of the Gospel" — "May the reading of the Gospel be our salvation and protection" — "May Christ, the Son of God, teach us the words of the Holy Gospel":

an indulgence of 500 days is granted;

a plenary indulgence under the usual conditions is granted to those who for a whole month daily act in the way indicated above;

a plenary indulgence is granted at the hour of death to those who often during life have performed this pious exercise, provided they have confessed and received Communion, or at least having sorrow for their sins, they invoke the most holy name of Jesus with their lips, if possible, or at least in their hearts, and humbly accept death from the hand of God as the price of sin.

(Enchiridion Indulgentiarum, 694)

Prayers

Before Reading the Holy Scriptures

COME, Holy Spirit, fill the hearts of Thy faithful and enkindle in them the fire of Thy love.

℣. Send forth Thy spirit and they shall be created.

℟. And Thou shalt renew the face of the earth.

Let Us Pray

O God, Who didst instruct the hearts of the faithful by the light of the Holy Spirit, grant us by the same Spirit to have a right judgment in all things and ever to rejoice in His consolation. Through Christ our Lord. Amen.

Indulgence of five years. Plenary indulgence, under the usual conditions, if the prayer has been recited daily for a month.

(Enchiridion Indulgentiarum, 287)

After Reading the Holy Scriptures

(Prayer of St. Bede the Venerable)

LET me not, O Lord, be puffed up with wordly wisdom, which passes away, but grant me that love which never abates, that I may not choose to know anything among men but Jesus, and Him crucified. *(1 Cor. 13, 8; 2, 2.)*

I pray Thee, loving Jesus, that as Thou hast graciously given me to drink in with delight the words of Thy knowledge, so Thou wouldst mercifully grant me to attain one day to Thee, the Fountain of all Wisdom and to appear forever before Thy face. Amen.

THE
OLD TESTAMENT

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THE NAMES AND ORDER

OF ALL THE

BOOKS OF THE OLD TESTAMENT

	Page		Page
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Josue	211	Lamentations	837
Judges	235	Baruch	842
Ruth	258	Ezechiel	849
1 Kings	262	Daniel	896
2 Kings	295	Osee	915
3 Kings	322	Joel	924
4 Kings	354	Amos	927
1 Paralipomenon	384	Abdia	933
2 Paralipomenon	411	Jona	934
1 Esdras	445	Michea	936
2 Esdras (Nehemias)	455	Nahum	941
Tobias	469	Habacuc	943
Judith	478	Sophonia	946
Esther	491	Aggai	948
Job	503	Zacharia	950
Psalms	535	Malachia	959
Proverbs	633	1 Machabees	962
Ecclesiastes	665	2 Machabees	992

NOTE: For greater clarity and convenience, the footnotes and cross-references are printed at the bottom of each page and cross-indexed in the text itself. An *asterisk* (*) in the text indicates that there is a footnote to the text in question. Each footnote is in turn clearly marked with the number of the chapter and verse to which it pertains. Similarly, a *superior letter* (a) in the text indicates that there is a cross-reference to a particular verse. The reference itself is also clearly marked with the same letter. Hence, the reader is always aware of a footnote or a cross-reference simply *by reading the text.*

[ ] Indicates a gloss.

THE BOOK OF GENESIS

The Pentateuch is substantially the work of Moses. It is a closely knit literary unit and was originally conceived as one work written for a single purpose, viz., to keep before the Israelites the memory that God had called them to be His chosen people and had entrusted them with the promise of the Messias.

The Pentateuch was divided in the course of time into five parts or books: Genesis, Exodus, Leviticus, Numbers and Deuteronomy. It begins as a kind of universal history of mankind (Gen 1-11), but quickly limits itself to an account of the immediate ancestors of the Hebrews (Gen 12ff), and finally becomes in the following books (Exodus-Deuteronomy) the history of the Hebrews up to the time of the conquest of the Promised Land.

Genesis, therefore, is the introduction to the history of Israel. Its purpose is evident. By a careful selection of material, the author shows how God's omnipotence and loving care bring about the formation of the people whom He had chosen in a special manner as His "inheritance." He Himself is to rule over them. Their leaders, judges, prophets and kings are to be merely God's representatives.

Genesis (50 chapters) covers the period from the creation of the world to Joseph's death in Egypt. At this point Exodus takes up the narrative of Israel's sojourn in Egypt. The main divisions of Genesis are: I. The Primitive History (Gen 1, 1—11, 26). II. The Patriarch Abraham (Gen 11, 27—25, 18). III. The Patriarchs Isaac and Jacob (Gen 25, 19—36, 43). IV. The History of Joseph (Gen 37, 1—50, 26).

I: THE PRIMITIVE HISTORY

CHAPTER 1.

The Story of Creation. 1 In the beginning God created* the heavens and the earth;
2 [a] the earth was *waste and void; [b] darkness covered the abyss, and the spirit of
God was stirring above the waters.

3 God said, [c] "Let there be light," and
there was light. God saw that the light was good.* 4 God separated the light
from the darkness, 5 calling the light Day
and the darkness Night. And there was
evening and morning, the first day.

6 Then God said, "Let there be a firmament in the midst of the waters to divide
the waters." And so it was. 7 [d] God made
the firmament, dividing the waters that
were below the firmament from those that
were above it. 8 God called the firmament
Heaven. And there was evening and
morning, the second day.

9 Then God said, "Let the waters below
the heavens be gathered into one place
and let the dry land appear." [e] And so it
was. 10 God called the dry land Earth and
the assembled waters Seas. And God saw
that it was good. 11 Then God said, [f] "Let
the earth bring forth vegetation: seed-
bearing plants and all kinds of fruit trees
that bear fruit containing their seed."
And so it was. 12 The earth brought forth
vegetation, every kind of seed-bearing
plant and all kinds of trees that bear fruit
containing their seed. God saw that it
was good. 13 And there was evening and
morning, the third day.

14 And God said, "Let there be lights*
in the firmament of the heavens to separate day from night; let them serve as
signs and for the fixing of seasons, days
and years; 15 let them serve as lights in
the firmament of the heavens to shed
light upon the earth." So it was. 16 God
made the two great lights,[g] the greater
light to rule the day and the smaller one
to rule the night, and he made the stars.
17 God set them in the firmament of the
heavens to shed light upon the earth, 18 to
rule the day and the night and to separate the light from the darkness.[h] God
saw that it was good. 19 And there was
evening and morning, the fourth day.

20 Then God said, "Let the waters
abound with life, and above the earth let

a Gn 14, 19; Ps 89 (90), 2; Wis 11, 18; Sir 18, 1; Jer 10, 12; 2 Mc 7, 28; Acts 14, 14; Col 1, 16f; Heb 3, 4; Ap 4, 11.—b Jer 4, 23.—c 2 Cor 4, 6; Heb 11, 3.—d Prv 8, 27f; 2 Pt 3, 5.—e Jb 38, 8; Ps 32 (33), 7; Jer 5, 22.—f Ps 103 (104), 14.—g Dt 4, 19; Ps 135 (136), 7ff; Wis 13, 2ff.—h Jer 31, 35.

1, 1: Created: both the Hebrew word and the context show that a real creation, i.e., a making out of nothing, is meant. This Hebrew word is used only in reference to God in the Old Testament.

1, 2: Waste and void: a chaotic mass covered with raging waters and steeped in darkness. The spirit of God (i.e., the breath of God): some understand here the Spirit of God, source of all life, which was preparing matter later to be formed by God. Others translate "a mighty wind" blowing to and fro above the waters as part of universal chaos.

1, 3: Here development is pictured. God begins to arrange and adorn His creation, the heavens and the earth. The light was good: i.e., it was worthy of Himself.

1, 14: Lights: luminaries to contain and distribute the light created on the first day.

winged creatures fly below the firmament* of the heavens." And so it was. 21 God created the great sea monsters, all kinds of living, swimming creatures with which the waters abound and all kinds of winged birds. God saw that it was good, 22 and God blessed them, saying, "Be fruitful, multiply, and fill the waters of the seas; and let the birds multiply on the earth." 23 And there was evening and morning, the fifth day.

24 God said, "Let the earth bring forth all kinds of living creatures: cattle, crawling creatures and wild animals." And so it was. 25 God made all kinds of wild beasts, every kind of cattle, and every kind of creature crawling on the ground. And God saw that it was good.

26 God said, "Let us make mankind in our image and likeness;* and let them have dominion over the fish of the sea, the birds of the air, the cattle, over all the wild animals and every creature that crawls on the earth."

27 God created man in his image. In the image of God he created him. Male and female he created them.[i]

28 Then God blessed them and said to them, "Be fruitful and multiply;[j] fill the earth and subdue it. Have dominion over the fish of the sea, the birds of the air, the cattle and all the animals that crawl on the earth." 29 God also said, "See, I give you every seed-bearing plant on the earth and every tree which has seed-bearing fruit to be your food.[k] 30 To every wild animal of the earth, to every bird of the air, and to every creature that crawls on the earth and has the breath of life, I give the green plants for food." And so it was. 31 God saw that all he had made was very good. And there was evening and morning, the sixth day.[l]

CHAPTER 2.

1 Thus the heavens and the earth were finished[m] and all their array.* 2 On the sixth day God finished the work he had been doing. And he rested on the seventh day from all the work he had done.[n]

3 God blessed the seventh day and made it holy[o] because on it he rested* from all his work of creation.

4 This is the story* of the heavens and the earth at their creation. When the Lord God made the earth and the heavens, 5 there was not yet any field shrub on the earth nor had the plants of the field sprung up, for the Lord God had sent no rain on the earth and there was no man to till the soil; 6 but a mist* rose from the earth and watered all the surface of the ground. 7 Then the Lord God formed man* out of the dust of the ground and breathed into his nostrils the breath of life, and man became a living being.[p]

The Garden of Eden. 8 The Lord God planted a garden in Eden,* to the east, and he put there the man he had formed. 9 The Lord God made to grow out of the ground all kinds of trees pleasant to the sight and good for food, the tree of life also in the midst of the garden, and the tree of the knowledge of good and evil.[q]

10 A river rose in Eden watering the garden; and from there, it separated into four branches. 11 The name of the first is Phison, which encircles all the land of Hevila where there is gold. 12 And the gold of that land is good; bdellium and onyx are there. 13 The name of the second river is Gihon, which encircles all the land of Chus. 14 The name of the third river is Tigris, which flows east of Assur. And the fourth river is the Euphrates.

15 The Lord God took the man and placed him in the garden of Eden to till it and to keep it.[r] 16 And the Lord God commanded the man thus, "From every tree of the garden you may eat; 17 but from the tree of the knowledge of good and evil you must not eat;[s] for the day you eat of it, you must die."

i Gn 5, 1; 9, 6; Wis 2, 23; Sir 17, 1; 1 Cor 11, 7; Jas 3, 9. —j Gn 9, 2; Ps 8, 7ff; Sir 17, 4.—k Gn 9, 3; Ps 103 (104), 14f.—l 1 Tm 4, 4.—m Is 45, 12; Jn 1, 3.—n Ex 31, 17; Heb 4, 4. 10.—o Ex 20, 11; Dt 5, 14; Neh 9, 14.—p Gn 18, 27; Tb 8, 8; Ps 102 (103), 14; Sir 33, 10; 1 Cor 15, 45.—q Gn 3, 22; Ap 2, 7; 22, 2. 14.—r Sir 7, 15.—s Gn 3, 2f; Rom 6, 23.

1, 20: Above the earth . . . below the firmament: the whole phrase is equivalent to "in the air," for which Hebrew has no special expression.

1, 26: In our image and likeness: endowment with intellect and free will in imitation of God's perfections of understanding and willing. The expressions are really synonymous. In other passages only the one or the other is used: Gn 1, 27; 5, 1; 9, 6. Some of the Fathers saw in the use of the plural here and in Gn 3, 22 a veiled reference to the existence of more than one Person in God.

2, 1: Array: the sun, moon, stars, animals, birds, etc., are regarded as the armies or hosts of the places they inhabit.

2, 3: Rested: in a figurative sense. The seventh day differs from the other days in that no mention is made of its close.

2, 4: Story: or history. Literally: "generations." When: literally: "in the day that," without implying a definite date. Cf Gn 2, 17; 3, 5.

2, 6: Mist: the Hebrew word is found only here and in Jb 36, 27. Its precise meaning is uncertain. It seems to indicate an abundance of water on the earth for the use of man.

2, 7: In Hebrew "man" is adam and "the ground" is adamah.

2, 8: The garden was only a part of Eden. After the fall of Adam and Eve, they still lived in Eden but outside the garden.

18 Then the Lord God said, "It is not
good that the man* is alone; I will make
him a helper like himself." *t*
19 When the Lord God had formed out
of the ground all the beasts of the field
and the birds of the air, he brought them
to the man to see what he would call
them; for that which the man called each
of them would be its name. 20 The man
named all the cattle, all the birds of the
air and all the beasts of the field; but he
found no helper like himself.
21 The Lord God cast the man into a
deep sleep and, while he slept, took one
of his ribs and closed up its place with
flesh. 22 And the rib which the Lord
God took from the man, he made into a
woman, and brought her to him. 23 Then
the man said, *u* "She now is bone of my
bone, and flesh of my flesh; she shall be
called Woman,* for from man she has
been taken." 24 For this reason a man
leaves his father and mother, and clings to
his wife, and the two become one flesh. *v*
25 Both the man and his wife were
naked, but they felt no shame.

CHAPTER 3.

Temptation and Fall. 1 Now the serpent
was more cunning than any beast of the
field which the Lord God had made. He
said to the woman, "Did God say, 'You
shall not eat of any tree of the garden'?"
2 The woman answered the serpent, "Of
the fruit of all the trees in the garden we
may eat; 3 but 'Of the fruit of the tree in
the middle of the garden,' God said, 'you
shall not eat, neither shall you touch it,
lest you die.' "
4 But the serpent said to the woman,
w "No, you shall not die; 5 for God knows
that when you eat of it, your eyes will be
opened and you will be like God, *x* know-
ing good and evil." 6 Now the woman saw
that the tree was good for food, pleasing
to the eyes, and desirable for the knowl-
edge it would give. *y* She took of its fruit
and ate it, and also gave some to her
husband and he ate. 7 Then the eyes of
both were opened, and they realized that
they were naked; so they sewed fig-leaves
together and made themselves coverings.
8 When they heard the sound of the Lord
God walking in the garden in the cool of
the day, the man and his wife hid them-
selves from the Lord God among the trees
of the garden. *z* 9 But the Lord God called
the man and said to him, "Where are
you?" 10 And he said, "I heard you in the
garden, and I was afraid because I was
naked; and I hid." 11 Then he said, "Who
told you that you were naked? You have
eaten then of the tree of which I com-
manded you not to eat." 12 The man said,
*"The woman you placed at my side
gave me fruit from the tree and I ate."
13 Then the Lord God said to the wom-
an, "Why have you done this?" The
woman said, "The serpent deceived me
and I ate." *a*

Punishment; the Promise of a Redeemer.
14 Then the Lord God said to the ser-
pent: "Because you have done this, cursed
are you among all animals, and among
all beasts of the field; on your belly shall
you crawl, dust shall you eat,* all the
days of your life. *b* 15 I will put enmity
between you and the woman, between
your seed and her seed;* he shall crush
your head, and you shall lie in wait for
his heel." *c*
16 To the woman he said: "I will make
great your distress in child-bearing; in
pain shall you bring forth children; for
your husband shall be your longing,
though he have dominion over you." *d*
17 And to Adam he said, "Because you
have listened to your wife, and have
eaten of the tree of which I commanded
you not to eat: Cursed be the ground *e*
because of you; in toil shall you eat of
it all the days of your life; 18 thorns and
thistles shall it bring forth to you, and
you shall eat the plants of the field. 19 In

t Tb 8, 8; Sir 36, 24; 1 Cor 11, 9.—u Sir 17, 5; 1 Cor 11, 8f; 1 Tm 2, 13.—v Mt 19, 5; Mk 10, 7; 1 Cor 7, 11; Eph 5, 31.—w Wis 2, 24; Jn 8, 44; 2 Cor 11, 3.—x Jn 8, 44.—y Os 6, 7; 1 Tm 2, 14.—z Jb 31, 33; Jer 23, 24.—a 2 Cor 11, 3.—b Is 65, 25; Mi 7, 17; Ap 12, 9.—c Is 7, 14; Rom 16, 20; Gal 4, 4f.—d 1 Cor 11, 3; Eph 5, 22f; 1 Tm 2, 12.—e Gn 5, 29; 2 Thes 3, 10.

2, 18: The man: i.e., Adam and also man in general. Man is so constituted that the two sexes complement each other.

2, 23: She shall be called Woman: in Hebrew there is a play on words (woman: ishah; man: ish), intended not as scientific etymology, but to convey the idea of close relationship between man and woman.

3, 12f: Instead of acknowledging his guilt, Adam placed the blame on Eve, and she in turn blamed the serpent.

3, 14: Dust . . . eat: to crawl on the ground and take dust into its mouth together with food was a mark of degradation. Cf Is 65, 25; Mi 7, 17. Similar expressions are used in Semitic languages to portray extreme humiliation and disgrace.

3, 15: Her seed; he . . . his: refers principally to Jesus Christ, the Conqueror of Satan. The Hebrew words include also all faithful children of God in every age who share in Christ's victory by their opposition to Satan and his offspring, God's enemies. Crush . . . lie in wait for: though the same Hebrew verb is used in both instances, these two meanings are determined by the parts of the body injured (head, heel) and by the serpent's manner of attack.

This verse contains the first promise of a Redeemer for fallen mankind.

the sweat of your brow you shall eat bread, till you return to the ground, since out of it you were taken; for dust you are and unto dust you shall return."[f] [20] [And the man called his wife Eve* because she was the mother of all the living.]

Adam and Eve Expelled from the Garden. [21] The Lord God made garments of skin for Adam and his wife and clothed them. [22] And he said, "Indeed! the man has become like one of us, knowing good and evil!* And now perhaps he will put forth his hand and take also from the tree of life[g] and eat, and live forever!" [23] Therefore the Lord God put him out of the garden of Eden to till the ground from which he was taken. [24] *He drove out the man; and at the east of the garden of Eden he placed the Cherubim, and the flaming sword, which turned every way, to guard the way to the tree of life.

CHAPTER 4.

The Story of Cain and Abel. [1] The man knew Eve his wife, and she conceived and bore Cain, saying, "I have given birth to a man-child with the help of the Lord."* [2] Later, she bore his brother Abel. Now Abel was a keeper of flocks and Cain a tiller of the soil. [3] In the course of time Cain brought to the Lord an offering of the fruit of the ground. [4] [h] Abel also brought some of the firstlings of his flock with their fat portions. The Lord was pleased with Abel and his offerings; [5] but for Cain and his offering he had no regard. Cain was very angry and downcast. [6] The Lord said to Cain, "Why are you angry and why are you downcast? [7] If you do well, will you not be accepted; but if you do not do well, will not sin crouch at the door! Its desire is for you, but you must master it."

[8] Cain said to his brother Abel, "Let us go out into the field." Now when they were in the field, Cain turned against his brother Abel and slew him.[i] [9] Then the Lord said to Cain, "Where is your brother Abel?" He answered, "I do not know. Am I my brother's keeper?" [10] And the Lord said, "What have you done? The voice of your brother's blood cries to me from the ground.[j] [11] And now cursed are you in the soil which has opened its mouth to receive your brother's blood from your hand.[k] [12] When you till the soil, it shall not give its fruit to you; a fugitive and a wanderer shall you be on the earth." [13] Cain said to the Lord, "My punishment is too great to bear. [14] You are driving me today from the soil; and from your face I shall be hidden. And I shall be a fugitive and a wanderer on the earth, and whoever finds me will kill me."* [15] But the Lord said to him, "Not so! Whoever kills Cain shall be punished sevenfold." Then the Lord gave Cain a token* so that no one finding him should kill him. [16] And Cain went out from the presence of the Lord and dwelt in the land of Nod,* to the east of Eden.

[17] Cain knew his wife, and she conceived and bore Henoch; Cain was the founder of a city which he named after his son Henoch. [18] To Henoch was born Irad, and Irad became the father of Mahujael, and Mahujael the father of Mathusael, and Mathusael the father of Lamech. [19] Lamech took two wives, the one named Ada and the other Sella. [20] Ada bore Jabel; he was the forerunner* of those who dwell in tents and have flocks. His brother's name was Jubal; [21] he was the forerunner of all who play the harp and flute. [22] It was Sella who bore Thubalcain, the forerunner of those who forge vessels of bronze and iron. The sister of Thubalcain was Noema.

[23] Lamech said to his wives: "Ada and Sella, hear my voice, wives of Lamech, give ear to my speech: I kill a man for

f Jb 10, 9; Ps 102 (103), 14; Eccl 12, 7; Wis 15, 8; Sir 10, 9; Rom 5, 12; I Cor 15, 21; Heb 9, 27.—g Gn 2, 9.—h Heb 11, 4.—i Wis 10, 3; Mt 23, 35; Lk 11, 51; I Jn 3, 12; Jude 1, 11.—j Heb 12, 24.—k Dt 27, 24.

3, 20: Eve: the Hebrew name of Eve is related to the verb "to live." Eve was the mother of all the living.

3, 22: "Indeed! . . . and evil": spoken in irony.

3, 24: The Greek reads: "And he cast out Adam [or the man] and made him dwell [or settled him] east of the garden of Eden and placed the Cherubim and the flaming sword," etc.

4, 1: I have given birth . . . Lord: in Hebrew there is a play on words between the name Cain and the verb meaning to give birth. The verb also means "to create, to make." Hence possibly: "I have made a man [child] with [the help of] the Lord"—a natural expression of wonderment on the part of the mother of the first child ever born. The remark in Gn 3, 20 seems to belong here.

4, 14: Cain referred to his expulsion from the land where his parents and family were living under God's special protection.

4, 15: Gave Cain a token: i.e., a sign or pledge to reassure him. Others think that God put a mark on Cain or that a warning was given to people not to kill Cain. Thus: "appointed a sign for Cain." The nature of this sign is unknown.

4, 16: Nod: unknown, but the name recalls the Hebrew word Nad used in verse 14 to describe Cain as a wanderer.

4, 20: Forerunner: Hebrew has "father," not in the genealogical sense but only as the progenitor or first of that class of people who are described in verses 20-22.

wounding me, a youth for bruising me.
24 If Cain shall be avenged sevenfold,
Lamech seventy times sevenfold."

25 Adam knew his wife again and she bore a son and called him Seth,* saying, "God has given me another child in place of Abel whom Cain slew." 26 Seth also had a son whom he called Enos.

At that time men began to call on the name of the Lord.*

CHAPTER 5.

Adam's Descendants. 1 This is the record of the descendants of Adam. When God created man, he made him in the likeness of God.[m] 2 Male and female he created them, and he blessed them and called them Man when they were created. 3 When Adam was one hundred and thirty years old, he became the father of a son in his own likeness, after his image, and he called him Seth.[n] 4 Adam lived eight hundred years after the birth of Seth, and had other sons and daughters. 5 The whole lifetime of Adam was nine hundred and thirty years; then he died.

6 When Seth was one hundred and five years old, he became the father of Enos. 7 Seth lived eight hundred and seven years after the birth of Enos, and had other sons and daughters. 8 The whole lifetime of Seth was nine hundred and twelve years; then he died.

9 When Enos was ninety years old, he became the father of Cainan. 10 Enos lived eight hundred and fifteen years after the birth of Cainan, and had other sons and daughters. 11 The whole lifetime of Enos was nine hundred and five years; then he died.

12 When Cainan was seventy years old, he became the father of Malaleel. 13 Cainan lived eight hundred and forty years after the birth of Malaleel, and had other sons and daughters. 14 The whole lifetime of Cainan was nine hundred and ten years; then he died.

15 When Malaleel was sixty-five years old, he became the father of Jared. 16 Malaleel lived eight hundred and thirty years after the birth of Jared, and had other sons and daughters. 17 The whole lifetime of Malaleel was eight hundred and ninety-five years; then he died.

18 When Jared was one hundred and sixty-two years old, he became the father of Henoch. 19 Jared lived eight hundred years after the birth of Henoch, and had other sons and daughters. 20 The whole lifetime of Jared was nine hundred and sixty-two years; then he died.

21 When Henoch was sixty-five years old, he became the father of Mathusale. 22 Henoch walked with God three hundred years after the birth of Mathusale, and had other sons and daughters. 23 The whole lifetime of Henoch was three hundred and sixty-five years. 24 Henoch walked with God;[o] and he was seen no more because God took him.*

25 When Mathusale was one hundred and eighty-seven years old, he became the father of Lamech. 26 Mathusale lived seven hundred and eighty-two years after the birth of Lamech, and had other sons and daughters. 27 The whole lifetime of Mathusale was nine hundred and sixty-nine years; then he died.

28 When Lamech was one hundred and eighty-two years old, he became the father of a son, and called him Noe, saying, 29 *"This one shall bring us comfort from our work and from the toil of our hands in the ground which the Lord cursed."[p] 30 Lamech lived five hundred and ninety-five years after the birth of Noe, and had other sons and daughters. 31 The whole lifetime of Lamech was seven hundred and seventy-seven years; then he died.

32 When Noe was five hundred years old, he became the father of Sem, Ham and Japheth.[q]

CHAPTER 6.

1 When men began to multiply on the earth, and had daughters born to them, 2 the sons of God* saw that the daughters

1 1 Par 1, 1; Lk 3, 38.—m Gn 1, 27; Wis 2, 23; Sir 17, 1; 1 Cor 11, 7; Jas 3, 9.—n Gn 4, 25; 1 Par 1, 1-4; Lk 3, 36ff.—o Sir 44, 16; Heb 11, 5.—p Gn 3, 17ff.—q Gn 6, 10; 10, 1ff.

4, 25: Seth . . . has given: the two words sound very much alike in Hebrew: Sheth—Shath.

4, 26: Call on . . . Lord: probably refers to organized worship of God. The expression, "to call on the name of the Lord" (Yahweh) is a fixed formula used regularly of the one true God. Cf Gn 21, 33; 3 Kgs 18, 24-26; Mi 4, 5.

5, 24: The case of Henoch was extraordinary. He did not die but was taken away by God while yet alive. Some think that he and Elias (4 Kgs 2, 11) will appear again before the end of the world.

5, 29: Noe, as his name implies, would bring comfort in some way to the human race.

6, 2: Sons of God: it seems that these were the descendants of Seth and Enos, who should have been close to God because of their virtuous ancestors (cf Gn 4, 25f); or it may refer to men in general. Daughters of men: these might be the immoral female descendants of Cain, or, as some hold, of Seth; or, as still others hold, women in general. Fair: beauty alone is not meant but exceptional physical characteristics, so that the women were able to bear children and to establish a race of giants. Cf verse 4.

of men were fair, and they took wives for themselves, as many as they wished.[r] 3 Then the Lord said, "My spirit* shall not remain in man forever, since he is flesh. His lifetime shall be one hundred and twenty years."

4 There were* giants[s] on the earth in those days, and also afterward, when the sons of God had relations with the daughters of men, who bore children to them. These were the mighty men who were of old, the men of renown.

5 When the Lord saw that the wickedness of man on the earth was great,[t] and that man's every thought and all the inclination of his heart were only evil, 6 he regretted that he had made man on the earth and was grieved to the heart. 7 Then the Lord said, "I will wipe from the earth man whom I have created—man and beast, crawling creature and bird of the air as well—for I regret that I made them." 8 But Noe found favor with the Lord.*

Warning of the Flood. 9 This is the story of Noe. Noe was a just man, blameless among the men of his day.[u] 10 He walked with God. Noe became the father of three sons, Sem, Ham and Japheth.

11 The earth was corrupt in the sight of God, and it was filled with violence.[v] 12 God saw that the earth was corrupt; for all men lived corruptly on the earth.[w] 13 And God said to Noe, "The end of all creatures of flesh is in my mind; the earth is full of violence because of them. I will destroy them with the earth.[x]

Description of the Ark. 14 "Make an ark of resin-wood;* make it tight with fibre and cover it with pitch inside and out.

15 "This is how you shall make it: the length of the ark three hundred cubits,* its width fifty cubits, and its height thirty cubits. 16 Make an opening* for the ark and finish it a cubit from the top. Set a door in the side of the ark; make it with a bottom, second and third level. 17 For in truth I will bring the flood upon the earth to destroy from under heaven all flesh in which there is the breath of life.[y] All that are on the earth shall die. 18 But I will establish my covenant with you;[z] you shall go into the ark, you, your sons, your wife and your sons' wives with you. 19 Of every sort of living creature of all flesh you shall bring two into the ark, to keep them alive with you; they shall be male and female. 20 Of birds according to their kind and of cattle according to their kind, of every kind of creature moving over the ground, two of each shall enter with you to be kept alive. 21 Take with you also every kind of food that can be eaten and store it up with you, and it shall serve as food for you and for them." 22 And Noe did all that God commanded him.

CHAPTER 7.

1 Then the Lord said to Noe, "Go into the ark, you and all your household; for you, in this generation, I have found just[a] in my sight. 2 Of all clean animals take with you seven pairs, a male and its mate; and of the unclean* animals two, a male and its mate; 3 of the birds of the air also, seven pairs, male and female, that they may raise up offspring over all the earth. 4 For after seven days I will send rain on the earth for forty days and forty nights, and I will wipe from the ground every living thing that I have made."

Noe and His Household Enter the Ark. 5 Noe did all that God commanded him. 6 He was six hundred years old when the flood came upon the earth. 7 Noe and his sons, his wife and his sons' wives went together into the ark[b] to escape the waters of the flood. 8 Of clean animals and the unclean, of birds and of every creature crawling on the ground, 9 pairs, male and female, entered the ark with Noe,[c] as God had commanded him. 10 And after the seven days the waters of the flood came upon the earth.

11 In the six hundredth year of Noe's

r Mt 24, 38; Lk 17, 27.—s Wis 14, 6; Bar 3, 26.—t Ps 13 (14), 2f.—u Sir 44, 17.—v Jb 22, 15ff.—w Ps 13 (14), 2.—x Sir 40, 10; 44, 17; Mt 24, 37ff.—y Gn 7, 4. 21; 2 Pt 2, 5.—z Gn 9, 9. 11; Wis 14, 6; Heb 11, 7; 1 Pt 3, 20.—a Wis 10, 4; Sir 44, 17; 2 Pt 2, 5.—b Wis 14, 6; 1 Pt 3, 20; 2 Pt 2, 5.—c Gn 6, 19.

6, 3: My spirit: the breath of life referred to in Gn 2, 7. His lifetime . . . years: the meaning is doubtful. Many consider this period of time to be an opportunity given to men for repentance before the flood.

6, 4: Giants: men who were noted for their strength and cruelty.

6, 8f: Noe, like Enos, worshipped the one true God at a time when other men were idolaters. He probably succeeded in keeping the members of his own family free from the general corruption.

6, 14: Resin-wood: the meaning of the Hebrew word is uncertain; it may refer to the resinous trees such as the cypress. Tight with fibre: the allusion is to papyrus fibre used in ancient times for caulking a ship.

6, 15: The cubit was about a foot and a half.

6, 16: Opening: the real meaning is unknown. Most probably the reference is to an open space or latticework around the whole ark to admit light and air, and in some way to serve as a support for the roof.

7, 2: Clean . . . unclean: this distinction seems to indicate that people ate flesh meat before the flood. Cf Gn 6, 19f; 7, 8. 15f; 8, 20; Lv 11.

life, on the seventeenth day of the second month, on that very day all the fountains of the great deep burst forth, and the floodgates of the heavens were opened. 12 And rain fell on the earth forty days and forty nights. 13 On the very same day Noe and his sons, Sem, Ham and Japheth, Noe's wife and the three wives of Noe's sons entered the ark together: 14 they and every kind of wild animal, every kind of cattle, every kind of reptile crawling on the earth and every kind of bird, every kind of winged creature. 15 Pairs of all flesh in which there was the breath of life entered the ark with Noe. 16 And they that entered were male and female of all flesh as God had commanded him; and the Lord shut him in.

17 The flood continued forty days upon the earth. The waters increased and bore up the ark and it rose above the earth. 18 The waters rose higher and increased greatly on the earth; but the ark floated on the surface of the waters. 19 The waters rose higher and higher on the earth so that all the highest mountains everywhere under the heavens were covered.

20 The waters rose fifteen cubits above the mountains so that they were covered. 21 All flesh that moved on the earth died: birds, cattle, wild animals, all creatures that creep on the earth, and all men.[d] 22 All that were on the dry land in whose nostrils was the breath of life, died.[e] 23 And every living thing on the earth was wiped out, from man to beast, from reptile to bird of the air; they were wiped from the earth.[f] Only Noe and those with him in the ark were left. 24 The waters rose on the earth one hundred and fifty days.

CHAPTER 8.

1 Then God remembered Noe, and all the wild animals and all the cattle that were with him in the ark. And God sent a wind over the earth and the waters subsided. 2 The fountains of the deep and the floodgates of the heavens were closed. The rain from the heavens was withheld. 3 The waters steadily receded from the earth. They subsided at the end of one hundred and fifty days. 4 And in the seventh month, on the seventeenth day of the month, the ark rested on the mountains of Ararat.* 5 The waters continued to recede until the tenth month; on the first day of the tenth month the tops of the mountains appeared.

6 At the end of forty days, Noe opened the window which he had made in the ark, 7 and released a raven. It flew to and fro until the waters had dried off the earth. 8 Then he sent a dove to see if the waters had abated from the surface of the ground. 9 But the dove found no place to alight, so she returned to him in the ark; for the water covered the whole earth. He put forth his hand and caught her and drew her to him in the ark.

10 He waited another seven days, and again sent forth the dove from the ark. 11 The dove came back to him in the evening, and there in her mouth was a green olive leaf! So Noe knew that the waters had abated from the earth. 12 Then he waited another seven days, and sent forth the dove; but she did not return to him any more.

13 Now in the six hundred and first year,* in the first month, on the first day of the month, the waters were dried off the earth. Noe removed the covering of the ark and saw that the surface of the ground had dried. 14 In the second month, on the twenty-seventh day of the month, the earth was dry. 15 Then God said to Noe, 16 "Go out of the ark, you and your wife and your sons and your sons' wives with you. 17 [g] Bring out with you every living thing you have of all flesh: birds, cattle, and every creature crawling on the earth, that they may abound on the earth and be fruitful and multiply on the earth." 18 Noe went forth with his sons and his wife and his sons' wives. 19 All wild animals, all cattle, all birds and all creatures crawling on the earth: according to their kinds they went out of the ark.

Noe's Sacrifice after the Flood. 20 Then Noe built an altar* to the Lord; he took of every clean animal and of every clean bird, and offered holocausts on the altar. 21 When the Lord smelled the sweet odor he said to himself,* "I will never again curse the ground on account of man, for the inclination of man's heart is evil from

d Jb 22, 16; Mt 24, 39; Lk 17, 27.—e 2 Pt 3, 6.—f Wis 10, 4; 1 Pt 3, 20.—g Gn 1, 22. 28.

8, 4: Ararat: probably Armenia, the Urartu of the ancients.

8, 13: Six hundred and first year: i.e., of Noe's life.

8, 20: The first mention in the Bible of the building of an altar.

8, 21: God thus manifests His acceptance of Noe's sacrifice. To himself: the Hebrew has, "within his heart."

his youth; I will never again destroy every living creature, as I have done.[h] 22 As long as the earth shall last, seedtime and harvest, cold and heat, summer and winter, day and night, shall not cease."[i]

CHAPTER 9.

Noe Blessed; Blood Forbidden. 1 God blessed Noe and his sons and said to them, "Be fruitful and multiply, and fill the earth.[j] 2 The fear and dread of you shall be upon all the wild animals of the earth and upon every bird of the air, upon all creatures that crawl on the ground, and all the fish of the sea; into your power they are delivered. 3 Every creature that moves and lives shall be food for you; as I gave you the green plants, I give you everything. 4 But flesh with its life—that is, its blood*—you shall not eat.[k] 5 Surely I will require an account of your life's blood; from every beast I will require it, and from man; from every man I will require the life of his fellow.[l] 6 Whoever sheds the blood of man, by man shall his blood be shed; for in the image of God man was made.[m] 7 But you, be fruitful and multiply; abound on the earth and subdue it."[n]

The Covenant with Noe. 8 Then God said to Noe and to his sons with him, 9 "I will establish my covenant with you,[o] and with your descendants after you; 10 and with every living creature that is with you, the birds, the cattle, and every wild animal with you; all that came out of the ark, even the wild animals. I establish my covenant with you. 11 Never again shall all flesh be destroyed by the waters of the flood;* never again shall there be a flood to destroy the earth."[p] 12 And God said, "This is the token of the covenant; I set it between me and you and every living creature that is with you, for all generations to come. 13 I will set my bow[q] in the clouds and it shall be a token of the covenant between me and the earth.* 14 When I bring clouds over the earth, and the bow appears in the clouds, 15 I will remember my covenant which is between me and you and every living creature of all flesh. Never again shall the waters become a flood to destroy all flesh.[r] 16 When the bow is in the clouds, I will look upon it and recall the perpetual covenant between God and every living creature of all flesh that is on the earth." 17 And God said to Noe, "This is the token of the covenant which I establish between me and all flesh that is on the earth."

The Sons of Noe. 18 The sons of Noe who went out of the ark were Sem, Ham and Japheth.[s] [Ham is the father of Chanaan.] 19 These three were the sons of Noe and from these the whole earth was peopled.* 20 Now Noe began to till the ground, and he planted a vineyard. 21 When he drank of the wine, he became drunk and lay naked in his tent. 22 Ham [the father of Chanaan] saw his father's nakedness and told his two brothers outside.* 23 But Sem and Japheth took a robe, and laying it upon their shoulders, went backward and covered their father's nakedness; as their faces were turned away, they did not see their father's nakedness. 24 When Noe awoke from his drunkenness and learned what his youngest son had done to him, 25 he said: "Cursed be Chanaan; meanest of slaves shall he be to his brethren."[t] 26 Then he said: "Blessed be the Lord, the God of Sem; let Chanaan be his slave.* 27 May God expand Japheth;* let him dwell in the tents of Sem; let Chanaan be his slave."

28 Noe lived three hundred and fifty years after the flood. 29 The whole lifetime of Noe was nine hundred and fifty years; then he died.

h Is 54, 9; Rom 7, 18.—i Jer 33, 20. 25.—j Gn 1, 22. 28; 8, 17; Sir 17, 4; Jas 3, 7; Gn 1, 29f; Dt 12, 15.—k Lv 7, 26f; 17, 14; Dt 12, 23; 1 Kgs 14, 33; Acts 15, 20.—l Gn 4, 10f; Ex 21, 12.—m Gn 1, 26f; Lv 24, 17; Nm 35, 33; Jas 3, 9.—n Gn 1, 28; 8, 17; 9, 2.—o Gn 6, 18.—p Sir 44, 17f; Is 54, 9.—q Sir 43, 11.—r Is 54, 9.—s Gn 5, 31; 10, 1.—t Dt 27, 16.

9, 4: Blood was considered by the ancients the sign of life. Since God reserves the disposition of life to Himself, man was forbidden to eat meat with blood in it. Moreover, dominion over human life belongs to God. Therefore, He demands an accounting when human life is unjustly taken.

9, 11: God does not promise that floods will not come but declares that He will never again send the same kind of flood because of sin. Here He makes the covenant which He promised in Gn 6, 18.

9, 13: Henceforth, the rainbow, a natural phenomenon even before this event, is to be a pledge that God will keep His promise never again to destroy the earth by a flood.

9, 19: The author has in mind, not the entire earth, but only that part inhabited by peoples related to the descendants of the patriarchs.

9, 22: It seems that the real crime was committed by Chanaan, for he is the one cursed by Noe (v 25). It may be that Ham was partly responsible, in not having punished him.

9, 26: Noe prays that Sem will always acknowledge and worship the one true God; thus God will be praised and honored.

9, 27: Noe prays that Japheth will enjoy earthly blessings and, through friendship with Sem, spiritual blessings too. In the Hebrew there is a resemblance between the word for "expand" and the name "Japheth."

CHAPTER 10.

1 These are the descendants of the sons
of Noe, Sem, Ham and Japheth; sons
were born to them after the flood.
2 The descendants* of Japheth *u* are
Gomer, Magog, Madai, Javan, Thubal,
Mosoch and Thiras. 3 The descendants of
Gomer are Aschenez, Riphath and Tho-
gorma. 4 The descendants of Javan are
Elisa, Tharsis, Chetthim and Rodanim. 5
From these sprang the island-peoples.
These are the descendants of Japheth in
their countries, according to their lan-
guages and their families, and by their
nations.*

6 The descendants of Ham are Chus,
Mesraim, Phut and Chanaan. 7 The de-
scendants of Chus are Saba, Hevila,
Sabatha, Regma and Sabathacha. The de-
scendants of Regma are Saba and Dedan.
8 Chus was the father of Nemrod; he was
the first to be a conqueror on the earth.
9 He was a mighty hunter before the
Lord.* Hence the saying, "Like Nemrod,
a mighty hunter before the Lord."

Nemrod the Empire Builder. 10 The be-
ginning of his kingdom was Babylon,
Arach and Acchad, all of them in the
land of Sennaar. 11 From that region
Assur went forth and built Nineve and
Rohoboth-Ir and Chale and Resen* 12
between Nineve and Chale [that is, the
great city].

13 *v* Mesraim became the father of Lu-
dim, Anamim, Laabim, Nephthuhim, 14
Phethrusim, Chasluhim and Caphthorim
– from whom the Philistines sprang. 15
Chanaan became the father of Sidon his
first-born, and Heth, 16 and the Jebusite,
the Amorrite, the Gergesite, 17 the Hevite,
the Aracite, the Sinite, 18 the Aradite, the
Samarite and the Hamathite. Afterward,
the families of the Chanaanites spread
abroad. 19 And the border of the Cha-
naanite extended from Sidon, in the direc-
tion of Gerara, as far as Gaza; in the
direction of Sodom, Gomorra, Adama
and Seboim as far as Lesa. 20 These are
the descendants of Ham according to
their families and their languages, in their
countries, by their nations.

21 To Sem also, the father of all the
descendants of Eber, the elder brother of
Japheth, children were born. 22 *w* The de-
scendants of Sem were Elam, Assur,
Arphachsad, Lud and Aram. 23 The de-
scendants of Aram were Us, Hul, Gether
and Mes. 24 Arphachsad became the fath-
er of Sale; and Sale became the father of
Eber. 25 Two sons were born to Eber; the
one was Phaleg–for in his time the world
was divided–and his brother was Jectan.
26 Jectan became the father of Elmodad,
Saleph, Hasarmoth, Jare, 27 Adoram,
Uzal, Decla, 28 Ebal, Abimael, Saba, 29
Ophir, Hevila and Jobab; all these were
the sons of Jectan. 30 Their settlements
extended from Messa in the direction of
Sephar, to the mountains of the East.
31 These are the descendants of Sem ac-
cording to their families and their lan-
guages, in their countries, by their na-
tions.

32 These are the families of the sons
of Noe according to their descent in their
nations. From these the nations branched
out over the earth after the flood.

CHAPTER 11.

The Tower of Babel. 1 The whole earth
used the same language and the same
speech.* 2 While men were migrating east-
ward, they discovered a valley in the land
of Sennaar* and settled there. 3 They said
to one another, "Come, let us make bricks
and bake them." They used bricks for
stone and bitumen* for mortar. 4 Then
they said, "Let us build ourselves a city
and a tower with its top in the heavens;
let us make a name for ourselves lest we
be scattered all over the earth." 5 The
Lord came down* to see the city and the
tower which men had built. 6 And the
Lord said, "Truly, they are one people
and they all have the same language. This

u 1 Par 1, 5-10.—v 1 Par 1, 11-16.—w 1 Par 1, 17-23.

10, 2: Descendants: used here instead of "sons" because in many verses of this chapter the proper names seem to be names of peoples and of cities, rather than of individuals.

10, 5: Here the descendants of Japheth are divided according to languages, families and territories.

10, 9: Mighty hunter before the Lord: that is, he enjoyed a great reputation as a hunter.

10, 11: Rohoboth-Ir . . . Resen: though unknown as names of cities in Assyria, these names are descriptive, representing a play on words. Rohoboth-Ir, disfigured in the text, is explained by the gloss at the end of v 12 as "the great city." Resen means "fortress."

11, 1-9: It is certain that all living beings were not at the tower of Babel. The story cannot mean that this was the only cause of the diversity of languages. Rather, it shows God's supremacy over man and the futility of human attempts to create and maintain unity by material means alone, without God.

11, 2: Sennaar: that is, Babylonia. Cf Gn 10, 10.

11, 3: Bitumen: the black, tarry pitch of the soil which was used for cement.

11, 5: Came down: a figure of speech meaning that God had inspected the work and especially the intentions of the builders.

is the beginning of what they will do. Hereafter they will not be restrained from anything which they determine to do. 7 Let us go down, and there confuse their language so that they will not understand one another's speech." 8 So the Lord scattered them from that place all over the earth; and they stopped building the city. 9 For this reason it was called Babel, because there the Lord confused the speech of all the earth. From there the Lord scattered them all over the earth.

Sem's Descendants. 10 These are the descendants of Sem.[x] When Sem was one hundred years old he became the father of Arphachsad, two years after the flood. 11 Sem lived five hundred years after the birth of Arphachsad, and had other sons and daughters. 12 When Arphachsad* was thirty-five years old he became the father of Sale. 13 Arphachsad lived four hundred and three years after the birth of Sale, and had other sons and daughters. 14 When Sale was thirty years old he became the father of Eber. 15 Sale lived four hundred and three years after the birth of Eber, and had other sons and daughters. 16 When Eber was thirty-four years old he became the father of Phaleg. 17 Eber lived four hundred and thirty years after the birth of Phaleg, and had other sons and daughters. 18 When Phaleg[y] was thirty years old he became the father of Reu. 19 Phaleg lived two hundred and nine years after the birth of Reu, and had other sons and daughters. 20 When Reu[z] was thirty-two years old he became the father of Sarug. 21 Reu lived two hundred and seven years after the birth of Sarug, and had other sons and daughters. 22 When Sarug was thirty years old he became the father of Nahor. 23 Sarug lived two hundred years after the birth of Nahor, and had other sons and daughters. 24 When Nahor was twenty-nine years old he became the father of Thare. 25 Nahor lived one hundred and nineteen years after the birth of Thare, and had other sons and daughters. 26 When Thare[a] was seventy years old he became the father of Abram, Nahor and Aran.

II: THE PATRIARCH ABRAHAM

Thare. 27 These are the descendants of Thare. Thare was the father of Abram, Nahor and Aran. 28 Aran became the father of Lot. Aran died before his father Thare in the land of his birth, in Ur of the Chaldees. 29 Abram and Nahor married. Abram's wife was Sarai[b] and Nahor's wife was Melcha, the daughter of Aran, father of Melcha and Jescha.* 30 Now Sarai was barren; she had no children. 31 Thare took his son Abram and his grandson Lot, the son of Aran, and his daughter-in-law Sarai, the wife of his son Abram, and led them from Ur of the Chaldees toward the land of Chanaan;[c] but when they reached Haran, they settled there. 32 The lifetime of Thare was two hundred and five years; and he died in Haran.

CHAPTER 12.

Abram's Call and First Blessing. 1 The Lord said to Abram: "Leave your country, your kinsfolk and your father's house, for the land which I will show you;[d] 2 I will make a great nation of you.[e] I will bless you, and make your name great, so that you shall be a blessing. 3 *I will bless them that bless you, and curse them that curse you. In you shall all the nations of the earth be blessed."[f]

4 Abram went away as the Lord had commanded him, and Lot went with him.[g] Abram was seventy-five years old when he left Haran. 5 Abram took Sarai his wife, Lot his brother's son, all the property they had acquired and the persons* they had got in Haran; and they departed for the land of Chanaan.[h] When they came to the land of Chanaan, 6 Abram passed through the land to the sacred place* at Sichem, near the terebinth of More. At that time the Chanaanite was in the land.

7 The Lord appeared to Abram, and said, "To your descendants I will give this land."[i] So Abram built an altar there

x 1 Par 1, 24-27; Lk 3, 34ff.—y 1 Par 1, 25.—z 1 Par 1, 26.—a Jos 24, 2; 1 Par 1, 27.—b Gn 17, 15; 20, 12.—c Jos 25, 3; Neh 9, 7; Jdt 5, 6-9; Acts 7, 4.—d Acts 7, 3; Heb 11, 8.—e Gn 17, 6; Sir 44, 19; Rom 4, 17-22.—f Gn 18, 18; 22, 18; Acts 3, 25; Gal 3, 8.—g Gn 11, 31; Jos 24, 3.—h Acts 7, 4.—i Ex 33, 1; Dt 34, 4; Acts 7, 5.

11, 12: According to the Greek text, Arphachsad was the father of Cainan and the grandfather of Sale. St. Luke made use of this Greek text (Lk 3, 36).

11, 29: According to many, Jescha was Sarai. If this opinion is correct, Abram's wife was also his niece. But cf Gn 20, 12.

12, 3: The first of the blessings given to Abram and repeated later to Isaac and Jacob (Gn 26, 4; 28, 14).

12, 5: Neither Abram nor Lot had had any children as yet. Persons: refers to all the servants they had bought or acquired in any other way.

12, 6: In all probability the author refers to a Chanaanite shrine. Later Sichem became a sacred place for Abraham, Isaac, Jacob and their descendants. Cf Gn 35, 4.

to the Lord, who had appeared to him. 8 He moved from there to the mountain region east of Bethel, and pitched his tent with Bethel to the west and Ai to the east. He built an altar there to the Lord and called on the name of the Lord. 9 Then Abram journeyed on toward the Negeb.*

Abram in Egypt during a Famine. 10 Now there was a famine[j] in the land and Abram went down to Egypt where he lived as a stranger; for the famine in the land was severe. 11 When he was about to enter Egypt, he said to Sarai his wife, "I know that you are a woman beautiful to behold. 12 When the Egyptians see you, they will say, 'She is his wife'; then they will kill me, but will spare you. 13 Therefore, say you are my sister[k] so that I may be treated well on your account, and my life may be spared for your sake." 14 When Abram came to Egypt, the Egyptians saw that the woman was very beautiful. 15 Pharao's princes saw her and they praised her to Pharao. And the woman was taken to Pharao's house. 16 He treated Abram well on her account so that he received flocks, herds, he-asses, men-servants, maid-servants, she-asses and camels.

17 But the Lord struck Pharao and his household with great plagues because of Sarai, Abram's wife.[l] 18 Then Pharao summoned Abram and said, "Why have you done this to me? Why did you not tell me she was your wife? 19 Why did you say she was your sister and let me marry her? Here now is your wife; take her and go." 20 Then Pharao gave his men orders concerning Abram; and they sent him away with his wife and all that belonged to him.

CHAPTER 13.

Abram and Lot Part. 1 Abram went up from Egypt to the Negeb,* he and his wife and all that belonged to him, and Lot with him.[m] 2 Now Abram was very rich in cattle, silver and gold.[n] 3 He journeyed by stages from the Negeb to Bethel[o] to the place where his tent had been before, between Bethel and Ai. 4 At the place where the altar was which he had previously built there,[p] Abram called on the name of the Lord.

5 Lot, who went with Abram, also had flocks, herds and tents, 6 so that the land would not support them dwelling together; for their possessions were so great that they could not dwell together. 7 And there was strife between the herdsmen of Abram's cattle and the herdsmen of Lot's cattle. At that time the Chanaanite and the Pherezite dwelt in the land. 8 Then Abram said to Lot, "Let there be no strife between you and me, nor between my herdsmen and your herdsmen; for we are kinsmen. 9 Does not the whole land lie before you? Withdraw from me. If you go to the left, I will go to the right; or if you take the right, then I will go to the left." 10 Then Lot looked about and saw that the whole region of the Jordan toward Segor was well-watered – this was before the Lord destroyed Sodom and Gomorra – like the Lord's garden or like Egypt. 11 So Lot chose for himself the whole region of the Jordan and journeyed eastward. Thus they separated from each other. 12 Abram dwelt in the land of Chanaan, while Lot dwelt in the cities of the Jordan region, pitching his tent near Sodom. 13 Now the men of Sodom were wicked,[q] and sinned exceedingly against the Lord.

Abram Moves to Hebron. 14 The Lord said to Abram, after Lot had parted from him, "Raise your eyes, and from where you are now look to the north and the south and the east and the west.[r] 15 All the land which you see I will give to you and your posterity forever.[s] 16 I will make your posterity as the dust of the earth; if anyone can count the grains of dust, your posterity can also be counted.[t] 17 Arise, walk the length and breadth of the land, for to you I will give it." 18 Abram moved his tent and came to dwell by the terebinths of Mamre which are at Hebron; and he built an altar there to the Lord.

CHAPTER 14.

Expedition of the Four Kings. 1 In the time of Amraphel king of Sennaar, Arioch king of Ellasar, Chodorlahomor king of Elam, and Thadal king of Goyyim, 2 these kings waged war against Bara king of Sodom, Bersa king of Gomorra,

j Gn 26, 1ff.—k Gn 20, 12f; 26, 7.—l Ps 104 (105), 14.—m Gn 12, 9.—n Ps 111 (112), 1ff; Prv 10, 22.—o Gn 12, 8.—p Gn 12, 7.—q Gn 18, 20; Ez 16, 49; 2 Pt 2, 6ff; Jude 1, 7.—r Gn 28, 14.—s Gn 12, 7; Acts 7; Gal 3, 16.—t Gn 22, 17.

13, 1: Negeb: southern Palestine.

Sennaab king of Adama, Semeber king of Seboim, and the king of Bala – that is, Segor. 3 These other kings formed an alliance in the valley of Siddim – that is, the Salt Sea. 4 Twelve years they had been subject to Chodorlahomor, but in the thirteenth year they rebelled. 5 In the fourteenth year came Chodorlahomor and the kings with him. They defeated the Raphaim in Astharothcarnaim, the Zuzim in Ham, the Emim in Save-cariathaim, 6 the Horrites[u] in the mountains of Seir, as far as El-Pharan, close by the desert. 7 Then they turned back and came to En-mesphat–that is, Cades–and subdued all the country of the Amalecites, and also the Amorrites, who dwelt in Hasason-thamar. 8 Then the king of Sodom and the king of Gomorra, the king of Adama, the king of Seboim and the king of Bala–that is, Segor–went out, and they drew up in battle against them in the valley of Siddim: 9 against Chodorlahomor king of Elam, Thadal king of Goyyim, Amraphel king of Sennaar, and Arioch king of Ellasar, four kings against five. 10 Now the valley of Siddim was full of bitumen pits; and as the kings of Sodom and Gomorra fled, some fell there, but the rest fled to the mountain. 11 The victors took all the goods of Sodom and Gomorra and all their provisions, and went their way; 12 they also took Lot, Abram's nephew, and his goods, for he had been living in Sodom.[v] 13 Then came a fugitive and reported to Abram the Hebrew, who was living near the terebinths of Mamre the Amorrite, a kinsman of Eschol and Aner; these were allies of Abram.

Abram Pursues and Defeats the Kings. 14 When Abram heard that his kinsman had been taken prisoner, he called out three hundred and eighteen of his trained men, born in his house, and went in pursuit as far as Dan. 15 He and his servants formed parties against them by night, defeated them and pursued them as far as Hoba, north of Damascus. 16 He recovered all the goods; and his kinsman Lot and his goods he also recovered, besides the women and the people. 17 When Abram returned from the defeat of Chodorlahomor and the kings with him, the king of Sodom went out to meet Abram in the valley of Save–that is, in the king's valley.

Melchisedec Blesses Abram. 18 Then Melchisedec,[w] the king of Salem, brought out bread and wine; for he was a priest* of the Most High God. He blessed Abram and said, 19 "Blessed be Abram by the Most High God, creator of heaven and earth. 20 Blessed be the Most High God, who has delivered your enemies into your hand." Then Abram gave him a tenth of everything.

21 The king of Sodom said to Abram, "Give me the people, keep the goods for yourself." 22 But Abram answered him, "I raise my hand* to the Lord God Most High, creator of heaven and earth, 23 that I will not take thread or sandal-strap or anything that is yours, lest you should say, 'I have made Abram rich'; 24 nothing but what the young men have eaten, and the share of those who accompanied me. Let Aner, Eschol and Mamre take their share."

CHAPTER 15.

1 After these things the word of the Lord came to Abram in a vision, "Fear not, Abram, I am your shield; your reward shall be very great." 2 And Abram said, "O Lord God, what will you give me? I am childless, and the steward of my house, Eliezer, is my heir." 3 Abram also said, "To me you have given no descendants; the slave born in my house will be my heir." 4 But the word of the Lord came to him, "He shall not be your heir;[x] your heir shall be one of your own flesh." 5 Then the Lord led him outside and said, "Look at the heavens and, if you can, count the stars." And he said to him, "So shall your posterity be."[y] 6 Abram believed the Lord,* who credited the act to him as justice.[z] 7 He said to him, "I am the Lord, who brought you from Ur in Chaldea, to give you this land to possess."[a] 8 But he said, "O Lord God, how am I to know that I shall possess it?"

The Sign of the Covenant. 9 He answered him, "Bring me a heifer three years old, a she-goat three years old, a ram three

u Dt 2, 12.—v Gn 13, 10ff.—w Ps 109 (110), 4; Heb 5, 6. 10; 7, 1.—x Gn 17, 16.—y Sir 44, 19; Rom 4, 18; Heb 11, 12.—z Rom 4, 3. 9. 22; Gal 3, 6; Jas 2, 23.—a Gn 12, 1; Ex 32, 13; Neh 9, 7f; Acts 7, 2.

14, 18: It is certain that Melchisedec was a true priest. According to St. Paul, he was a type of our Lord. Cf Heb 7.
14, 22: Raise my hand: in token of an oath.
15, 6: When Abram thus manifested his faith, God made him really holy and therefore worthy of divine reward.

years old, a turtledove and a young pigeon." 10 He brought him all these and cut them in two, and laid each half opposite the other; but the birds he did not cut in two.* 11 Birds of prey swooped down on the carcasses, but Abram drove them off. 12 As the sun was setting, Abram fell into a deep sleep; and terror came upon him, a great darkness.* 13 The Lord said to Abram, "Know for certain that your posterity will be strangers in a land not their own; they shall be subjected to slavery and shall be oppressed four hundred years.[b] 14 But I will judge that nation which they shall serve, and afterward they shall go free with great possessions.[c] 15 And you shall go to your fathers in peace, and be buried at a good old age. 16 In the fourth generation they shall return here; for the wickedness of the Amorrites[d] is not yet complete."

17 Now when the sun had set and it was dark, a smoking oven and a fiery torch* passed between the pieces. 18 On that day the Lord made a covenant with Abram, saying, "To your posterity I will give this land, from the river of Egypt to the Great River [the Euphrates],[e] 19 the land of the Cinites, Cenezites, Cedmonites, 20 Hethites, Pherezites, Raphaim, Amorrites, Chanaanites, Gergesites and Jebusites."

CHAPTER 16.

Birth of Ismael. 1 Sarai, Abram's wife, had borne him no children. She had an Egyptian maid named Agar. 2 Sarai said to Abram, "The Lord has kept me from bearing; go in to my maid; perhaps I shall get children through her."[f] Abram listened to Sarai. 3 After Abram had lived ten years in the land of Chanaan, Sarai his wife took Agar, her Egyptian maid, and gave her to Abram, her husband, to be his wife. 4 And he went in to Agar, and she conceived. When she was aware that she had conceived, she looked with disdain on her mistress. 5 Then Sarai said to Abram, "The injury done me is your fault! I gave my maid to your embrace and when she was aware that she had conceived she looked on me with disdain. The Lord judge between you and me!" 6 Abram answered Sarai, "Your maid is in your power; do to her what seems good to you." Then Sarai humiliated her, and she fled from her. 7 Afterward an angel of the Lord found her beside a spring of water in the desert, the spring on the road to Sur. 8 He said, "Agar, maid of Sarai, where have you come from and where are you going?" She answered, "I am fleeing from my mistress Sarai." 9 The angel of the Lord said to her, "Return to your mistress and submit to her authority." 10 The angel of the Lord added, "I will so multiply your posterity that it shall be too many to count."[g] 11 The angel of the Lord also said to her: "You are with child, and shall bear a son; you shall call him Ismael,* because the Lord has heard of your humiliation. 12 He shall be a wild ass of a man,[h] his hand against everyone, and everyone's hand against him; he shall dwell apart, opposing all his kinsmen." 13 She named the Lord, who spoke to her: "You are the God of vision"; for she said, "Have I really seen God and remained alive after my vision?" 14 Therefore the well was called Beer-lahai-roi.* It is between Cades and Barad.

15 So Agar bore Abram a son;[i] and Abram called his son whom Agar bore, Ismael. 16 Abram was eighty-six years old when Agar bore him Ismael.

CHAPTER 17.

Covenant of Circumcision. 1 When Abram was ninety-nine years old, the Lord appeared to him and said, "I am God the Almighty.[j] Walk in my presence* and be perfect. 2 I will make my covenant between you and me, and will multiply you exceedingly."[k] 3 Abram fell prostrate, and God spoke to him thus, 4 "This is my covenant with you: You shall be the father of a multitude of nations;[l] 5 you shall no longer be called Abram,[m] but your name shall be Abraham;* for I will make you the father of a multitude

b Nm 20, 15; Jdt 5, 9f; Is 52, 4.—c Ex 3, 8, 21f.—d 3 Kgs 21, 26.—e Ex 32, 13.—f Gal 4, 22.—g Gn 17, 20; 21, 13, 18; 25, 12-18.—h Gn 21, 20.—i Gal 4, 22.—j Gn 35, 11; Ex 6, 3.—k Gn 12, 2; 13, 16; 22, 17; Ex 32, 13.—l Sir 44, 19-21; Rom 4, 17.—m Neh 9, 7.

15, 10: Abram knew that God was to give him a sign or token. Since this must have been a common way of drawing up a solemn contract, Abram knew how to prepare the animals properly.

15, 12: A great darkness: Abram in his ecstasy was enveloped in darkness, and fear took hold of him.

15, 17: Probably a flame of fire shot out from the midst of the smoking oven. The smoke and fire represented the presence of God.

16, 11: Ismael means "God hears."

16, 14: Beer-lahai-roi: meaning "the well where one sees (God) and lives."

17, 1: Walk in my presence: i.e., conduct yourself as though you always see Me.

17, 5: The traditional meaning of Abraham is "father of a multitude." Abram means "high father" or "mighty father."

of nations. 6 I will make you exceedingly
fruitful; I will make nations of you, and
kings shall descend from you. 7 I will es-
tablish my covenant between you and me
and your descendants after you through-
out their generations, as a perpetual cove-
nant, that I may be a God to you and
to your descendants after you.[n] 8 I will
give you and your descendants after you
this land in which you are immigrants,
all the land of Chanaan as a perpetual
possession;[o] and I will be their God."

9 God also said to Abraham, "You shall
keep my covenant, you and your de-
scendants after you throughout their gen-
erations. 10 This is my covenant which
you shall keep, between you and me and
your descendants after you: Every male
among you shall be circumcised.[p] 11 You
shall circumcise the flesh of your fore-
skin; it shall be a token of the covenant
between you and me.[q] 12 He that is eight
days old among you shall be circumcised,[r]
every male throughout your generations,
including the slave born in your house,
or bought with money from any foreign-
er, not of your own race. 13 Both he that
is born in your house and he that is
bought with your money must be circum-
cised. My covenant shall be in your flesh
as a perpetual covenant. 14 If any male
have not the flesh of his foreskin circum-
cised, that person shall be cut off from
his people; he has broken my covenant."

Isaac's Birth Promised. 15 God said to
Abraham, "Sarai your wife you shall not
call Sarai but Sara.* 16 I will bless her,
and will also give you a son by her;* yes,
I will bless her, and she shall be the
mother of nations; kings of peoples shall
descend from her."[s] 17 And as Abraham
fell prostrate, he laughed and said to him-
self, "Shall a son be born to one who is
a hundred years old? Shall Sara who is
ninety bear a child?"[t] 18 Then Abraham
said to God, "Oh, that Ismael may live
in your favor!" 19 God answered, "No,
but Sara your wife shall bear you a son,[u]
and you shall call him Isaac.* I will es-
tablish my covenant with him as a per-
petual covenant for his descendants after
him.

20 "As for Ismael, I have heard you. I
will bless him and make him fruitful and
multiply him exceedingly.[v] He shall be-
come the father of twelve princes, and I
will make him a great nation. 21 But my
covenant I will establish with Isaac, whom
Sara shall bear to you at this time next
year."[w] 22 And when he had finished
talking with him, God left Abraham.

**Abraham and his Household Circum-
cised.** 23 Then Abraham took his son Is-
mael, and all who were born in his house,
and all who had been bought with his
money, every male in his household, and
he circumcised the flesh of their foreskins
on that very day, as God had command-
ed him. 24 Abraham was ninety-nine years
old when he was circumcised in the flesh
of his foreskin.[x] 25 Ismael his son was
thirteen years old when he was circum-
cised in the flesh of his foreskin. 26 That
very day Abraham and his son Ismael
were circumcised. 27 All the male mem-
bers of his household, including the slaves
born in his house or bought with money
from a foreigner, were circumcised with
him.

CHAPTER 18.

Isaac's Birth Announced. 1 Now the
Lord appeared to him by the terebinths
of Mamre as he sat at the entrance of his
tent in the heat of the day. 2 And when
he raised his eyes he saw three men
standing at a distance from him. As soon
as he saw them, he ran from the entrance
of the tent door to meet them, and bowed
down to the earth,[y] 3 and said, "My Lord,
if I find favor with you, do not pass by
your servant. 4 Let a little water be
brought that you may wash your feet; and
then rest yourselves under the tree. 5
Since you have come to your servant,
I will bring you a little food that you
may refresh yourselves; then you may go
on."* They replied, "Do as you have
said."

6 Then Abraham hastened into the tent
to Sara and said, "Quick, three measures
of fine flour! Knead it, and make loaves."
7 And he ran to the herd, picked out a

n Ps 104 (105), 42; Lk 1, 72; Gal 3, 16.—o Ex 32, 13; Dt 1, 8; 14, 2; Lk 1, 55; Acts 7, 5.—p Jn 7, 22; Acts 7, 8; Rom 4, 11.—q Sir 44, 20.—r Lv 12, 3; Lk 1, 59; 2, 21.—s Gn 18, 10; Gal 4, 23.—t Rom 4, 19; Heb 11, 11f.—u Gn 21, 2; Ex 32, 13.—v Gn 16, 10; 21, 13. 18; 25, 12-16.—w Gn 21, 2; 26, 2-5; Rom 9, 7.—x Gn 17, 10; Sir 44, 20; Rom 4, 11.—y Heb 13, 1f.

17, 15: No reason is given by God for the change in the name of Abraham's wife, nor do the widely accepted meanings of Sarai ("my princess") and Sara ("princess") make it clear.

17, 16: The Greek and the Vulgate speak here of the son to be born, Isaac, rather than of Sara.

17, 19: The idea of laughter is contained in the root of the word "Isaac."

18: 5: When a man stood thus before the tent of a stranger, it was understood that he was asking for hospitality.

good, tender bullock, and gave it to the servant who hastened to prepare it. 8 Then he took curds and milk and the bullock which had been prepared, and set it before them; and he stood by them under the tree while they ate. 9 They said to him, "Where is Sara your wife?"* He answered, "She is in the tent." 10 *"I will surely return to you at this time next year," he said, "and Sara your wife shall have a son."[z] Sara was listening inside the entrance of the tent. 11 Now Abraham and Sara were old, advanced in years;[a] and Sara no longer had periods as is customary with women. 12 So Sara laughed to herself and said, "Now that I am grown old and my husband is old, shall I have pleasure?" 13 The Lord said to Abraham, "Why did Sara laugh, saying, 'Shall I indeed bear a child, though I am old?' 14 Is anything too wonderful for the Lord?[b] At this time next year I will return to you, and Sara shall have a son." 15 But Sara denied it, saying, "I did not laugh"; for she was afraid. But he said, "You did laugh."

Ruin of Sodom and Gomorra Foretold. 16 Then the men set out from there and looked toward Sodom; and Abraham walked with them to escort them on their way. 17 The Lord said, "Can I keep from Abraham what I am about to do? 18 For Abraham shall surely become a great and powerful nation,[c] and all the nations of the earth shall be blessed in him. 19 Indeed, I have chosen him, that he may charge his sons and his household after him to observe the way of the Lord, doing what is good and right, so that the Lord may fulfill for Abraham what he has promised him." 20 Then the Lord said, "Because the outcry against Sodom and Gomorra is great,[d] and their sin is very grave, 21 I will go down to see whether they have done all that the outcry which has come to me indicates; if not, I will know." 22 So they turned from there, and went toward Sodom, while Abraham remained standing in the presence of the Lord.*

23 Abraham drew near and said, "Will you destroy the good with the wicked? 24 If there be fifty just men in the city, will you then destroy the place and not spare it for the sake of the fifty just men within it? 25 Far be it from you to do such a thing as kill the just with the wicked, treating just and wicked alike! Far be it from you![e] Shall not the judge of all the earth act justly?" 26 And the Lord said, "If I find that there are fifty just men in the city, I will spare the whole place for their sake." 27 Abraham answered, "I have ventured to speak to the Lord though I am but dust and ashes. 28 What if there be five less than fifty just men? Will you destroy the whole city on account of five?" He said, "I will not destroy it if I find forty-five there." 29 And Abraham spoke to him again, "What if forty be found there?" He said, "I will not do it for the sake of the forty." 30 Then he said, "O Lord, be not angry if I speak; what if thirty be found there?" He answered, "I will not do it if I find thirty there." 31 Abraham said, "I have ventured to speak to the Lord, what if twenty be found there?" And he said, "I will not destroy it for the sake of the twenty." 32 Abraham said again, "O Lord, be not angry if I speak once more; what if ten be found there?" He said, "I will not destroy it for the sake of the ten." 33 The Lord departed after he had finished speaking to Abraham; and Abraham returned to his place.

CHAPTER 19.

Sinfulness of the Men of Sodom. 1 Now the two angels came to Sodom in the evening, while Lot was sitting at the gate of Sodom. When Lot saw them, he rose to meet them, and falling prostrate to the earth, 2 he said, "Come aside, my lords, into the house of your servant, stay overnight and bathe your feet; then you may arise early, and go on your way."[f] They said, "No, we shall pass the night in the public square." 3 But he urged them so strongly that they turned aside and entered his house; and he prepared a meal for them, and baked unleavened bread, and they ate. 4 They had not yet retired when the townsmen, the men of Sodom, all the people from every quarter, both

z Gn 17, 19; 21, 1; Rom 9, 9.—a Gn 17, 17; Rom 4, 19; Heb 11, 11f.—b Mt 19, 26; Mk 10, 27; Lk 1, 37; 18, 27; Rom 4, 21.—c Lk 1, 55.—d Gn 19, 13; Is 3, 9; Lk 17, 28; Jude 1, 7.—e Dt 32, 4; Jb 8, 3. 20.—f Heb 13, 1f.

18, 9: By their knowledge of Sara's name, they intimated that they were not ordinary men. They knew her before they had seen her.

18, 10: The One who in the rest of the story is called "Lord" now speaks for the three.

18, 22: The Lord alone remained with Abraham while the other two departed.

young and old, surrounded the house, 5 and called Lot, and said to him, *"Where are the men who came to your house tonight? Bring them out that we may abuse them." [g] 6 Lot went out to the men, and shut the door behind him, 7 and said, "I entreat you, brethren, do not act wickedly. 8 I have two daughters who have not known man. Let me bring them out to you; do as you please with them. Only do nothing to these men, for they have come under the shelter of my roof." 9 But they said, "Stand back! This fellow came in as a stranger, and he would play the judge! Why, we will treat you worse than we will them!" Then they pressed hard against Lot, and drew near to break in the door.[h] 10 But the visitors reached out their hands, and drew Lot back into the house with them, and closed the door. 11 Those who were at the door of the house they struck with blindness, from the least to the greatest, so that they could not find the door.

Instructions to Lot. 12 Then they said to Lot, "Have you anyone else here? Sons-in-law, sons, daughters, or anyone you have in the city, take them out of the place; [i] 13 for we are about to destroy this place, because the outcry against them has become so great before the Lord that he sent us to destroy it." 14 Lot went out therefore to speak to his intended sons-in-law, and said, "Come, leave this place; for the Lord shall destroy the city." But they thought he was jesting.

15 When morning came, the angels urged Lot on, saying, "Come, take your wife and your two daughters here, lest you perish in the punishment of the city." 16 And as he lingered the visitors took him, his wife and his two daughters by the hand, through the mercy of the Lord toward him, and led him forth, and set him outside the city. 17 When they had brought them forth, they said, "Flee for your life; do not look behind you nor stop anywhere in the valley; flee to the hills, lest you perish." [i] 18 But Lot said to them, "No, my lords; 19 surely, your servant has found favor with you, and great is the mercy which you have shown me in saving my life. I cannot flee to the hills, lest the disaster overtake me and I die. 20 But there is a city nearby to which I can flee; it is a little one. Let me save myself there; it is a little one, is it not? So let me live." 21 He said to him, "I grant you this favor also; I will not destroy the city of which you speak. 22 Make haste, seek safety there; [k] for I can do nothing till you arrive there." *Therefore the city was called Segor.

Destruction of Sodom and Gomorra. 23 The sun had risen on the earth when Lot entered Segor. 24 The Lord poured down on Sodom and Gomorra [l] sulphur and fire from the Lord out of heaven. 25 He overthrew those cities and the whole region, all the inhabitants of the cities and the plants of the soil.[m]

26 But his wife who was behind him looked back, and became a pillar of salt.[n]

27 Early in the morning Abraham came to the place where he had stood before the Lord. 28 He looked toward Sodom and Gomorra and toward the whole region and saw smoke rising from the earth as though from a furnace.

29 While God destroyed the cities of the region, he remembered Abraham, and led Lot away from the catastrophe, when the cities where Lot lived were overthrown.

Origin of the Moabites and Ammonites. 30 Lot went up from Segor, and lived in the hills with his two daughters; for he was afraid to live in Segor. He and his daughters lived in a cave. 31 Then the elder said to the younger, "Our father is old, and there is no man in the land to marry us as is the custom everywhere. 32 Let us give our father wine to drink, then lie with him, that we may have offspring by our father." 33 So they gave their father wine to drink that night, and the elder went in, and lay with her father; but he did not know of it when she lay down, or when she arose. 34 The next day the elder said to the younger, "Last night I lay with my father. Let us give him wine to drink tonight also; then you go in, lie with him that we may have offspring by our father." 35 So they gave their father wine to drink that night also, and the younger went and lay with him; but he did not know of it when she lay down, or when she arose. 36 Thus both daughters of Lot were with child by their

g Jgs 19, 22-25; Jude 1, 7.—h Gn 13, 12; 2 Pt 2, 7f.—i 2 Pt 2, 7, 9.—j Wis 10, 6.—k Wis 10, 6.—l Is 1, 9; 13, 19; Lam 4, 6; Lk 17, 29; 2 Pt 2, 6.—m Dt 29, 23; Jer 50, 40; Am 4, 11.—n Wis 10, 7; Lk 17, 32.

19, 5: This commotion gives evidence of the thorough wickedness of the Sodomites. Cf Gn 13, 13.

19, 22: God had decided not to destroy the city until Lot had reached a safe distance. Segor: a term signifying "small."

father. 37 The elder bore a son, and called him Moab. He is the father of the Moabites [o] of the present day. 38 The younger also bore a son, and called him Benammi. He is the father of the Ammonites [p] of the present day.

CHAPTER 20.

Abraham in Gerara. 1 Abraham journeyed from there toward the land of the Negeb, and dwelt between Cades and Sur. While he lived in Gerara, 2 Abraham said of Sara his wife, "She is my sister." So Abimelech, king of Gerara, sent and took Sara. 3 But God came to Abimelech in a dream by night and said to him, "You shall die because of the woman you have taken; for she is married." 4 Now Abimelech had not approached her; so he said, "Lord, will you slay the innocent? [q] 5 Did not he himself say to me, 'She is my sister'? and did not she herself say, 'He is my brother'? With a sincere heart and with clean hands I have done this." 6 Then God said to him in the dream, "I know that you have done this with a sincere heart. It was I who kept you from sinning against me; therefore I did not allow you to touch her. 7 Therefore, restore the man's wife; since he is a prophet he will pray for you that you may live. But if you do not restore her, know that you will surely die, you and all that are yours." 8 So Abimelech rose early in the morning, and calling his servants, told them all these things. And the men were very much afraid.

9 Abimelech called Abraham, and said to him, "What have you done to us? And how have I offended you that you should bring down on me and my kingdom a great sin? No one should be treated as you have treated me." 10 Abimelech also said to Abraham, "What had you in mind in doing this thing?" 11 Abraham answered, "I thought, 'Surely there is no fear of God in this place; and they will kill me on account of my wife!' 12 Besides, she is indeed my sister, my father's daughter but not my mother's; and she became my wife. 13 When God brought me out of my father's house, I said to her, 'This favor you must do for me; in every place to which we shall go, say of me that I am your brother.' " [r]

14 Then Abimelech took flocks and herds and cattle, men and women servants, and gave them to Abraham, and restored Sara his wife to him, 15 and said, "My land is before you; settle wherever it pleases you." 16 To Sara he said, *"I am giving your brother a thousand pieces of silver; it is your compensation in the eyes of all who are with you; and before all men you are vindicated." 17 Then Abraham prayed to God and God cured Abimelech and his wife and maidservants, and they bore children. 18 For the Lord had closed the wombs of Abimelech's household because of Sara, the wife of Abraham.

CHAPTER 21.

The Birth and Circumcision of Isaac. 1 The Lord looked after Sara as he had said; the Lord did to Sara as he had promised. [s] 2 Sara conceived and bore Abraham a son in his old age at the time which God had promised. [t] 3 And Abraham called the son whom Sara bore him, Isaac. [u] 4 When his son Isaac was eight days old, Abraham circumcised him as God had commanded him. [v] 5 Abraham was one hundred years old when his son Isaac was born to him. 6 Sara said, "God has given me cause for laughter, and whoever hears of it will laugh with me." 7 Again she said, "Who would have said to Abraham that Sara would nurse children? Yet I bore him a son in his old age."

8 The child grew and was weaned; and Abraham gave a great feast on the day of his weaning.

Ismael and Agar Expelled. 9 Sara saw the son of Agar the Egyptian, whom she bore to Abraham, playing with* her son Isaac. 10 She said to Abraham, "Cast out this slave-girl with her son; for the son of this slave-girl shall not be heir with my son Isaac." [w] 11 The matter was very distressing to Abraham on account of his son. 12 But God said to Abraham, "Be not distressed on account of the boy and your slave-girl; heed all that Sara says to you; for through Isaac shall your descendants be called. [x] 13 But I will also make

o Dt 2, 9.—p Dt 2, 19.—q Gn 18, 23.—r Gn 12, 13.—s Gn 17, 19; 18, 10.—t Gal 4, 23; Heb 11, 11.—u Mt 1, 2; Lk 3, 34.—v Gn 17, 10; Acts 7, 8.—w Gal 4, 30.—x Rom 9, 7; Heb 11, 18.

20, 16: Abimelech wishes to exonerate Sara from all blame and to propitiate her with gifts.

21, 9: Playing with: i.e., making sport of. Cf Gal 4, 29.

the son of the slave-girl a great nation because he is your offspring."

14 Abraham rose early in the morning, took bread and a bottle of water, and gave them to Agar, placing them on her shoulder. Then he dismissed her with the child. She departed, and wandered about in the desert of Bersabee. 15 When the water in the bottle was gone, she left the child under a bush. 16 Then she went and sat opposite the place at about the distance of a bowshot; for she said, "Let me not see the child die." As she sat opposite the spot, the child cried aloud. 17 God heard the boy's cry, and the angel of God called to Agar from heaven, and said to her, "What is the matter, Agar? Fear not; for God has heard the boy's cry in this plight of his.* 18 Rise up, take the boy, be assured in his regard; for I will make him a great nation."

19 Then God opened her eyes, and she saw a well. She went and filled the bottle with water and gave the boy a drink. 20 God was with the boy, and he grew up. He lived in the desert and became an expert bowman. 21 He lived in the desert of Pharan; and his mother chose a wife for him from the land of Egypt.*

Abraham in Bersabee. 22 At that time Abimelech and Phichol, the commander of his army, said to Abraham, "God is with you in everything you do. 23 Therefore, swear to me by God that you will not deal falsely with me nor with my children nor with my descendants. As I have treated you with kindness, so must you treat me and the land in which you live as a stranger." 24 Abraham said, "I will swear." 25 But he chided Abimelech about a well which Abimelech's men had seized by force. 26 Abimelech said, "I do not know who did this; you did not tell me, nor did I hear of it till today."

27 Then Abraham took sheep and cattle and gave them to Abimelech; and the two men made a covenant. 28 Abraham set apart seven ewe lambs of the flock. 29 But Abimelech said to Abraham, "What do these seven ewe lambs mean which you have set apart?" 30 He said, *"Take these seven ewe lambs from me, to be proof for me that I dug this well." 31 Therefore that place was called Bersabee, because both of them took an oath there. 32 So they made a covenant at Bersabee.* Then Abimelech and Phichol, the commander of his army, returned to the land of the Philistines. 33 Abraham planted a tamarisk tree at Bersabee where he called on the name of the Lord, the everlasting God. 34 Abraham lived a long time in the land of the Philistines.

CHAPTER 22.

Sublime Obedience of Abraham. 1 After these events God put Abraham to a test. He said to him, "Abraham." He answered, "Here I am." 2 God said, "Take your only son Isaac whom you love and go into the district of Moria,[y] and there offer him as a holocaust on the hill which I shall point out to you." 3 Early in the morning Abraham harnessed his ass, took with him two of his servants and his son Isaac, and cut wood for the holocaust. Then he set out on his journey to the place which God had indicated to him. 4 On the third day he looked up and saw the place at a distance. 5 He said to his servants, "Stay here with the ass while the boy and I go there to worship; then we shall come back to you." 6 Abraham took the wood for the holocaust and put it upon his son Isaac while he himself carried the fire and the knife. As they walked together, 7 Isaac said to his father Abraham, "Father." He answered, "Yes, son!" He said, "You have the fire and the wood, but where is the sheep for the holocaust?" 8 Abraham replied, "God himself will provide the sheep for the holocaust, my son." And they went on together.

9 When they arrived at the place of which God had told him, Abraham built an altar there and arranged the wood on it. Then he bound his son Isaac and laid him on the wood upon the altar.[z] 10 Abraham stretched out his hand, and took the knife to kill his son.[a] 11 But an angel of the Lord called to him from heaven, "Abraham, Abraham!" He answered, "Here I am." 12 He said, "Do not lay a hand on the boy; do nothing to him. I know now that you fear God, since you have not withheld your only son from

y 2 Par 3, 1; 1 Mc 2, 52; Heb 11, 17.—z Jas 2, 21.—a Wis 10, 5.

21, 17: In this plight of his: the Hebrew text has literally, "the place where he is."

21, 21: Agar herself had come from Egypt.

21, 30: Abimelech by accepting the gift acknowledged that Abraham owned the well, even though it was in his territory.

21, 32: Bersabee: the word means "the well of the oath." Cf Gn 26, 33.

me." 13 Abraham looked about and saw a ram caught by its horns in the bush. He went and took it, and offered it as a holocaust in place of his son. 14 Abraham named the place, "Yahweh-yireh."* Hence even to this day people say, "On the mountain of the Lord provision will be made."

15 Again the angel of the Lord called from heaven to Abraham 16 and said, "I swear by myself, says the Lord, since you have done this and have not withheld your only son,[b] 17 I will indeed bless you, and will surely multiply your descendants as the stars of the heavens, as the sands on the seashore.[c] Your descendants shall possess the gates* of their enemies. 18 In your descendants all the nations of the earth shall be blessed,[d] because you have obeyed me." 19 Abraham returned to his servants, and together they went to Bersabee where Abraham made his home.

Abraham's Relatives. 20 After these events, Abraham was told, "Melcha too has borne sons to your brother Nahor: 21 Us, the first-born, Buz, his brother, Camuel, the father of Aram, 22 Chased, Hazau, Pheldas, Jedlaph, and Bathuel." 23 [Bathuel was the father of Rebecca.] Melcha bore these eight to Nahor, Abraham's brother. 24 As for his concubine,* whose name was Roma, she brought forth Tabee, Gaham, Thahas and Maacha.

CHAPTER 23.

Death and Burial of Sara. 1 Sara lived one hundred and twenty-seven years. 2 She died in Cariath-arbe, that is, Hebron, in the land of Chanaan. Abraham prepared to mourn for Sara and weep over her. 3 He left the side of his dead wife and said to the Hethites, 4 "I am a stranger resident among you;[e] give me burial ground among you that I may bury my dead." 5 The Hethites answered Abraham, 6 "Hear us, my lord, you are a mighty prince* among us. Choose any of our tombs to bury your dead. None of us will refuse you a tomb for your dead." 7 Abraham rose and bowed low before the Hethites, the natives of the land. 8 He said to them, "If it is acceptable to you that I bury my dead, then hear me: ask Ephron, the son of Sohar, in my behalf 9 to give me the cave of Machphela which he has at the end of his field. Let him sell it to me in your presence for its full value, as a burial ground." 10 Now the Hethite Ephron, sitting among the Hethites, answered Abraham in the hearing of all his fellow citizens,* 11 "No, my lord! Hear me: I give you the field and the cave that is in it. In the presence of my people do I give it; bury your dead." 12 Abraham bowed low before the natives of the land, 13 and in their hearing said to Ephron, "If you are really willing, hear me. I will give you money for the field; accept it from me that I may bury my dead there." 14 Ephron answered Abraham, 15 "Hear me, my lord! A piece of land worth four hundred shekels of silver, what is that between you and me? Bury your dead in it." 16 *f* Abraham came to terms with Ephron and weighed out for him the sum he had mentioned in the hearing of the Hethites, four hundred shekels of silver of commercial standard.* 17 Thus Ephron's field in Machphela, facing Mamre,[g] that is, the field, the cave and all the trees in the entire field, became 18 the property of Abraham in the presence of all the Hethites, his fellow citizens. 19 After this Abraham buried his wife Sara in the cave of the field at Machphela, facing Mamre, that is, Hebron, in the land of Chanaan. 20 Thus the field with its cave passed from the Hethites to Abraham for use as a burial ground.*

CHAPTER 24.

A Wife Sought for Isaac. 1 Abraham was now an old man well advanced in years. The Lord had blessed him in every way. 2 Abraham said to the oldest servant* of his household, who had charge

b Ex 32, 13; Lk 1, 73; Heb 6, 13f.—c Gn 15, 5; Rom 4, 13; Heb 11, 12.—d Gn 12, 3; 18, 18; 26, 4; Acts 3, 25; Gal 3, 16.—e Heb 11, 9.—f Acts 7, 16.—g Gn 49, 30.

22, 14: Yahweh-yireh: can mean either "the Lord provides" or "the Lord sees."

22, 17: Gates: i.e., cities. Abraham's descendants would gain possession of their enemies' cities.

22, 24: Concubine: a wife of inferior order. As such, Roma did not possess equal rights, e.g., of inheritance, with Melcha.

23, 6: Mighty prince: literally, "prince of God."

23, 10: Fellow citizens: literally, "all who come to the gates of his city," i.e., men of military age. Cf also Gn 23, 18; 34, 24.

23, 16: Minted coins were not in use. Abraham counted out the silver pieces that were employed for business purposes by the merchants of that time.

23, 20: Abraham had been promised the land of Chanaan by God. He wished to have graves for himself and Sara there.

24, 2f: This servant was Eliezer from Damascus. The ceremony signifies acknowledgment of the master's authority.

of all his possessions, "Put your hand
under my thigh [3] that I may adjure you
by the Lord, the God of heaven and the
God of earth, not to obtain a wife for
my son from the women of the Cha-
naanites among whom I live, [4] but to go
to my land and kindred to obtain a wife
for my son Isaac." [5] The servant an-
swered, "Perhaps the woman will not wish
to follow me to this land; shall I then
take your son back to the land from
which you came?" [6] Abraham said to
him, "Never take my son back there. [7]
The Lord, the God of heaven, who took
me from my father's house, from the
land of my kindred, who spoke to me
and swore to me, 'I will give you this
land to your descendants,' [h] will send his
angel* ahead of you and you will obtain
a wife for my son there. [8] If the woman
does not wish to follow you, you will be
released from this oath; but do not take
my son back there." [9] So the servant put
his hand under the thigh of his master
Abraham and swore an oath to him in
this matter.

[10] The servant then took ten of his
master's camels and a variety of his mas-
ter's treasures. He set out and journeyed
to the city where Nahor lived in Aram
Naharaim.* [11] In the evening, at the time
when the women came out to draw water,
he made the camels kneel near the well
outside the city. [12] Then he said, "Lord,
God of my master Abraham, grant me
success this day; be gracious to my mas-
ter Abraham. [13] I stand here at the spring,
and the young women of the city are
coming out to draw water. [14] Now if I
say to a young woman, 'Lower your jar
that I may drink,' and she answers,
'Drink, and I will also water your cam-
els,' she it is whom you have chosen for
your servant Isaac. Thereby shall I know
that you have shown your favor to my
master." * [15] He had not yet finished
speaking when Rebecca came out, the
daughter of Bathuel, son of Melcha, wife
of Abraham's brother, Nahor. She came
out with a jar on her shoulder.

[16] The young woman was very beauti-
ful, a virgin undefiled. She went down to
the spring, filled her jar, and as she came
up, [17] the servant hastened to meet her
and said, "If you please, let me drink a
little water from your jar." [18] She an-
swered, "Drink, sir," and quickly lowered
the jar to her hand and gave him a drink.
[19] When she had given him the drink,
she said, "I will draw water also for your
camels until they have finished drinking."
[20] She quickly emptied her jar into the
trough, hastened again to the well, and
drew water for all the camels. [21] All the
while the man was watching her, waiting
to learn whether or not the Lord had
made his trip successful. [22] When the
camels had finished drinking, the man
took out a gold ring, a half shekel in
weight,* and he put on her wrists two
gold bracelets weighing ten shekels. [23] He
said to her, "Tell me whose daughter
you are! Is there room in your father's
house for us to stay overnight?" [24] She
answered him, "I am the daughter of
Bathuel, a son of Nahor, whom Melcha
bore to him." [25] She added, "We have
plenty of straw and fodder, and there is
room to spend the night." [26] Then the
man bowed in worship to the Lord, [27]
saying, "Blessed be the Lord, the God
of my master Abraham, whose constant
favor to my master has not ceased. Me
also the Lord has guided on my way to
the house of my master's kinsmen." [28]
Meanwhile the maiden hastened to in-
form her mother's household of what had
happened.

[29] Now Rebecca had a brother named
Laban. [30] As soon as he saw the ring,
and the bracelets on his sister's wrists,
and heard his sister Rebecca say, "Thus
the man spoke to me," Laban hastened
to the man at the spring. When he
reached the man he found him standing
by the camels near the spring. [31] He said,
"Come in, blessed of the Lord! Why
should you stay outdoors when I have
made ready the house, as well as a place
for the camels?" [32] So the man went into
the house. Laban unloaded the camels,
and provided them with straw and fod-
der. Then he brought water for the man
himself and for those who were with
him, to wash their feet. [33] Food was
placed before the men, but he said, "I

h Gn 12, 7; Gal 3, 16.

24, 7: A testimony to Abraham's belief in guardian angels and to his sublime trust in God.

24, 10: Aram Naharaim: somewhere in the vicinity of the Euphrates river, in northwest Mesopotamia.

24, 14: Since God frequently manifested His will by the drawing of lots and in other ways, Eliezer was not presumptuous in offering this prayer.

24, 22: This was a nose-ring, in weight a half-shekel or a quarter of a pound. It was the custom to wear beautiful and costly rings. Cf Jb 42, 11.

will not eat before I have delivered my message." They answered, "Speak."

The Proposal of Marriage. 34 So he said, "I am Abraham's servant. 35 The Lord has blessed my master abundantly so that he has become a rich man. He has given him flocks, herds, silver, gold, men and women servants, camels and asses. 36 My master's wife Sara bore a son to my master in her old age, and he has given him all his property. 37 My master adjured me, 'You must not choose a wife for my son from the women of the Chanaanites in whose country I live, 38 but you shall go to my family and kindred to choose a wife for my son.' 39 I answered my master, 'Perhaps the woman will not follow me.' 40 He said, 'The Lord in whose sight I have lived will send his angel with you and make your trip successful. You will choose a wife for my son from my kindred and family; 41 then will you be released from your oath to me. If you go to my kindred and they refuse you, you will be free from your oath to me.'

42 "Today when I came to the spring I said, 'Lord, God of my master Abraham, may you prosper the journey I am making! 43 Here I stand at the spring; if I say to a girl coming out to draw water: Give me a little water from your jar to drink, 44 and she answers me: Drink, and I will also draw water for your camels, she is the wife whom the Lord has chosen for my master's son.'

45 "I had not yet finished planning this when Rebecca came with her jar on her shoulder, went down to the spring, and drew water. I said to her, 'Give me a drink, please.' 46 She quickly lowered her jar and said, 'Drink; and I will also water your camels.' So I drank and she also watered the camels. 47 Then I asked her, 'Whose daughter are you?', and she replied, 'I am the daughter of Bathuel, son of Nahor and his wife Melcha.' Then I put the ring in her nose and the bracelets on her wrists. 48 And I bowed and worshipped the Lord, blessing the Lord, the God of my master Abraham, who guided me along the right road to choose the daughter of my master's kinsman for his son. 49 Now tell me whether my master can depend on your favor;* if not, let me know that I may determine my course."

Rebecca's Kinsfolk Agree. 50 Laban and his family answered, "This comes from the Lord. We can say nothing at all to you. 51 Here before you is Rebecca; take her and go. Let her be married to your master's son as the Lord has decided." 52 When Abraham's servant heard their answer, he bowed to the ground before the Lord. 53 He brought out silver and gold jewelry, and clothing, and gave them to Rebecca. He also gave costly presents to her brother and mother. 54 Then he and the men with him had food and drink. They stayed overnight, and when they rose the next morning he said, "Let me go to my master." 55 Her brother and mother answered, "Let the girl stay with us some days, say ten, and then she may go."* 56 But he said to them, "Do not detain me, because the Lord has prospered my journey; let me go and return to my master." 57 Then they said, "Let us call the girl and ask her in person."

58 They called Rebecca and asked her, "Will you go with this man?" And she answered, "I will." 59 So they let their sister Rebecca and her nurse go with Abraham's servant and his men. 60 They blessed Rebecca and said, "May you, sister, become a thousand times ten thousand, and may your descendants conquer the gates of their foes." 61 Then Rebecca and her maids mounted camels and followed the man. So the servant took Rebecca and departed.

62 Isaac had gone to the desert of Beer-lahai-roi;[i] he was living in the district of the Negeb. 63 One day toward evening, when he went out in the field for a walk, he looked up and saw camels approaching. 64 Rebecca too looked up, and when she saw Isaac she dismounted from the camel, 65 and asked the servant, "Who is the man coming through the field toward us?" The servant said, "It is my master." Then she covered herself with her veil.

66 The servant told Isaac all he had done. 67 Isaac led Rebecca into the tent and took her to wife. Because he loved her, Isaac was consoled for the loss of his mother.

CHAPTER 25.

Other Descendants of Abraham. 1 Abraham married another wife whose name

i Gn 16, 14.

24, 49: Literally, "Whether you will be doing favor and fidelity to my master."

24, 55: It was customary for a marriage banquet to last many days. Since Rebecca's relatives would not be present at the marriage, they wished to have the celebration on the occasion of the engagement.

was Cetura.[j] 2 She bore him Zamran,
Jecsan, Madian, Madan, Jesboc and Sue.
3 Jecsan became the father of Saba and
Dedan. The descendants of Dedan were
the Assurim, the Latusim and the Loom-
mim. 4 The descendants of Madian were
Epha, Epher, Henoch, Abida and Eldaa.
All these were the descendants of Cetura.
5 Abraham gave Isaac everything he
had. 6 Abraham gave presents to his chil-
dren by his concubines,* and while yet
alive sent them away eastward, to the
land of the East apart from Isaac. 7 Abra-
ham's life span was one hundred and
seventy-five years when he expired. 8 He
died at a good old age, an old man, after
a full life, and was gathered to his kins-
men. 9 His sons Isaac and Ismael buried
him in the cave of Machphela, facing
Mamre, in the field of Ephron the Heth-
ite, the son of Sohar. 10 Abraham was
buried with his wife Sara in the field
which he had bought from the Hethites.
11 After the death of Abraham, God
blessed his son Isaac, who made his home
near Beer-lahai-roi.

12 These are the descendants of Abra-
ham's son Ismael, whom Agar the Egyp-
tian, Sara's maid, bore to Abraham. 13
These are the names of Ismael's[k] sons, in
the order of their birth: Nabaioth, the
first-born of Ismael, Cedar, Adbeel, Mab-
sam, 14 Masma, Duma, Massa, 15 Hadad,
Thema, Jetur, Naphis and Cedma. 16
These were the sons of Ismael and these
are their names according to their vil-
lages and encampments; twelve princes
according to their tribes.[l]

17 The length of Ismael's life was one
hundred and thirty-seven years when he
expired. He died, and was gathered to
his kinsmen. 18 The Ismaelites dwelt from
Hevila to Sur, on the border of Egypt on
the way to Assur. He died in conflict
with* all his kinsmen.

III: THE PATRIARCHS ISAAC AND JACOB

Birth of Esau and Jacob. 19 This is the
family history of Isaac, the son of Abra-
ham. Abraham was the father of Isaac.
20 Isaac was forty years old when he mar-
ried Rebecca, daughter of Bathuel, an
Aramean of Phaddan-Aram, and sister
of Laban the Aramean. 21 Isaac prayed
to the Lord for his wife because she was
barren. The Lord answered Isaac and his
wife Rebecca conceived. 22 The children
jostled each other within her, and she
said, "If this be so, why am I pregnant?"*
Then she went to consult the Lord. 23 He
said to her, "Two nations are in your
womb; two peoples shall stem from* your
body. One people shall be stronger than
the other, and the elder shall serve the
younger."[m]

24 When the time of her delivery came,
there were indeed twins in her womb.[n]
25 The first to come forth was red. His
whole body was like a hairy garment, so
they named him Esau.* 26 Afterward his
brother came forth, with his hand grip-
ping Esau's heel;[o] so he was called Ja-
cob.* Isaac was sixty years old when
they were born.

Esau Sells His Birthright. 27 When the
boys grew up, Esau became a skillful
hunter, a man of the open country, while
Jacob was a settled man who stayed
among the tents. 28 Isaac preferred Esau
because he was fond of game, but Re-
becca preferred Jacob.

29 Once when Jacob was cooking some
food, Esau came in from the field fam-
ished. 30 Esau said to Jacob, "Let me
have some of that red food, for I am
famished." Hence he was called Edom.*
31 But Jacob replied, "Sell me first your
birthright."* 32 Esau said, "I am dying;
of what use to me is the birthright?" 33
Jacob said, "Swear to me first." So he
swore to Jacob, and sold him his birth-
right.[p] 34 Then Jacob gave Esau some
bread and lentils. He ate and drank and
went his way. Thus lightly did Esau value
his birthright.

CHAPTER 26.

Isaac in Gerara. 1 Now another famine
occurred in the land, besides the earlier
famine of the days of Abraham. And
Isaac went away to Gerara, to Abime-
lech, king of the Philistines. 2 The Lord
appeared to him and said, "Do not go
down into Egypt, but dwell in the land
which I shall point out to you. 3 Reside

j 1 Par 1, 32f.—k 1 Par 1, 29ff.—l Gn 17, 20.—m Rom 9, 11f.—n Os 12, 3.—o Mt 1, 2.—p Heb 12, 16.

25, 6: Abraham was acting according to the custom of his time in having more than one wife.

25, 18: He died in conflict with: translated by some, "He settled apart from." Cf Gn 16, 12.

25, 22: "Why . . . pregnant?": a probable rendering of the obscure Hebrew, "Why this I?"

25, 23: Stem from: the meaning could also be, "shall be divided," i.e., opposed to each other.

25, 25: Esau: the word means "hairy."

25, 26: Jacob: signifying "heel gripper."

25, 30: Edom: "red."

25, 31: To the first-born son was given the birthright, which entitled him to the position of honor and to a double share in the family possessions.

as a stranger in this land and I will be
with you and bless you; for I will give
all these lands to you and your descend-
ants. I will fulfill the oath which I swore
to your father Abraham.[q] 4 I will make
your descendants as numerous as the
stars of the heavens. I will give your
descendants all these lands, and in your
descendants all the nations of the earth
shall be blessed;[r] 5 for Abraham obeyed
me and heeded my charge [my com-
mands, my ordinances and my laws]."

6 So Isaac dwelt in Gerara. 7 When the
men of the place inquired about his
wife, he said, "She is my sister"; for he
feared to call her his wife lest the men
of the place should kill him on Rebecca's
account, as she was beautiful.

8 When he had been there a long time,
Abimelech king of the Philistines hap-
pened to look out a window and saw Isaac
fondling his wife Rebecca. 9 Abimelech
summoned Isaac and said, "It is evident
that she is your wife; why did you say,
'She is my sister'?" Isaac replied, "Be-
cause I feared that I should die on her
account." 10 Abimelech said, "Why did
you do this to us? How easily someone
could have lain with your wife, and you
would have brought guilt upon us!" 11
Then Abimelech warned all the people,
saying, "Whoever touches this man or his
wife shall be put to death."

12 Isaac sowed a crop in that land, and
harvested a hundredfold the same year.
The Lord blessed him; 13 he became rich,
and increased in riches until he was very
wealthy. 14 He had flocks and herds and
many beasts for plowing. The Philistines
became envious of him. 15 [They had
stopped up and filled with dirt all the
wells which his father's servants had dug
in the days of his father Abraham.] 16 So
Abimelech said to Isaac, "Depart from
us, for you have become much too strong
for us." 17 Isaac departed, camped in the
valley of Gerara, and settled there. 18
[Isaac reopened the wells dug by the
servants of his father Abraham which the
Philistines had filled up after the death of
Abraham. He called them by the same
names which his father had given them.]
19 Isaac's servants dug in the valley and
found a well of running water, 20 but the
shepherds of Gerara disputed with Isaac's
shepherds and said, "The water belongs
to us." So he called the well Esec* be-
cause they had wrangled with him. 21
They dug another well, but they quar-
reled over this also, so he named it Sitna.*
22 He moved from there and dug still
another well over which they did not
dispute. He called it Rohoboth* and said,
"For now the Lord has made room for
us; we shall prosper in the land."

Isaac in Bersabee. 23 From there he
went up to Bersabee. 24 The Lord ap-
peared to him that very night and said,
"I am the God of your father Abraham;
fear not, for I am with you. I will bless
you and multiply your descendants for
the sake of my servant Abraham." 25 He
built an altar there, and invoked the name
of the Lord. Isaac pitched his tent there,
and his servants dug a well. 26 Then Abi-
melech came to him from Gerara with
Ochozath, his friend, and Phichol, the
general of his army. 27 Isaac said to them,
"Why do you come to me? You hate me
and have driven me away from you." 28
They answered, "We see clearly that the
Lord is with you, so we say, let there be
a sworn agreement between you and us.
29 Let us make a covenant with you; you
shall do us no harm, as we have not
harmed you, but have done only good
to you and sent you away peacefully.
You are indeed the blessed of the Lord!"
30 Isaac gave a feast for them and they
ate and drank. 31 Early the next morning
they exchanged oaths. Isaac sent them
away and they departed from him in
peace. 32 That same day the servants of
Isaac came and informed him of the well
they had dug. They said to him, "We
have found water." 33 So he named it
Siba.* Therefore the name of the city is
Bersabee to this day.

The Wives of Esau. 34 When Esau was
forty years old he married Judith, daugh-
ter of Beeri the Hethite, and Basemath,
daughter of Elon the Hethite.[s] 35 But they
were a source of bitterness to Isaac and
Rebecca.

CHAPTER 27.

Jacob Receives His Father's Blessing. 1
When Isaac was old and his eyesight had
failed, he called his elder son Esau, and
said to him, "Son!" 2 He replied, "Here

q Gn 12, 7; 15, 18; Ex 32, 13; Sir 44, 21; Heb 11, 9.—r Gn 28, 14; Ex 32, 13.—s Gn 27, 46.

26, 20: Esec: signifies "trouble."
26, 21: Sitna: "hostility."
26, 22: Rohoboth: "spaciousness."
26, 33: Siba: "oath." Bersabee: cf Gn 21, 32.

I am!" He said, "You see I have grown old; I do not know when I may die. 3 Take your weapons, quiver and bow; go out into the fields to hunt me some game. 4 Prepare for me some savory food such as I like; bring it to me to eat, so that I may bless you before I die." 5 Rebecca listened while Isaac was talking to his son Esau. When Esau had gone out into the field to hunt some game for his father, 6 Rebecca said to her son Jacob, "I heard your father tell your brother Esau, 7 'Bring me some game; prepare some savory food for me to eat, and then I will bless you in the sight of the Lord before I die.' 8 Now my son, do what I tell you. 9 Go to the flock and bring me two choice kids that I may make of them savory food for your father, such as he likes. 10 Then bring it to your father to eat, that he may bless you before he dies." 11 Jacob said to his mother Rebecca, "But Esau my brother is a hairy man, while I am smooth. 12 If my father touches me, it will seem to him that I am mocking him. Thus I shall bring a curse on myself instead of a blessing." His mother replied, 13 "Let the curse fall on me, my son! Do but listen to me; go, get them for me."

14 He went, selected them, and brought them to his mother, who prepared savory food such as his father liked. 15 Then Rebecca took the best clothes of her elder son Esau, which she had in the house, and put them on her younger son Jacob. 16 She put the skins of the kids on his hands and over the smooth parts of his neck. 17 Then she gave her son Jacob the savory food and bread she had prepared. 18 He went to his father and said, "Father!" He answered, "Here I am. Who are you, my son?" 19 And Jacob said to his father, "I am Esau, your first-born. I have done as you told me; sit up, please! Eat again of my game, that you may bless me."* 20 Isaac replied, "How did you find it so quickly, my son?" He answered, "The Lord your God let me come upon it." 21 Then Isaac said to Jacob, "Come close that I may touch you, my son, to know whether you are really my son Esau or not." 22 Jacob went close to his father; Isaac touched him and said, "The voice is the voice of Jacob, but the hands are the hands of Esau." 23 (He did not recognize him because his hands were hairy like those of his brother Esau; so he blessed him*).

24 Isaac said, "Are you really my son Esau?" Jacob answered, "Yes, I am." 25 Isaac continued, "Set your game near me, my son, that I may eat it, and bless you." He set it before him and he ate of it, and he brought him some wine, which he drank. 26 Then his father Isaac said to him, "Come close and kiss me, my son." He came close and kissed him. 27 When he smelled the fragrance of his garments, he blessed him and said: [t] "The fragrance of my son is like the fragrance of a field which the Lord has blessed! 28 God give you dew from heaven, and fruitfulness of the earth, abundance of grain and wine. 29 Let nations serve you, peoples bow down to you. Be master of your brothers; may your mother's sons bow down to you. Cursed be those who curse you, blessed be those who bless you."

30 Isaac had pronounced the blessing and Jacob had just left his father's presence, when his brother Esau returned from hunting. 31 He also prepared savory food and brought it to his father, saying, "Sit up, father, and eat of your son's game, that you may bless me." 32 His father Isaac said to him, "Who are you?" He answered, "I am Esau, your first-born son." 33 Isaac was greatly disturbed, and asked, "Who was it, then, that hunted game and brought it to me? Before you came I ate heartily and then blessed him; and he shall be blessed." 34 On hearing his father's words, Esau uttered a very loud and bitter cry, and said to him, "Father, bless me too." 35 But he answered, "Your brother came deceitfully and received your blessing." 36 Then he said, "Must he, true to his name Jacob, supplant me now a second time? He took my birthright [u] and now he has taken my blessing." He added, "Have you not reserved a blessing for me?" 37 Isaac answered Esau, "I have appointed him your lord, and have given him all his brothers as servants. I have enriched him with grain and wine; what then can I do for you, my son?" 38 But Esau said to his father, "Have you only one blessing,

t Heb 11, 20.—u Gn 25, 34.

27, 19: Jacob was indeed guilty of lying and of using illicit means to obtain what had been assured him in prophecy (Gn 25, 33). No doubt he argued that he had purchased the birthright from Esau. In any case, Jacob and Rebecca were blameworthy for their deception.

27, 23: So he blessed him: belongs in v 27.

father? Bless me also, my father." And Esau wept aloud.[v]

39 His father Isaac answered him:
"Without the fruitfulness of the earth
shall your dwelling be;[w] without the dew
of the heavens above. 40 By your sword
shall you live; you shall serve your brother. But when you become restive, you
shall shake his yoke from your neck."[x]

Jacob Goes to Phaddan-Aram. 41 Esau bore Jacob a grudge because of the blessing his father had given him.[y] He said to himself, "The time of mourning for my father is coming; then I will kill my brother Jacob." 42 Rebecca was told of these words of her elder son, Esau. She summoned her younger son, Jacob, and said to him, "Your brother Esau intends to revenge himself on you by killing you. 43 Listen to me therefore, my son; flee to my brother Laban in Haran. 44 Stay with him awhile until your brother's fury subsides [until your brother's wrath against you relents], 45 and he forgets what you have done to him. Then I will send for you and bring you back. Why should I be bereaved of you both on the same day?"

46 Rebecca said to Isaac, "I am disgusted with life because of the Hethite women;[z] if Jacob should marry a Hethite woman like these, a native of the land, what would life mean to me?"

CHAPTER 28.

1 Isaac therefore called Jacob and having blessed him, charged him, "Do not marry any Chanaanite woman; 2 go then to Phaddan-Aram, the home of Bathuel, your mother's father, and there choose your wife from the daughters of your uncle Laban. 3 May God Almighty bless you, and make you fruitful; may he multiply you so that you may become many nations. 4 May he bestow on you, and your descendants also, the blessing of Abraham that you may inherit this land in which you are immigrants, which God gave to Abraham."[a] 5 Isaac sent forth Jacob, who went to Phaddan-Aram to Laban, the son of the Aramean Bathuel, and brother of Rebecca, mother of Jacob and Esau.

Esau Marries a Descendant of Ismael. 6 Esau learned that Isaac had blessed Jacob and sent him away to Phaddan-Aram to marry there, and while blessing him had charged him not to marry a Chanaanite woman, 7 and that Jacob departed for Phaddan-Aram in obedience to his father and mother. 8 Since he realized his father Isaac's displeasure with Chanaanite women, Esau went to Ismael, 9 and in addition to the wives he had, married Maheleth, daughter of Abraham's son Ismael and sister of Nabaioth.

Jacob's Vision at Bethel. 10 Meanwhile, Jacob left Bersabee and journeyed toward Haran. 11 He came to a place* where he spent the night because the sun had set. He took one of the stones of the place, put it under his head, and went to sleep there. 12 He dreamed that a ladder was set up on the ground with its top reaching to heaven; angels of God were ascending and descending on it.[b] 13 The Lord stood beside him and said, "I am the Lord, the God of Abraham your father, and the God of Isaac. I will give you and your descendants the land on which you lie. 14 They shall be as the dust of the earth. You shall spread abroad to the west, to the east, to the north, and to the south;[c] in you and in your descendants, all the nations of the earth shall be blessed. 15 I will be with you and protect you wherever you go. I will bring you back to this land; indeed I will not forsake you till I fulfill my promise."

16 When Jacob woke from his sleep he said, "Truly the Lord is in this place and I did not know it." 17 Reverently he continued, "How awesome is this place! This is none other than the house of God; this is the gate of heaven." Jacob arose in the morning, 18 took the stone which he had placed under his head, set it up as a memorial pillar* and poured oil over it.[d] 19 He called the place Bethel;* formerly the name of the city was Luza.[e] 20 Jacob also made a vow: "If the Lord is with me and protects me on my present journey, and gives me food to eat and clothing to wear, 21 and a safe return to my father's house, the Lord shall be my God; 22 and this stone which I have set up as a memorial pillar shall be the house

v Heb 12, 17.—w Heb 11, 20.—x 4 Kgs 8, 20; 2 Par 21, 8.—y Wis 10, 10; Abd 1, 10.—z Gn 26, 34f.—a Ex 32, 13.—b Jn 1, 51.—c Dt 19, 8; Sir 44, 21.—d Gn 31, 13; 35, 14f.—e Gn 35, 6; Jos 18, 13; Jgs 1, 22f; Os 12, 4.

28, 11: Place: very probably a sanctuary.

28, 18: Memorial pillar: a stone, called massebah, erected to commemorate the incident. Because of the use of similar stones by the pagan inhabitants of Palestine, the Israelites later came to look on them with disfavor.

28, 19: Bethel: means "house of God."

of God. I will offer faithfully a tenth part of everything you give me."

CHAPTER 29.

Jacob Meets Rachel. 1 Then Jacob continued his journey and came to the land of the people of the East. 2 Looking about he saw a well in the open country, and three flocks of sheep lying nearby, for the flocks were watered from this well. But the stone over the mouth of the well was large. 3 After all the shepherds were gathered there, the stone was rolled back from the mouth of the well and the flocks were watered. Then the stone was replaced over the mouth of the well.

4 Jacob said to them, "My brothers,* where are you from?" And they answered, "We are from Haran." 5 Then he inquired, "Do you know Laban the son of Nahor?" 6 And they said, "We do." He asked further, "Is he well?" They replied, "He is, and here comes his daughter Rachel with his flock." 7 Then he said, "Much of the day is left; it is not yet time for the stock to be gathered; water the flock and lead them back to pasture." 8 But they answered, "We cannot, until all the shepherds have assembled; then they remove the stone from the mouth of the well and we water the flock."

9 While he was still talking with them, Rachel arrived with her father's flock; for it was her custom to tend them. 10 When Jacob saw Rachel, the daughter of his uncle Laban, with the flock, he drew near, rolled the stone from the mouth of the well, and watered his uncle's flock. 11 Then Jacob kissed Rachel and wept aloud. 12 Jacob told Rachel that he was her father's relative, a son of Rebecca, and she hastened to tell her father. 13 When Laban heard about Jacob, his nephew, he hastened to meet him, received him with embraces and kisses, and brought him to his dwelling. 14 Jacob told Laban all these things, and Laban said to him, "You are indeed my flesh and bone." And Jacob stayed with him a whole month. 15 Then Laban said to Jacob, "Should you serve me for nothing because you are a relative of mine? Tell me what your wages shall be."

Jacob Marries Lia. 16 Laban had two daughters. The elder was called Lia, and the younger Rachel. 17 Lia's eyes were weak, but Rachel was shapely and beautiful. 18 Jacob loved Rachel. He said, therefore, "I will serve you seven years for your younger daughter Rachel." 19 Laban answered, "It is better to give her to you than to another man; stay with me." 20 So Jacob served seven years for Rachel,[f] and they seemed to him but a few days because of his love for her. Then Jacob said to Laban, "Give me my wife; 21 for the time has come for me to go in to her."

22 Laban gathered all the men of the place and gave a feast. 23 That night he brought Lia, his daughter, to Jacob, who had relations with her. 24 Laban gave his servant Zelpha to his daughter Lia to be her maid. 25 In the morning, to Jacob's amazement, it was Lia. Then he said to Laban, "What have you done to me? Did I not serve you for Rachel? Why then have you cheated me?" 26 Laban replied, "It is not the custom in our country to give the younger daughter before the firstborn; 27 complete the week of this one's nuptials and I will give you the other in return for another seven years of service with me." [g]

28 Jacob did so; he completed her week. Then Laban gave him his daughter Rachel in marriage. 29 Laban gave his servant Bala to his daughter Rachel to be her maid. 30 So Jacob went in to Rachel also; he loved her more than Lia, and served Laban another seven years.

31 When the Lord saw that Lia was disliked, he made her fruitful, while Rachel remained barren. 32 Lia conceived and bore a son, naming him Ruben;* "For," she said, "the Lord has had regard for my misery; now my husband will love me." 33 Again she conceived and bore a son saying, "The Lord has heard that I am disliked; therefore he has given me this one also." She named him Simeon.* 34 She conceived again and bore a son, saying, "This time my husband will become attached to me, for I have borne him three sons." Therefore she named him Levi.* 35 Once more she conceived

f Os 12, 12.—g Os 12, 12.

29, 4: Brothers: in Semitic languages the term was used not only for brothers in the strict sense but also for other relatives and even, as here, for friends. Cf Gn 29, 12; Mk 3, 31.
29, 32: Ruben: the word means "behold, a son."
29, 33: Simeon: from the verb "to hear."
29, 34: Levi: "attachment."

and bore a son,[h] saying, "Now I will praise the Lord." Therefore she named him Juda.* Then she ceased bearing.

CHAPTER 30.

Rivalry of Rachel and Lia. 1 When Rachel saw that she was not bearing children to Jacob, she became jealous of her sister and said to Jacob, "Give me children or I shall die." 2 Jacob became impatient with Rachel and answered her, "Can I take the place of God, who has made you barren?" 3 She replied, "Here is my slave-girl, Bala; go in to her that she may bear on my knees,* and I too may have children by her." 4 She gave him Bala, her maid, in marriage, and Jacob had relations with her. 5 Bala conceived and bore Jacob a son. 6 Then Rachel said, "God has pronounced judgment in my favor, for he has heard my prayer and given me a son." Therefore she named him Dan.* 7 Bala, Rachel's maid, conceived again and bore a second son to Jacob. Then Rachel said, 8 "I have used a clever device against my sister, and I have indeed prevailed." So she called him Nephthali.*

9 When Lia knew that she had ceased bearing, she gave Zelpha her maid to Jacob in marriage. 10 Zelpha, Lia's maid, bore Jacob a son. 11 Lia said, "What good fortune!" And she named him Gad. 12 Lia's maid Zelpha bore Jacob another son. 13 And Lia said, "What happiness! Women will call me happy." So she named him Aser.*

14 During the wheat harvest, Ruben went into the field, found some mandrakes, and brought them to his mother Lia. Rachel said to Lia, "Give me some of your son's mandrakes." 15 She answered her, "Is it a trivial matter to have taken my husband? Will you also take my son's mandrakes?"* Rachel said, "Very well! In exchange for your son's mandrakes, Jacob shall lie with you tonight." 16 As Jacob was returning from the field in the evening, Lia went to meet him and said, "You are to come to me; for I have bargained for you with my son's mandrakes." So he slept with her that night. 17 God heard Lia's prayer, and she conceived and bore Jacob a fifth son. 18 Then she said, "God has rewarded me because I gave my maid to my husband." 19 She called him Issachar.* Lia conceived again and bore a sixth son to Jacob. 20 She said, "God has made me an excellent gift. Now my husband will honor me; for I have borne him six sons." Therefore she named him Zabulon.* 21 Afterward she bore a daughter whom she named Dina.

The Birth of Joseph. 22 But God remembered Rachel; he heard her prayer and made her fruitful. 23 She conceived and bore a son,[i] and she said, "God has taken away my reproach." 24 She named him Joseph,* saying, "May the Lord give me another son."

Jacob Outwits Laban. 25 When Rachel had given birth to Joseph, Jacob said to Laban, "Let me return to my own home and country. 26 Give me my wives for whom I served you, and my children; let me depart. You know well the service I have given you." 27 Laban said to him, "If you please,* I surmise that God blessed me because of you. 28 Name your wages and I will pay." 29 He answered, "But you know well how I have served you, how your stock fared under my care. 30 Before I came you had little indeed, but now it has greatly increased. The Lord blessed you at my every step. And now, when shall I provide for my own household?" 31 *He asked, "What shall I give you?" But Jacob answered, "Give me nothing at all, if you agree to this proposal: I shall again pasture and tend your flock, 32 but today go through your entire flock and separate every speckled and spotted goat, and all black lambs; then every goat that is spotted or speckled and every black lamb shall be my wages. 33 In the future, when the time comes, I will stand self-condemned before you in the matter of my wages.* Every goat that is not speckled or spotted, and every lamb that is not black, shall be considered

h Mt 1, 2; Lk 3, 33.—i Lk 1, 25.

29, 35: Juda: "praise."

30, 3: Bear on my knees: refers to the ceremony of adoption.

30, 6: Dan: "judgment."

30, 8: Literally, "I have wrestled God's wrestlings with my sister." Nephthali: has the general meaning of "wrestling" or "cunning."

30, 11-13: Gad, Aser: these words signify "good fortune" or "happiness."

30, 15: Mandrakes: herbs considered an aid to conception.

30, 19: Issachar: signifying "bargain" or "reward."

30, 20: Zabulon: "habitation" or "honor."

30, 24: Joseph: meaning "may God add," i.e., another son.

30, 27: If you please: literally, "If I have found favor in your eyes."

30, 31-43: This passage is textually very difficult; the meaning therefore is obscure.

30, 33: Jacob declares that he will be guilty of dishonesty if he does not live up to his part of the contract.

stolen." 34 Laban said, "Let it be as you say."

35 That day Laban separated the striped and spotted he-goats, and all the speckled or spotted she-goats, everyone with white on it, and all the lambs that were black, and he gave them into the care of his sons. 36 He put a distance of three days' journey between himself and Jacob, who had charge of the rest of Laban's flock. 37 Jacob took green boughs of poplar, almond and plane and by laying bare the white in the boughs, he peeled white stripes in them. 38 Then he set the boughs he had peeled in front of the flock in the watering troughs where they came to be watered. And they mated when they came to be watered. 39 Since they mated in front of the boughs, they brought forth young lambs that were striped, speckled and spotted. 40 Jacob set these lambs apart, and the young animals were all speckled or black in a white flock. Thus he formed droves of his own which he did not join to Laban's flock. 41 Whenever the hardier sheep were breeding, Jacob placed the boughs in the troughs in front of the sheep so that they might mate in front of the boughs, 42 but not so in the case of the weaker ones. The weaker ones fell to Laban and the stronger to Jacob. 43 Thus the man became exceedingly rich and had large flocks, male and female servants, camels and asses.

CHAPTER 31.

Jacob Leaves Phaddan-Aram. 1 Jacob learned that Laban's sons were saying, "Jacob has taken all our father had, and he has acquired all these riches from what belonged to our father." 2 Jacob perceived, too, that Laban's attitude toward him was not what it had previously been. 3 The Lord said to Jacob, "Return to the land of your fathers and to your own kin; I will be with you." 4 Jacob sent for Rachel and Lia, calling them to his flock in the field, 5 and said to them, "I see that your father's attitude toward me is not what it was previously; but the God of my father has been with me.

6 "You yourselves know that I have served your father with all my strength, 7 yet your father cheated me and changed my pay time after time; but God did not allow him to harm me. 8 Whenever he said, 'The spotted animals will be your pay,' the entire flock had spotted young; but whenever he said, 'The striped ones will be your wages,' then the entire flock had striped young. 9 So God took away your father's stock and gave it to me. 10 At breeding time of the flock, I saw in a dream that the he-goats mating were striped, spotted and speckled. 11 An angel of God said to me in the dream, 'Jacob!' and I answered, 'Here I am!' 12 Then he said, 'Look and take note: all the he-goats mating are striped, spotted and speckled; I have seen all that Laban has been doing to you. 13 I am the God who appeared to you at Bethel, where you anointed the memorial pillar and made a vow to me.*j* Rise now, leave this land, and return to the land of your kin.' "

14 Rachel and Lia answered him, "Have we any share or heritage left in our father's house? 15 Are we not regarded as strangers by him? For he has sold us, and entirely used up the money he received through us. 16 Surely all the property God has taken away from our father belongs to us and our children. Do whatever God has told you."

17 Jacob began by mounting his children and wives on camels. 18 Then he took away all his herds, all the property he had acquired [the stock he had obtained] in Phaddan-Aram, to go to his father Isaac in the land of Chanaan.

19 When Laban* had gone to shear his flock, Rachel stole her father's household idols; 20 and Jacob outwitted Laban the Aramean by not mentioning to him his intended flight, and fled with all that belonged to him. 21 Jacob set out, crossed the River* and made for the highlands of Galaad.

22 On the third day, Laban was informed of Jacob's flight. 23 Taking his kinsmen with him, he pursued Jacob seven days and overtook him in the highlands of Galaad. 24 But God came to Laban the Aramean in a dream at night and cautioned him, "Take care not to say anything at all to Jacob."

Compact of Jacob and Laban. 25 Jacob had pitched his tent in the highlands when Laban overtook him. Having pitched his

j Gn 28, 18.

31, 19: Laban had kept these household idols, thinking, probably, that they would protect his home. Some scholars hold that possession of these idols entitled the owner to the family property.

31, 21: The River: the Euphrates, also known as "the great river."

tent on Mount Galaad, [26] Laban said to Jacob, "Why have you acted so, deceiving me and carrying off my daughters like prisoners of war? [27] Why did you flee secretly and steal away from me? You did not let me know, so that I could send you off with rejoicing and song, with tambourine* and lyre. [28] You did not allow me to kiss my sons* and daughters; you have acted foolishly. [29] It is in my power to do you harm; but last night the God of your father said to me, 'Take care not to say anything at all to Jacob.' [30] *If you had to leave because you longed so much for your father's home, why did you steal my gods?" [31] Jacob replied to Laban, "I was afraid, for I thought you would take away your daughters from me by force. [32] If you find your gods in anyone's possession, he shall not live. In the presence of our kinsmen, identify whatever of yours I may have, and take it." But Jacob did not know Rachel had stolen them.

[33] Then Laban went through Jacob's tent, through Lia's and through those of both the maids without finding them. From Lia's tent he went to Rachel's; [34] but Rachel had taken the household idols, put them in the camel's saddle, and was sitting on them. When Laban had felt around the whole tent without finding them, [35] she said to her father, "Be not offended, my lord, that I cannot rise in your presence; I am having my periods."* Though he searched, he did not find the household gods.

[36] Then Jacob became angry and remonstrated with Laban. "What is my offense or my crime," he said, "that you have pursued me, and have ransacked all my belongings? [37] What household article of yours have you found? Put it out here in the presence of your kinsmen and mine that they may decide between us two. [38] Twenty years now I have been with you; your ewes and your she-goats have never miscarried, nor have I eaten the rams of your flock. [39] I have not brought to you any torn by wild beasts; I bore the loss myself. You held me responsible for anything stolen by day or night.[k] [40] The heat wasted me by day, the cold by night; sleep fled from my eyes. [41] This has been my twenty years with you: I served you fourteen years for your two daughters, six years for your flocks; you changed my pay time after time. [42] If the God of my father, the God of Abraham, and the God whom Isaac fears, had not favored me, even now you would have sent me away empty-handed. God saw my affliction and my toil, and last night he pronounced sentence."

[43] Laban answered Jacob, "The daughters are mine, the grandchildren are mine, the flocks are mine, indeed all that you see is mine. What can I do today to these daughters of mine and to the children they have borne? [44] Come, then, let us make a covenant, you and I; then the Lord shall be a witness between you and me."

[45] Then Jacob took a stone[l] and set it up as a memorial pillar. [46] Jacob said to his kinsmen, "Gather some stones." And they gathered stones, made a heap, and ate there near the heap. [47] Laban called it Jegar-sahadutha and Jacob named it Galaad.* [48] Laban said, "This heap is a witness between you and me today. [Therefore he called it Galaad; [49] and Maspha,* because he said, "May the Lord watch between you and me when we are away from each other."] [50] You shall not mistreat my daughters, or marry others besides them; even though there be no man near us, remember, God is witness between you and me." [51] Laban continued, "Note this heap and this memorial pillar I have set up between you and me. [52] This heap is a witness, and the memorial is a witness that I will not go beyond this heap toward you, and that you shall not go beyond this heap and memorial toward me to do harm. [53] The God of Abraham and the gods of Nahor [the gods of their father*] judge between us." Jacob swore by him whom his father Isaac revered.

[54] Jacob offered sacrifice in the highlands and invited his kinsmen to take

k Ex 22, 12.- l Gn 28, 18; 35, 14.

31, 27: Tambourine: the ancient skin drum. The lyre was a small stringed musical instrument.
31, 28: Sons: i.e., grandsons.
31, 30: Cf Gn 31, 19.
31, 35: I . . . periods: in Hebrew, literally, "The manner of women is upon me."
31, 47: Jegar-sahadutha, Galaad: both terms mean "heap of witness," the former being Aramaic, the latter Hebrew.
31, 48f: Bracketed text is thought by many to be a gloss. Maspha "watch tower," with the idea of place for observation.
31, 53: The gods of their father: should most probably be omitted. God of Abraham: is clearly monotheistic, while gods of Nahor is just as clearly polytheistic.

food. When they had eaten they spent the night in the highlands.

CHAPTER 32.

1 Early in the morning, Laban kissed
his grandchildren and daughters, bade
them farewell, and returned to his home.
2 Jacob also resumed his journey and
God's angels met him. 3 When he saw
them, Jacob said, "This is the encamp-
ment of God"; and he named the place
Mahanaim.*

Jacob Sends an Embassy to Esau. 4 Then
Jacob sent messengers ahead to his broth-
er Esau in the region of Seir in the
country of Edom, 5 commanding them,
"Thus shall you say to my lord Esau:
Your servant Jacob sends you this mes-
sage: 'I have been dwelling with Laban
and stayed till now. 6 I have acquired
cattle, asses, flocks, men and women
servants; so I am sending word to my
lord that I may find favor with you.'"
7 The messengers returned to Jacob and
said, "We went to your brother Esau. He
is coming to meet you with four hundred
men." 8 Filled with fear and anxiety, Ja-
cob divided into two camps the people
with him, as well as the flocks, the cattle,
and the camels. 9 He said, "Should Esau
come on one camp and attack it, the
other will be saved." 10 Jacob prayed,
"God of my father Abraham and God
of my father Isaac, Lord who said to me,
'Return to your land and to your kin, and
I will deal well with you': 11 I am not
worthy of all the kindnesses and the con-
stant solicitude which you have shown
your servant. With only my staff I crossed
this Jordan; now I have grown into two
camps.
12 "Save me from my brother Esau;
for I fear that he is coming to kill me
and all my family.*m* 13 You have prom-
ised, 'I will surely deal well with you. I
will make your descendants as the sands
of the sea, too numerous to count.'"
14 After sleeping there that night, he
chose a present for his brother Esau from
what he had with him: 15 two hundred
she-goats, twenty he-goats, two hundred
ewes, twenty rams, 16 thirty milch camels
with their young, forty cows, ten bullocks,
twenty she-asses and ten foals. 17 He de-
livered these to his servants, in separate
droves, instructing them, "Go ahead of
me, but leave a space between one drove
and the next." 18 He charged the leaders,
"If my brother Esau meets you and asks,
'To whom do you belong? where are you
going? and whose animals are these be-
fore you?', 19 you shall answer, 'They
belong to your servant Jacob; they are a
gift sent to my lord Esau, and Jacob is
just behind us.'" 20 He also charged the
second, the third and all who followed
the droves, "Give this same message to
Esau when you meet him, 21 and say also,
'Your servant Jacob is just behind us.'"
He thought, "I will appease him with the
gift that precedes me; then when I see
him, perhaps he will be kind to me."
Struggle with the Angel. 22 So the gift
went ahead of him while he lodged that
night in the camp. 23 That same night he
arose, took his two wives, the two maids
and his eleven sons, and forded the
Jaboc. 24 He took them and sent them
across the stream, with everything that
belonged to him; 25 but Jacob himself
remained behind, all alone. Someone*
wrestled with him until the break of
dawn.
26 When he saw that he could not over-
come Jacob, he touched the socket of
Jacob's thigh so that it was dislocated
while Jacob wrestled with him.*n* 27 Then
he said, "Let me go; it is dawn." But
Jacob answered, "I will not let you go till
you bless me." 28 Then he asked Jacob,
"What is your name?" And he answered,
"Jacob." *o* 29 He said, "You shall no long-
er be called Jacob, but Israel,* because
you have contended with God and men,
and have triumphed." 30 Jacob asked,
"What is your name?" He answered,
"Why do you ask my name?" But he
blessed him there. 31 Jacob named the
place Phanuel,* saying, "I have seen a
heavenly being face to face, yet my life
has been spared." *p*
32 The sun rose on him just as he passed
Phanuel, limping because of his thigh.
33 To this day the Israelites do not eat the
hip-muscle on the socket of the thigh, be-
cause he touched the socket of Jacob's
thigh on the hip-muscle.

m Gn 48, 16; Ex 32, 13; Heb 11, 12.—n Os 12, 4.—o Gn 35, 10; 3 Kgs 18, 31; 4 Kgs 17, 34.—p Jgs 13, 22.

32, 3: Mahanaim: meaning "camp."
32, 25: This someone was an angel.
32, 29: Israel: has the idea of "striving with God."
32, 31: Phanuel: "face of God."

CHAPTER 33.

Meeting of Jacob and Esau. 1 Jacob looked up and saw Esau approaching with four hundred men. So he divided the children among Lia, Rachel and the two maids, 2 putting the maids and their children in front, then Lia and her children, with Rachel and Joseph in the rear. 3 He himself went ahead of them, bowing to the ground seven times, until he reached his brother. 4 Esau ran to meet him, embraced him, fell on his neck and kissed him. And they wept.

5 When he looked up and saw the women and the children, he said, "What relation are they to you?" Jacob answered, "They are the children whom God has graciously given your servant." 6 Then the maids and their children drew near and bowed down. 7 Lia and her children also drew near, made their bow, and lastly Joseph and Rachel drew near and bowed. 8 He said, "What do you mean by all this company which I met?" Jacob answered, "To win favor with my lord." 9 Esau said, "I have plenty; keep what is yours, my brother." 10 Jacob replied, "No, I beg you; if only I find favor with you, accept the gift from my hand, because I have come before you as before God, and you have received me kindly. 11 I beg you, accept the gift I have brought you, for God has been good to me, and I have all I need." When he urged him, Esau accepted. 12 Then he said, "Let us break camp, and go on; I will march alongside you." 13 But Jacob replied, "My lord can see that the children are young, and the flocks and herds giving suck are a care to me; if overdriven for a single day, the whole flock will die. 14 Let my lord go on ahead of his servant and I shall proceed slowly at the pace of the stock I am driving and the pace of the children, until I come to my lord at Seir." 15 Esau answered, "Allow me to leave some of my men with you." But he said, "Why all this trouble for me, my lord?"

16 That same day Esau started back on his way to Seir, 17 while Jacob went to Socchoth,* and built a home for himself and made sheds for his stock. For this reason he named the place Socchoth.

18 During his journey from Phaddan-Aram Jacob came safely to the city of Sichem, in the land of Chanaan, and camped near* the city. 19 For the price of one hundred pieces of money he bought the plot of ground on which he had pitched his tent, from the sons of Hemor, the father of Sichem.*q* 20 There he erected a memorial pillar and named it "El, God of Israel."*

CHAPTER 34.

Dina is Violated. 1 Dina, the daughter whom Lia bore to Jacob, went to present herself among the women of the region. 2 When Sichem, son of Hemor the Hevite, prince of the region, saw her, he took her, and lay with her by force. 3 He became attached to Dina, Jacob's daughter, and fell in love with the girl, speaking tenderly to her. 4 Sichem said to his father Hemor, "Get me this girl as my wife." 5 Now Jacob heard that Sichem had defiled his daughter; but his sons were out in the fields with his stock, so he held his peace until their return.

6 Hemor, the father of Sichem, came out to Jacob to speak with him. 7 Now Jacob's sons came in from the field as soon as they heard the news. They were aroused and very angry because Sichem had committed a crime against Israel by lying with Jacob's daughter—an intolerable crime. 8 Hemor said to them, "My son Sichem has set his heart on your daughter; give her to him as wife. 9 Intermarry with us; give us your daughters in marriage and marry ours. 10 Live with us, and the land will be yours; dwell and trade and settle here." 11 Sichem, too, said to her father and brothers, "Let me find favor with you; I will pay whatever you demand of me. 12 Increase the marriage price and gifts as you will. I will give you whatever you demand of me; only give me the girl as wife."

Revenge of Jacob's Sons. 13 The sons of Jacob answered Sichem, who had defiled their sister Dina, and his father Hemor; and they spoke deceitfully. 14 They said to them, "We cannot do this: give our sister to a man who is uncircumcised; for to us that would be a disgrace. 15 We will agree to you only on condition that you

q Jos 24, 32; Jn 4, 5; Acts 7, 16.

33, 17: Socchoth: meaning "sheds."

33, 18: Near: "in view of," translated by some as "east of."

33, 20: Named it . . . Israel: is also read, "called upon the God of Israel."

become like us, by having every male among you circumcised. 16 Then we will give you our daughters and take yours; we will live among you and become one people. 17 But if you refuse to be circumcised, we will take our daughter and depart."

18 Their proposal pleased Hemor and his son Sichem. 19 The young man carried out the proposal without delay because he was in love with Jacob's daughter, and he was the most distinguished member of his family. 20 So Hemor and his son Sichem went to the gate of their city and spoke to their fellow citizens. 21 "These men," they said, "are friendly; let them dwell with us and trade in the land, since there is ample room for them. Let us marry their daughters and give them our daughters to marry. 22 Only on this condition will the men agree to live with us and form one people: all the males among us must be circumcised as they are. 23 Will not their stock, their property and all their beasts be to our advantage? Let us agree with them, so that they may dwell with us."

24 All their fellow citizens* were persuaded by Hemor and his son Sichem, and all the males were circumcised. 25 [r] On the third day, when they were in pain, the two sons of Jacob, Simeon and Levi, Dina's brothers, took their swords, advanced boldly against the city and slew all the males. 26 They put Hemor and his son Sichem to the sword, and took Dina from Sichem's house.[s] 27 Then the sons of Jacob went out, attacked the sick men, and sacked the city, because their sister had been defiled. 28 They took its flocks, herds and asses, whatever was in the city and in the fields. 29 All its wealth, its women and its children they carried off;[t] and they looted whatever was in the houses.

30 Jacob said to Simeon and Levi, "You have brought trouble on me, making me loathsome to the inhabitants of the land, the Chanaanites and the Pherezites. I have but few men; if they unite against me and attack me, my family and I will be destroyed." 31 They answered, "Should our sister have been treated as a harlot?"

CHAPTER 35.

Jacob Again in Bethel. 1 God said to Jacob, "Rise and go up to Bethel. Build there an altar to the God who appeared to you as you fled from your brother Esau." [u] 2 So Jacob said to his family and to all who were with him, "Do away with the strange gods* you have among you, purify yourselves, and change your garments. 3 Let us be on our way to Bethel, that I may build an altar there to the God who helped me in my distress and was with me on my journey." 4 They handed over to Jacob all the strange gods they had, with their earrings;* Jacob buried them under the terebinth near Sichem, 5 and they departed. But a great fear lay upon the cities in the vicinity, so that they did not pursue the sons of Jacob.

6 So Jacob and all who were with him came to Luza [v] [now called Bethel] in the land of Chanaan. 7 He built an altar there and named the place Bethel,[w] because God had appeared to him there when he was fleeing from his brother. 8 Debora, Rebecca's nurse,* died and was buried below Bethel at the foot of an oak tree, so the place was called Allon-Bachuth.

God Renews the Promises. 9 As Jacob returned from Phaddan-Aram, God appeared to him again and blessed him. 10 God said to him, "Your name is Jacob; no longer shall you be called Jacob, but Israel shall be your name." [x] Thus he named him Israel. 11 God said to him, "I am God Almighty. Be fruitful and multiply; a nation and many nations shall spring from you; kings shall stem from you. 12 I will give you the land which I gave to Abraham and Isaac; this land will I give also to your descendants." [y] 13 Then God departed from him at the place where he had spoken to him. 14 But Jacob erected a memorial pillar in the place where God had spoken with him, a pillar of stone, and he poured out a libation and oil on it.[z] 15 The place where God had spoken to him, Jacob named Bethel.

Death of Rachel. 16 They journeyed from Bethel, and when they were still a distance from Ephratha, Rachel gave birth to a child amid great pain. 17 While she

r Gn 49, 6.—s Jdt 9, 2.—t Jdt 9, 3f.—u Gn 28, 12f.—v Gn 28, 19; Jos 18, 13; Jgs 1, 22f.—w Gn 28, 12f.—x 3 Kgs 18, 31; 4 Kgs 17, 34.—y Ex 32, 13; Heb 11, 9.—z Gn 28, 18; 31, 45.

34, 24: Fellow citizens: cf note on Gn 23, 10.

35, 2: This indicates that Jacob's followers were infected with polytheism.

35, 4: Earrings: often worn as charms.

35, 8: Probably the text should read: "Rachel's nurse." Allon-Bachuth: means "oak of weeping."

was in painful labor the midwife said to her, "Fear not; for this time also you have a son." [18] As her soul was departing her—for she was at the point of death—she named him Benoni,* but his father called him Benjamin. [19] Rachel died and was buried on the way to Ephratha,[a] that is, Bethlehem. [20] Jacob erected a memorial over her grave; and this memorial marks Rachel's grave to this day.

Jacob's Children. [21] Israel moved on and pitched his tent beyond Magdal-eder.* [22] While Israel was living in that region, Ruben went and lay with Bala, his father's concubine;[b] and Israel heard of it. . . .

The sons of Jacob were twelve: [23] the sons of Lia: Ruben, Jacob's first-born, Simeon, Levi, Juda, Issachar and Zabulon; [24] the sons of Rachel: Joseph and Benjamin; [25] the sons of Bala, Rachel's maid: Dan and Nephthali; [26] the sons of Zelpha, Lia's maid: Gad and Aser. These were the sons of Jacob who were born to him in Phaddan-Aram.*

[27] Jacob went to his father Isaac at Mamre in Cariatharbe, that is, Hebron, where Abraham and Isaac had sojourned. [28] The lifetime of Isaac was one hundred and eighty years. [29] Isaac breathed his last and died, and was gathered to his kin, an old man who had lived a full life. His sons Esau and Jacob buried him.

CHAPTER 36.

Résumé of Esau's History. [1] These are the descendants of Esau, that is, Edom. [2] Esau married the Chanaanite women, Ada, daughter of Elon the Hethite, and Oholibama,* daughter of Ana, son of Sebeon the Hevite; [3] also Basemath, daughter of Ismael and sister of Nabaioth. [4] [c] Ada bore Eliphaz to Esau, Basemath bore Raguel, [5] [d] Oholibama bore Jehus, Jelom and Core. These are the sons of Esau who were born to him in the land of Chanaan.

[6] Esau took his wives, sons, daughters, and all the members of his household, his stock, all his beasts, and all he had acquired in the land of Chanaan, and went to the land of Seir, out of the way of his brother Jacob; [7] for their possessions were too great for them to live together, and the land where they sojourned could not support them because of their stock.

[8] Esau settled in the highlands of Seir, that is, Edom.[e] [9] These are the descendants of Esau, father of the Edomites in the highlands of Seir.

[10] *These are the names of Esau's sons: Eliphaz, son of Ada, Esau's wife, and Raguel, son of Basemath, the wife of Esau. [11] The sons of Eliphaz were Theman, Omar, Sepho, Gatham and Cenez [12] [Thamna was a concubine of Esau's son Eliphaz and bore Amalec to Eliphaz]; these are the descendants of Ada, Esau's wife.[f]

[13] [g] The sons of Raguel were Nahath, Zara, Samma and Meza. These are the descendants of Basemath, Esau's wife.

[14] The following are the sons of Esau's wife Oholibama, daughter of Ana, son of Sebeon: she bore Jehus, Jelom and Core to Esau.[h]

[15] These are the chiefs of the descendants of Esau, the sons of Eliphaz, the first-born of Esau: the chiefs Theman, Omar, Sepho, Cenez [16] [Core] Gatham, Amalec. These are the chiefs of Eliphaz in the land of Edom; they are the descendants of Ada.

[17] The following are the sons of Raguel, son of Esau: chiefs Nahath, Zara, Samma, Meza. They are the chiefs of Raguel in the land of Edom; they are the descendants of Basemath, Esau's wife.

[18] The following are the sons of Esau's wife Oholibama: chiefs Jehus, Jelom and Core; these are the chiefs of Oholibama, daughter of Ana, wife of Esau. [19] These are the descendants of Esau, and these are their chiefs. Esau is Edom.

[20] The following are the descendants of Seir the Horrite, the aborigines of the land: Lotan, Sobal, Sebeon, Ana, [21] Dison, Eser and Disan.[i] These are the chiefs

a Gn 48, 7; 1 Kgs 10, 2; 2 Mc 5, 2.—b Gn 49, 4; 1 Par 5, 1.—c 1 Par 1, 35.—d 1 Par 1, 35.—e Dt 2, 4f; Jos 24, 4.—f 1 Par 1, 36.—g 1 Par 1, 37.—h 1 Par 1, 35.—i 1 Par 1, 38.

35, 18: Benoni: "son of affliction." Benjamin: "son of the right hand," i.e., joy. Jacob, though sad at his wife's death, was happy over the birth of this son, who was a pledge from God for the future.

35, 21: Magdal-eder: literally, "tower of the flock," probably between Bethlehem and Hebron.

35, 26: Benjamin had been born, not in Phaddan-Aram, but in Palestine. Some authors believe that the last sentence of this verse did not belong to the original document.

36, 2: Oholibama: evidently the granddaughter of Sebeon and daughter of Ana. According to Gn 26, 34, Esau married Judith, daughter of Beeri, and Basemath, daughter of Elon, both Chanaanite women. According to Gn 28, 9 he also married Maheleth, daughter of Ismael and sister of Nabaioth; she was not a Chanaanite. Sebeon the Hevite: in v 20 we find this man to be a Horrite.

36, 10-43: All these proper names show considerable differences in the various texts.

of the Horrites, the descendants of Seir in the land of Edom. 22 The sons[j] of Lotan were Hori and Heman; Thamna was the sister of Lotan. 23 The following are the sons of Sobal: Alvan, Manahath, Ebal, Sepho and Onam. 24 The following are the sons of Sebeon: Aia and Ana. He is the Ana who discovered the hot springs in the desert when he was pasturing the asses of his father Sebeon. 25 The following are the children of Ana: Dison, the son of Ana, and Oholibama, his daughter. 26 The following are the sons of Dison: Hamdan, Esban, Jethran and Charan. 27 The following are the sons of Eser: Balaan, Zavan and Acan. 28 The sons of Disan were Us and Aran.

29 The following are the chiefs of the Horrites: chiefs Lotan, Sobal, Sebeon, Ana, 30 Dison, Eser, Disan. These are the chiefs of the Horrites according to their clans in the land of Seir.

31 The kings who reigned in the land of Edom before they had Israelite kings,* were the following:[k] 32 Bala, son of Beor, reigned in Edom and the name of his city was Denaba. 33 When Bala died Jobab, son of Zara of Bosra, succeeded him. 34 When Jobab died, Husam from the land of the Themanites succeeded him. 35 Husam died and Adad, son of Badad, succeeded him. He overthrew the Madianites in the country of Moab, and the name of his city was Avith. 36 Adad died and Semla of Masreca succeeded him. 37 Semla died and Saul from Rohoboth-Nahar succeeded him. 38 When Saul died, Baalhanan, son of Achobor succeeded him. 39 Baalhanan, son of Achobor, died and Adad succeeded him. The name of his city was Phau, and his wife's name was Meetebel. She was the daughter of Matred, who was the daughter of Mezaab.

40 These are the names of the chiefs of Esau, according to their families or their dwelling places, namely: the chiefs of Thamna, Alva, Jetheth, 41 Oholibama, Ela, Phinon, 42 Cenez, Theman, Mabsar, 43 Magdiel, Iram. These are the chiefs of Edom, according to their settlements in the land they occupied. Esau was the father of the Edomites.

IV: THE HISTORY OF JOSEPH

CHAPTER 37.

Early History of Joseph. 1 Jacob lived in the land of Chanaan, where his father had dwelt as a stranger. 2 This is his family history.* When Joseph was seventeen years old, still a mere youth, he was pasturing the flock with his brothers, the sons of Bala and Zelpha, his father's wives, and he brought a bad report to his father concerning them.

3 Israel loved Joseph best of all his sons because he was born in his old age. He made him a long tunic.* 4 When his brothers saw that their father loved him best of all his sons, they hated him and could not even greet him.

Joseph's Dreams. 5 Now Joseph had a dream, and when he told it to his brothers, they hated him the more. 6 He said to them, "Listen to this dream I had. 7 We were binding sheaves in the field; my sheaf rose up and remained standing, while your sheaves gathered round and bowed down to my sheaf." 8 His brothers answered, "Are you to be our king? Are you to rule over us?" And because of his dreams and words they hated him the more.

9 He had another dream which he also told to his brothers. "I had another dream," he said. "The sun, the moon and eleven stars were worshiping me." 10 When he told that to his father and his brothers, his father reproved him. "What is this dream that you have had?" he said. "Can it be that I and your mother and your brothers will come to bow to the ground before you?" 11 So his brothers envied him, while his father pondered the matter.

12 When his brothers had gone to pasture their father's flocks at Sichem, 13 Israel said to Joseph, "Your brothers are pasturing the flocks at Sichem; get ready, I will send you to them." Joseph answered, "I am ready." 14 "Go then," said Israel, "and see if all is well with your brothers and with the flocks; and bring back a report to me." So he sent him from the valley of Hebron, and he came to Sichem. 15 A man found Joseph wandering about in the fields and asked him,

j 1 Par 1, 39-42.—k 1 Par 1, 43-54.

36, 31: Before . . . kings: since Saul, the first Israelite king, lived long after the time of Moses, it is clear that verses 31-39 were not written by Moses.

37, 1: The sacred author continues his story, which had been interrupted by chapter 36.

37, 3: It was a long garment with sleeves, reaching to the ankles. Such a garment was considered a mark of distinction and was worn regularly by princes and other members of royalty.

"What are you looking for?" 16 "I am looking for my brothers," he answered. "Tell me, please, where they are pasturing." 17 The man said, "They have moved on from here because I heard them say, 'Let us go to Dothain.'" So Joseph went after his brothers and found them in Dothain. 18 They saw him in the distance, and before he drew near them, they plotted to kill him. 19 They said to one another, "Here comes that dreamer! 20 Let us therefore kill him and throw him into a cistern; we can say that a wild beast devoured him.[l] Let us see then what becomes of his dreams."

21 But when Ruben heard of it, he tried to rescue him from them, saying, "We must not kill him." 22 Then he continued, "Do not shed blood.[m] Throw him into the cistern there in the desert, but do not lay a hand on him." His purpose was to rescue him from them and restore him to his father.

23 When Joseph came to his brothers, they stripped him of the long tunic he had on. 24 They seized him and threw him into the cistern, which was empty and dry.

Joseph Sold into Egypt. 25 Then they sat down to eat. Looking up, they saw a caravan of Ismaelites* coming from Galaad, their camels laden with gum, balm, and myrrh, with which they were on their way down to Egypt. 26 Then Juda said to his brothers, "What is to be gained by killing our brother and concealing his blood? 27 Let us sell him to the Ismaelites, and let us not lay hands on him; for he is our brother, our own flesh." His brothers agreed.

28 And when some Madianite traders passed by, they drew Joseph up out of the cistern;[n] they sold him to the Ismaelites for twenty pieces of silver.* And they took Joseph to Egypt.

29 When Ruben went back to the cistern and saw that Joseph was not in it, he rent his garments, returned to his brothers and said, 30 "The boy is not there; and I, where shall I turn?"

31 Then they took Joseph's tunic and after killing a goat, dipped the tunic in blood. 32 They sent someone who brought the long tunic to their father with the message: "We have found this; see whether it is your son's tunic, or not." 33 He recognized it and said, "It is my son's tunic. A wild beast has devoured him;[o] Joseph has been torn to pieces!" 34 Then Jacob rent his garments, girded himself with sackcloth and mourned his son many days. 35 Though all his sons and daughters tried to comfort him, he refused to be consoled, and said, "I will go down mourning, to my son in the nether world." So his father wept over him. 36 Meanwhile the Madianites sold[p] Joseph in Egypt to one of Pharao's officers, Phutiphar, captain of the guard.

CHAPTER 38.

Events from the History of Juda. 1 About that time Juda went down from his relatives to tent near an Adullamite named Hiras.* 2 There Juda saw the daughter of Sue, a Chanaanite.[q] He married her and had relations with her. 3 She conceived and bore a son, whom he named Her. 4 Again she conceived and bore a son, whom she named Onan. 5 She bore still another son and named him Sela;[r] she was at Chezib when she gave birth to him. 6 Juda took a wife named Thamar* for his first-born, Her. 7 *But Juda's first-born, Her,[s] was wicked in the sight of the Lord, so the Lord killed him.

The Sin of Onan. 8 Then Juda said to Onan, "Go to your brother's wife, perform your duty as brother-in-law, and raise up descendants for your brother."[t] 9 Onan knew that the descendants would not be his own, so whenever he had relations with his brother's wife, he wasted his seed on the ground, in order not to raise up descendants for his brother. 10 What he did was evil in the sight of the Lord, and he killed him also. 11 Then Juda said to his daughter-in-law Thamar, "Remain a widow in your father's house until my son Sela grows up"; for Juda feared that Sela too would die as his

l Gn 44, 28.—m Gn 42, 22.—n Wis 10, 13; Acts 7, 9.—o Gn 44, 28.—p Ps 104 (105), 17.—q 1 Par 2, 3.—r 1 Par 4, 21.—s 1 Par 2, 3.—t Dt 25, 5; Mt 22, 24; Mk 12, 19; Lk 20, 28.

37, 25-36: Some authors regard Ismaelites and Madianites here as synonymous; others consider them distinct and hold that two different traditions have been combined in this account.

37, 28: Twenty pieces of silver: cf Lv 27, 5.

38, 1: Here there is another interruption in the story. The chronological background of this incident is not known. Although Juda seems to have settled among the Chanaanites, he continued to frequent the company of his father and brothers.

38, 6: Thamar was an ancestress of Christ: cf Mt 1, 3.

38, 7-9: It seems that Her was guilty of some kind of sexual sin. Onan committed the sin of contraception which takes its name from him: onanism.

brothers had. So she went away and dwelt in her father's house.

12 After a long time Juda's wife, the daughter of Sue, died. After the time of mourning, Juda went to Thamna with his friend Hiras, the Adullamite, to superintend the shearing of his flock.* 13 When Thamar learned her father-in-law was on his way up to Thamna to shear his flock, 14 she put off her widow's garments, put on a veil, wrapped herself up and sat at the gateway of Enaim on the road to Thamna; for she was aware that Sela had grown up, yet she had not been given to him in marriage.

15 When Juda saw her, he thought she was a harlot; for she had covered her face. 16 He went over to her at the roadside and said, "Come, let me have intercourse with you," not knowing that she was his daughter-in-law. She asked, "What will you give me to have intercourse with me?" 17 He answered, "I will send you a kid from the flock." She responded, "Provided you give a pledge until you send it." 18 Juda said, "What pledge shall I give you?" She replied, "Your signet and cord,* with the staff that you are carrying." He gave them to her, and had relations with her, and she conceived by him. 19 Afterward she arose and went away. She took off her veil and put on her widow's garments.

20 When Juda sent the kid by his friend, the Adullamite, to recover the pledge from the woman, he did not find her. 21 So he asked the men of the place, "Where is the temple-prostitute* who was by the roadside at Enaim?" They answered, "No temple-prostitute has been here."

22 He returned to Juda, saying, "I did not find her; moreover the men of the place told me, 'No temple-prostitute has been here.'" 23 Juda replied, "Let her keep the things; otherwise we shall be ridiculed. I sent this kid, but you could not find her."

24 About three months later Juda was told, "Your daughter-in-law, Thamar, has played the harlot and is pregnant as a result." Juda said, "Bring her out to be burned."* 25 But as she was being brought, she sent word to her father-in-law, "I am with child by the man to whom these things belong; look whose signet, cord and staff these are." 26 Juda recognized them and said, "She is more in the right than I; for I did not give her to my son Sela!" But he had no further relations with her.

27 When the time of her delivery came, there were twins in her womb. 28 During the delivery one put out a hand. The midwife took a scarlet thread, tied it on his hand and said, "This one is born first."* 29 But as he drew back his hand, his brother was born. Then the woman said, "How have you made your way forth?" *u* For this reason he was called Phares.* 30 Afterward his brother with the scarlet thread on his hand was born,*v* and he was named Zara.*

CHAPTER 39.

Joseph's Virtue in Temptation. 1 When Joseph was taken down to Egypt, Phutiphar, an Egyptian, one of Pharao's officers, the captain of his bodyguard, bought him *w* from the Ismaelites who had taken him down there. 2 The Lord was with Joseph so that he was successful. He lived* in the house of his master, the Egyptian. 3 When his master saw that the Lord was with him and prospered all his undertakings, 4 Joseph found favor with him and became his attendant. He placed him in charge of his household, and entrusted all his property to him. 5 From the time he placed him in charge of his household and over all his property, the Lord blessed the Egyptian's house on account of Joseph. The Lord's blessing rested on everything that was his, in house and field. 6 He left everything he had in Joseph's charge, and having him, was concerned about nothing except the food he ate.*

Now Joseph was well formed and handsome. 7 Some time afterward, the

u Ru 4, 12; Mt 1, 3; Lk 3, 33.—v Nm 26, 20; 1 Par 2, 4; Mt 1, 3.—w Acts 7, 9.

38, 12: The owner usually was present at the shearing and gave a banquet inviting his friends. Cf Gn 31, 19; 1 Kgs 25, 2.

38, 18: The signet, worn hanging by a cord from the neck, was used as a seal.

38, 21: Temple-prostitute: officially recognized and permitted in Chanaanite worship.

38, 24: Juda as head of the family was obliged to see that the law was carried out which provided for capital punishment for an engaged or married woman guilty of adultery.

38, 28: Born first: i.e., possessing the right of primogeniture.

38, 29: Phares: meaning "breach" or "breaking through."

38, 30: Zara: "rising" or "birth."

39, 2: To live in the master's house was a mark of distinction for a servant.

39, 6: Except the food he ate: probably an idiomatic expression meaning that he left all his affairs in the hands of Joseph.

wife of his master cast her eyes on Joseph and said, "Lie with me." [8] *But he refused, saying, "Because of me, my master is not concerned about anything in the house, but has put all that he owns in my care. [9] He exercises no greater authority in this house than I, nor has he withheld a single thing from me, except yourself, because you are his wife. How then can I commit this great crime, and sin against God?" [10] She urged Joseph day after day, but he would not consent to lie with her, or to be with her.[x] [11] On one such day, Joseph went into the house to do his work, while none of the household servants was at hand. She seized him by his garment and said, "Lie with me." But Joseph left his garment in her hand, and fled outdoors.

Joseph Cast into Prison. [13] When she saw that he had left his cloak in her hand and had fled outside, [14] she summoned the servants of her house and said to them, "Look! My husband has brought in a Hebrew to us to insult us. He came in to lie with me but I screamed. [15] When he heard me raise my voice and call out, he left his garment beside me, and fled outdoors." [16] She kept the garment beside her until his master came home; [17] then she told him the same story: "The Hebrew slave whom you brought to us came in to insult me, [18] but when I raised my voice and called out, he left his garment beside me and fled outside." [19] When the master heard his wife's story about how his slave had treated her, he became angry. [20] Then Joseph's master took him and committed him to the prison[y] where the king's prisoners were kept; so he remained there in prison.

Joseph Put in Charge of the Prison. [21] But the Lord was with Joseph.[z] He showed kindness to him and gave him favor with the warden, [22] who put him in charge of all prisoners; and everything that was done there was done under his management. [23] The warden did not concern himself with anything in Joseph's charge because the Lord was with him and prospered all that he did.

x 1 Mc 2, 53.—y Ps 104 (105), 18.—z Acts 7, 9.

39, 8f: Note the three motives of Joseph: gratitude to his master, the woman's position as wife, sin in God's eyes.

40, 5: The probable meaning is, each had a dream concerning his own occupation.

40, 8: The nature of the dreams and the absence of an interpreter made them sad.

40, 16: Wicker baskets: open-worked baskets; interpreted by some as "baskets of white bread."

CHAPTER 40.

Joseph Interprets Two Dreams. [1] Some time after this the royal butler and baker both offended their lord, the king of Egypt; [2] and Pharao became angry with his two officials, the chief butler and the chief baker, [3] and had them put in custody in the house of the captain of the guard, in the prison where Joseph was confined. [4] The captain of the guard assigned Joseph to them and he became their attendant. They remained in custody for some time.

[5] On one and the same night, the royal butler and baker of Egypt, confined in prison, each had a dream of peculiar significance to himself.* [6] When Joseph came to them in the morning, he saw they were disturbed; [7] so he asked Pharao's officials, in custody with him in his master's house, "Why do you look sad today?" [8] They answered him, "We each had a dream but there is no one to interpret them."* Joseph said to them, "Does not interpretation belong to God? Tell them to me, please."

[9] So the chief butler told Joseph his dream. "In my dream," he said, "there was a vine in front of me. [10] Three branches were on the vine. It budded and blossomed, and its clusters ripened into grapes. [11] Pharao's cup was in my hand and I took the grapes, squeezed them into his cup, and placed it in his hand." [12] Joseph said to him, "This is its meaning: the three branches are three days. [13] Within three days Pharao will take up your case and restore you to your office. You will present Pharao's cup to him as formerly, when you were his butler. [14] So if you think of me when good fortune comes to you, do me the favor of mentioning me to Pharao, and get me out of this house. [15] I was kidnapped from the land of the Hebrews, and here I have done nothing for which I should have been put into a dungeon."

[16] When the chief baker saw that he had given a favorable interpretation, he said to Joseph, "I too had a dream: I had three wicker baskets* on my head. [17] In the top basket was every kind of baked food for Pharao, but the birds

were eating it out of the basket on my head." 18 Joseph answered, "This is its meaning: the three baskets are three days. 19 Within three days Pharao will take up your case and hang you on a gibbet; and the birds will eat the flesh off your body."

20 On the third day, which was Pharao's birthday, he made a feast for all his courtiers, and in their presence took up the cases of the chief butler and the chief baker. 21 He reinstated the chief butler in his office of presenting the cup into his hand; 22 but the chief baker he hanged, as Joseph had interpreted to them. 23 The chief butler did not think of Joseph, but forgot him.

CHAPTER 41.

Pharao's Dreams. 1 Two full years afterward, Pharao had a dream. He was standing by the Nile. 2 Seven cows, sleek and fat, came up out of the Nile and were browsing in the reed grass. 3 After them, seven other cows, ugly and thin, came up out of the Nile, and stood beside those on the bank of the Nile. 4 The ugly, thin cows devoured the seven sleek, fat ones. Then Pharao awoke. 5 But he fell asleep again and had another dream. Seven ears of grain, fat and fine, were growing on a single stalk. 6 After them sprouted seven other ears, thin and blasted by the east wind. 7 The thin ears swallowed up the seven fat, full ears. Then Pharao awoke to find it was a dream.

8 When morning came he was troubled; so he summoned all the magicians and wise men of Egypt. Pharao related his dream to them, but there was no one who could interpret it for him. 9 Then the chief butler said to Pharao, "Today I must recall my offenses. 10 When Pharao was angry with his servants, and put me and the chief baker in custody in the house of the captain of the guard, 11 on the one same night he and I each had a dream of peculiar significance to himself. 12 A Hebrew youth was with us there, a slave of the captain of the guard. We told him our dreams and he interpreted them for us. He gave each the proper interpretation of his dream; 13 and it turned out just as he had interpreted to us: I was reinstated in my office, but the other was hanged."

Joseph Interprets the Dreams. 14 Then Pharao sent for Joseph, and they brought him quickly out of the dungeon.[a] After he had shaved and changed his clothes, he came into Pharao's presence. 15 Pharao said to Joseph, "I had a dream which no one can interpret; but I have heard it said of you that you know how to interpret a dream." 16 Joseph answered Pharao, "Who but God shall give Pharao a favorable response!"* 17 Then Pharao said to Joseph, "I dreamed I was standing on the bank of the Nile, 18 when seven cows, fat and sleek, came out of the Nile, and were browsing in the reed grass. 19 After them, seven other cows came up, lean, very ugly and scrawny. I have never seen such poor cows as these in all the land of Egypt. 20 The scrawny, ugly cows devoured the first seven fat cows. 21 But when they had consumed them, it was not apparent that they had done so, because they were as ugly as before. Then I awoke. 22 Again I dreamed I saw seven ears of grain, full and fine, growing on a single stalk. 23 After them sprouted seven withered, thin ears, blasted by the east wind. 24 The thin ears swallowed up the seven fine ears. I told the magicians, but no one could explain it to me."

25 Joseph said to Pharao: "Pharao's dream is but one.* God has revealed to Pharao what he is about to do. 26 The seven fine cows are seven years, and the seven fine ears are seven years; it is but one dream. 27 The seven thin, ugly cows which came up after them are seven years; and the seven empty ears blasted by the east wind are seven years. There will be seven years of famine. 28 It is as I told Pharao: God has revealed to Pharao what he is about to do. 29 Seven years of great plenty will come through the land of Egypt, 30 but there will follow seven years of famine, and then all the plenty will be forgotten in the land of Egypt. The famine will devastate the land, 31 and the plenty will not be discernible in the land, because of the famine which is to follow; for it will be very severe. 32 The reason the dream was sent twice* to Pharao is that the matter is determined by God, and God will soon bring it about.

a Ps 104 (105), 20.

41, 16: Joseph means that only God has the power to interpret Pharao's dream; he has no power of himself.

41, 25: Joseph refers to Pharao's dreams as one because both had the same meaning.

41, 32: The dream was sent in two forms in order that Pharao might believe that God had determined on this course of action and that His will would soon be fulfilled.

33 Let Pharao select an intelligent and
prudent man, and give him charge of the
land of Egypt. 34 Let Pharao take action,
appoint officials over the land, and pre-
pare the land of Egypt through the seven
years of plenty. 35 And let them collect
all the food of these good years to come,
and store up under the authority of Pha-
rao food in the cities, and preserve it.
36 The food shall be a reserve for the land
against the seven years of famine which
shall be in the land of Egypt, so that the
land will not perish by the famine."

Joseph Is Exalted. 37 The advice pleased
Pharao and all his courtiers; [b] 38 so Pharao
said to his court, "Can we find another
like him in whom is the spirit of God?"*
39 Then Pharao said to Joseph, "Since
God has made all this known to you,
there is no one as intelligent and prudent
as you; 40 you shall be in charge of my
palace and all my people shall obey your
commands; [c] only as regards the royal
throne* will I be greater than you." 41
Pharao continued, "I give you charge of
the whole land of Egypt." 42 Taking the
signet-ring from his own hand, he put it
on Joseph's. He dressed him in linen
robes, and put a chain of gold around
his neck. 43 He had him ride in his second
chariot. And they cried out before him,
"Bow down."* In this way he put him in
charge of the whole land of Egypt. 44
Pharao said to Joseph, "I am Pharao;
without your command, no one shall
move hand or foot in the whole land of
Egypt."

45 Then Pharao changed Joseph's name
to Saphaneth-phanee,* and gave to him
in marriage Aseneth, daughter of Phuti-
phare, the priest of On. [Joseph made a
tour of the land of Egypt.] 46 Joseph was
thirty years old when he entered the serv-
ice of Pharao, king of Egypt. He left
Pharao and traversed the whole land of
Egypt.

The Years of Plenty and Famine. 47 Dur-
ing the seven years of plenty the land
produced abundant crops. 48 So he col-
lected all the food of the seven years of
plenty in the land of Egypt, and stored
it in the cities, placing in each city the
food from the neighboring fields. 49 Jo-
seph heaped up grain in great quantities
like the sands of the sea until he ceased
measuring it, for it could not be
measured.

50 Before the years of famine came,
two sons were born to Joseph by Asen-
eth, [d] daughter of Phutiphare, the priest
of On. 51 Joseph named the first-born
Manasse;* "Because," he said, "God has
made me forget entirely my sufferings
and my family." 52 He named the second
one Ephraim* and said, "God has made
me fruitful in the land of my affliction."

53 When the seven years of plenty in
the land of Egypt had passed, 54 the seven
years of famine [e] began, as Joseph had
foretold. There was famine in all other
countries, while in all Egypt there was
food. 55 But when the whole land of
Egypt also was famished, the people cried
to Pharao for food. Pharao said to all
the Egyptians, "Go to Joseph and do
what he tells you." 56 When the famine
had spread throughout the land, Joseph
opened all the store-houses and sold grain
to the Egyptians; for the famine gripped
the land of Egypt. 57 And all peoples*
came to Egypt to buy grain from Joseph,
for the famine was grievous everywhere.

CHAPTER 42.

First Visit of Joseph's Brothers. 1 When
Jacob learned that there was grain for
sale in Egypt, he said to his sons, 2 "Why
do you look at one another?* I have
heard there is grain for sale in Egypt. Go
down there and buy some for us, that we
may live and not perish." [f] 3 So ten of
Joseph's brothers went down to buy grain
in Egypt; 4 but Benjamin, Joseph's full
brother, Jacob did not send with his
brothers, for he thought some harm might
befall him. 5 Thus the sons of Israel went
with the other purchasers, because of the
famine in the land of Chanaan. [g]

b Acts 7, 10.—c Ps 104 (105), 21; Wis 10, 14; 1 Mc 2, 53; Acts 7, 10.—d Gn 46, 20; 48, 5.—e Acts 7, 11.—f Acts 7, 12.—g Jdt 5, 9; Acts 7, 11.

41, 38: Spirit of God: does not mean that Pharao believed in the one true God. He believed merely that Joseph was the object of divine favor.

41, 40: Royal throne: Pharao means that he reserves the royal power to himself.

41, 43: Bow down: the meaning of this word in Hebrew is uncertain and many explanations have been offered. Some scholars think that it came into the Hebrew from the Egyptian or Assyrian.

41, 45: Saphaneth-phanee: the exact meaning of this name is not known. St. Jerome proposed: "savior of the world." A modern suggestion is, "The God spoke: he lives."

41, 51: Manasse: from the verb meaning "to cause to forget."

41, 52: Ephraim: comes from the verb meaning "to be fruitful."

41, 57: All peoples: i.e., who lived near Egypt.

42, 2: Why . . . one another?: i.e., why do you delay?

6 Now Joseph was the governor of the land;[h] it was he who sold to all the people of the land. Joseph's brothers also came and prostrated themselves before him. 7 Though Joseph saw his brothers, and recognized them, he acted as a stranger toward them and spoke harshly to them. "Where do you come from?" he asked. They replied, "From the land of Chanaan, to buy food."

8 Joseph knew his brothers, but they did not recognize him. 9 Remembering the dreams he had once had about them, he said, "You are spies; you have come to discover the weak spots of the land." 10 But they said to him, "No, my lord; your servants have come to buy food. 11 We are all sons of the same man. We are honest; your servants are not spies." 12 But he said to them, "Not so, but you have come to discover the weak spots of the country." 13 They replied, "We, your servants, were twelve brothers, the sons of the same man in the land of Chanaan. The youngest is at present with our father; another is no more."[i] 14 "As for my saying you are spies," Joseph rejoined, 15 "this shall be your test: as Pharao lives,* you shall not leave this place until your youngest brother comes here! 16 Send one of your number to bring your brother while you others remain in bonds.* Thus shall your statements be tested for their truth; if they are untrue, as Pharao lives, you are spies!" 17 Then he consigned them to custody for three days.

Simeon Kept as Hostage. 18 On the third day Joseph said to them, "If you do this, you shall live. I am a God-fearing man. 19 If you are honest, let one of your brothers remain confined in your prison, while the rest go and carry food for the needs of your families. 20 You shall bring me your youngest brother.[j] Thus your words will be verified, and you shall not die." And they agreed. 21 They said to one another, "Alas! we are guilty regarding our brother, whose anguish of heart we witnessed. When he pleaded with us we did not heed; therefore this anguish has come upon us." 22 Ruben remarked, "Did I not say to you, 'Do not sin against the boy'? But you would not listen. Now comes the reckoning for his blood!"[k] 23 They did not know that Joseph understood them, for an interpreter was employed. 24 Then Joseph withdrew from them and wept. When he returned he spoke with them; and taking Simeon* from them, he bound him before their eyes.

25 When their bags were filled with grain, Joseph gave orders to put back every man's money in his sack, and to give them provisions for the journey. After this was done for them, 26 they loaded their asses with their grain, and departed. 27 At the stopping-place, when one of them opened his sack to give fodder to his ass, he saw his money in the mouth of his sack, and said to his brothers, 28 "My money has been returned! Here it is in my sack!" Mystified, they turned to one another trembling and said, "What has God done to us!"

29 When they came to their father Jacob in the land of Chanaan, they told him all that had happened to them. 30 "The man who is lord of the land," they said, "spoke harshly to us and regarded us as spies of the country. 31 But we said to him, 'We are honest men, not spies; 32 we were twelve brothers, sons of the same father. One is no more, and the youngest is at present with our father in the land of Chanaan.' 33 Then this man who is lord of the land said to us, 'Hereby I shall know whether you are honest men: leave one of your brothers with me, take grain for the needs of your families, and go your way. 34 Bring your youngest brother to me, that I may know you are not spies but honest men. Then I will restore your brother to you, and you may trade in the land.' "

Jacob's Grief. 35 When they were emptying their sacks, there in each man's sack was his own purse! At the sight of their purses, they and their father were dismayed. 36 Their father, Jacob, said to them, "It is I whom you bereave. Joseph is no more, Simeon is no more, and now you would take Benjamin. It is I upon whom all this falls!" 37 Ruben said to his father, "Put him in my charge and I will bring him back to you. You may kill my two sons if I do not bring him back to you." 38 But Jacob said, "My son shall not go down with you. His brother is

h Ps 104 (105), 21.—i Gn 44, 20.—j Gn 43, 5.—k Gn 37, 22.

42, 15: As Pharao lives: the popular form of an oath.

42, 16: Joseph mitigates this sentence later; he keeps Simeon (v 24) and allows the others to return to Jacob.

42, 24: Probably Simeon had been the instigator of the plan to kill or sell Joseph.

dead, and he alone* remains. If any harm should befall him on the journey you must make, you would bring down my gray hairs with sorrow to the grave."

CHAPTER 43.

1 Now the famine in the land was severe, 2 so when they had eaten all the grain they had brought from Egypt, their father said to them, "Go back and buy us some food." 3 But Juda answered, "The man strictly warned us, 'You shall not appear in my presence unless your brother is with you.'[l] 4 If you will let our brother accompany us, we will go down to buy food for you. 5 But if you do not let him, we will not go, because the man said to us, 'You shall not appear in my presence unless your brother is with you.'"[m] 6 Israel replied, "Why did you wrong me by telling the man you had another brother?" 7 They answered, "The man questioned us in detail about ourselves and our family: 'Is your father still living? Have you another brother?' What we told him was in response to these questions. Could we possibly know that he would say, 'Bring your brother down'?"

8 Then Juda said to his father Israel, *"Let the boy go with me, that we may begin our journey and save from death both you and ourselves, as well as our children. 9 I will be surety for him. Hold me responsible for him. If I do not bring him back to you and place him before you, I shall be guilty of a crime against you all my life.[n] 10 Had we not delayed, we could by now have made the journey twice." 11 Their father Israel said to them, "If it must be so, then do this: take some of the country's best products in your bags and bring them down to the man for a gift: some balsam, syrup, gum, laudanum, pistachio nuts and almonds. 12 Also take double the money along; for you must return the money placed in the mouths of your sacks, in case a mistake was made. 13 Take your brother too, and go back to the man. 14 May Almighty God give you favor with the man so that he will release to you your other brother as well as Benjamin. As for me,* if I must be bereft, let me be bereft."

Second Visit to Egypt. 15 So the men took their gift, and taking double the money with them, they went with Benjamin to Egypt and came before Joseph. 16 When Joseph saw Benjamin with them, he said to his steward, "Bring the men into the house, and have an animal slaughtered and made ready, for the men are to dine with me at noon." 17 He did as Joseph ordered, bringing the men to Joseph's house.* 18 They became frightened on being led to Joseph's house, and said, "It is on account of the money put back in our sacks the first time that we are brought in, so that he may seek an excuse to enslave us by treachery, and take our asses." 19 So they went to Joseph's steward and spoke to him at the entrance of the house. 20 "If you please, sir," they said, "once before we came down to buy food;[o] 21 but when we reached the stopping-place and opened our sacks, there in the mouth of his sack was each one's money in full. But we have brought it back with us, 22 and also other money to buy food. We do not know who put the money in our sacks." 23 "Be calm," he replied; "have no fear. Your God, the God of your fathers, put treasure in your sacks for you. I received your money." Then he brought Simeon out to them.

Joseph's Brothers Dine with Him. 24 The man brought them into Joseph's house, gave them water to wash their feet, and fodder for their asses. 25 Then they set out the present for Joseph's arrival at noon; for they had heard that they were to dine there.

26 When Joseph came home, they presented him with the gift they had with them in the house, and prostrated themselves before him. 27 He inquired about their health, and said, "Is your father, the old man of whom you spoke, in good health? Is he still living?" 28 "Your servant, our father, is well; he is still living," they said, bowing low to him.* 29 Then

1 Gn 44, 23.—m Gn 42, 20.—n Gn 44, 32.—o Gn 42, 3.

42, 38: He alone: only Joseph and Benjamin were the children of Rachel (cf Gn 43, 29; 44, 20). Jacob believed that Joseph was already dead.

43, 8-10: Less dramatically but apparently more earnestly than Ruben in Gn 42, 37, Juda now promises to bring Benjamin back safely to his father.

43, 14: As for me . . . : an expression of sorrowful resignation.

43, 17: This time they were to dine with Joseph privately in his own house. Before, they had met him publicly.

43, 28: Bowing low to him: the Greek and the Samaritan texts add the words: "And he said, 'Blessed be that man by God.' "

Joseph looked up and saw his brother Benjamin, the son of his own mother, and said, "So this is your youngest brother of whom you spoke to me? God be gracious to you, my son," he continued. 30 Thereupon Joseph broke off and was on the verge of tears, for his heart yearned for his brother. He retired to his room and wept.

31 Then he bathed his face and came out. Restraining himself, he said, "Serve the meal." 32 It was served separately for him, for them, and for his Egyptian guests, because the Egyptians may not eat with the Hebrews; this is abhorrent to the Egyptians. 33 They were seated in his presence in the order of age, from the oldest to the youngest; and at this they looked at one another in amazement. 34 Joseph had portions brought to them from his own table, but Benjamin's portion was five times as much as any other's. They drank and became merry with him.

CHAPTER 44.

The Cup Found in Benjamin's Sack. 1 Joseph gave orders to his steward, saying, "Fill the men's sacks with as much food as they will hold, and put each one's money in the mouth of his sack; 2 *but in that of the youngest put my cup, the silver cup, together with his money for the grain." 3 The steward carried out Joseph's instructions. At daybreak the men were sent off together with their asses. 4 They had not gone far out of the city when Joseph said to his steward, "Go, follow the men, and when you overtake them, say to them, 'Why have you returned evil for good? 5 Why have you stolen the silver cup from me? It is the very one from which my master drinks. He will certainly guess where it is. This is an evil thing that you have done.'"

6 When he overtook them he repeated these words; 7 but they replied, "Why does my lord speak this way? Far be it from your servants to do such a thing! 8 We even brought back to you from the land of Chanaan the money we found in the mouths of our sacks. Would we then steal silver or gold from your master's house? If it is found with any one of us, he shall die, and we will be my lord's slaves." 10 He replied, "Though it ought to be as you suggest, the one with whom it is found shall be my slave; and the rest of you shall go free."

11 Then each one of them quickly lowered his sack to the ground and opened it. 12 A search was made beginning with the oldest and ending with the youngest, and the cup was found in Benjamin's sack. 13 Then they tore their garments, and having reloaded the asses, returned to the city. 14 Juda and his brothers arrived at Joseph's house while he was still there, so they fell to the ground before him. 15 Joseph said to them, "What is this you have done? Did you not know that such a man as I would guess correctly?"

16 Juda replied, *"What can we say to my lord? How can we explain matters so as to clear ourselves? God has discovered the guilt of your servants. We are indeed the slaves of my lord, both we and the one with whom the cup was found." 17 "Far be it from me to act thus," said Joseph. "The one with whom the cup was found shall be my slave; as for the rest, go in peace to your father."

18 Then Juda approached him and said, "I beg you, my lord, let your servants speak to my lord, and let not your anger be aroused against your servant; you are as Pharao himself. 19 My lord asked his servants, 'Have you a father or a brother?' 20 And we answered my lord, 'We have an aged father, and a young brother, a child of his old age; his brother is dead, so that he is the only one left of his mother's children, and his father loves him.' *p* 21 Then you said to your servants, 'Bring him to me that I may look after him.' 22 We told my lord, 'The boy cannot leave his father; his father would die if he were to leave him.' 23 But you said to your servants, 'Unless your youngest brother comes with you, you shall not come into my presence again.' *q* 24 When we returned to your servant, my father, we reported to him the words of my lord. 25 Later our father said, 'Go back and buy some food for us.' 26 But we answered, 'We cannot go. If our youngest brother is with us, we will go down; for we may not see the man unless our youngest brother is with us.' 27 Then your servant, my father, said to us, 'You know that my

p Gn 42, 13.—q Gn 43, 3.

44, 2-5: Joseph acted in this manner to test his brothers once more. If he had found them as hostile to Benjamin as they had been to him, he would probably have kept his younger brother in Egypt lest harm come to him on the way home, and would have sent a message to Jacob in some other way.

44, 16: Juda refers to the past sins of the brothers and expresses sorrow for them.

wife bore me two sons; [28] one is gone
from me, and I said: He has surely been
torn to pieces; I have not seen him since.[r]
[29] If you take this one also from me, and
some harm befalls him, you will bring
down my gray hairs in sorrow to the
grave.' [30] Now if I go to your servant, my
father, and the boy is not with us—his
life is so bound up with the life of the
boy—he will die as soon as he sees that
the boy is not with us; [31] and your serv-
ants will bring down the gray hairs of
your servant, our father, in sorrow to
the grave. [32] However, your servant be-
came surety for the boy to my father,
saying, 'If I do not bring him back to
you, I will be guilty of a crime against
you all my life.'[s] [33] Therefore, let your
servant remain in place of the boy as a
slave of my lord, but let the boy return
with his brothers. [34] How can I return to
my father without the boy? Never could
I witness the anguish that would come
to my father!"

CHAPTER 45.

Joseph Makes Himself Known. [1] Joseph
could not control himself before all his
attendants, so he exclaimed, "Let every-
one withdraw from me." No one was
with Joseph when he made himself known
to his brothers. [2] He wept aloud so that
the Egyptians heard it, and the household
of Pharao heard it. [3] Joseph said to his
brothers, "I am Joseph. Is my father still
alive?" But his brothers could not answer
him because they were terrified in his
presence. [4] Then he said to them, "Come
closer to me." When they drew near, he
continued, "I am your brother Joseph,
whom you sold into Egypt.[t] [5] Do not be
distressed nor angry with yourselves that
you sold me here; for God sent me before
you to save life.[u] [6] For two years now
the famine has been in the land, and for
five more years there will be neither plow-
ing nor reaping. [7] God sent me before you
to preserve a remnant for you in the land,
and to deliver you in a striking way. [8]
Not you but God sent me here, and made
me a father to Pharao,* lord of all his
house, and ruler over all the land of
Egypt.

Joseph's Message to Jacob. [9] "Go quick-
ly to my father and say to him, 'Your
son Joseph sends you this message: God
has made me master of all Egypt; come
down to me, and do not delay.[v] [10] You
shall live in the land of Gesen* and be
near me, you, your sons, your grandsons,
your flocks, your herds, and all that be-
longs to you. [11] Five years of famine are
still to come. I will provide for you there,
that you, and your household, and all
who belong to you may not be impover-
ished.' [12] You yourselves see, and my
brother Benjamin sees, that it is I who
speak to you. [13] Tell my father of my
splendor in Egypt, and of all that you
have seen. Hurry now and bring my fath-
er here." [14] Then Joseph fell on the neck
of his brother Benjamin and wept; and
Benjamin wept on his neck. [15] Joseph
kissed all his brothers, weeping over each,
and after that his brothers conversed with
him.

[16] When the news was received at Pha-
rao's house that Joseph's brothers had
arrived, Pharao and his court were
pleased. [17] Pharao said to Joseph, "Say
to your brothers, 'Do this: load your ani-
mals, be off to the land of Chanaan; [18]
then come to me with your father and
your families,[w] and I will give you the
best of the land of Egypt so that you
shall eat the fat of the land.' [19] Give them
this command also: 'Take carts from the
land of Egypt for your little ones and
your wives. Bring your father and come.
[20] Do not be concerned about your goods,
for the best of the whole land of Egypt
is yours.' "

[21] The sons of Israel did this. Joseph
gave them carts as Pharao had command-
ed, and provisions for the journey. [22] He
gave each of them one festal garment,
but to Benjamin he gave three hundred
pieces of silver and five festal garments.
[23] Likewise to his father he sent ten asses
loaded with the good things of Egypt, and
ten she-asses loaded with grain, bread and
provisions for his father on the journey.
[24] Then he sent his brothers on their way;
and as they departed he said to them,
"Do not quarrel on the way."* [25] So they
went up from Egypt and came to their
father Jacob in the land of Chanaan. [26]
They told him, "Joseph is still alive, and

r Gn 37, 20, 33.—s Gn 43, 9.—t Acts 7, 13.—u Gn 50, 20; Sir 49, 17.—v Acts 7, 14.—w Acts 7, 14.

45, 8: Father to Pharao: i.e., closest friend and counselor. Cf 2 Par 2, 13; Est 13, 6; 1 Mc 11, 32.

45, 10: Gesen: in the northeast corner of Egypt, near the borders of Chanaan.

45, 24: Because he knew his brothers so well, Joseph acted wisely in warning them not to quarrel among themselves. Cf Gn 44, 2-5 and its note.

he is ruler over all the land of Egypt." But he was unmoved because he did not believe them. 27 However, when they related to him all that Joseph had said to them, and when he saw the carts Joseph had sent to convey him, their father Jacob revived. 28 "It is enough," said Israel. "My son Joseph is still alive; I will go and see him before I die."

CHAPTER 46.

Jacob Goes to Egypt. 1 Israel set out with all that belonged to him; and when he arrived at Bersabee* he offered sacrifices to the God of his father Isaac. 2 At night in a vision God said to Israel, "Jacob, Jacob." And he answered, "Here I am." 3 Then he said, "I am God, the God of your father. Do not fear to go down to Egypt, for there I will make you a great people. 4 I will go down to Egypt with you, and will surely bring you up again, after Joseph's hand has closed your eyes."

5 Jacob departed from Bersabee. The sons of Israel conveyed their father Jacob, their little ones, and their wives in the carts Pharao had sent to transport him. 6 They also took their stock and the goods they had got in the land of Chanaan; and Jacob [x] and all of his descendants migrated to Egypt. 7 With him were his sons and grandsons, his daughters and granddaughters; with all his descendants Jacob migrated to Egypt.

8 *These are the names of the Israelites, Jacob and his descendants, who migrated to Egypt: [y] Ruben, Jacob's first-born, 9 and the sons of Ruben: [z] Henoch, Phallu, Hesron and Charmi; 10 the sons of Simeon: [a] Jamuel, Jamin, Ahod, Jachin, Sohar and Saul, the son of a Chanaanite woman; 11 the sons of Levi: [b] Gerson, Caath and Merari; 12 the sons of Juda: [c] Her, Onan, Sela, Phares and Zara, of whom Her and Onan, however, died in the land of Chanaan; and the sons of Phares were Hesron and Hamul. 13 The sons of Issachar: [d] Thola, Phua, Jasub and Semron; 14 the sons of Zabulon: [e] Sared, Elon and Jahelel. 15 These are the sons whom Lia bore to Jacob in Phaddan-Aram, together with his daughter Dina. The total number of these descendants, male and female, was thirty-three.

16 The sons of Gad: [f] Sephon, Haggi, Suni, Esebon, Heri, Arodi and Ariel. 17 The sons of Aser: [g] Jemna, Jesua, Jesui and Baria, with their sister Sara; and Baria's sons were Heber and Melchiel. 18 These are the descendants of Zelpha, whom Laban gave to his daughter Lia; these she bore to Jacob, sixteen persons in all.

19 The sons of Jacob's wife Rachel were Joseph and Benjamin. 20 Sons were born to Joseph in the land of Egypt, [h] Manasse and Ephraim, whom Aseneth, the daughter of Phutiphare, the priest of On, bore to him. 21 *The sons of Benjamin: [i] Bala, Bechor, Asbel, Gera, Naaman, Ehi, Ros, Mopphim, Hopphim and Ared. 22 These are the descendants of Rachel who were born to Jacob fourteen persons in all.

23 The son of Dan: [i] Husim. 24 The sons of Nephthali: [k] Jaseel, Guni, Jeser and Sellum. 25 These were the descendants of Bala, whom Laban gave to his daughter Rachel; these she bore to Jacob, seven persons in all.

26 The total number of persons belonging to Jacob (except his sons' wives) who came to Egypt, his direct descendants, was sixty-six.[l] 27 The sons of Joseph who were born to him in Egypt were two; the total number* of Jacob's household who migrated to Egypt was seventy.[m]

Meeting of Jacob and Joseph. 28 Israel sent Juda ahead of him to Joseph, so that he would meet him in Gesen. On their arrival in the land of Gesen, 29 Joseph made ready his chariot and rode to meet his father Israel in Gesen. When he met him he fell on his neck, weeping long in his arms. 30 Israel said to Joseph, "Now I can die, after seeing you still alive."

31 Joseph said to his brothers and to his father's household, "I shall go and inform Pharao, and say to him, 'My brothers and

x Ex 1, 1; Jos 24, 4; Jdt 5, 10; Acts 7, 15.—y Ex 1, 2.—z Ex 6, 14; Nm 26, 5; 1 Par 5, 3.—a Ex 6, 15; Nm 26, 12; 1 Par 4, 24.—b Ex 6, 16; Nm 3, 17; 26, 57; 1 Par 6, 1.—c Gn 38, 3-10. 29f; Nm 26, 19; Ru 4, 18-22; 1 Par 2, 5.—d Nm 26, 23f; 1 Par 7, 1.—e Nm 26, 26.—f Nm 26, 15f.—g Nm 26, 44; 1 Par 7, 30f.—h Gn 41, 50; Nm 26, 28, 35.—i Nm 26, 38; 1 Par 7, 6; 8, 1-4.—j Nm 26, 42.—k Nm 26, 48f; 1 Par 7, 13.—l Ex 1, 5.—m Ex 1, 5; Dt 10, 22; Acts 7, 14.

46, 1: Bersabee: Abraham and Isaac had called upon God here (Gn 21, 33; 26, 25). Jacob therefore feels that he too should offer sacrifice here and endeavor to discover God's will about his going down into Egypt.

46, 8-27: Other lists of Jacob's descendants are found in somewhat different form in Ex 6, 14ff; Nm 26, 5ff; 1 Par 2-8.

46, 21: The Greek gives the names of only three sons of Benjamin, namely, Bala, Bechor and Asbel. It lists Gera, Naaman, Ehi, Ros, Mopphim and Hopphim as sons of Bala, and mentions Gera as the father of Ared.

46, 27: It is difficult to determine the number of Jacob's descendants. The symbolic seventy seems to be a round number.

my father's household, who lived in the land of Chanaan, have come to me. 32 The men are shepherds, for they breed livestock. They have brought their flocks and herds and all their possessions.' 33 Accordingly, when he summons you and asks, 'What is your occupation?' 34 you must answer, 'We your servants have bred livestock from our youth until now, both we and our ancestors,' in order that you may sojourn in the land of Gesen." For shepherds are all repugnant to the Egyptians.*

CHAPTER 47.

Settlement in Gesen. 1 Joseph came and told Pharao, "My father and brothers have come from the land of Chanaan with their flocks and herds and all their possessions, and they are now in the land of Gesen." 2 He had selected five of his brothers, whom he presented to Pharao. 3 When Pharao asked them, "What is your occupation?" they answered, "Your servants, both we and our ancestors, are shepherds. 4 We have come to sojourn in your land,[n] for there is no pasture for your servants' flocks, and the famine is severe in the land of Chanaan. Permit your servants to settle in the land of Gesen." 5 Pharao said to Joseph, *"Your father and your brothers have come to you. 6 The land of Egypt is at your disposal. Settle your father and your brothers in the choicest section of the land. Let them live in the land of Gesen, and if you know of any able men among them, place them in charge of my own stock."

7 Then Joseph brought his father Jacob, and presented him to Pharao. Jacob greeted Pharao, 8 who said to him, "How old are you?" 9 Jacob answered Pharao, "The length of my pilgrimage has been one hundred and thirty years; short and wretched has been my life, nor does it compare with the years my fathers lived during their pilgrimage." 10 Then Jacob bade Pharao goodbye and left his presence.

11 Joseph settled his father and brothers in the land of Egypt, giving them property in the choicest* section of the land, in the district of Rameses, as Pharao had ordered. 12 Joseph provided his father and brothers and all his father's household with food, according to the number of their dependents. 13 There was no food in the entire land, for the famine was very severe; Egypt and Chanaan were languishing because of the famine. 14 Joseph collected all the money he found in Egypt and in Chanaan as payment for the grain that was bought, and he brought it to Pharao's palace.

The People Become Slaves. 15 When there was no more money in Egypt and Chanaan, all the Egyptians came to Joseph clamoring, "Give us food lest we die in your presence; we have no money." 16 Joseph replied, "If you have no money bring me your livestock, and I will give you food in exchange for it." 17 So they brought their stock to Joseph, who bartered food for horses, flocks, herds and asses; and he supplied them with food in exchange for all their stock that year. 18 The year ended, and they came again the next year* and said: "We cannot hide from my lord that our money is gone, and our livestock has come into the possession of my lord. There is nothing left for my lord but our bodies and our land. 19 Why should we and our land perish before your eyes? Buy us and our land in exchange for food, and we and our land will be the property of Pharao. Give us seed that we may live and not perish, and the land may not become a waste." 20 Joseph therefore bought all the land of Egypt for Pharao, for every one of the Egyptians sold his field because the famine was unbearable for them. Thus the land became Pharao's, 21 and from one end of Egypt to the other Joseph made the people slaves.* 22 But the priests' lands he did not buy,* because they had a stated allowance from Pharao, and lived on the allowance which Pharao granted them.

n Ex 23, 9; Dt 23, 8.

46, 34: Joseph wisely settled his father and brothers in Gesen, because it was suitable for their flocks and herds. Here too they would avoid too frequent contact with the Egyptians, who despised shepherds.

47, 5f: The Greek transposes as follows: "Pharao said to Joseph, 'Let them live in the land of Gesen. And if you know of any able men among them, place them in charge of my own stock.' So Jacob and his sons came into Egypt to Joseph. And Pharao, king of Egypt, heard. And he spoke to Joseph, 'Your father and your brothers have come to you. The land of Egypt is at your disposal. Settle your father and brothers in the best land.' "

47, 11: Choicest: i.e., most suitable for shepherds. Rameses: so called in anticipation; a city was built there later, probably by Ramses II.

47, 18: Next year: probably the fourth or fifth year of the famine, or even later. Cf Gn 45, 11.

47, 21: Slaves: the people, however, were allowed to keep four fifths of the revenue for themselves (cf v 24). An income tax of twenty per cent was not considered excessive.

47, 22: Joseph exempts the priests because of time-honored custom.

Therefore they did not sell their land.
23 Joseph said to the people: "Today,
indeed, I have bought you and your land
for Pharao. Here is your seed to sow
the land. 24 Of the produce you must give
a fifth part of the crops to Pharao; four
fifths are for yourselves for seeding and
for food for yourselves, your families
and your dependents." 25 They answered,
"You have kept us alive; let us win the
favor of my lord, and we will be slaves
of Pharao." 26 So Joseph made it an ordi-
nance for the land of Egypt, which holds
to this day, that one fifth is Pharao's.
Only the land of the priests did not be-
come Pharao's.

Jacob's Death Approaches. 27 Now
Israel dwelt in Egypt, in the land of Ges-
en. They acquired property there, were
fruitful, and became very numerous.[o] 28
Jacob lived seventeen years in the land of
Egypt, and the length of his life was one
hundred and forty-seven years. 29 *As
the time approached for Israel to die, he
summoned his son Joseph and said to
him, "If I find favor with you, put your
hand under my thigh, and act kindly and
faithfully toward me. Do not bury me in
Egypt, 30 but let me rest with my fathers;[p]
carry me out of Egypt and bury me in
their sepulchre." 31 He answered, "I will
do as you say." Then Jacob said, "Swear
to me"; and Joseph swore to him. Then
Israel bowed toward the head of the bed.*

CHAPTER 48.

Jacob Adopts Joseph's Sons. 1 After
these events it was reported to Joseph,
"Your father is ill." So he came to see
Jacob, bringing along his two sons, Ma-
nasse and Ephraim. 2 When Jacob was
told, "Your son Joseph has come to see
you," Israel rallied his strength and sat
up in bed. 3 Jacob said to Joseph, "God
Almighty appeared to me at Luza in the
land of Chanaan.[q] He blessed me 4 and
said, 'I will make you fruitful and nu-
merous; I will make you many nations,
and I will give this land to your descend-
ants after you as a possession for all
time.' 5 Therefore I adopt your two sons
who were born to you in the land of
Egypt before I joined you here. Ephraim
and Manasse* shall be mine even as
Ruben and Simeon. 6 The children born
to you after them shall be yours, and
they shall be named after their brothers
and included in their inheritance. 7 *And
as for me, when I was returning from
Phaddan, to my sorrow Rachel died dur-
ing the journey in the land of Chanaan,
a short distance from the environs of
Ephratha. And I buried her there on the
road to Ephratha,[r] that is, Bethlehem."

8 When Israel saw Joseph's sons and
asked, "Who are these?", 9 Joseph said to
his father, "They are my sons, whom
God has given me here." Then he said,
"Bring them to me that I may bless
them." 10 Now Israel's eyes were dim
from old age so that he could not see.
Joseph brought them near him, and he
kissed and embraced them. 11 Then Israel
said to Joseph, "I had no hope of ever
seeing you, and now God has allowed
me to see your children as well."

12 Joseph took them away from his
knees, and prostrated himself before him
with his face to the ground. 13 Afterward
Joseph took the two of them, Ephraim
on his right at Israel's left, Manasse on
his left at Israel's right,* and led them
to him. 14 But Israel stretched out his
right hand and placed it on the head of
Ephraim, though he was the younger,
and his left hand on Manasse's head—
thus crossing his hands—although Ma-
nasse was the first-born. 15 Blessing Jo-
seph, he said, [s] "May the God in whose
presence my fathers Abraham and Isaac
lived, the God who has been my shep-
herd all my life until this day, 16 the angel
who has delivered me from all evil,
bless the boys; that my name and the
name of my fathers Abraham and Isaac
be preserved through them; and may they
grow in numbers on the earth."

17 When Joseph saw that his father had
placed his right hand on Ephraim's head,
he was displeased, so he took hold of his
father's hand to remove it from Eph-
raim's head to that of Manasse. 18 He
said to his father, "That is not right,
father, for this one is the first-born; put

o Ex 1, 7.—p Gn 50, 5.—q Gn 28, 12; 35, 6.—r Gn 35, 19.—s Heb 11, 21.

47, 29: Cf Gn 24, 2f.

47, 31: Then Israel bowed . . . bed: the Greek wrongly reads: "Then Israel bowed in worship over the top of his staff," which is quoted in Heb 11, 21. The meaning seems to be merely that Jacob became weak while talking with Joseph and lay down on his bed.

48, 5: Manasse and Ephraim were adopted by Jacob as his own children and eventually became the respective heads of the tribes which bore their names.

48, 7: Joseph's presence reminds the dying Jacob of his deceased wife Rachel, the mother of Joseph and Benjamin.

48, 13: Because Manasse was the first-born, Joseph placed him at his father's right side, thus giving him the position of honor.

your right hand on his head." [19] But his father refused. "I know, my son, I know," he said. "He too shall become a people; he too shall be great; but his younger brother shall be greater than he, and his descendants shall become a multitude of nations." [20] So he blessed them that day and said, [t] "By you shall the people of Israel pronounce blessings, saying, 'God make you like Ephraim and Manasse' "; thus placing Ephraim ahead of Manasse.

[21] Then Israel said to Joseph, "I am about to die. But God will be with you, and will lead you back to the land of your fathers; [22] I give you one more portion* than your brothers, which I captured from the Amorrites with my sword and bow." [u]

CHAPTER 49.

Jacob Prophesies of His Sons. [1] Then Jacob summoned his sons and said: *"Come together, I will tell you what shall befall you in days to come.

[2] "Gather together and listen, you sons of Jacob, listen to Israel your father. [3] Ruben, you are my first-born, my strength, the first-fruit of my manhood, exceedingly proud, exceedingly fierce. [4] *Unstable as water, never first shall you be, for your father's bed you did ascend; [v] him have I degraded who went up to my couch.

[5] "Simeon and Levi,* brothers indeed, weapons of violence are their swords. [6] My soul, never enter their company, never be in their assembly, my spirit! Because in their fury they slew men, [w] in their willfulness they hamstrung oxen. [7] Cursed be their fury because it is violent, their rage because it is cruel. I will disperse them in Jacob, I will scatter them in Israel.

[8] "Juda, your brothers shall praise you; your hand shall be on the neck of your enemies; the sons of your father shall bow down to you. [9] A lion's whelp is Juda; [x] from the prey you have gone up, my son.* He crouches and couches as a lion; as a lioness, and who will disturb him?

[10] "The sceptre shall not depart from Juda, nor the staff* from between his feet, until he comes to whom it belongs. To him shall be the obedience of nations. [11] He tethers his ass* to the vine; his ass's colt to the choicest vine. He washes his garment in wine, his robe in the blood of grapes. [12] His eyes are darker than wine, his teeth whiter than milk.

[13] "Zabulon shall dwell by the seashore;* and he shall be by the shore of ships, with his flank toward Sidon.

[14] "Issachar* is a sturdy ass, among the stock-pens he lies. [15] He saw that settled life was good, and that the land was pleasant; he bowed his shoulders to bear burdens, and became a slave under taskwork.

[16] "Dan shall achieve justice for his people, like any tribe of Israel. [17] Dan shall be a serpent by the road, a viper by the path; biting at the hoofs of the horse, so that the rider tumbles backward.

[18] "[Thy salvation, O Lord, I wait for!]*

[19] "Gad, raiders shall raid him; but he shall raid their rear.*

[20] "Aser, his food shall be rich;* he shall provide dainties for kings.

[21] "Nephthali is a deer set free, uttering words of beauty.

[22] *"Joseph is a young fruit tree, a

t Heb 11, 21.—u Jos 17, 14. 17f; Jn 4, 5.—v Gn 35, 22; 1 Par 5, 1f.—w Gn 34, 25.—x 1 Par 5, 2.

48, 22: Portion: because of the similarity of the Hebrew words "Sichem" (a city in mountainous central Palestine) and "shechem" (literally "shoulder," thence "ridge" and "portion"), it is thought that Jacob refers to the city of Sichem where he and his grandfather Abraham had built altars (Gn 12, 7; 33, 20), and which he had bought from its inhabitants (Gn 33, 19). But when the tribes of Israel later entered the Promised Land, Sichem was in the territory assigned to Ephraim. Jacob's reference to his capture of the portion with his sword and bow suggests that after the destruction of Sichem (Gn 34, 27) he had to return and win it back by force.

49, 1-27: In this long poem Jacob prophesies the future of his children's descendants. The text in many places is obscure.

49, 4: Here Jacob refers to Ruben's sin. Cf Gn 35, 22.

49, 5-7: Simeon and Levi are severely reprimanded for their cruelty against the inhabitants of Sichem. Cf Gn 34, 25-29.

49, 9: Juda will be a leader, a fighter whom all will fear to challenge.

49, 10: Sceptre, staff: symbol of power and authority. Between his feet refers to a ruler's manner of holding his staff of authority in front of himself while seated. To whom it belongs: the traditional interpretation is that the tribe of Juda did possess authority of pre-eminence (but not of political domination) until the Messias appeared and confirmed this authority by His own rule.

49, 11f: Ass: symbolizing royalty and peace. Abundance of wine and physical attractiveness symbolize the spiritual blessings of the Messianic era.

49, 13: The territory of Zabulon will be near the Mediterranean, not far from the seaport of Sidon.

49, 14: Issachar will possess the fertile land of the plain of Esdraelon and will work hard and patiently like a beast of burden.

49, 18: This verse, found in all ancient manuscripts, seems to interrupt the thought of Jacob, but it may have been a refrain uttered by him as a prayer.

49, 19: The tribe of Gad will be valiant and astute.

49, 20: Aser's territory will be very fertile.

49, 22-26: Because of his loyalty, Joseph will be blessed by God with numerous descendants. They will possess rich lands and large flocks, and will withstand the attacks of their enemies. The blessing of Joseph seems to exceed that given Jacob by his ancestors and will last as long as the timeless hills.

young fruit tree near the spring,
with branches climbing over the wall.
23 Against him in bitterness they fought;
archers assailed him, 24 but his bow remained firm, his strong arms supple, by
the strength of the Mighty One of Jacob;
by the name of the Shepherd, the Rock
of Israel; 25 by the God of your father,
may he help you; by the God, the Omnipotent, may he bless you, with the blessings of the skies above, the blessings of
the abyss couching beneath, the blessings
of the breasts and womb; 26 the blessings
of your father surpass the blessings of
my forebears to the limit of the timeless
hills. May they rest on the head of Joseph, and on the brow of the prince
among his brothers.

27 *"Benjamin is a ravenous wolf; devouring prey in the morning, and at evening dividing spoil."

Jacob's Last Words; His Death. 28 All these are the twelve tribes of Israel, and this is what their father said to them. He blessed them, and gave each his proper blessing. 29 He gave them this charge, "I am about to be gathered to my people. Bury me with my fathers in the cave which is in the field of Ephron, the Hethite, 30 the cave in the field of Machphela, facing Mamre in the land of Chanaan. Abraham bought it from Ephron, the Hethite, together with the field, for use as a burial ground.[y] 31 There Abraham and his wife Sara are buried; there Isaac and his wife Rebecca are buried; and it was there I buried Lia." 32 [The field with its cave was purchased from the Hethites.]

33 When Jacob had finished giving directions to his sons, he drew up his feet into the bed and expired. And he was gathered to his people.

CHAPTER 50.

Jacob Mourned in Egypt. 1 Joseph fell on his father's face, weeping over him and kissing him. 2 Then he ordered the physicians among his servants to embalm his father. They embalmed Israel, 3 spending forty days at it, for it takes that much time to embalm. And the Egyptians mourned Israel for seventy days.

Buried in Chanaan. 4 When the days of mourning had passed, Joseph said to Pharao's household, "If I find favor with you, say to Pharao 5 that my father at the point of death made me promise on oath to bury him in the sepulchre that he dug for himself in the land of Chanaan.[z] Now therefore I beg to go up to bury my father, and I will return." 6 Pharao replied, "Go up, and bury your father as he made you swear."

7 So Joseph went up to bury his father, and all Pharao's servants, the elders of his household and all the elders of the land of Egypt went with him, 8 together with all of Joseph's household, his brothers, and all his father's household. They left only their children, their flocks and their herds in the land of Gesen. 9 Chariots and charioteers too went up with him, so that there was a very large caravan.

10 When they arrived at Goren-Atad,* which is beyond the Jordan, they held an exceedingly great lamentation there. And Joseph mourned his father for seven days. 11 When the inhabitants of the land, the Chanaanites, noticed the mourning at Goren-Atad, they said, "That is a solemn mourning the Egyptians are observing." Therefore it was named Abel-Mesraim,* which is beyond the Jordan. 12 Jacob's sons did for him what he had commanded them. 13 They carried him into the land of Chanaan, and buried him in the cave in the field of Machphela, facing Mamre. Both the cave and the field Abraham had bought from Ephron, the Hethite, for use as a burial ground.[a]

Joseph Reassures His Brothers. 14 After Joseph had buried his father, he returned to Egypt with his brothers and all who had gone up with him to bury his father. 15 Joseph's brothers were fearful after their father's death, and said, "What if Joseph should hate us, and pay us back for all the harm we did him!" 16 So they sent this message to Joseph, "Before he died, your father gave us this command, 17 'Thus shall you say to Joseph: Jacob begs* you to forgive your brothers' crime, and the sin they committed in doing you harm.' Now we also pray that you forgive the crime of the servants of the God of your father." Joseph wept over their

y Gn 23, 17.—z Gn 47, 30.—a Gn 23, 16; Acts 7, 16.

49, 27: A reference to the violent and warlike nature of the tribe of Benjamin. Cf Jgs 3, 15; 5, 14; 1 Par 8, 40; 12, 2; 2 Par 14, 8.

50, 10: Goren-Atad: i.e., threshing floor of Atad, or threshing floor of the buckthorn. This place cannot be identified with certainty.

50, 11: Abel-Mesraim: i.e., field or mourning of Egypt.

50, 17: Jacob begs: in Hebrew literally, "I (i.e., Jacob) beg," etc.

message to him. 18 Then his brothers came to him in person and prostrated themselves before him, saying, "We are your slaves." 19 But Joseph said to them, "Do not fear; can I take the place of God? 20 You intended evil against me, but God intended it for good, to do as he has done today, namely, to save the lives of many people.[b] 21 Therefore do not fear. I will provide for you and your dependents."[c] Thus he reassured them, speaking kindly to them.

Last Days and Death of Joseph. 22 Joseph remained in Egypt with all his father's household. He lived one hundred and ten years. 23 He saw Ephraim's children to the third generation. The sons of Machir too, the son of Manasse,[d] were born on Joseph's knees.*

24 Joseph said to his brothers, "I am about to die, but God will certainly come to you and lead you up from this land to the land which he promised on oath to Abraham, Isaac and Jacob."[e] 25 Joseph made the sons of Israel swear that when God should come to them, they would carry his bones with them from that place.[f]

26 Joseph died at the age of one hundred and ten years. He was embalmed and placed in a coffin in Egypt.

b Gn 45, 5; Sir 49, 15.—c Gn 47, 12.—d Nm 32, 39; Jos 17, 1.—e Ex 3, 8; Jos 24, 32; Heb 11, 22.—f Ex 13, 19; Heb 11, 22.

50, 23: On Joseph's knees: suggests the idea of adoption. Cf Gn 30, 3.

THE BOOK OF EXODUS

The second book of the Pentateuch is called Exodus from the Greek word for "departure," because the central event narrated in it is the departure of the Israelites from Egypt. It continues the history of the chosen people from the point where the Book of Genesis leaves off. It recounts the oppression by the Egyptians of the ever-increasing descendants of Jacob and their miraculous deliverance by God through Moses, who led them across the Red Sea to Mount Sinai where they entered into a special covenant with the Lord.

These events were of prime importance to the chosen people, for they became thereby an independent nation and enjoyed a unique relationship with God. Through Moses God gave to the Israelites at Mount Sinai the "Law": the moral, civil and ritual legislation by which they were to become a holy people, in whom the promise of a Savior of all mankind would be fulfilled.

The principal divisions of Exodus are: I. The Israelites in Egypt (Ex 1, 1—12, 36). II. The Exodus from Egypt and the Journey to Sinai (Ex 12, 37—18, 27). III. The Covenant at Mount Sinai (Ex 19, 1—24, 18). IV. The Dwelling and Its Furnishings (Ex 25, 1—40, 38).

I: THE ISRAELITES IN EGYPT

CHAPTER 1.

Jacob's Descendants in Egypt. 1 These are the names of the sons of Israel* who, accompanied by their households, migrated with Jacob into Egypt: 2 *Ruben, Simeon, Levi and Juda; 3 Issachar, Zabulon and Benjamin; 4 Dan and Nephthali; Gad and Aser. 5 The total number of the direct descendants* of Jacob was seventy.[a] Joseph was already in Egypt.

6 Now Joseph and all his brothers and that whole generation died.[b] 7 But the Israelites were fruitful and prolific. They became so numerous and strong that the land was filled with them.

The Oppression. 8 Then a new king, who knew nothing of Joseph,* came to power in Egypt.[c] 9 He said to his subjects, "Look how numerous and powerful the Israelite people are growing, more so than we ourselves! 10 Come, let us deal shrewdly with them to stop their increase; otherwise, in time of war they too may join our enemies to fight against us, and so leave our country."

a Gn 46, 27; Dt 10, 22; Acts 7, 14.—b Gn 50, 26.—c Acts 7, 18.

1, 1: Sons of Israel: here literally the first-generation sons of Jacob. Cf v 5. However, beginning with Ex 1, 7 the same Hebrew phrase refers to the more remote descendants of Jacob; hence, from here on, it is ordinarily rendered as "the Israelites." Households: the family in its fullest sense, including wives, children and servants.

1, 2: The sons of Jacob are listed here according to the respective mothers. Cf Gn 29, 31; 30, 20; 35, 16-20.

1, 5: Direct descendants: literally, persons coming from the loins of Jacob; hence, wives and servants are here excluded. Cf Gn 46, 26.

1, 8: Who knew nothing of Joseph: this king ignored the services that Joseph had rendered to Egypt.

11 Accordingly, taskmasters were set
over the Israelites to oppress them with
forced labor.[d] Thus they had to build for
Pharao* the supply cities of Phithom and
Rameses. 12 Yet the more they were op-
pressed, the more they multiplied and
spread. The Egyptians, then, dreaded the
Israelites 13 and reduced them to cruel
slavery, 14 making life bitter for them
with hard work in mortar* and brick
and all kinds of field work—the whole
cruel fate of slaves.

Command to the Midwives. 15 The king
of Egypt told the Hebrew midwives, one
of whom was called Sephra and the other
Phua, 16 "When you act as midwives for
the Hebrew women and see them giving
birth,* if it is a boy, kill him; but if it is
a girl, she may live." 17 The midwives,
however, feared God; they did not do as
the king of Egypt had ordered them, but
let the boys live. 18 So the king sum-
moned the midwives and asked them,
"Why have you acted thus, allowing the
boys to live?" 19 The midwives answered
Pharao, "The Hebrew women are not
like the Egyptian women. They are ro-
bust and give birth before the midwife
arrives." 20 Therefore God dealt well with
the midwives. The people, too, increased
and grew strong. 21 And because the mid-
wives feared God, he built up families
for them. 22 Pharao then commanded all
his subjects, "Throw into the river* every
boy that is born to the Hebrews,[e] but
you may let all the girls live."

CHAPTER 2.

Birth and Adoption of Moses. 1 Now a
certain man of the house of Levi mar-
ried a Levite woman,[f] 2 who conceived
and bore a son. Seeing that he was a
goodly child, she hid him for three
months.[g] 3 When she could hide him no
longer, she took a papyrus basket,*
daubed it with bitumen and pitch, and
putting the child in it, placed it among
the reeds on the river bank. 4 His sister
stationed herself at a distance to find out
what would happen to him.

5 Pharao's daughter came down to the
river to bathe, while her maids walked
along the river bank. Noticing the basket
among the reeds, she sent her handmaid
to fetch it. 6 On opening it, she looked,
and lo, there was a baby boy, crying!
She was moved with pity for him and
said, "It is one of the Hebrews' children."
7 Then his sister asked Pharao's daughter,
"Shall I go and call one of the Hebrew
women to nurse the child for you?" 8
"Yes, do so," she answered. So the maid-
en went and called the child's own mother.
9 Pharao's daughter said to her, "Take
this child and nurse it for me, and I will
repay you." The woman therefore took
the child and nursed it. 10 When the child
grew,* she brought him to Pharao's
daughter, who adopted him as her son[h]
and called him Moses; for she said, "I
drew him out of the water."

Moses' Flight to Madian. 11 On one oc-
casion, after Moses had grown up,* when
he visited his kinsmen[i] and witnessed
their forced labor, he saw an Egyptian
striking a Hebrew, one of his own kins-
men. 12 Looking about and seeing no
one, he slew the Egyptian and hid him
in the sand. 13 The next day he went out
again, and now two Hebrews were fight-
ing! So he asked the culprit, "Why are
you striking your fellow Hebrew?" 14 But
he replied, "Who has appointed you ruler
and judge over us? Are you thinking of
killing me as you killed the Egyptian?"
Then Moses became afraid and thought,
"The affair must certainly be known."

15 Pharao, too, heard of the affair and
sought to put him to death. But Moses
fled from him and stayed in the land of
Madian.[j] As he was seated there by a well,
16 seven daughters of a priest of Madian
came to draw water and fill the troughs
to water their father's flock. 17 But some
shepherds came and drove them away.
Then Moses got up and defended them
and watered their flock. 18 When they re-
turned to their father Raguel,* he said to

d Dt 26, 6.—e Acts 7, 19.—f Ex 6, 20; Nm 26, 59.—g Acts 7, 20; Heb 11, 23.—h Acts 7, 21; Heb 11, 24.—i Acts 7, 23-28.—j Acts 7, 29; Heb 11, 27.

1, 11: Pharao: not a personal name, but a title common to all the kings of Egypt.

1, 14: Mortar: either the wet clay with which the bricks were made, as in Na 3, 14, or the cement used between the bricks in building, as in Gn 11, 3.

1, 16: And see them giving birth: the Hebrew text is uncertain.

1, 22: The river: the Nile, which was "the" river for the Egyptians.

2, 3: Basket: literally, "chest" or "ark"; the same Hebrew word is used in Gn 6, 14 for Noe's ark. Here, however, the chest was made of papyrus stalks.

2, 10: When the child grew: probably when he was weaned or a little later. Moses: in Hebrew, Mosheh; the Hebrew word for "draw out" is mashah. This explanation of the name is not intended as a scientific etymology but merely as a play on words. The name is probably derived from an Egyptian word for "son."

2, 11: After Moses had grown up: Acts 7, 23 indicates that this was after an interval of nearly forty years. Cf Ex 7, 7. Striking: probably in the sense of "flogging"; according to some, "slaying."

2, 18: Raguel: he was also called Jethro. Cf Ex 3, 1; 4, 18; 18, 1.

them, "How is it you have returned so soon today?" [19] They answered, "An Egyptian* saved us from the interference of the shepherds. He even drew water for us and watered the flock!" [20] "Where is the man?" he asked his daughters. "Why did you leave him there? Invite him to have something to eat." [21] Moses agreed to live with him, and the man gave him his daughter Sepphora in marriage. [22] She bore him a son, whom he named Gersam;* for he said, "I am a stranger in a foreign land." *k*

The Burning Bush. [23] A long time passed, during which the king of Egypt died. Still the Israelites groaned and cried out because of their slavery. As their cry for release went up to God,*l* [24] he heard their groaning and was mindful of his covenant *m* with Abraham, Isaac and Jacob. [25] He saw the Israelites and knew. . . .

CHAPTER 3.

[1] Meanwhile Moses was tending the flock of his father-in-law Jethro, the priest of Madian. Leading the flock across the desert, he came to Horeb, the mountain of God.* [2] There an angel of the Lord* appeared to him in fire flaming out of a bush.*n* As he looked on, he was surprised to see that the bush, though on fire, was not consumed. [3] So Moses decided, "I must go over to look at this remarkable sight, and see why the bush is not burned."

The Call of Moses. [4] When the Lord saw him coming over to look at it more closely, God called out to him from the bush, "Moses! Moses!" He answered, "Here I am." [5] God said, "Come no nearer! *o* Remove the sandals from your feet, for the place where you stand is holy ground. [6] *p* I am the God of your father," he continued, "the God of Abraham, the God of Isaac, the God of Jacob."* Moses hid his face, for he was afraid to look at God. [7] But the Lord said, "I have witnessed the affliction of my people in Egypt and have heard their cry of complaint against their slave drivers, so I know well what they are suffering. [8] Therefore I have come down* to rescue them from the hands of the Egyptians and lead them out of that land into a good and spacious land, a land flowing with milk and honey, the country of the Chanaanites, Hethites, Amorrites, Pherezites, Hevites and Jebusites.*q* [9] So indeed the cry of the Israelites has reached me, and I have truly noted that the Egyptians are oppressing them. [10] Come, now! I will send you to Pharao to lead my people, the Israelites, out of Egypt."

[11] But Moses said to God, "Who am I* that I should go to Pharao and lead the Israelites out of Egypt?" [12] He answered, "I will be with you; and this shall be your proof that it is I who have sent you: when you bring my people out of Egypt, you will worship God on this very mountain." [13] "But," said Moses to God, "when I go to the Israelites and say to them, 'The God of your fathers has sent me to you,' if they ask me, 'What is his name?' what am I to tell them?" [14] God replied, "I am who am." * Then he added, "This is what you shall tell the Israelites: I AM sent me to you."

[15] God spoke further to Moses, "Thus shall you say to the Israelites: The Lord, the God of your fathers, the God of Abraham, the God of Isaac, the God of Jacob, has sent me to you. This is my name forever; *r* this is my title for all generations.

[16] "Go and assemble the elders* of the

k Ex 18, 3.—l Ex 3, 7. 9; Dt 26, 7.—m Ex 6, 5; Pss 104 (105), 8f; 105 (106), 44f.—n Acts 7, 30-35.—o Jos 5, 15.—p Ex 4, 5; Mt 22, 32; Mk 12, 26; Lk 20, 37.—q Gn 15, 19ff.—r Ps 134 (135), 13.

2, 19: An Egyptian: Moses was probably wearing Egyptian dress, or spoke Egyptian to Raguel's daughters.

2, 22: Gersam: the name is explained as if it came from the Hebrew word ger, "stranger," joined to the Hebrew word sham, "there." Some Greek and Latin manuscripts add here a passage taken from Ex 18, 4.

3, 1: The mountain of God: probably given this designation because of the divine apparitions which took place there, such as on this occasion and when the Israelites were there after the departure from Egypt.

3, 2: An angel of the Lord: the visual form under which God appeared and spoke to men is referred to indifferently in the Old Testament either as God's angel or as God Himself. Cf Gn 16, 7. 13.

3, 6: The God of Abraham . . . Isaac . . . Jacob: not a strange deity but one whom the Israelites already knew. Christ cited this passage as a proof of the resurrection of the dead, arguing that, since the patriarchs still live on in God, He is the God of the living. Cf Mt 22, 32; Mk 12, 26; Lk 20, 37.

3, 8: I have come down: a figure of speech signifying an extraordinary divine intervention in human affairs. Cf Gn 11, 5. 7. Flowing with milk and honey: an expression denoting agricultural prosperity, which seems to have been proverbial in its application to Palestine. Cf Ex 13, 5; Nm 13, 27; Jos 5, 6; Jer 11, 5; 32, 22; Ez 20, 6. 15.

3, 11: Who am I: besides naturally shrinking from such a tremendous undertaking, Moses realized that, as a fugitive from Pharao, he could hardly hope to carry out a mission to him. Perhaps he also recalled that on one occasion even his own kinsmen questioned his authority. Cf Ex 2, 14.

3, 14: I am who am: apparently this utterance is the source of the word Yahweh, the proper personal name of the God of Israel. It is commonly explained in reference to God as the absolute and necessary Being. It may be understood of God as the Source of all created beings. Out of reverence for this name, the term Adonai, "my Lord," was later used as a substitute. The word Lord in the present version represents this traditional usage. The word "Jehovah" arose from a false reading of this name as it is written in the current Hebrew text.

3, 16: Elders: the Israelite leaders, who were usually older men. They were representatives of the people.

Israelites, and tell them: The Lord, the God of your fathers, the God of Abraham, Isaac and Jacob, has appeared to me and said: I am concerned about you and about the way you are being treated in Egypt; [17] so I have decided to lead you up out of the misery of Egypt into the land of the Chanaanites, Hethites, Amorrites, Pherezites, Hevites and Jebusites, a land flowing with milk and honey.

[18] "Thus they will heed your message. Then you and the elders of Israel shall go to the king of Egypt and say to him: [s] The Lord, the God of the Hebrews, has sent us word. Permit us, then, to go a three days' journey in the desert, that we may offer sacrifice to the Lord, our God.

[19] "Yet I know that the king of Egypt will not allow you to go unless he is forced. [20] I will stretch out my hand, therefore, and smite Egypt by doing all kinds of wondrous deeds there. After that he will send you away. [21] I will even make the Egyptians so well-disposed toward this people that, when you leave, you will not go empty-handed. [22] [t] Every woman shall ask her neighbor and her house guest for silver and gold articles* and for clothing to put on your sons and daughters. Thus you will despoil the Egyptians."

CHAPTER 4.

Confirmation of Moses' Mission. [1] "But," objected Moses, "suppose they will not believe me, nor listen to my plea? For they may say, 'The Lord did not appear to you.'" [2] The Lord therefore asked him, "What is that in your hand?" "A staff," he answered. [3] The Lord then said, "Throw it on the ground." When he threw it on the ground it was changed into a serpent,[u] and Moses shied away from it. [4] "Now, put out your hand," the Lord said to him, "and take hold of its tail." So he put out his hand and laid hold of it, and it became a staff in his hand. [5] "This will take place so that they may believe," he continued, "that the Lord, the God of their fathers, the God of Abraham, the God of Isaac, the God of Jacob, did appear to you."

[6] Again the Lord said to him, "Put your hand in your bosom." He put it in his bosom, and when he withdrew it, to his surprise his hand was leprous, like snow. [7] The Lord then said, "Now, put your hand back in your bosom." Moses put his hand back in his bosom, and when he withdrew it, to his surprise it was again like the rest of his body. [8] "If they will not believe you, nor heed the message of the first sign, they should believe the message of the second. [9] And if they will not believe even these two signs, nor heed your plea, take some water from the river and pour it on the dry land. The water you take from the river will become blood on the dry land." [v]

Aaron's Office as Assistant. [10] Moses, however, said to the Lord, "If you please, Lord, I have never been eloquent, neither in the past, nor recently, nor now that you have spoken to your servant; but I am slow of speech and tongue." [w] [11] The Lord said to him, "Who gives one man speech and makes another deaf and dumb? Or who gives sight to one and makes another blind? Is it not I, the Lord? [12] Go, then! It is I who will assist you in speaking and will teach you what you are to say." [13] Yet he insisted, "If you please, Lord, send someone else!"* [14] Then the Lord became angry with Moses and said, "Have you not your brother, Aaron the Levite? I know that he is an eloquent speaker. Besides, he is now on his way to meet you. [15] You are to speak to him, then, and put the words in his mouth. I will assist both you and him in speaking and will teach the two of you what you are to do. [16] He shall speak to the people for you: he shall be your spokesman,* and you shall be as God to him.[x] [17] Take this staff* in your hand; with it you are to perform the signs."

Moses' Return to Egypt. [18] After this Moses returned to his father-in-law Jethro and said to him, "Let me go back, please, to my kinsmen in Egypt, to see whether they are still living." Jethro replied, "Go in peace."* [19] In Madian [y] the Lord said to Moses, "Go back to Egypt, for all the men who sought your life are dead." [20] So

s Ex 5, 3.—t Ex 11, 2f; 12, 35f.—u Ex 7, 10.—v Ex 7, 17. 19f.—w Ex 6, 12.—x Ex 7, 1.—y Ex 2, 15. 23.

3, 22: Articles: probably jewelry. Despoil: this was permissible, that the Israelites might compensate themselves for their many years of servitude; besides, the Egyptians would give these things willingly. Cf Ex 12, 33-36.

4, 13: Send someone else: literally, "Send by means of him whom you will send," that is, "Send whom you will."

4, 16: Spokesman: literally, "mouth"; Aaron was to serve as a mouthpiece for Moses, as a prophet does for God; hence the relation between Moses and Aaron is compared to that between God and His prophet. Cf Ex 7, 1.

4, 17: This staff: probably the same as that of vv 2ff; but some understand it here of a new staff now given by God to Moses.

4, 18: Moses did not tell his father-in-law his main reason for returning to Egypt, but this secondary motive which he offered was also true.

Moses took his wife and his sons, and started back to the land of Egypt, with them riding the ass. The staff of God he carried with him. 21 The Lord said to him, "On your return to Egypt, see that you perform before Pharao all the wonders I have put in your power. I will make him obstinate,* however, so that he will not let the people go. 22 *z* So you shall say to Pharao: Thus says the Lord: Israel is my son, my first-born. 23 Hence I tell you: Let my son go, that he may serve me. If you refuse to let him go, I warn you, I will kill your son, your first-born."*a*

24 *On the journey, at a place where they spent the night, the Lord came upon Moses and would have killed him. 25 But Sepphora took a piece of flint and cut off her son's foreskin and, touching his feet, she said, "You are a spouse of blood to me." 26 Then God let Moses go. At that time she said, "A spouse of blood," in regard to the circumcision.

27 The Lord said to Aaron, "Go into the desert to meet Moses." So he went, and when they met at the mountain of God, Aaron kissed him. 28 Moses informed him of all the Lord had said in sending him, and of the various signs he had enjoined upon him. 29 Then Moses and Aaron went and assembled all the elders of the Israelites. 30 Aaron told them everything the Lord had said to Moses, and he performed the signs before the people. 31 The people believed, and when they heard that the Lord was concerned about them and had seen their affliction, they bowed down in worship.

CHAPTER 5.

Pharao's Obduracy. 1 After that, Moses and Aaron went to Pharao and said, "Thus says the Lord, the God of Israel: Let my people go, that they may celebrate a feast to me in the desert." 2 Pharao answered, "Who is the Lord, that I should heed his plea to let Israel go? I do not know the Lord; even if I did, I would not let Israel go." 3 They replied, "The God of the Hebrews has sent us word. Let us go a three days' journey in the desert, that we may offer sacrifice to the Lord, our God; *b* otherwise he will punish us with pestilence or the sword."

4 The king of Egypt answered them, "What do you mean, Moses and Aaron, by taking the people away from their work? Off to your labor! 5 Look how numerous the people of the land are already," continued Pharao, "and yet you would give them rest from their labor!"

6 That very day Pharao gave the taskmasters and foremen* of the people this order: 7 "You shall no longer supply the people with straw for their brickmaking* as you have previously done. 8 Let them go and gather straw themselves! Yet you shall levy upon them the same quota of bricks as they have previously made. Do not reduce it. They are lazy; that is why they are crying, 'Let us go to offer sacrifice to our God.' 9 Increase the work for the men, so that they keep their mind on it and pay no attention to lying words."

10 So the taskmasters and foremen of the people went out and told them, "Thus says Pharáo: I will not provide you with straw. 11 Go and gather the straw yourselves, wherever you can find it. Yet there must not be the slightest reduction in your work." 12 The people, then, scattered throughout the land of Egypt to gather stubble for straw, 13 while the taskmasters kept driving them on, saying, "Finish your work, the same daily amount as when your straw was supplied."

Complaint of the Foremen. 14 The foremen of the Israelites, whom the taskmasters of Pharao had placed over them, were beaten, and were asked, "Why have you not completed your prescribed amount of bricks yesterday and today, as before?"

15 Then the Israelite foremen came and made this appeal to Pharao: "Why do you treat your servants in this manner? 16 No straw is supplied to your servants, and still we are told to make bricks. Look how your servants are beaten! It is you who are at fault." 17 Pharao answered, "It is just because you are lazy that you keep saying, 'Let us go and offer sacrifice to the Lord.' 18 Off to work, then! Straw shall not be provided for you, but you must still deliver your quota of bricks."

z Sir 36, 8.—a Ex 11, 5; 12, 29.—b Ex 3, 18.

4, 21: Make him obstinate: literally, "harden his heart." God permitted Pharao to be stubborn in his opposition to the departure of the Israelites. Cf Rom 9, 17f.

4, 24ff: This whole passage is very obscure. Apparently God was angry with Moses for having failed to keep the divine command given to Abraham in Gn 17, 10ff. Moses' life is spared when his wife circumcises their son. Touching his feet: whose feet were touched, or why, is not clear; some render, "touched it to his feet."

5, 6: The taskmasters and foremen: the former were higher officials and probably Egyptians; the latter were lower officials, chosen from the Israelites themselves. Cf v 14.

5, 7: Straw was mixed with the clay to give the sun-dried bricks greater consistency.

19 The Israelite foremen knew they
were in a sorry plight, having been told
not to reduce the daily amount of bricks.
20 When, therefore, they left Pharao and
came upon Moses and Aaron, who were
waiting to meet them, 21 they said to them,
"The Lord look upon you and judge! You
have brought us into bad odor with Pha-
rao and his servants and have put a sword
in their hands to slay us."

Renewal of God's Promise. 22 Moses
again had recourse to the Lord and said,
"Lord, why do you treat this people so
badly? And why did you send me on such
a mission? 23 Ever since I went to Pharao
to speak in your name, he has maltreated
this people of yours, and you have done
nothing to rescue them."

CHAPTER 6.

1 Then the Lord answered Moses, "Now
you shall see what I will do to Pharao.
Forced by my mighty hand, he will send
them away; compelled by my outstretched
arm, he will drive them from his land."
2 God also said to Moses, "I am the
Lord. 3 As God the Almighty I appeared [c]
to Abraham, Isaac and Jacob, but my
name, Lord, I did not make known to
them. 4 I also established my covenant
with them, to give them the land of Cha-
naan, the land in which they were living
as aliens.[d] 5 And now that I have heard
the groaning of the Israelites, whom the
Egyptians are treating as slaves, I am
mindful of my covenant.[e] 6 Therefore,
say to the Israelites: I am the Lord. I will
free you from the forced labor of the
Egyptians and will deliver you from their
slavery. I will rescue you by my out-
stretched arm and with mighty acts of
judgment. 7 I will take you as my own
people, and you shall have me as your
God.[f] You will know that I, the Lord,
am your God when I free you from the
labor of the Egyptians 8 and bring you
into the land which I swore to give to
Abraham, Isaac and Jacob. I will give it
to you as your own possession – I, the
Lord!" 9 But when Moses told this to the
Israelites, they would not listen to him
because of their dejection and hard slav-
ery.

10 Then the Lord said to Moses, 11 "Go
and tell Pharao, king of Egypt, to let the
Israelites leave his land." 12 But Moses
protested to the Lord, "If the Israelites
would not listen to me, how can it be that
Pharao will listen to me, poor speaker [g]
that I am!" 13 Still, the Lord, to bring the
Israelites out of Egypt, spoke to Moses
and Aaron and gave them his orders re-
garding both the Israelites and Pharao,
king of Egypt.

Genealogy of Moses and Aaron. 14
These are the heads of the ancestral
houses.* The sons of Ruben,[h] the first-
born of Israel, were Henoch, Phallu, Hes-
ron and Charmi; these are the clans of
Ruben. 15 The sons of Simeon [i] were Jam-
uel, Jamin, Ahod, Jachin, Sohar and Saul,
who was the son of a Chanaanite woman;
these are the clans of Simeon. 16 The
names of the sons of Levi,[j] in their gene-
alogical order, are Gerson, Caath and
Merari. Levi lived one hundred and thirty-
seven years.

17 The sons of Gerson,[k] as heads of
clans, were Lebni and Semei. 18 The sons
of Caath [l] were Amram, Isaar, Hebron
and Oziel. Caath lived one hundred and
thirty-three years. 19 The sons of Merari [m]
were Moholi and Musi. These are the
clans of Levi in their genealogical order.
20 Amram married his aunt* Jochabed,[n]
who bore him Aaron, Moses and Mariam.
Amram lived one hundred and thirty-
seven years. 21 The sons of Isaar were
Core, Napheg and Zechri. 22 The sons of
Oziel were Misael, Elisaphan and Sethri.
23 Aaron married Amminadab's [o] daugh-
ter, Elisabe, the sister of Nahasson; she
bore him Nadab, Abiu, Eleazar and Itha-
mar. 24 The sons of Core were Asir, El-
cana and Abiasaph. These are the clans
of the Corites. 25 Aaron's son, Eleazar,
married one of Phutiel's daughters, who
bore him Phinees. These are the heads of
the ancestral clans of the Levites. 26 This
is the Aaron and this the Moses to whom
the Lord said, "Lead the Israelites from
the land of Egypt, company by company."
27 These are the ones who spoke to Pha-
rao, king of Egypt, to bring the Israelites
out of Egypt–the same Moses and Aaron.

Moses and Aaron before Pharao. 28 On
the day the Lord spoke to Moses in Egypt
29 he said, "I am the Lord. Repeat to Pha-

c Gn 17, 1; 35, 11.—d Gn 15, 18; 17, 4-8.—e Ex 2, 24.—f Lv 26, 12.—g Ex 6, 30.—h Nm 26, 5f; 1 Par 5, 3.—i Nm 26, 12; 1 Par 4, 24.—j Nm 3, 17; 1 Par 6, 1. 16; 23, 6.—k Nm 3, 21; 1 Par 6, 17; 23, 7.—l Nm 3, 27; 1 Par 6, 2. 18.—m Nm 3, 20; 1 Par 6, 19; 23, 21.—n Nm 26, 59.—o Ru 4, 19f; 1 Par 2, 10.

6, 14: The purpose of the genealogy here is to give the line from which Moses and Aaron sprang. Ruben and Simeon are first mentioned because, as older brothers of Levi, their names occur before his in the genealogy.

6, 20: His aunt: more exactly, "his father's sister." Later on such a marriage was forbidden. Cf Lv 18, 12. Hence, the Greek and Latin versions render here, "his cousin."

rao, king of Egypt, all that I tell you."
30 But Moses protested to the Lord, "Since
I am a poor speaker,[p] how can it be that
Pharao will listen to me?"

CHAPTER 7.

1 The Lord answered him, "See! I have
made you as God to Pharao,[q] and Aaron
your brother shall act as your prophet.*
2 You shall tell him all that I command
you. In turn, your brother Aaron shall
tell Pharao to let the Israelites leave his
land. 3 Yet I will make Pharao so obsti-
nate that, despite the many signs and won-
ders that I will work in the land of Egypt,
4 he will not listen to you. Therefore I
will lay my hand on Egypt and by great
acts of judgment I will bring the hosts of
my people, the Israelites, out of the land
of Egypt, 5 so that the Egyptians may
learn that I am the Lord, as I stretch out
my hand against Egypt and lead the Is-
raelites out of their midst."
6 Moses and Aaron did as the Lord had
commanded them. 7 Moses was eighty
years old and Aaron eighty-three when
they spoke to Pharao.

The Staff Turned into a Snake. 8 The
Lord told Moses and Aaron, 9 "If Pharao
demands that you work a sign or wonder,
you shall say to Aaron: Take your staff
and throw it down before Pharao, and it
will be changed into a snake."[r] 10 Then
Moses and Aaron went to Pharao and did
as the Lord had commanded. Aaron threw
his staff down before Pharao and his serv-
ants, and it was changed into a snake. 11
Pharao, in turn, summoned wise men and
sorcerers, and they also, the magicians[s]
of Egypt, did likewise by their magic arts.
12 Each one threw down his staff, and it
was changed into a snake. But Aaron's
staff swallowed their staffs. 13 Pharao,
however, was obstinate and would not
listen to them, just as the Lord had fore-
told.

First Plague: Water Turned into Blood.
14 *Then the Lord said to Moses, "Pharao
is obdurate in refusing to let the people
go. 15 Tomorrow morning, when he sets
out for the water, go and present yourself
by the river bank, holding in your hand
the staff that turned into a serpent. 16 Say
to him: The Lord, the God of the He-
brews, sent me to you with the message:
Let my people go to worship me in the
desert. But as yet you have not listened.
17 The Lord now says: This is how you
shall know that I am the Lord. I will
strike the water of the river with the staff
I hold, and it shall be changed into blood.[t]
18 The fish in the river shall die, and the
river itself shall become so polluted that
the Egyptians will be unable to drink its
water."
19 The Lord then said to Moses, "Say
to Aaron: Take your staff and stretch out
your hand over the waters of Egypt—their
streams and canals and pools, all their
supplies of water—that they may become
blood. Throughout the land of Egypt there
shall be blood, even in the wooden pails
and stone jars."
20 Moses and Aaron did as the Lord
had commanded. Aaron raised his staff
and struck the waters of the river in full
view of Pharao and his servants, and all
the water of the river was changed into
blood. 21 The fish in the river died, and
the river itself became so polluted that
the Egyptians could not drink its water.
There was blood throughout the land of
Egypt. 22 But the Egyptian magicians did
the same by their magic arts. So Pharao
remained obstinate and would not listen
to Moses and Aaron, just as the Lord had
foretold. 23 He turned away and went into
his house, with no concern even for this.
24 All the Egyptians had to dig in the
neighborhood of the river for drinking
water, since they could not drink the river
water.

Second Plague: The Frogs. 25 Seven days
passed after the Lord had struck the river.
26 *Then the Lord said to Moses, "Go to
Pharao and tell him: Thus says the Lord:
Let my people go to worship me. 27 If you
refuse to let them go, I warn you, I will
send a plague of frogs[u] over all your ter-
ritory. 28 The river will teem with frogs.
They will come up into your palace and
into your bedroom and onto your bed,
into the houses of your servants, too, and
your subjects, even into your oven and
your kneading bowls. 29 The frogs will
swarm all over you and your subjects and
your servants."

p Ex 6, 12.—q Ex 4, 15f.—r Ex 4, 3.—s 2 Tm 3, 8.—t Ex 4, 9; Ps 77 (78), 44; 104 (105), 29; Wis 11, 6.—u Ps 77 (78), 45; 104 (105), 30.

7, 1: Just as God had His prophets to speak to men in His name, so Moses had Aaron as his "prophet" to speak to Pharao. Cf Ex 4, 16.

7, 14: Most of the ten plagues of Egypt seem to be similar to certain natural phenomena of that country; but they were supernatural at least in their greater intensity and in their occurring exactly according to Moses' commands.

7, 26-8, 28: This is Ex 8, 1-32 in the verse enumeration of the Vulgate.

CHAPTER 8.

1 The Lord then told Moses, "Say to
Aaron: Stretch out your hand and your
staff over the streams and canals and
pools, to make frogs overrun the land of
Egypt." 2 Aaron stretched out his hand
over the waters of Egypt, and the frogs
came up and covered the land of Egypt.
3 But the magicians did the same by their
magic arts. They, too, made frogs over-
run the land of Egypt.

4 Then Pharao summoned Moses and
Aaron and said, "Pray the Lord to re-
move the frogs from me and my subjects,
and I will let the people go to offer sacri-
fice to the Lord." 5 Moses answered Pha-
rao, "Do me the favor of appointing the
time when I am to pray for you and your
servants and your subjects, that the frogs
may be taken away from you and your
houses and be left only in the river." 6
"Tomorrow," said Pharao. Then Moses
replied, "It shall be as you have said, so
that you may learn that there is none like
the Lord, our God. 7 The frogs shall leave
you and your houses, your servants and
your subjects; only in the river shall they
be left."

8 After Moses and Aaron left Pharao's
presence, Moses implored the Lord to ful-
fill the promise he had made to Pharao
about the frogs; 9 and the Lord did as
Moses had asked. The frogs in the houses
and courtyards* and fields died off. 10
Heaps and heaps of them were gathered
up, and there was a stench in the land.
11 But when Pharao saw that there was
a respite, he became obdurate and would
not listen to them, just as the Lord had
foretold.

Third Plague: the Gnats. 12 Thereupon
the Lord said to Moses, "Tell Aaron to
stretch out his staff and strike the dust of
the earth, that it may be turned into
gnats[v] throughout the land of Egypt."*
13 They did so. Aaron stretched out his
hand, and with his staff he struck the dust
of the earth, and gnats came upon man
and beast. The dust of the earth was
turned into gnats throughout the land of
Egypt. 14 Though the magicians tried to
bring forth gnats by their magic arts, they
could not do so.[w] As the gnats infested
man and beast, 15 the magicians said to
Pharao, "This is the finger of God."* Yet
Pharao remained obstinate and would not
listen to them, just as the Lord had fore-
told.

Fourth Plague: the Flies. 16 Again the
Lord told Moses, "Early tomorrow morn-
ing present yourself to Pharao when he
goes forth to the water, and say to him:
Thus says the Lord: Let my people go to
worship me. 17 If you will not let my peo-
ple go, I warn you, I will loose swarms
of flies upon you and your servants and
your subjects and your houses. The houses
of the Egyptians and the very ground on
which they stand shall be filled with
swarms of flies. 18 But on that day I will
make an exception of the land of Gesen:
there shall be no flies where my people
dwell, that you may know that I am the
Lord in the midst of the earth. 19 I will
make this distinction between my people
and your people. This sign shall take
place tomorrow." 20 This the Lord did.
Thick swarms of flies entered the house
of Pharao and the houses of his servants;
throughout Egypt the land was infested
with flies.[x]

21 Then Pharao summoned Moses and
Aaron and said to them, "Go and offer
sacrifice to your God in this land." 22 But
Moses replied, "It is not right to do so,
for the sacrifices we offer to the Lord, our
God, are an abomination to the Egyp-
tians.* If before their very eyes we offer
sacrifices which are an abomination to
them, will not the Egyptians stone us?
23 We must go a three days' journey in
the desert to offer sacrifice to the Lord,
our God, as he commands us." 24 "Well,
then," said Pharao, "I will let you go to
offer sacrifice to the Lord, your God, in
the desert, provided that you do not go
too far away and that you pray for me."
25 Moses answered, "As soon as I leave
your presence I will pray to the Lord that
the flies may depart tomorrow from Pha-
rao and his servants and his subjects.
Pharao, however, must not play false
again by refusing to let the people go to
offer sacrifice to the Lord." 26 When
Moses left Pharao's presence, he prayed
to the Lord; 27 and the Lord did as Moses

v Ps 104 (105), 31.—w Wis 17, 7.—x Ps 77 (78), 45; 104 (105), 31; Wis 16, 9.

8, 9: Courtyards: some render "farmhouses."

8, 12. 17: Gnats, flies: it is uncertain what species of troublesome insects are here meant.

8, 15: The finger of God: a metaphor for "the power of God," perhaps with an allusion to the ease with which He works such wonders. Cf Lk 11, 20.

8, 22: The Egyptians would fiercely resent the sacrifice of any animal they considered sacred. Certain animals were worshiped in Egypt, at least as the symbols of various deities.

had asked. He removed the flies from Pharao and his servants and subjects. Not one remained. 28 But once more Pharao became obdurate and would not let the people go.

CHAPTER 9.

Fifth Plague: the Pestilence. 1 Then the Lord said to Moses, "Go to Pharao and tell him: Thus says the Lord, the God of the Hebrews: Let my people go to worship me. 2 If you refuse to let them go and persist in holding them, 3 I warn you, the Lord will afflict all your livestock in the field—your horses, asses, camels, herds and flocks—with a very severe pestilence. 4 But the Lord will distinguish between the livestock of Israel and that of Egypt, so that none belonging to the Israelites will die." 5 And setting a definite time, the Lord added, "Tomorrow the Lord shall do this in the land." 6 And on the next day the Lord did so. All the livestock of the Egyptians died,[y] but not one beast belonging to the Israelites. 7 But though Pharao's messengers informed him that not even one beast belonging to the Israelites had died, he still remained obdurate and would not let the people go.

Sixth Plague: the Boils. 8 Then the Lord said to Moses and Aaron, "Take a double handful of soot from a furnace, and in the presence of Pharao let Moses scatter it toward the sky. 9 It will then turn into fine dust over the whole land of Egypt and cause festering boils on man and beast throughout the land."

10 So they took soot from a furnace and stood in the presence of Pharao. Moses scattered it toward the sky, and it caused festering boils on man and beast. 11 The magicians could not stand in Moses' presence, for there were boils on the magicians no less than on the rest of the Egyptians. 12 But the Lord made Pharao obstinate, and he would not listen to them, just as the Lord had foretold to Moses.

Seventh Plague: the Hail. 13 Then the Lord told Moses, "Early tomorrow morning present yourself to Pharao and say to him: Thus says the Lord, the God of the Hebrews: Let my people go to worship me, 14 or this time I will hurl all my blows upon you and your servants and your subjects, that you may know that there is none like me anywhere on earth. 15 For by now I would have stretched out my hand and struck you and your subjects with such pestilence as would wipe you from the earth. 16 But this is why I have spared you: to show you* my power and to make my name resound throughout the earth! 17 [z] Will you still block the way for my people by refusing to let them go? 18 I warn you, then, tomorrow at this hour I will rain down such fierce hail as there has never been in Egypt from the day the nation was founded up to the present. 19 Therefore, order all your livestock and whatever else you have in the open fields to be brought to a place of safety. Whatever man or beast remains in the fields and is not brought to shelter shall die when the hail comes upon them." 20 Some of Pharao's servants feared the warning of the Lord and hurried their servants and livestock off to shelter. 21 Others, however, did not take the warning of the Lord to heart and left their servants and livestock in the fields.

22 The Lord then said to Moses, "Stretch out your hand toward the sky, that hail may fall upon the entire land of Egypt, on man and beast and every growing thing in the land of Egypt." 23 When Moses stretched out his staff toward the sky, the Lord sent forth hail [a] and peals of thunder. Lightning flashed toward the earth, and the Lord rained down hail upon the land of Egypt: 24 and lightning constantly flashed through the hail, such fierce hail as had never been seen in the land since Egypt became a nation. 25 It struck down every man and beast that was in the open throughout the land of Egypt; it beat down every growing thing and splintered every tree in the fields. 26 Only in the land of Gesen, where the Israelites dwelt, was there no hail.

27 Then Pharao summoned Moses and Aaron and said to them, "I have sinned again! The Lord is just; it is I and my subjects who are at fault. 28 Pray to the Lord, for we have had enough of God's thunder and hail. Then I will let you go; you need stay no longer." 29 Moses replied, "As soon as I leave the city I will extend my hands to the Lord; the thunder will cease, and there will be no more hail. Thus you shall learn that the earth is the Lord's. 30 But you and your serv-

y Ps 77 (78), 48.—z Rom 9, 17.—a Ps 77 (78), 47; 104 (105), 32f.

9, 16: To show you: some ancient versions read, "to show through you." Cf Rom 9, 17.

ants, I know, do not yet fear the Lord God."

31 Now the flax and the barley were ruined, because the barley was in ear and the flax in bud. 32 But the wheat and the spelt were not ruined, for they grow later.

33 When Moses had left Pharao's presence and had gone out of the city, he extended his hands to the Lord. Then the thunder and the hail ceased, and the rain no longer poured down upon the earth. 34 But Pharao, seeing that the rain and hail and thunder had ceased, sinned again: he with his servants became obdurate, 35 and in his obstinacy he would not let the Israelites go, as the Lord had foretold through Moses.

CHAPTER 10.

Eighth Plague: the Locusts. 1 Then the Lord said to Moses, "Go to Pharao, for I have made him and his servants obdurate in order that I may perform these signs of mine among them 2 and that you may recount to your son and grandson how ruthlessly I dealt with the Egyptians and what signs I wrought among them, so that you may know that I am the Lord." *b*

3 So Moses and Aaron went to Pharao and told him, "Thus says the Lord, the God of the Hebrews: How long will you refuse to submit to me? Let my people go to worship me. 4 If you refuse to let my people go, I warn you, tomorrow I will bring locusts into your country. 5 They shall cover the ground, so that the ground itself will not be visible. They shall eat up the remnant you saved unhurt from the hail, as well as all the foliage that has since sprouted in your fields. 6 They shall fill your houses and the houses of your servants and of all the Egyptians; such a sight your fathers or grandfathers have not seen from the day they first settled on this soil up to the present day." With that he turned and left Pharao.

7 But Pharao's servants said to him, "How long must he be a menace to us? Let the men go to worship the Lord, their God. Do you not yet realize that Egypt is being destroyed?" 8 So Moses and Aaron were brought back to Pharao, who said to them, "You may go and worship the Lord, your God. But how many of you will go?" 9 "Young and old must go with us," Moses answered, "our sons and daughters as well as our flocks and herds must accompany us. That is what a feast of the Lord means to us." 10 "The Lord help you,"* Pharao replied, "if I ever let your little ones go with you! Clearly, you have some evil in mind. 11 No, no! Just you men can go and worship the Lord.* After all, that is what you want." With that they were driven from Pharao's presence.

12 The Lord then said to Moses, "Stretch out your hand over the land of Egypt, that locusts *c* may swarm over it and eat up all the vegetation and whatever the hail has left." 13 So Moses stretched out his staff over the land of Egypt, and the Lord set an east wind* blowing over the land all that day and all that night. 14 At dawn the east wind brought the locusts. They swarmed over the whole land of Egypt and settled down on every part of it. Never before had there been such a fierce swarm of locusts, nor will there ever be. 15 They covered the surface of the whole land, till it was black with them. They ate up all the vegetation in the land and the fruit of whatever trees the hail had spared. Nothing green was left on any tree or plant throughout the land of Egypt.

16 Hastily Pharao summoned Moses and Aaron and said, "I have sinned against the Lord, your God, and against you. 17 But now, do forgive me my sin once more, and pray the Lord, your God, to take at least this deadly pest from me." 18 When Moses left the presence of Pharao, he prayed to the Lord, 19 and the Lord changed the wind to a very strong west wind, which took up the locusts and hurled them into the Red Sea.* But though not a single locust remained within the confines of Egypt, 20 the Lord made Pharao obstinate, and he would not let the Israelites go.

Ninth Plague: the Darkness. 21 Then the Lord said to Moses, "Stretch out your hand toward the sky, that over the land

b Dt 6, 20ff.—c Ps 77 (78), 46; 104 (105), 34f.

10, 10: The Lord help you . . . . literally, "May the Lord be with you in the same way as I let you . . . "; a sarcastic blessing intended as a curse.

10, 11: Pharao realized that if the men alone went they would have to return to their families. He suspected that the Hebrews had no intention of returning.

10, 13: East wind: coming across the desert from Arabia, the strong east wind brings Egypt the burning sirocco and, at times, locusts. Cf Ex 14, 21.

10, 19: The Red Sea: according to the traditional translation, but the Hebrew is literally, "the Reed Sea"; hence the Red Sea of Exodus was probably a body of shallow water somewhat to the north of the present deep Red Sea.

of Egypt there may be such intense darkness* that one can feel it." 22 So Moses stretched out his hand toward the sky, and there was dense darkness [d] throughout the land of Egypt for three days. 23 Men could not see one another, nor could they move from where they were, for three days. But all the Israelites had light where they dwelt.

24 Pharao then summoned Moses and Aaron and said, "Go and worship the Lord. Your little ones, too, may go with you. But your flocks and herds must remain." Moses replied, "You must also grant us sacrifices and holocausts to offer up to the Lord, our God. 26 Hence, our livestock also must go with us. Not an animal must be left behind. Some of them we must sacrifice to the Lord, our God, but we ourselves shall not know which ones we must sacrifice to him until we arrive at the place itself." 27 But the Lord made Pharao obstinate, and he would not let them go. 28 "Leave my presence," Pharao said to him, "and see to it that you do not appear before me again! The day you appear before me you shall die!" 29 Moses replied, "Well said! I will never appear before you again."

CHAPTER 11.

Tenth Plague: the Death of the First-born. 1 Then the Lord told Moses, "One more plague will I bring upon Pharao and upon Egypt. After that he will let you depart. In fact, he will not merely let you go; he will drive you away. 2 Instruct your people that every man is to ask his neighbor, and every woman her neighbor, for silver and gold articles and for clothing." [e] 3 The Lord indeed made the Egyptians well-disposed toward the people; Moses himself was very highly regarded by Pharao's servants and the people in the land of Egypt.

4 Moses then said, "Thus says the Lord: At midnight I will go forth through Egypt.[f] 5 Every first-born in this land shall die,[g] from the first-born of Pharao on the throne to the first-born of the slave-girl at the handmill, as well as all the first-born of the animals. 6 Then there shall be loud wailing throughout the land of Egypt, such as has never been, nor will ever be again. 7 But among the Israelites and their animals not even a dog shall growl, so that you may know how the Lord distinguishes between the Egyptians and the Israelites. 8 [h] All these servants of yours shall then come down to me, and prostrate before me, they shall beg me, 'Leave us, you and all your followers!' Only then will I depart." With that he left Pharao's presence in hot anger.

9 The Lord said to Moses, "Pharao refuses to listen to you that my wonders may be multiplied in the land of Egypt." 10 Thus, although Moses and Aaron performed these various wonders in Pharao's presence, the Lord made Pharao obstinate, and he would not let the Israelites leave his land.

CHAPTER 12.

The Passover Ritual Prescribed. 1 The Lord said to Moses and Aaron in the land of Egypt, 2 "This month* shall stand at the head of your calendar; you shall reckon it the first month of the year. 3 Tell the whole community of Israel: On the tenth of this month every one of your families must procure for itself a lamb, one apiece for each household. 4 If a family is too small for a whole lamb, it shall join the nearest household in procuring one and shall share in the lamb* in proportion to the number of persons who partake of it. 5 The lamb must be a year-old male and without blemish. You may take it from either the sheep or the goats. 6 You shall keep it until the fourteenth day of this month,[i] and then, with the whole assembly of Israel present, it shall be slaughtered during the evening twilight. 7 They shall take some of its blood and apply it to the two doorposts and the lintel of every house in which they partake of the lamb. 8 That same night they shall eat its roasted flesh with unleavened bread and bitter herbs. 9 It shall not be eaten raw or boiled, but roasted whole, with its head and shanks and inner organs. 10 None of it must be kept beyond the next morning; whatever is left over in the morning shall be burned up.

d Ps 104 (105), 28.—e Ex 3, 21f; 12, 35f.—f Ex 12, 12.—g Ex 12, 29f.—h Ex 12, 31ff.—i Lv 23, 5-8; Nm 9, 2-5; 28, 16ff; Dt 16, 1-8.

10, 21: Darkness: at times a storm from the south, called the khamsin, blackens the sky of Egypt with sand from the Sahara; the dust in the air is then so thick that the darkness can, in a sense, "be felt."

12, 2: This month: Abib, the month of "ripe grain." Cf Ex 13, 4; 23, 15; 34, 18; Dt 16, 1. It occurred near the vernal equinox, March-April. Later it was known by the Babylonian name of Nisan. Cf Neh 2, 1; Est 3, 7.

12, 4: Share in the lamb: probably, in the expenses of its purchase. Some explain, "reckon for the lamb the number of persons required to eat it." Cf Ex 12, 10.

11 "This is how you are to eat it: with
your loins girt, sandals on your feet and
your staff in hand, you shall eat like those
who are in flight. It is the Passover* of
the Lord. 12 For on this same night I will
go through Egypt, striking down every
first-born of the land, both man and
beast, and executing judgment on all the
gods of Egypt – I, the Lord! 13 But the
blood will mark the houses where you
are. Seeing the blood, I will pass over you;
thus, when I strike the land of Egypt, no
destructive blow will come upon you.

14 This day shall be a memorial feast
for you, which all your generations shall
celebrate with pilgrimage to the Lord as
a perpetual institution. 15 For seven days *j*
you must eat unleavened bread. From
the very first day you shall have your
houses clear of all leaven. Whoever eats
leavened bread from the first day to the
seventh shall be cut off from Israel. 16 On
the first day you shall hold a sacred as-
sembly, and likewise on the seventh. On
these days you shall not do any sort of
work, except to prepare the food that
everyone needs.

17 "Keep, then, this custom of the un-
leavened bread.*k* Since it was on this very
day that I brought your ranks out of the
land of Egypt, you must celebrate this
day throughout your generations as a per-
petual institution. 18 From the evening of
the fourteenth day of the first month un-
til the evening of the twenty-first day of
this month you shall eat unleavened
bread. 19 For seven days no leaven may
be found in your houses. Anyone, be he
a resident alien or a native, who eats
leavened food shall be cut off from the
community of Israel. 20 Nothing leavened
may you eat; wherever you dwell you may
eat only unleavened bread.

Promulgation of the Passover. 21 Moses
called all the elders of Israel and said to
them, "Go and procure lambs for your
families, and slaughter them as Passover
victims. 22 Then take a bunch of hyssop,*
and dipping it in the blood that is in the
basin, sprinkle the lintel and the two door-
posts with this blood.*l* But none of you
shall go outdoors until morning. 23 For
the Lord will go by, striking down the
Egyptians. Seeing the blood on the lintel
and the two doorposts, the Lord will pass
over that door and not let the destroyer
come into your houses to strike you down.

24 "You shall observe this as a perpet-
ual ordinance for yourselves and your
descendants. 25 Thus, you must also ob-
serve this rite when you have entered the
land which the Lord will give you as he
promised. 26 When your children ask you,
'What does this rite of yours mean?'*m* 27
you shall reply, 'This is the Passover sac-
rifice of the Lord, who passed over the
houses of the Israelites in Egypt; when
he struck down the Egyptians, he spared
our houses.'"

28 Then the people bowed down in wor-
ship, and the Israelites went and did as
the Lord had commanded Moses and
Aaron.

Death of the First-born. 29 At midnight
the Lord slew every first-born in the land
of Egypt,*n* from the first-born of Pharao
on the throne to the first-born of the pris-
oner in the dungeon, as well as all the
first-born of the animals. 30 Pharao arose
in the night, he and all his servants and
all the Egyptians; and there was loud
wailing throughout Egypt, for there was
not a house without its dead.

Permission To Depart. 31 During the
night Pharao summoned Moses and
Aaron and said, "Leave my people at
once, you and the Israelites with you!
Go and worship the Lord as you said. 32
Take your flocks, too, and your herds,
as you demanded, and begone; and you
will be doing me a favor."

33 The Egyptians likewise urged the
people on, to hasten their departure from
the land; they thought that otherwise they
would all die. 34 The people, therefore,
took their dough before it was leavened,
in their kneading bowls wrapped in their
cloaks on their shoulders. 35 The Israel-
ites did as Moses had commanded: they
asked the Egyptians for articles of silver
and gold and for clothing.*o* 36 The Lord
indeed had made the Egyptians so well-
disposed toward the people that they let
them have whatever they asked for. Thus
did they despoil the Egyptians.

II: THE EXODUS FROM EGYPT AND THE JOURNEY TO SINAI

Departure from Egypt. 37 The Israelites
set out from Rameses *p* for Socchoth,

j Heb 11, 28.—k Ex 13, 3.—l Ex 12, 7. 13.—m Ex 13, 8. 14; Dt 6, 20f.—n Ex 11, 4ff; Ps 77 (78), 51; 104 (105), 36; 135 (136), 10; Wis 18, 10-16.—o Ex 3, 21f; 11, 2f; Ps 104 (105), 37f.—p Nm 33, 3ff.

12, 11: Passover: in Hebrew, pesach, in Aramaic, pascha. In the following verses the same root is used in the verb "to pass over."

12, 22: Hyssop: a plant with many woody branchlets that made a convenient sprinkler.

about six hundred thousand men on foot, not counting the children. 38 A crowd of mixed ancestry* also went up with them, besides their livestock, very numerous flocks and herds. 39 Since the dough they had brought out of Egypt was not leavened, they baked it into unleavened loaves. They had been rushed out of Egypt and had no opportunity even to prepare food for the journey.

40 The time the Israelites had stayed in Egypt* was four hundred and thirty years.[q] 41 At the end of four hundred and thirty years, all the hosts of the Lord left the land of Egypt on this very date. 42 This was a night of vigil for the Lord, as he led them out of the land of Egypt; so on this same night all the Israelites must keep a vigil for the Lord throughout their generations.

Passover Regulations. 43 The Lord said to Moses and Aaron, "These are the regulations for the Passover. No foreigner may partake of it. 44 However, any slave who has been bought for money may partake of it, provided you have first circumcised him. 45 But no transient alien or hired servant may partake of it. 46 It must be eaten in one and the same house; you may not take any of its flesh outside the house.[r] You shall not break any of its bones.* 47 The whole community of Israel must keep this feast. 48 If any aliens[s] living among you wish to celebrate the Passover of the Lord, all the males among them must first be circumcised, and then they may join in its observance just like the natives. 49 But no man who is uncircumcised may partake of it. The law shall be the same for the resident alien as for the native.

50 All the Israelites did just as the Lord had commanded Moses and Aaron. 51 On that same day the Lord brought the Israelites out of Egypt company by company.

CHAPTER 13.

Consecration of the First-born. 1 The Lord spoke to Moses and said, 2 "Consecrate to me every first-born that opens the womb among the Israelites,[t] both of man and beast, for it belongs to me."

3 Moses said to the people, "Remember this day on which you came out of Egypt, that place of slavery.[u] It was with a strong hand that the Lord brought you away. Nothing made with leaven must be eaten. 4 This day of your departure is in the month of Abib. 5 Therefore, it is in this month that you must celebrate this rite, after the Lord, your God, has brought you into the land of the Chanaanites, Hethites, Amorrites, Hevites and Jebusites, which he swore to your fathers he would give you, a land flowing with milk and honey. 6 For seven days you shall eat unleavened bread, and the seventh day shall also be a festival to the Lord. 7 Only unleavened bread may be eaten during the seven days; no leaven and nothing leavened may be found in all your territory. 8 On this day you shall explain to your son, 'This is because of what the Lord did for me when I came out of Egypt.' 9 It shall be as a sign of your hand and as a reminder on your forehead;[v] thus the law of the Lord will ever be on your lips, because with a strong hand the Lord brought you out of Egypt. 10 Therefore, you shall keep this prescribed rite at its appointed time from year to year.

11 "When the Lord, your God, has brought you into the land of the Chanaanites, which he swore to you and your fathers he would give you, 12 you shall dedicate to the Lord every son that opens the womb;[w] and all the male firstlings of your animals shall belong to the Lord. 13 Every first-born of an ass you shall redeem with a sheep. If you do not redeem it, you shall break its neck. Every first-born son you must redeem. 14 If your son should ask you later on, 'What does this mean?' you shall tell him, 'With a strong hand the Lord brought us out of Egypt, that place of slavery. 15 When Pharao stubbornly refused to let us go, the Lord killed every first-born in the land of Egypt, every first-born of man and of beast. That is why I sacrifice to the Lord everything of the male sex that opens the womb, and why I redeem every first-born of my sons.' 16 Let this, then, be as a sign on your hand and as a pendant on your forehead: with a strong hand the Lord brought us out of Egypt."[x]

q Gn 15, 13; Acts 7, 6; Gal 3, 17.—r Nm 9, 12; Jn 19, 36.—s Nm 9, 14.—t Ex 13, 12-15.—u Ex 12, 2-20.—v Ex 13, 16; Dt 6, 8; 11, 18.—w Ex 13, 2; 22, 29f; 34, 19f; Nm 3, 12f; 8, 16; 18, 15; Dt 15, 19.—x Ex 13, 9.

12, 38: Mixed ancestry: half-Hebrew and half-Egyptian. Cf Nm 11, 4; Lv 24, 10f.

12, 40: In Egypt: according to some ancient sources, "in Chanaan and Egypt," thus reckoning from the time of Abraham. Cf Gal 3, 17.

12, 46: You shall not break any of its bones: the application of these words to our Lord on the cross shows that the Paschal lamb was a prophetic type of Christ, immolated to free men from the bondage of sin. Cf also 1 Cor 5, 7; 1 Pt 1, 19.

Toward the Red Sea. 17 Now, when Pharao let the people go, God did not lead them by way of the Philistines' land,* though this was the nearest; for he thought, should the people see that they would have to fight, they might change their minds and return to Egypt. 18 Instead, he rerouted them toward the Red Sea by way of the desert road. In battle array the Israelites marched out of Egypt. 19 Moses also took Joseph's bones [y] along, for Joseph had made the Israelites swear solemnly that, when God should come to them, they would carry his bones away with them.

20 Setting out from Socchoth, they camped at Etham [z] near the edge of the desert.

21 The Lord preceded them, in the daytime by means of a column of cloud to show them the way, and at night by means of a column of fire* to give them light.[a] Thus they could travel both day and night. 22 Neither the column of cloud by day nor the column of fire by night ever left its place in front of the people.

CHAPTER 14.

1 Then the Lord said to Moses, 2 *"Tell the Israelites to turn about and camp before Phi-hahiroth, between Magdol and the sea.[b] You shall camp in front of Baal-Saphon, just opposite, by the sea. 3 Pharao will then say, 'The Israelites are wandering about aimlessly in the land. The desert has closed in on them.' 4 Thus will I make Pharao so obstinate that he will pursue them. Then I will receive glory through Pharao and all his army, and the Egyptians will know that I am the Lord."

This the Israelites did. 5 When it was reported to the king of Egypt that the people had fled, Pharao and his servants changed their minds about them. "What have we done!" they exclaimed. "Why, we have released Israel from our service!" 6 So Pharao made his chariots ready and mustered his soldiers—7 six hundred first-class chariots and all the other chariots of Egypt, with warriors on them all. 8 So obstinate had the Lord made Pharao that he pursued [c] the Israelites even while they were marching away in triumph. 9 The Egyptians, then, pursued them; Pharao's whole army, his horses, chariots and charioteers, caught up with them as they lay encamped by the sea at Phi-hahiroth in front of Baal-Saphon.

Crossing of the Red Sea. 10 Pharao was already near when the Israelites looked up and saw that the Egyptians were on the march in pursuit of them. In great fright they cried out to the Lord. 11 And they complained to Moses, "Were there no burial places in Egypt that you had to bring us out here to die in the desert? Why did you do this to us? Why did you bring us out of Egypt? 12 Did we not tell you this in Egypt, when we said, 'Leave us alone. Let us serve the Egyptians'? Far better for us to be the slaves of the Egyptians than to die in the desert." 13 But Moses answered the people, "Fear not! Stand your ground, and you will see the victory the Lord will win for you today. These Egyptians whom you see today you will never see again. 14 The Lord himself will fight for you; you have only to keep still."

15 Then the Lord said to Moses, "Why are you crying out to me? Tell the Israelites to go forward. 16 And you, lift up your staff and, with hand outstretched over the sea, split the sea in two, that the Israelites may pass through it on dry land. 17 But I will make the Egyptians so obstinate that they will go in after them. Then I will receive glory through Pharao and all his army, his chariots and charioteers. 18 The Egyptians shall know that I am the Lord, when I receive glory through Pharao and his chariots and charioteers."

19 The angel of God, who had been leading Israel's camp, now moved and went around behind them. The column of cloud also, leaving the front, took up its place behind them, 20 so that it came between the camp of the Egyptians and that of Israel. But the cloud now became dark,* and thus the night passed without

y Gn 50, 25; Jos 24, 32.—z Nm 33, 6.—a Ex 40, 38; Nm 9, 15-22; Dt 1, 33; Neh 9, 19; Ps 77 (78), 14; 104 (105), 39; Wis 10, 17.—b Nm 33, 7f.—c Wis 19, 3; 1 Mc 4, 9.

13, 17: By way of the Philistines' land: the most direct route from Egypt to Palestine, along the shore of the Mediterranean.

13, 21: A column of cloud . . . a column of fire: probably one and the same preternatural phenomenon, a central nucleus of fire surrounded by smoke; only at night was its luminous nature visible. Cf Ex 40, 38.

14, 2: These places have not been definitively identified. Even the relative position of Phi-hahiroth and Baal-Saphon is not clear; perhaps the former was on the west shore of the sea, where the Israelites were, and the latter on the opposite shore.

14, 20: The cloud now became dark: the light which it ordinarily cast at night would now have been a help to the Egyptians; its present obscurity serves as a shield for the Israelites. However, the reading of the original text here is not quite certain.

the rival camps coming any closer together all night long. 21 Then Moses stretched out his hand over the sea, and the Lord swept the sea with a strong east wind throughout the night and so turned it into dry land.[d] When the water was thus divided, 22 the Israelites marched into the midst of the sea on dry land, with the water like a wall to their right and to their left.

Destruction of the Egyptians. 23 The Egyptians followed in pursuit; all Pharao's horses and chariots and charioteers went after them right into the midst of the sea. 24 In the night watch just before dawn the Lord cast through the column of the fiery cloud upon the Egyptian force a glance that threw it into a panic; 25 and he so clogged their chariot wheels that they could hardly drive. With that the Egyptians sounded the retreat before Israel, because the Lord was fighting for them against the Egyptians.

26 Then the Lord told Moses, "Stretch out your hand over the sea, that the water may flow back upon the Egyptians, upon their chariots and their charioteers." 27 So Moses stretched out his hand over the sea, and at dawn the sea flowed back to its normal depth. The Egyptians were fleeing head on toward the sea, when the Lord hurled them into its midst. 28 As the water flowed back, it covered the chariots and the charioteers of Pharao's whole army [e] which had followed the Israelites into the sea. Not a single one of them escaped. 29 But the Israelites had marched on dry land through the midst of the sea, with the water like a wall to their right and to their left. 30 Thus the Lord saved Israel on that day from the power of the Egyptians. When Israel saw the Egyptians lying dead on the seashore 31 and beheld the great power that the Lord had shown against the Egyptians, they feared the Lord and believed in him [f] and in his servant Moses.

CHAPTER 15.

1 Then Moses and the Israelites sang [g] this song to the Lord: I will sing to the Lord, for he is gloriously triumphant; horse and chariot he has cast into the sea. 2 My strength and my courage [h] is the Lord, and he has been my savior. He is my God, I praise him; the God of my father, I extol him.

3 The Lord is a warrior, Lord is his name! 4 Pharao's chariots and army he hurled into the sea; the elite of his officers were submerged in the Red Sea.

5 The flood waters covered them, they sank into the depths like a stone.[i]

6 Your right hand, O Lord, magnificent in power, your right hand, O Lord, has shattered the enemy. 7 In your great majesty you overthrew your adversaries; you loosed your wrath to consume them like stubble. 8 At a breath of your anger the waters piled up, the flowing waters stood like a mound, the flood waters congealed in the midst of the sea.

9 The enemy boasted, "I will pursue and overtake them; I will divide the spoils and have my fill of them; I will draw my sword; my hand shall despoil them!" 10 When your wind blew, the sea covered them; like lead they sank in the mighty waters.

11 Who is like to you among the gods, O Lord? Who is like to you, magnificent in holiness? O terrible in renown, worker of wonders, 12 when you stretched out your right hand, the earth swallowed them!

13 *In your mercy you led the people you redeemed; in your strength you guided them to your holy dwelling. 14 The nations heard and quaked; anguish gripped the dwellers in Philistia. 15 Then were the princes of Edom dismayed; trembling seized the chieftains of Moab; all the dwellers in Chanaan melted away; 16 terror and dread fell upon them. By the might of your arm they were frozen like stone, while your people, O Lord, passed over, while the people you had made your own passed over.[j]

17 And you brought them in and planted them on the mountain of your inheritance—the place where you made your seat, O Lord, the sanctuary, O Lord, which your hands established. 18 The Lord shall reign forever and ever.

19 [k] They sang thus because Pharao's horses and chariots and charioteers had gone into the sea, and the Lord made the waters of the sea flow back upon

d Ex 15, 19; Ps 65 (66), 6; 77 (78), 13; 135 (136), 13f; Wis 10, 18; 19, 7f; Is 63, 12f; Heb 11, 29.—e Dt 11, 4; Ps 105 (106), 11.—f Ps 105 (106), 12; Wis 10, 20.—g Ex 15, 21.—h Ps 117 (118), 14; Is 12, 2.—i Neh 9, 11.—j Ps 77 (78), 53ff.—k Ex 14, 21-29.

15, 13-17: This section, with its references to the conquest of Palestine by the Israelites, is considered by some to be a later addition to the original hymn of Moses.

them, though the Israelites had marched on dry land through the midst of the sea. 20 So the prophetess Mariam, Aaron's sister, took a tambourine in her hand, while all the women went out after her with tambourines, dancing; 21 and she answered them* with the refrain: *l* Sing to the Lord, for he is gloriously triumphant; horse and chariot he has cast into the sea.

At Mara and Elim. 22 Then Moses led Israel forward from the Red Sea, and they marched out to the desert of Sur. After traveling for three days through the desert without finding water, 23 they arrived at Mara,*m* where they could not drink the water, because it was too bitter. Hence this place was called Mara. 24 As the people grumbled against Moses, saying, "What are we to drink?" 25 he appealed to the Lord, who pointed out to him a certain piece of wood. When he threw this into the water, the water became fresh.*n*

It was here that the Lord, in making rules and regulations for them, put them to the test. 26 "If you really listen to the voice of the Lord, your God," he told them, "and do what is right in his eyes: if you heed his commandments and keep all his precepts, I will not afflict you with any of the diseases with which I afflicted the Egyptians;*o* for I, the Lord, am your healer."

27 Then they came to Elim, where there were twelve springs of water and seventy palm trees, and they camped there near the water.*p*

CHAPTER 16.

The Desert of Sin. 1 Having set out from Elim,*q* the whole Israelite community came into the desert of Sin, which is between Elim and Sinai, on the fifteenth day of the second month* after their departure from the land of Egypt. 2 Here in the desert the whole Israelite community grumbled *r* against Moses and Aaron. 3 The Israelites said to them, "Would that we had died at the Lord's hand in the land of Egypt, as we sat by our fleshpots and ate our fill of bread! But you had to lead us into this desert to make the whole community die of famine!"

The Quail and Manna. 4 Then the Lord said to Moses, *s* "I will now rain down bread from heaven* for you. Each day the people are to go out and gather their daily portion; thus will I test them, to see whether they follow my instructions or not. 5 On the sixth day, however, when they prepare what they bring in, let it be twice as much as they gather on the other days." 6 So Moses and Aaron told all the Israelites, "At evening you will know that it was the Lord who brought you out of the land of Egypt; 7 and in the morning you will see the glory of the Lord, as he heeds your grumbling against him.*t* But what are we that you should grumble against us? 8 When the Lord gives you flesh to eat in the evening," continued Moses, "and in the morning your fill of bread, as he heeds the grumbling you utter against him, what then are we? Your grumbling is not against us, but against the Lord."

9 Then Moses said to Aaron, "Tell the whole Israelite community: Present yourselves before the Lord, for he has heard your grumbling." 10 When Aaron announced this to the whole Israelite community, they turned toward the desert, and lo, the glory of the Lord appeared in the cloud! 11 The Lord spoke to Moses and said, 12 "I have heard the grumbling of the Israelites. Tell them: In the evening twilight you shall eat flesh, and in the morning you shall have your fill of bread, so that you may know that I, the Lord, am your God."

13 In the evening quail *u* came up and covered the camp. In the morning a dew lay all about the camp, 14 and when the dew evaporated, there on the surface of the desert were fine flakes like hoarfrost on the ground. 15 On seeing it, the Israelites asked one another, "What is this?"* for they did not know what it was. But

1 Ex 15, 1.—m Nm 33, 8.—n Sir 38, 5.—o Dt 7, 15.—p Nm 33, 9.—q Nm 33, 10f.—r Nm 11, 4f; 14, 2.—s Ps 77 (78), 24f; 104 (105), 40; Jn 6, 31f; 1 Cor 10, 3.—t Ex 16, 12.—u Nm 11, 31; Ps 77 (78), 27f.

15, 21: She answered them: in Hebrew the word "them" is masculine and apparently refers to the men who sang the preceding song. Mariam's refrain re-echoes the first verse of this song and was probably sung as an antiphon after each verse.

16, 1: On the fifteenth day of the second month: just one full month after their departure from Egypt. Cf Ex 12, 2. 51.

16, 4: Bread from heaven: as a gift from God, the manna is said to come down from the sky. Cf Ps 77 (78), 25; Wis 16, 20. Perhaps it was similar to a natural substance that is still found in small quantities on the Sinai peninsula, but here it is, at least in part, clearly miraculous. Our Lord referred to the manna as a type of the Blessed Eucharist. Cf Jn 6, 32. 49-52.

16, 15: What is this: the original man hu is thus rendered by the ancient versions, which understood the phrase as a popular etymology of the Hebrew word man, "manna"; some render, "This is manna."

Moses told them, "This is the bread which the Lord has given you to eat.[v]

Regulations Regarding the Manna. 16 "Now, this is what the Lord has commanded. So gather it that everyone has enough to eat, a gomor for each person, as many of you as there are, each man providing for those of his own tent." 17 The Israelites did so. Some gathered a large and some a small amount. 18 *But when they measured it out by the gomor, he who had gathered a large amount did not have too much, and he who had gathered a small amount did not have too little.[w] They so gathered that everyone had enough to eat. 19 Moses also told them, "Let no one keep any of it over until tomorrow morning." 20 But they would not listen to him. When some kept a part of it over until the following morning, it became wormy and rotten. Therefore Moses was displeased with them.

21 Morning after morning they gathered it, till each had enough to eat; but when the sun grew hot, the manna melted away. 22 On the sixth day they gathered twice as much food, two gomors for each person. When all the leaders of the community came and reported this to Moses, 23 he told them, "That is what the Lord prescribed. Tomorrow is a day of complete rest, the Sabbath, sacred to the Lord. You may either bake or boil the manna, as you please; but whatever is left put away and keep for the morrow." 24 When they put it away for the morrow, as Moses commanded, it did not become rotten or wormy. 25 Moses then said, "Eat it today, for today is the Sabbath of the Lord. On this day you will not find any of it on the ground. 26 On the other six days you can gather it, but on the seventh day, the Sabbath, none of it will be there." 27 Still, on the seventh day some of the people went out to gather it, although they did not find any. 28 Then the Lord said to Moses, "How long will you refuse to keep my commandments and laws? 29 Take note! The Lord has given you the Sabbath. That is why on the sixth day he gives you food for two days. On the seventh day everyone is to stay home and no one is to go out." 30 After that the people rested on the seventh day.

31 The Israelites called this food manna.[x] It was like coriander seed,* but white, and it tasted like wafers made with honey.

32 Moses said, "This is what the Lord has commanded. Keep a gomorful of manna for your descendants, that they may see what food I gave you to eat in the desert when I brought you out of the land of Egypt." 33 Moses then told Aaron, "Take an urn* and put a gomor of manna in it. Then place it before the Lord in safekeeping for your descendants."[y] 34 So Aaron placed it in front of the Commandments* for safekeeping, as the Lord had commanded Moses.

35 The Israelites ate this manna for forty years, until they came to settled land; [z] they ate manna until they reached the borders of Chanaan. 36 [A gomor is one tenth of an epha.]

CHAPTER 17.

Water from the Rock. 1 From the desert of Sin the whole Israelite community journeyed by stages, as the Lord directed, and encamped at Raphidim.[a]

Here there was no water for the people to drink. 2 They quarreled, therefore, with Moses and said, "Give us water to drink."[b] Moses replied, "Why do you quarrel with me? Why do you put the Lord to a test?" 3 Here, then, in their thirst for water, the people grumbled against Moses, saying, "Why did you ever make us leave Egypt? Was it just to have us die here of thirst with our children and our livestock?" 4 So Moses cried out to the Lord, "What shall I do with this people? A little more and they will stone me!" 5 The Lord answered Moses, "Go over there in front of the people, along with some of the elders of Israel, holding in your hand, as you go, the staff with which you struck the river. 6 I will be standing there in front of you on the rock in Horeb. Strike the rock, and the water will flow from it for the people to drink."[c] This Moses did, in the presence

v Dt 8, 3.—w 2 Cor 8, 15.—x Nm 11, 7.—y Heb 9, 4.—z Jos 5, 12.—a Nm 33, 12ff.—b Nm 20, 2-13.—c Dt 8, 15; Ps 77 (78), 15f; Ps 104 (105), 41; Wis 11, 4; Is 43, 20; 48, 21.

16, 18: St. Paul cites this passage as an example of equitable sharing. Cf 2 Cor 8, 14.

16, 31: Coriander seed: small, round, aromatic seeds of bright brown color; the comparison, therefore, refers merely to the size and shape, not to the taste or color of the manna.

16, 33: Urn: according to the Greek translation, which is followed in Heb 9, 4, this was a golden vessel.

16, 34: The Commandments: the two tablets of the Ten Commandments, which were kept in the ark. Cf Ex 25, 16. 21f.

of the elders of Israel. 7 The place was called Massa and Meriba,* because the Israelites quarreled there and tested the Lord, saying, "Is the Lord in our midst or not?" *d*

Battle with Amalec. 8 At Raphidim, Amalec* came and waged war against Israel.*e* 9 Moses, therefore, said to Josue, "Pick out certain men, and tomorrow go out and engage Amalec in battle. I will be standing on top of the hill with the staff of God in my hand." 10 So Josue did as Moses told him: he engaged Amalec in battle after Moses had climbed to the top of the hill with Aaron and Hur. 11 As long as Moses kept his hands raised up, Israel had the better of the fight, but when he let his hands rest, Amalec had the better of the fight. 12 Moses' hands, however, grew tired; so they put a rock in place for him to sit on. Meanwhile Aaron and Hur supported his hands, one on one side and one on the other, so that his hands remained steady till sunset. 13 And Josue mowed down Amalec and his people with the edge of the sword.

14 Then the Lord said to Moses, "Write this down in a document as something to be remembered, and recite it in the ears of Josue: *f* I will completely blot out the memory of Amalec from under the heavens." 15 Moses also built an altar there, which he called Yahweh-nissi;* 16 for he said, "The Lord takes in hand his banner; the Lord will war against Amalec through the centuries."

CHAPTER 18.

Meeting with Jethro. 1 Now Moses' father-in-law Jethro, the priest of Madian, heard of all that God had done for Moses and for his people Israel: how the Lord had brought Israel out of Egypt. 2 So his father-in-law Jethro took along Sepphora, Moses' wife, whom Moses had sent back to him, 3 and her two sons. One of these was called Gersam; *g* for he said, "I am a stranger in a foreign land." 4 The other was called Eliezer; for he said, "My father's God is my helper; he has rescued me from Pharao's sword." 5 Together with Moses' wife and sons, then, his father-in-law Jethro came to him in the desert where he was encamped near the mountain of God, 6 and he sent word to Moses, "I, Jethro, your father-in-law, am coming to you, along with your wife and her two sons."

7 Moses went out to meet his father-in-law, bowed down before him, and kissed him. Having greeted each other, they went into the tent. 8 Moses then told his father-in-law of all that the Lord had done to Pharao and the Egyptians for the sake of Israel, and of all the hardships they had had to endure on their journey, and how the Lord had come to their rescue. 9 Jethro rejoiced over all the goodness that the Lord had shown Israel in rescuing them from the hands of the Egyptians. 10 "Blessed be the Lord," he said, "who has rescued his people from the hands of Pharao and the Egyptians. 11 Now I know that the Lord is a deity great beyond any other; for he took occasion of their being dealt with insolently to deliver the people from the power of the Egyptians." 12 Then Jethro, the father-in-law of Moses, brought a holocaust and other sacrifices to God, and Aaron came with all the elders of Israel to participate with Moses' father-in-law in the meal before God.

Appointment of Minor Judges. 13 The next day Moses sat in judgment for the people, who waited about him from morning until evening. 14 When his father-in-law saw all that he was doing for the people, he inquired, "What sort of thing is this that you are doing for the people? Why do you sit alone while all the people have to stand about you from morning till evening?" 15 Moses answered his father-in-law, "The people come to me to consult God. 16 Whenever they have a disagreement, they come to me to have me settle the matter between them and make known to them God's decisions and regulations."

17 "You are not acting wisely," his father-in-law replied. 18 "You will surely wear yourself out, and not only yourself but also these people with you. The task is too heavy for you; *h* you cannot do it alone. 19 Now, listen to me, and I will give you some advice, that God may be with you. Act as the people's representa-

d Ps 94 (95), 8f.—e Dt 25, 17; I Kgs 15, 2.—f Nm 24, 20; I Kgs 15, 3. 20.—g Ex 2, 22.—h Nm 11, 14.

17, 7: Massa . . . Meriba: Hebrew words meaning respectively, "the (place of the) test," and, "the (place of the) quarreling."

17, 8: Amalec: the Amalecites were an aboriginal people of southern Palestine and the Sinai peninsula. Cf Nm 24, 20.

17, 15: Yahweh-nissi: meaning, "the Lord is my banner."

tive before God, bringing to him whatever they have to say. 20 Enlighten them in regard to the decisions and regulations, showing them how they are to live and what they are to do. 21 But you should also look among all the people for able and God-fearing men, trustworthy men who hate dishonest gain, and set them as officers over groups of thousands, of hundreds, of fifties, and of tens.[i] 22 Let these men render decisions for the people in all ordinary cases. More important cases they should refer to you, but all the lesser cases they can settle themselves. Thus, your burden will be lightened, since they will bear it with you. 23 If you do this, when God gives you orders you will be able to stand the strain, and all these people will go home satisfied."

24 Moses followed the advice of his father-in-law and did all that he had suggested. 25 He picked out able men from all Israel and put them in charge of the people as officers over groups of thousands, of hundreds, of fifties, and of tens. 26 They rendered decisions for the people in all ordinary cases. The more difficult cases they referred to Moses, but all the lesser cases they settled themselves 27 Then Moses bade farewell to his father-in-law, who went off to his own country.

III: THE COVENANT AT MOUNT SINAI

CHAPTER 19.

Arrival at Sinai. 1 In the third month after their departure from the land of Egypt, on its first day, the Israelites came to the desert of Sinai. 2 After the journey from Raphidim to the desert of Sinai, they pitched camp.[j]

While Israel was encamped here in front of the mountain, 3 Moses went up the mountain to God. Then the Lord called to him and said, "Thus shall you say to the house of Jacob; 4 tell the Israelites: You have seen for yourselves how I treated the Egyptians and how I bore you up on eagle wings and brought you here to myself.[k] 5 Therefore, if you hearken to my voice and keep my covenant, you shall be my special possession, dearer to me than all other people,[l] though all the earth is mine. 6 You shall be to me a kingdom of priests,* a holy nation.[m] That is what you must tell the Israelites." 7 So Moses went and summoned the elders of the people. When he set before them all that the Lord had ordered him to tell them, 8 the people all answered together, "Everything the Lord has said, we will do." Then Moses brought back to the Lord the response of the people.

9 The Lord also told him, "I am coming to you in a dense cloud,[n] so that when the people hear me speaking with you, they may always have faith in you also." When Moses, then, had reported to the Lord the response of the people, 10 the Lord added, "Go to the people and have them sanctify themselves today and tomorrow. Make them wash their garments 11 and be ready for the third day; for on the third day the Lord will come down on Mount Sinai before the eyes of all the people. 12 Set limits for the people all around the mountain,[o] and tell them: Take care not to go up the mountain, or even to touch its base. If anyone touches the mountain he must be put to death. 13 No hand shall touch him; he must be stoned to death or killed with arrows. Such a one, man or beast, must not be allowed to live. Only when the ram's horn resounds may they go up to the mountain." 14 Then Moses came down from the mountain to the people and had them sanctify themselves and wash their garments. 15 He warned them, "Be ready for the third day. Have no intercourse with any woman."

The Great Theophany. 16 On the morning of the third day there were peals of thunder and lightning, and a heavy cloud over the mountain, and a very loud trumpet blast, so that all the people in the camp trembled. 17 But Moses led the people out of the camp to meet God, and they stationed themselves at the foot of the mountain.[p] 18 Mount Sinai was all wrapped in smoke, for the Lord came down upon it in fire. The smoke rose from it as though from a furnace, and

i Dt 1, 15; 16, 18.—j Nm 33, 15.—k Dt 32, 11.—l Dt 7, 6; 14, 2; 26, 18f; 32, 8f.—m 1 Pt 2, 9.—n Ex 20, 21; 24, 15-18.—o Ex 34, 3; Heb 12, 18f.—p Dt 4, 10ff.

19, 6: Kingdom of priests: inasmuch as the whole Israelite nation was consecrated to God in a special way, it formed a race of royal priests who participated in the liturgical sacrifices, even though the actual offering of the sacrifices was the exclusive prerogative of the Aaronic priesthood. The same condition exists in the New Dispensation as regards the whole Christian people and the Christian priesthood in the strict sense. Cf Is 61, 6; 1 Pt 2, 5. 9.

the whole mountain trembled violently.
19 The trumpet blast grew louder and
louder, while Moses was speaking and
God answering him with thunder.

20 When the Lord came down to the
top of Mount Sinai, he summoned Mo-
ses to the top of the mountain, and Moses
went up to him. 21 Then the Lord told
Moses, "Go down and warn the people
not to break through toward the Lord
in order to see him; otherwise many of
them will be struck down. 22 The priests,
too, who approach the Lord must sanc-
tify themselves; else he will vent his
anger upon them." 23 Moses said to the
Lord, "The people cannot go up to Mount
Sinai, for you yourself warned us to set
limits around the mountain to make it
sacred." 24 The Lord repeated, "Go down
now! Then come up again along with
Aaron. But the priests and the people
must not break through to come up to
the Lord; else he will vent his anger upon
them." 25 So Moses went down to the
people and told them this.

CHAPTER 20.

The Ten Commandments. 1 Then God
delivered all these commandments:*

2 *q* "I, the Lord, am your God, who
brought you out of the land of Egypt,*r*
that place of slavery. 3 You shall not have
other gods besides me. 4 You shall not
carve idols *s* for yourselves in the shape
of anything in the sky above or on the
earth below or in the waters beneath the
earth; 5 you shall not bow down before
them or worship them. *t* For I, the Lord,
your God, am a jealous* God, inflicting
punishment for their fathers' wickedness
on the children of those who hate me,
down to the third and fourth generation;
6 but bestowing mercy down to the thou-
sandth generation, on the children of
those who love me and keep my com-
mandments.

7 "You shall not take the name of the
Lord, your God, in vain.*u* For the Lord
will not leave unpunished him who takes
his name in vain.

8 "Remember to keep holy the Sabbath
day. 9 Six days you may labor and do all
your work, 10 but the seventh day is the
Sabbath of the Lord, your God.*v* No
work may be done then either by you, or
your son or daughter, or your male or
female slave, or your beast, or by the
alien who lives with you. 11 In six days
the Lord made the heavens and the earth,
the sea and all that is in them; but on
the seventh day he rested.*w* That is why
the Lord has blessed the Sabbath day
and made it holy.

12 *x* "Honor your father and your moth-
er, that you may have a long life in the
land which the Lord, your God, is giving
you.*y*

13 "You shall not kill.*z*

14 "You shall not commit adultery.*a*

15 "You shall not steal.*b*

16 "You shall not bear false witness
against your neighbor.*c*

17 "You shall not covet your neighbor's
house. You shall not covet your neigh-
bor's wife, nor his male or female slave,
nor his ox or ass, nor anything else that
belongs to him."*d*

The Fear of God. 18 When the people
witnessed the thunder and lightning, the
trumpet blast and the mountain smoking,
they all feared and trembled.*e* So they
took up a position much farther away 19
and said to Moses, "You speak to us, and
we will listen; but let not God speak to
us, or we shall die." 20 Moses answered
the people, "Do not be afraid, for God
has come to you only to test you and put
his fear upon you, lest you should sin."
21 Still the people remained at a distance,
while Moses approached the cloud where
God was.

22 The Lord told Moses, "Thus shall
you speak to the Israelites: You have
seen for yourselves that I have spoken to
you from heaven. 23 Do not make any-
thing to rank with me; neither gods of
silver nor gods of gold shall you make
for yourselves.*f*

24 "An altar of earth you shall make
for me, and upon it you shall sacrifice
your holocausts and peace offerings, your
sheep and your oxen.*g* In whatever place
I choose for the remembrance of my

q Dt 5, 6-21.—r Lv 26, 13; Ps 80 (81), 10; Os 13, 4.—s Ex 34, 17; Lv 26, 1; Dt 4, 15-19; 27, 15.—t Ex 34, 7, 14; Nm 14, 18; Dt 4, 24; 6, 15.—u Lv 19, 12; 24, 16.—v Ex 23, 12; 31, 13-16; 34, 21; 35, 2; Lv 23, 3.—w Ex 31, 17; Gn 2, 2f.—x Mt 19, 18f; Mk 10, 19; Lk 18, 20; Rom 13, 9.—y Mt 15, 4; Mk 7, 10; Eph 6, 2f.—z Mt 5, 21.—a Lv 18, 20; 20, 10; Dt 22, 22; Mt 5, 27.—b Lv 19, 11.—c Ex 23, 1; Dt 19, 16ff; Prv 19, 5. 9; 24, 28.—d Rom 7, 7.—e Dt 4, 11; 5, 22-27; 18, 16; Heb 12, 18f.—f Ex 20, 3f.—g Dt 12, 5. 11; 14, 23; 16, 6.

20, 1-17: The precise division of these precepts into "ten commandments" is somewhat uncertain. Traditionally among Catholics vv 1-6 are considered as only one commandment, and v 17 as two. Cf Dt 5, 6-21.

20, 5: Jealous: demanding exclusive allegiance, such as a wife must have for her husband.

name* I will come to you and bless you.
25 If you make an altar of stone for me,[b]
do not build it of cut stone, for by put-
ting a tool to it you desecrate it. 26 You
shall not go up by steps to my altar, on
which you must not be indecently un-
covered.

CHAPTER 21.

Laws Regarding Slaves. 1 "These are
the rules* you shall lay before them.[i] 2
When you purchase a Hebrew slave, he
is to serve you for six years, but in the
seventh year he shall be given his free-
dom without cost. 3 If he comes into
service alone, he shall leave alone; if he
comes with a wife, his wife shall leave
with him. 4 But if his master gives him
a wife and she bears him sons or daugh-
ters, the woman and her children shall
remain the master's property and the man
shall leave alone. 5 If, however, the slave
declares, 'I am devoted to my master and
my wife and children; I will not go free,'
6 his master shall bring him to God* and
there, at the door or doorpost, he shall
pierce his ear with an awl, thus keeping
him as his slave forever.

7 "When a man sells his daughter as a
slave, she shall not go free as male slaves
do. 8 But if her master who had destined
her* for himself dislikes her, he shall let
her be redeemed. He has no right to sell
her to a foreigner, since he has broken
faith with her. 9 If he destines her for his
son, he shall treat her like a daughter.
10 If he takes another wife, he shall not
withhold her food, her clothing, or her
conjugal rights. 11 If he does not grant
her these three things, she shall be given
her freedom absolutely, without cost to
her.

Personal Injury. 12 "Whoever strikes a
man a mortal blow must be put to death.[j]
13 He, however, who did not hunt a man
down, but caused his death by an act of
God, may flee to a place which I will set
apart for this purpose. 14 But when a man
kills another after maliciously scheming
to do so, you must take him even from
my altar and put him to death. 15 Who-
ever strikes his father or mother shall
be put to death.

16 "A kidnaper, whether he sells his
victim or still has him when caught, shall
be put to death.[k]

17 "Whoever curses his father or mother
shall be put to death.[l]

18 "When men quarrel and one strikes
the other with a stone or with his fist,
not mortally, but enough to put him in
bed, 19 the one who struck the blow shall
be acquitted, provided the other can get
up and walk around with the help of his
staff. Still, he must compensate him for
his enforced idleness and provide for his
complete cure.

20 "When a man strikes his male or fe-
male slave with a rod so hard that the
slave dies under his hand, he shall be
punished. 21 If, however, the slave sur-
vives for a day or two, he is not to be
punished, since the slave is his own
property.

22 "When men have a fight and hurt a
pregnant woman, so that she suffers a
miscarriage, but no further injury, the
guilty one shall be fined as much as the
woman's husband demands of him, and
he shall pay in the presence of the judges.
23 *But if injury ensues, you shall give
life for life, 24 eye for eye, tooth for
tooth, hand for hand, foot for foot, 25
burn for burn, wound for wound, stripe
for stripe.[m]

26 "When a man strikes his male or
female slave in the eye and destroys the
use of the eye, he shall let the slave go
free in compensation for the eye. 27 If he
knocks out a tooth of his male or female
slave, he shall let the slave go free in
compensation for the tooth.

28 "When an ox gores a man or a wom-
an to death, the ox must be stoned; its
flesh may not be eaten. The owner of the
ox, however, shall go unpunished. 29 But
if an ox was previously in the habit of

h Dt 27, 5; Jos 8, 31.—i Lv 25, 39ff; Dt 15, 12-18; Jer 34, 14.—j Lv 24, 17; Nm 35, 15-29; Dt 4, 41f; 19, 2-5.—k Dt 24, 7.—l Lv 20, 9; Prv 20, 20; Mt 15, 4; Mk 7, 10.—m Lv 24, 18-21; Dt 19, 21; Mt 5, 38.

20, 24: I choose for the remembrance of my name: literally, "where I make my name to be remembered"; at the sacred site where God wishes to be worshiped and His name revered.

21, 1: Rules: judicial precedents to be used in settling questions of law and custom. This introductory phrase serves as the title of the following collection of civil and religious laws (chapters 21-23) which is called in Ex 24, 7, the Book of the Covenant.

21, 6: To God: to the sanctuary; or perhaps the phrase is to be rendered, "to the gods," in the sense of "to the judges." Cf Ps 81 (82), 1. Since the expression "to have an open ear" meant "to obey," a pierced ear lobe was an ancient symbol of obedience. Cf Ps 39 (40), 7.

21, 8f: Destined her: intended her as a wife of second rank.

21, 23ff: This section is known as the lex talionis, the law of tit for tat. The purpose of this law was not merely the enforcement of rigorous justice, but also the prevention of greater penalties than would be just. Christ refers to this passage when He exhorts Christians to cede their lawful rights for the sake of charity. Cf Mt 5, 38ff.

goring people and its owner, though warned, would not keep it in; should it then kill a man or a woman, not only must the ox be stoned, but its owner also must be put to death. 30 If, however, a fine is imposed on him, he must pay in ransom for his life whatever amount is imposed on him. 31 This law applies if it is a boy or a girl that the ox gores. 32 But if it is a male or a female slave that it gores, he must pay the owner of the slave thirty shekels of silver, and the ox must be stoned.

Property Damage. 33 "When a man uncovers or digs a cistern and does not cover it over again, should an ox or an ass fall into it, 34 the owner of the cistern must make good by restoring the value of the animal to its owner; the dead animal, however, he may keep.

35 "When one man's ox hurts another's ox so badly that it dies, they shall sell the live ox and divide this money as well as the dead animal equally between them. 36 But if it was known that the ox was previously in the habit of goring and its owner would not keep it in, he must make full restitution, an ox for an ox; but the dead animal he may keep.

37 *"When a man steals an ox or a sheep and slaughters or sells it, he shall restore five oxen for the one ox, and four sheep for the one sheep.[n]

CHAPTER 22.

1 "[If a thief is caught* in the act of housebreaking and beaten to death, there is no bloodguilt involved. 2 But if after sunrise he is thus beaten, there is bloodguilt.] He must make full restitution. If he has nothing, he shall be sold to pay for his theft. 3 If what he stole is found alive in his possession, be it an ox, an ass or a sheep, he shall restore two animals for each one stolen.

4 *"When a man is burning over a field or a vineyard, if he lets the fire spread so that it burns in another's field, he must make restitution with the best produce of his own field or vineyard. 5 If the fire spreads further, and catches on to thorn bushes, so that shocked grain or standing grain or the field itself is burned up, the one who started the fire must make full restitution.

Trusts and Loans. 6 "When a man gives money or any article to another for safekeeping and it is stolen from the latter's house, the thief, if caught, must make twofold restitution. 7 If the thief is not caught, the owner of the house shall be brought to God,* to swear that he himself did not lay hands on his neighbor's property. 8 In every question of dishonest appropriation, whether it be about an ox, or an ass, or a garment, or anything else that has disappeared, where another claims that the thing is his, both parties shall present their case before God; the one whom God convicts must make twofold restitution to the other.

9 "When a man gives an ass, or an ox, or a sheep, or any other animal to another for safekeeping, if it dies, or is maimed or snatched away, without anyone witnessing the fact, 10 the custodian shall swear by the Lord that he did not lay hands on his neighbor's property; the owner must accept the oath, and no restitution is to be made. 11 But if the custodian is really guilty of theft, he must make restitution to the owner. 12 If it has been killed by a wild beast, let him bring it as evidence, and he need not make restitution for the mangled animal.[o]

13 "When a man borrows an animal from his neighbor, if it is maimed or dies while the owner is not present, the man must make restitution. 14 But if the owner is present, he need not make restitution. If it was hired, this was covered by the price of its hire.

Social Laws. 15 "When a man seduces a virgin who is not betrothed, and lies with her, he shall pay her marriage price and marry her.[p] 16 If her father refuses to give her to him, he must still pay him the customary marriage price for virgins.*

17 "You shall not let a sorceress live.[q]

18 "Anyone who lies with an animal shall be put to death.[r]

19 "Whoever sacrifices to any god, except to the Lord alone, shall be doomed.[s]

n 2 Kgs. 12, 6.—o Gn 31, 39.—p Dt 22, 28f.—q Lv 19, 26. 31; 20, 6. 27; Dt 18, 10f.—r Lv 18, 23; Dt 27, 21.—s Dt 13; 17, 2-7.

21, 37—22, 30: In the Vulgate, 22, 1-31.

22, 1f: If a thief is caught: this seems to be a fragment of what was once a longer law on housebreaking, which has been inserted here into the middle of a law on stealing animals. At night the householder would be justified in killing a burglar outright, but not so in the daytime, when the burglar could more easily be caught alive. He must make full restitution: this stood originally immediately after 21, 37.

22, 4: The Greek and Latin versions understood this verse as a prohibition against allowing one's cattle to graze in the field of another.

22, 7: Brought to God: see note on Ex 21, 6. Cf also Ex 22, 10.

22, 16: The customary marriage price for virgins: fifty shekels according to Dt 22, 29.

20 "You shall not molest or oppress an alien, for you were once aliens yourselves in the land of Egypt.[t] 21 You shall not wrong any widow or orphan. 22 If ever you wrong them and they cry out to me, I will surely hear their cry. 23 My wrath will flare up, and I will kill you with the sword; then your own wives will be widows, and your children orphans.

24 [u] "If you lend money to one of your poor neighbors among my people, you shall not act like an extortioner toward him by demanding interest from him. 25 If you take your neighbor's cloak as a pledge, you shall return it to him before sunset; 26 for this cloak of his is the only covering he has for his body. What else has he to sleep in? If he cries out to me, I will hear him; for I am compassionate.

27 "You shall not revile God,* nor curse a prince of your people.[v]

28 "You shall not delay the offering of your harvest and your press. You shall give me the first-born of your sons. 29 You must do the same with your oxen and your sheep; for seven days the firstling may stay with its mother, but on the eighth day you must give it to me.[w]

30 "You shall be men sacred to me. Flesh torn to pieces in the field you shall not eat; throw it to the dogs.[x]

CHAPTER 23.

1 "You shall not repeat a false report. Do not join the wicked in putting your hand, as an unjust witness, upon anyone.[y] 2 Neither shall you allege the example of the many as an excuse for doing wrong, nor shall you, when testifying in a lawsuit, side with the many in perverting justice. 3 You shall not favor a poor man in his lawsuit.[z]

4 "When you come upon your enemy's ox or ass going astray, see to it that it is returned to him.[a] 5 When you notice the ass of one who hates you lying prostrate under its burden, by no means desert him; help him, rather, to raise it up.

6 "You shall not deny one of your needy fellow men his rights in his lawsuit. 7 You shall keep away from anything dishonest. The innocent and the just you shall not put to death, nor shall you acquit the guilty. 8 Never take a bribe, for a bribe blinds even the most clear-sighted and twists the words even of the just.[b] 9 You shall not oppress an alien; you well know how it feels to be an alien, since you were once aliens yourselves in the land of Egypt.[c]

Religious Laws. 10 [d] "For six years you may sow your land and gather in its produce. 11 But the seventh year you shall let the land lie untilled and unharvested, that the poor among you may eat of it and the beasts of the field may eat what the poor leave. So also shall you do in regard to your vineyard and your olive grove.

12 "For six days you may do your work, but on the seventh day you must rest,[e] that your ox and your ass may also have rest, and that the son of your maidservant and the alien may be refreshed. 13 Give heed to all that I have told you.

"Never mention the name of any other god; it shall not be heard from your lips.

14 [f] "Three times a year you shall celebrate a pilgrim feast to me.* 15 You shall keep the feast of Unleavened Bread. As I have commanded you, you must eat unleavened bread for seven days at the prescribed time in the month of Abib, for it was then that you came out of Egypt. No one shall appear before me* empty-handed. 16 You shall also keep the feast of the grain harvest with the first of the crop that you have sown in the field; and finally, the feast at the fruit harvest at the end of the year, when you gather in the produce from the fields. 17 Thrice a year shall all your men appear before the Lord God.

18 "You shall not offer the blood of my sacrifice with leavened bread; [g] nor shall the fat of my feast be kept overnight till the next day. 19 The choicest first fruits of your soil you shall bring to the house of the Lord, your God.

"You shall not boil a kid in its mother's milk.*

t Ex 23, 9; Lv 19, 33f; Dt 10, 18f; 24, 17f; 27, 19; Za 7, 10. —u Lv 25, 35-38; Dt 23, 19f; 24, 10-13; Ez 18, 7f. 17f.—v Acts 23, 5.—w Ex 13, 2; 34, 19; Lv 22, 27; Dt 15, 19.—x Lv 7, 24; 17, 15; 22, 8.—y Dt 19, 16ff.—z Lv 19, 15.—a Dt 22, 1ff.—b Dt 16, 19; 27, 25; Sir 20, 27.—c Ex 22, 21.—d Lv 25, 3-7.—e Ex 20, 8.—f Ex 34, 18. 22ff; Lv 23; Dt 16, 1-17.—g Ex 34, 25f.

22, 27: God: or perhaps "the gods," in the sense of "the judges," as the parallel with a prince of your people suggests.

23, 14: These three feasts are elsewhere called the Passover, Pentecost, Booths. Cf Ex 34, 18-26; Lv 23; Dt 16.

23, 15: Appear before me: the original expression was "see my face"; so also in several other places, as Ex 23, 17; 34, 23f; Dt 16, 16; 31, 11.

23, 19: Boil a kid in its mother's milk: this was part of a Chanaanite ritual; hence it is forbidden here as a pagan ceremony.

Reward of Fidelity. 20 "See, I am sending an angel [h] before you, to guard you on the way and bring you to the place I have prepared. 21 Be attentive to him and heed his voice. Do not rebel against him, for he will not forgive your sin. My authority resides in him.* 22 If you heed his voice and carry out all I tell you, I will be an enemy to your enemies and a foe to your foes.

23 "My angel will go before you and bring you to the Amorrites, Hethites, Pherezites, Chanaanites, Hevites and Jebusites; and I will wipe them out. 24 Therefore, you shall not bow down in worship before their gods, nor shall you make anything like them;* rather, you must demolish them and smash their sacred pillars.[i] 25 The Lord, your God, you shall worship; then I will bless your food and drink, and I will remove all sickness from your midst; 26 no woman in your land will be barren or miscarry; and I will give you a full span of life.

27 "I will have the fear of me precede you, so that I will throw into panic every nation you reach.[j] I will make all your enemies turn from you in flight, 28 and ahead of you I will send hornets* to drive the Hevites, Chanaanites and Hethites out of your way. 29 But not in one year will I drive them all out before you; else the land will become so desolate that the wild beasts will multiply against you. 30 Instead, I will drive them out little by little before you, until you have grown numerous enough to take possession of the land. 31 [k] I will set your boundaries from the Red Sea to the sea of the Philistines,* and from the desert to the River; all who dwell in this land I will hand over to you to be driven out of your way. 32 You shall not make a covenant with them or their gods. 33 They must not abide in your land, lest they make you sin against me by ensnaring you into worshiping their gods." [l]

CHAPTER 24.

Ratification of the Covenant. 1 Moses himself was told, "Come up to the Lord, you and Aaron, with Nadab, Abiu, and seventy of the elders of Israel. You shall all worship at some distance, 2 but Moses alone is to come close to the Lord; the others shall not come too near, and the people shall not come up at all with Moses."

3 When Moses came to the people and related all the words and ordinances of the Lord, they all answered with one voice, "We will do everything that the Lord has told us." [m] 4 Moses then wrote down all the words of the Lord and, rising early the next day, he erected at the foot of the mountain an altar and twelve pillars* for the twelve tribes of Israel. 5 Then, having sent certain young men of the Israelites to offer holocausts and sacrifice young bulls as peace offerings to the Lord, 6 Moses took half of the blood and put it in large bowls; the other half he splashed on the altar. 7 Taking the Book of the Covenant, he read it aloud to the people, who answered, "All that the Lord has said, we will heed and do." 8 Then he took the blood and sprinkled it on the people, saying, "This is the blood of the covenant which the Lord has made with you in accordance with all these words of his." [n]

9 Moses then went up with Aaron, Nadab, Abiu, and seventy elders of Israel, 10 and they beheld the God of Israel. Under his feet there appeared to be sapphire tilework, as clear as the sky itself. 11 Yet he did not smite these chosen Israelites. After gazing on God,* they could still eat and drink.

Moses on the Mountain. 12 The Lord said to Moses, "Come up to me on the mountain and, while you are there, I will give you the stone tablets [o] on which I have written the commandments intended for their instruction." 13 So Moses set out with Josue, his aide, and went up to

h Ex 14, 19; 32, 34; 33, 2.—i Ex 34, 10-16; Nm 33, 51f; Dt 7, 24ff.—j Dt 2, 25; 7, 20ff.—k Gn 15, 18; Dt 11, 24; Jos 1, 4.—l Ex 34, 12-16; Dt 7, 2ff.—m Ex 19, 8.—n Heb 9, 18ff.—o Ex 31, 18; 32, 15f; Dt 5, 22.

23, 21: My authority resides in him: literally, "My name is within him."

23, 24: Make anything like them: some render, "act according to their conduct." Sacred pillars: objects of religious veneration at Chanaanite sanctuaries.

23, 28: Hornets: some understand this figuratively of various troublesome afflictions; others translate the Hebrew word as "leprosy." Cf Dt 7, 20; Jos 24, 12; Wis 12, 8.

23, 31: The sea of the Philistines: the Mediterranean. The River: the Euphrates. Only in the time of David and Solomon did the territory of Israel come near to reaching such distant borders.

24, 4: Pillars: stone shafts or slabs, erected as symbols of the fact that each of the twelve tribes had entered into this covenant with God; not idolatrous as in Ex 23, 24, although the same Hebrew word is used in both passages. See note on Gn 28, 18.

24, 11: After gazing on God: the ancients thought that the sight of God would bring instantaneous death. Cf Ex 33, 20; Gn 16, 13; 32, 31; Jgs 6, 22f; 13, 22. Eat and drink: partake of the sacrificial meal.

the mountain of God. 14 The elders, however, had been told by him, "Wait here for us until we return to you. Aaron and Hur are staying with you. If anyone has a complaint, let him refer the matter to them." 15 After Moses had gone up, a cloud covered the mountain. 16 The glory of the Lord settled upon Mount Sinai. The cloud covered it for six days, and on the seventh day he called to Moses from the midst of the cloud.[p] 17 To the Israelites the glory of the Lord was seen as a consuming fire on the mountaintop.[q] 18 But Moses passed into the midst of the cloud as he went up on the mountain; and there he stayed for forty days and forty nights.[r]

IV: THE DWELLING AND ITS FURNISHINGS

CHAPTER 25.

Collection of Materials. 1 This is what the Lord then said to Moses:[s] 2 "Tell the Israelites to take up a collection for me. From every man you shall accept the contribution that his heart prompts him to give me. 3 These are the contributions you shall accept from them: gold, silver and bronze;[t] 4 violet, purple and scarlet yarn; fine linen and goat hair; 5 rams' skins dyed red, and thahas* skins; acacia wood; 6 oil for the light; spices for the anointing oil and for the fragrant incense; 7 onyx stones and other gems for mounting on the ephod and the breastpiece.

8 "They shall make a sanctuary for me, that I may dwell in their midst.[u] 9 This Dwelling and all its furnishings you shall make exactly according to the pattern that I will now show you.[v]

Plan of the Ark. 10 "You shall make an ark of acacia wood,[w] two and a half cubits long, one and a half cubits wide, and one and a half cubits high. 11 Plate it inside and outside with pure gold, and put a molding of gold around the top of it. 12 Cast four gold rings and fasten them on the four supports of the ark, two rings on one side and two on the opposite side. 13 Then make poles of acacia wood and plate them with gold. 14 These poles you are to put through the rings on the sides of the ark, for carrying it; 15 they must remain in the rings of the ark and never be withdrawn. 16 In the ark you are to put the Commandments which I will give you.

17 "You shall then make a propitiatory* of pure gold, two cubits and a half long, and one and a half cubits wide. 18 Make two cherubim* of beaten gold for the two ends of the propitiatory, 19 fastening them so that one cherub springs direct from each end. 20 The cherubim shall have their wings spread out above, covering the propitiatory with them; they shall be turned toward each other, but with their faces looking toward the propitiatory. This propitiatory you shall then place on top of the ark. 21 In the ark itself you are to put the Commandments which I will give you. 22 There I will meet you and there, from above the propitiatory, between the two cherubim on the Ark of the Commandments, I will tell you all the commandments that I wish you to give the Israelites.

The Table. 23 "You shall also make a table of acacia[x] wood, two cubits long, a cubit wide, and a cubit and a half high. 24 Plate it with pure gold and make a molding of gold around it. 25 Surround it with a frame,* a handbreadth high, with a molding of gold around the frame. 26 You shall also make four rings of gold for it and fasten them at the four corners, 27 one at each leg, on two opposite sides of the frame as holders for the poles to carry the table. 28 These poles for carrying the table you shall make of acacia wood and plate with gold. 29 Of pure gold you shall make its plates* and cups, as well as its pitchers and bowls for pouring libations. 30 On the table you shall

p Sir 45, 4.—q Ex 19, 18; Heb 12, 18.—r Ex 34, 28; Dt 9, 9.—s Ex 35, 4-9. 20-29.—t Ex 35, 4-9.—u Ex 26, 1-30; 36, 8-38.—v Acts 7, 44.—w Ex 37, 1-9; Heb 9, 1-5.—x Ex 37, 10-16.

25, 5: Thahas: perhaps the name of a marine animal, such as the dugong or the porpoise. The Greek and Latin versions took it for the color hyacinth.

25, 17: Propitiatory: this traditional rendering of the Hebrew term, which may mean merely "cover," is derived from its connection with the ceremony of the Day of Atonement whereby God was rendered "propitious." Cf Lv 16, 14ff.

25, 18ff: Cherubim: probably in the form of human-headed winged lions. The cherubim over the ark formed the throne for the invisible Lord. Cf Ps 79 (80), 2. For a more detailed description of the somewhat different cherubim in Solomon's temple, see 3 Kgs 6, 23-28; 2 Par 3, 10-13.

25, 25: A frame: probably placed near the bottom of the legs to keep them steady. The golden table of Herod's temple is pictured thus on the Arch of Titus.

25, 29f: The plates held the showbread, that is, the holy bread which was placed upon the table every Sabbath as an offering to God, and was later eaten by the priests. The cups held the incense which was strewn upon the bread. Cf Lv 24, 5-9. The libation wine was poured from the pitchers into the bowls. All these vessels were kept on the golden table.

always keep showbread set before me.[y]

The Lampstand. 31 "You shall make a lampstand of pure beaten gold [z]—its shaft and branches—with its cups and knobs and petals springing directly from it. 32 Six branches are to extend from the sides of the lampstand, three branches on one side, and three on the other. 33 *On one branch there are to be three cups, shaped like almond blossoms, each with its knob and petals; on the opposite branch there are to be three cups, shaped like almond blossoms, each with its knob and petals; and so for the six branches that extend from the lampstand. 34 On the shaft there are to be four cups,* shaped like almond blossoms, with their knobs and petals, 35 including a knob below each of the three pairs of branches that extend from the lampstand. 36 Their knobs and branches shall so spring from it that the whole will form but a single piece of pure beaten gold. 37 *You shall then make seven lamps [a] for it and so set up the lamps that they shed their light on the space in front of the lampstand. 38 These, as well as the trimming shears and trays,* must be of pure gold. 39 Use a talent of pure gold for the lampstand and all its appurtenances. 40 See that you make them according to the pattern shown you on the mountain.[b]

CHAPTER 26.

The Tent Cloth. 1 "The Dwelling itself you shall make out of sheets* woven of fine linen twined and of violet, purple and scarlet yarn, with cherubim embroidered on them.[c] 2 The length of each shall be twenty-eight cubits, and the width four cubits; all the sheets shall be of the same size. 3 Five of the sheets are to be sewed together, edge to edge; and the same for the other five. 4 Make loops of violet yarn along the edge of the end sheet in one set, and the same along the edge of the end sheet in the other set. 5 There are to be fifty loops along the edge of the end sheet in the first set, and fifty loops along the edge of the corresponding sheet in the second set, and so placed that the loops are directly opposite each other. 6 Then make fifty clasps of gold, with which to join the two sets of sheets, so that the Dwelling forms one whole.

7 "Also make sheets woven of goat hair, to be used as a tent covering* over the Dwelling. 8 Eleven such sheets are to be made; the length of each shall be thirty cubits, and the width four cubits: all eleven sheets shall be of the same size. 9 Sew five of the sheets, edge to edge, into one set, and the other six sheets into another set. Use the sixth sheet double at the front of the tent.* 10 Make fifty loops along the edge of the end sheet in one set, and fifty loops along the edge of the end sheet in the second set. 11 Also make fifty bronze clasps and put them into the loops, to join the tent into one whole. 12 There will be an extra half sheet of tent covering, which shall be allowed to hang down over the rear of the Dwelling. 13 Likewise, the sheets of the tent will have an extra cubit's length to be left hanging down on either side of the Dwelling to protect it. 14 Over the tent itself you shall make a covering of rams' skins dyed red, and above that, a covering of thahas skins.

The Wooden Walls. 15 [d] "You shall make boards of acacia wood as walls for the Dwelling. 16 The length of each board is to be ten cubits, and its width one and a half cubits. 17 Each board shall have two arms* that shall serve to fasten the boards in line. In this way all the boards of the Dwelling are to be made. 18 Set up the boards of the Dwelling as follows: twenty boards on the south side, 19 with forty silver pedestals under the twenty boards, so that there are two pedestals

y Lv 24, 5ff.—z Ex 37, 17-24.—a Lv 24, 2ff; Nm 8, 2.—b Heb 8, 5.—c Ex 36, 8-19.—d Ex 36, 20-34.

25, 33: In keeping with the arrangement of the ornaments on the shaft, the three sets of ornaments on each branch were probably so placed that one was at the top and the other two equally spaced along the length of the branch. Knob the cup-shaped seed capsule at the base of a flower.

25, 34f: Of the four ornaments on the shaft, one was at the top and one was below each of the three sets of side branches.

25, 37: The lamps were probably shaped like small boats, with the wick at one end; the end with the wick was turned toward the front of the lampstand.

25, 38: Trays small receptacles for the burnt-out wicks.

26, 1: Sheets strips of tapestry, woven of white linen, the colored threads being used for the cherubim which were embroidered on them. These sheets were stretched across the top of the Dwelling to form a roof, their free ends hanging down inside the boards which formed walls.

26, 7: Tent covering the cloth made of sheets of goat hair to cover the Dwelling. However, when Tent is capitalized in the text, it refers, not to this covering, but to the entire Meeting Tent.

26, 9: Half the width of the end strip was folded back at the front of the Dwelling, thus leaving another half-strip to hang down at the rear. Cf v 12.

26, 17: Arms: literally, "hands." According to some, they served as "tongue and groove" to mortise the boards together; according to others, they were pegs at the bottom of the boards and fitted into sockets in the pedestals.

under each board, at its two arms; [20] twenty boards on the other side of the Dwelling, the north side, [21] with their forty silver pedestals, two under each board; [22] six boards for the rear of the Dwelling, to the west; [23] and two boards for the corners at the rear of the Dwelling. [24] These two shall be double at the bottom, and likewise double at the top, to the first ring. That is how both boards in the corners are to be made. [25] Thus, there shall be in the rear eight boards, with their sixteen silver pedestals, two pedestals under each board. [26] Also make bars of acacia wood: five for the boards on one side of the Dwelling; [27] five for those on the other side, and five for those at the rear, toward the west. [28] The center bar, at the middle of the boards, shall reach across from end to end. [29] Plate the boards with gold, and make gold rings on them as holders for the bars, which are also to be plated with gold. [30] You shall erect the Dwelling according to the pattern shown you on the mountain.

The Veils. [31] "You shall have a veil woven of violet, purple and scarlet yarn,[e] and of fine linen twined, with cherubim embroidered on it.[f] [32] It is to be hung on four gold-plated columns of acacia wood, which shall have hooks* of gold and shall rest on four silver pedestals. [33] Hang the veil from clasps. The Ark of the Commandments you shall bring inside, behind this veil which divides the Holy Place from the Holy of Holies. [34] Set the propitiatory on the Ark of the Commandments in the Holy of Holies.

[35] "Outside the veil you shall place the table and the lampstand, the latter on the south side of the Dwelling, opposite the table, which is to be put on the north side. [36] For the entrance of the tent make a variegated* curtain of violet, purple and scarlet yarn and of fine linen twined. [37] Make five columns of acacia wood for this curtain; have them plated with gold, with their hooks of gold; and cast five bronze pedestals for them.

e 2 Par 3, 14.—f Ex 36, 35-38.—g Ex 38, 1-7.—h Ex 38, 9-20.

26, 32: Hooks: probably placed near the tops of the columns, to hold the rope from which the veils and curtains hung.

26, 36: Variegated: without definite designs such as the cherubim on the inner veil.

27, 4: Grating: it is not clear whether this was flush with the altar or at some small distance from it; in the latter case the space between the altar and the grating would be filled with stones and serve as a platform around the altar, which would otherwise be too high for the priest to reach conveniently.

27, 8: Hollow: probably filled with earth or stones when in use. Cf Ex 20, 24f.

CHAPTER 27.

The Altar of Holocausts. [1] "You shall make an altar[g] of acacia wood, on a square, five cubits long and five cubits wide; it shall be three cubits high. [2] At the four corners there are to be horns, so made that they spring directly from the altar. You shall then plate it with bronze. [3] Make pots for removing the ashes, as well as shovels, basins, forks and fire pans, all of which shall be of bronze. [4] Make a grating* of bronze network for it; this to have four bronze rings, one at each of its four corners. [5] Put it down around the altar, on the ground. This network is to be half as high as the altar. [6] You shall also make poles of acacia wood for the altar, and plate them with bronze. [7] These poles are to be put through the rings, so that they are on either side of the altar when it is carried. [8] Make the altar itself in the form of a hollow* box, just as it was shown you on the mountain.

Court of the Dwelling. [h] "You shall also make a court for the Dwelling. [9] On the south side the court shall have hangings a hundred cubits long, woven of fine linen twined, [10] with twenty columns and twenty pedestals of bronze; the hooks and bands on the columns shall be of silver. [11] On the north side there shall be similar hangings, a hundred cubits long, with twenty columns and twenty pedestals of bronze; the hooks and bands on the columns shall be of silver. [12] On the west side, across the width of the court, there shall be hangings, fifty cubits long, with ten columns and ten pedestals. [13] The width of the court on the east side shall be fifty cubits. [14] On one side there shall be hangings to the extent of fifteen cubits, with three columns and three pedestals; [15] on the other side there shall be hangings to the extent of fifteen cubits, with three columns and three pedestals.

[16] "At the entrance of the court there shall be a variegated curtain, twenty cubits long, woven of violet, purple and scarlet yarn and of fine linen twined. It shall have four columns and four pedestals.

17 "All the columns around the court
shall have bands and hooks of silver, and
pedestals of bronze. 18 The enclosure of
the court is to be one hundred cubits
long, fifty cubits wide, and five cubits
high. Fine linen twined must be used,
and the pedestals must be of bronze. 19
All the fittings of the Dwelling, whatever
be their use, as well as all its tent pegs
and all the tent pegs of the court, must
be of bronze.

Oil for the Lamps. 20 "You shall order
the Israelites to bring you clear oil of
crushed olives, to be used for the light,
so that you may keep lamps burning
regularly.[i] 21 From evening to morning
Aaron and his sons shall maintain them
before the Lord in the Meeting Tent,
outside the veil which hangs in front of
the Commandments. This shall be a
perpetual ordinance for the Israelites
throughout their generations.

CHAPTER 28.

The Priestly Vestments. 1 "From among
the Iraelites have your brother Aaron, to-
gether with his sons Nadab, Abiu, Elea-
zar and Ithamar, brought to you, that
they may be my priests. 2 For the glori-
ous adornment of your brother Aaron
you shall have sacred vestments made.
3 Therefore, to the various expert work-
men whom I have endowed with skill,
you shall give instructions to make such
vestments for Aaron as will set him apart
for his sacred service as my priest. 4
These are the vestments they shall make:
a breastpiece, an ephod, a robe, a bro-
caded tunic, a miter and a sash. In mak-
ing these sacred vestments which your
brother Aaron and his sons are to wear
in serving as my priests, 5 they shall use
gold, violet, purple and scarlet yarn and
fine linen.[j]

The Ephod and Breastpiece. 6 "The
ephod* they shall make of gold thread
and of violet, purple and scarlet yarn,
embroidered on cloth of fine linen
twined.[k] 7 It shall have a pair of shoulder
straps joined to its two upper ends. 8 The
embroidered belt on the ephod shall ex-
tend out from it and, like it, be made of
gold thread, of violet, purple and scarlet
yarn, and of fine linen twined.

9 "Get two onyx stones and engrave
on them the names of the sons of Israel:
10 six of their names on one stone, and
the other six on the other stone, in the
order of their birth. 11 As a gem-cutter
engraves a seal, so shall you have the two
stones engraved with the names of the
sons of Israel and then mounted in gold
filigree work. 12 Set these two stones on
the shoulder straps of the ephod as me-
morial stones of the sons of Israel. Thus
Aaron shall bear their names on his
shoulders as a reminder before the Lord.
13 Make filigree rosettes of gold,[l] 14 as well
as two chains of pure gold, twisted like
cords, and fasten the cordlike chains to
the filigree rosettes.

15 *m* "The breastpiece* of decision you
shall also have made, embroidered like
the ephod with gold thread and violet,
purple and scarlet yarn on cloth of fine
linen twined. 16 It is to be square when
folded double, a span high and a span
wide. 17 *On it you shall mount four rows
of precious stones: in the first row, a
carnelian, a topaz and an emerald; 18 in
the second row, a garnet, a sapphire and
a beryl; 19 in the third row, a jacinth, an
agate and an amethyst; 20 in the fourth
row, a chrysolite, an onyx and a jasper.
These stones are to be mounted in gold
filigree work, 21 twelve of them to match
the names of the sons of Israel, each
stone engraved like a seal with the name
of one of the twelve tribes.

22 "When the chains of pure gold, twist-
ed like cords, have been made for the
breastpiece, 23 you shall then make two
rings of gold for it and fasten them to
the two upper ends of the breastpiece.
24 The gold cords are then to be fastened
to the two rings at the upper ends of the
breastpiece, 25 the other two ends of the
cords being fastened in front to the two
filigree rosettes which are attached to
the shoulder straps of the ephod. 26 Make
two other rings of gold and put them on
the two lower ends of the breastpiece, on
its edge that faces the ephod. 27 Then

i Lv 24, 1-4.—j Ex 39, 1; Sir 45, 6.—k Ex 39, 2-7; Sir 45, 7-12.—l Ex 28, 22. 25; 39, 15. 18.—m Ex 39, 15-21.

28, 6: Ephod: this Hebrew word is retained in the translation because it is the technical term for a peculiar piece of the priestly vestments, the exact nature of which is uncertain. It seems to have been a sort of apron that hung from the shoulders of the priest by shoulder straps (v 7) and was tied around his waist by the loose ends of the attached belt (v 8).

28, 15-30 Breastpiece: in shape like a modern altar burse, it was a pocketlike receptacle for holding the Urim and Thummim (v 30), and formed an integral part of the ephod, to which it was attached by an elaborate system of rings and chains. Both the ephod and its breastpiece were made of brocaded linen.

28, 17-20: The translation of the Hebrew names of some of these gems is quite conjectural.

make two more rings of gold and fasten them to the bottom of the shoulder straps next to where they join the ephod in front, just above its embroidered belt. 28 Violet ribbons shall bind the rings of the breastpiece to the rings of the ephod, so that the breastpiece will stay right above the embroidered belt of the ephod and not swing loose from it.

29 "Whenever Aaron enters the sanctuary, he will thus bear the names of the sons of Israel on the breastpiece of decision over his heart as a constant reminder before the Lord. 30 In this breastpiece of decision[n] you shall put the Urim and Thummim,* that they may be over Aaron's heart whenever he enters the presence of the Lord. Thus he shall always bear the decisions for the Israelites over his heart in the Lord's presence.

Other Vestments. 31 "The robe of the ephod[o] you shall make entirely of violet material. 32 It shall have an opening for the head in the center, and around this opening there shall be a selvage, woven as at the opening of a shirt, to keep it from being torn. 33 All around the hem at the bottom you shall make pomegranates, woven of violet, purple and scarlet yarn and fine linen twined, with gold bells between them; 34 first a gold bell, then a pomegranate, and thus alternating all around the hem of the robe. 35 Aaron shall wear it when ministering, that its tinkling may be heard as he enters and leaves the Lord's presence in the sanctuary; else he will die.

36 "You shall also make a plate of pure gold and engrave on it, as on a seal engraving, "Sacred to the Lord." 37 This plate is to be tied over the miter with a violet ribbon in such a way that it rests on the front of the miter, 38 over Aaron's forehead. Since Aaron bears whatever guilt the Israelites may incur in consecrating any of their sacred gifts, this plate must always be over his forehead, so that they may find favor with the Lord.

39 [p] "The tunic of fine linen shall be brocaded. The miter shall be made of fine linen. The sash shall be of variegated work.

40 "Likewise, for the glorious adornment of Aaron's sons you shall have tunics and sashes and turbans made. 41 With these you shall clothe your brother Aaron and his sons. Anoint and ordain them,* consecrating them as my priests. 42 You must also make linen drawers for them, to cover their naked flesh from their loins to their thighs.[q] 43 Aaron and his sons shall wear them whenever they go into the Meeting Tent or approach the altar to minister in the sanctuary, lest they incur guilt and die. This shall be a perpetual ordinance for him and for his descendants.

CHAPTER 29.

Consecration of the Priests. 1 "This is the rite you shall perform in consecrating them as my priests.[r] Procure a young bull and two unblemished rams. 2 With fine wheat flour make unleavened cakes mixed with oil, and unleavened wafers spread with oil, 3 and put them in a basket. Take the basket of them along with the bullock and the two rams. 4 Aaron and his sons you shall also bring to the entrance of the Meeting Tent, and there wash them with water. 5 Take the vestments and clothe Aaron with the tunic, the robe of the ephod, the ephod itself, and the breastpiece, fastening the embroidered belt of the ephod around him. 6 Put the miter on his head, the sacred diadem on the miter. 7 Then take the anointing oil and anoint him with it, pouring it on his head. 8 Bring forward his sons also and clothe them with the tunics, 9 gird them with the sashes, and tie the turbans on them.[s] Thus shall the priesthood be theirs by perpetual law, and thus shall you ordain Aaron and his sons.

Ordination Sacrifices. 10 [t] "Now bring forward the bullock in front of the Meeting Tent. There Aaron and his sons shall lay their hands on its head. 11 Then slaughter the bullock before the Lord, at the entrance of the Meeting Tent. 12 Take some of its blood and with your finger put it on the horns of the altar. All the rest of the blood you shall pour out at the base of the altar. 13 All the fat that

n Lv 8, 8; Sir 45, 10.—o Ex 39, 20ff; Lv 8, 9; Sir 45, 8.—p Ex 39, 27ff.—q Ez 44, 18.—r Lv 8, 1-9.—s Lv 8, 13.—t Lv 8, 14-30.

28, 30: Urim and Thummim: both the meaning of these Hebrew words and the exact nature of the objects so designated are uncertain. They were apparently lots of some kind which were drawn or cast by the priest to ascertain God's decision in doubtful matters. Hence, the burse in which they were kept was called "the breastpiece of decision."

28, 41: Ordain them: literally, "fill their hands," a technical expression used solely for the installation of priests. The phrase probably originated in the custom of placing in the priests' hands the instruments or other symbols of the sacerdotal office.

covers its inner organs, as well as the lobe of its liver and its two kidneys, together with the fat that is on them, you shall take and burn on the altar. 14 But the flesh and hide and offal of the bullock you must burn up outside the camp, since this is a sin offering.[u]

15 "Then take one of the rams, and after Aaron and his sons have laid their hands on its head, 16 slaughter it. The blood you shall take and splash on all the sides of the altar. 17 Cut the rams into pieces; its inner organs and shanks you shall first wash, and then put them with the pieces and with the head. 18 The entire ram shall then be burned on the altar, since it is a holocaust, a sweet-smelling oblation to the Lord.

19 "After this take the other ram, and when Aaron and his sons have laid their hands on its head, 20 slaughter it. Some of its blood you shall take and put on the tip of Aaron's right ear and on the tips of his sons' right ears and on the thumbs of their right hands and the great toes of their right feet. Splash the rest of the blood on all the sides of the altar. 21 Then take some of the blood that is on the altar, together with some of the anointing oil, and sprinkle this on Aaron and his vestments, as well as on his sons and their vestments, that his sons and their vestments may be sacred.

22 "Now, from this ram you shall take its fat: its fatty tail,* the fat that covers its inner organs, the lobe of its liver, its two kidneys with the fat that is on them, and its right thigh, since this is the ordination ram; 23 then, out of the basket of unleavened food that you have set before the Lord, you shall take one of the loaves of bread, one of the cakes made with oil, and one of the wafers. 24 All these things you shall put into the hands of Aaron and his sons, so that they may wave them as a wave offering* before the Lord. 25 After you have received them back from their hands, you shall burn them on top of the holocaust on the altar as a sweet-smelling oblation to the Lord. 26 Finally, take the breast of Aaron's ordination ram and wave it as a wave offering before the Lord; this is to be your own portion.

27 *"Thus shall you set aside the breast of whatever wave offering is waved,[v] as well as the thigh of whatever raised offering is raised up, whether this be the ordination ram or anything else belonging to Aaron or to his sons. 28 Such things are due to Aaron and his sons from the Israelites by a perpetual ordinance as a contribution. From their peace offerings, too, the Israelites shall make a contribution, their contribution to the Lord.

29 "The sacred vestments[w] of Aaron shall be passed down to his descendants, that in them they may be anointed and ordained. 30 The descendant who succeeds him as priest and who is to enter the Meeting Tent to minister in the sanctuary shall be clothed with them for seven days.

31[x] "You shall take the flesh of the ordination ram and boil it in a holy place. 32 At the entrance of the Meeting Tent Aaron and his sons shall eat the flesh of the ram and the bread that is in the basket. 33 They themselves are to eat of these things by which atonement was made at their ordination and consecration; but no layman may eat of them, since they are sacred. 34 If some of the flesh of the ordination sacrifice or some of the bread remains over on the next day, this remnant must be burned up; it is not to be eaten, since it is sacred. 35 Carry out all these orders in regard to Aaron and his sons just as I have given them to you.[y]

"Seven days you shall spend in ordaining them,[z] 36 sacrificing a bullock each day as a sin offering, to make atonement. Thus also shall you purge the altar* in making atonement for it; you shall anoint it in order to consecrate it. 37 Seven days you shall spend in making atonement for the altar and in consecrating it. Then the altar will be most sacred, and whatever touches it will become sacred.

38 *"Now, this is what you shall offer on the altar: two yearling lambs[a] as the

u Heb 13, 11.—v Lv 7, 31-34; 10, 14f; Nm 18, 18f; Dt 18, 3.—w Nm 20, 26. 28.—x Lv 8, 31f.—y Lv 8, 36.—z Lv 8, 33ff.—a Nm 28, 3-8.

29, 22: Fatty tail: the thick layer of fat surrounding the tails of sheep and rams bred in Palestine even today. It is regarded as a choice food. Cf Lv 3, 9.

29, 24-26: Wave offering: the portions of a peace offering, breast and right thigh, which the officiating priest moved to and fro (waved) in the presence of the Lord. They were reserved for Aaron and his sons.

29, 27-30: These verses are a parenthetical interruption of the ordination ritual; v 31 belongs logically immediately after v 26.

29, 36f: Purge the altar: the construction of an altar by profane hands rendered it impure. The anointing and consecration of the altar purified it and made it sacred.

29, 38-42: A parenthesis inserted into the rubrics for consecrating the altar; v 43 belongs directly after v 37.

sacrifice established for each day; 39 one lamb in the morning and the other lamb at the evening twilight. 40 With the first lamb there shall be a tenth of an epha of fine flour mixed with a fourth of a hin of oil of crushed olives and, as its libation, a fourth of a hin of wine. 41 The other lamb you shall offer at the evening twilight, with the same cereal offering and libation as in the morning. You shall offer this as a sweet-smelling oblation to the Lord. 42 Throughout your generations this established holocaust shall be offered before the Lord at the entrance of the Meeting Tent, where I will meet you and speak to you.

43 "There, at the altar, I will meet the Israelites; hence, it will be made sacred by my glory.[b] 44 Thus I will consecrate the Meeting Tent and the altar, just as I also consecrate Aaron and his sons to be my priests. 45 I will dwell in the midst of the Israelites and will be their God. 46 They shall know that I, the Lord, am their God who brought them out of the land of Egypt, so that I, the Lord, their God, might dwell among them.

CHAPTER 30.

Altar of Incense. 1 "For burning incense you shall make an altar of acacia wood,[c] 2 with a square surface, a cubit long, a cubit wide, and a cubit high, with horns that spring directly from it. 3 Its grate on top, its walls on all four sides, and its horns you shall plate with pure gold. Put a gold molding around it. 4 Underneath the molding you shall put gold rings two on one side and two on the opposite side, as holders for the poles used in carrying it. 5 Make the poles, too, of acacia wood and plate them with gold. 6 This altar you are to place in front of the veil that hangs before the Ark of the Commandments where I will meet you.[d]

7 "On it Aaron shall burn fragrant incense. Morning after morning, when he prepares the lamps, 8 and again in the evening twilight, when he lights the lamps, he shall burn incense. Throughout your generations this shall be the established incense offering before the Lord. 9 On this altar you shall not offer up any profane incense, or any holocaust or cereal offering; nor shall you pour out a libation upon it. 10 Once a year Aaron shall perform the atonement rite on its horns.[e] Throughout your generations this atonement is to be made once a year with the blood of the atoning sin offering. This altar is most sacred to the Lord."

Census Tax. 11 The Lord also said to Moses, 12 "When you take a census[f] of the Israelites who are to be registered, each one, as he is enrolled, shall give the Lord a forfeit for his life, so that no plague may come upon them for being registered. 13 Everyone who enters the registered group must pay a half-shekel, according to the standard of the sanctuary shekel, twenty geras to the shekel. This payment of a half-shekel is a contribution to the Lord. 14 Everyone of twenty years or more who enters the registered group must give this contribution to the Lord.[g] 15 The rich need not give more, nor shall the poor give less, than a half-shekel in this contribution to the Lord to pay the forfeit for their lives. 16 [h] When you receive this forfeit money from the Israelites, you shall donate it to the service of the Meeting Tent, that there it may be the Israelites' reminder before the Lord, of the forfeit paid for their lives."

The Laver. 17 The Lord said to Moses, 18 "For ablutions you shall make a bronze laver with a bronze base. Place it between the Meeting Tent and the altar, and put water in it.[i] 19 Aaron and his sons shall use it in washing their hands and feet.[j] 20 When they are about to enter the Meeting Tent, they must wash with water, lest they die. Likewise when they approach the altar in their ministry, to offer an oblation to the Lord, 21 they must wash their hands and feet, lest they die. This shall be a perpetual ordinance for him and his descendants throughout their generations."

The Anointing Oil. 22 The Lord said to Moses, 23 "Take the finest spices: five hundred shekels of free-flowing myrrh; half that amount, that is, two hundred and fifty shekels, of fragrant cinnamon; two hundred and fifty shekels of fragrant cane; 24 five hundred shekels of cassia—all according to the standard of the sanctuary shekel; together with a hin of olive oil; 25 and blend them into sacred anointing oil,[k] perfumed ointment expertly prepared. 26 [l] With this sacred anointing oil

b Ex 25, 22.—c Ex 37, 25-28.—d Ex 40, 26.—e Lv 16, 18.—f Nm 1, 2f; 26, 2.—g Mt 17, 23.—h Ex 38, 25.—i Ex 38, 8; 40, 7. 30.—j Ex 40, 31f.—k Ex 37, 29.—l Ex 40, 9ff; Lv 8, 10; Nm 7, 1.

you shall anoint the Meeting Tent and the Ark of the Commandments, [27] the table and all its appurtenances, the lampstand and its appurtenances, the altar of incense [28] and the altar of holocausts with all its appurtenances, and the laver with its base. [29] When you have consecrated them, they shall be most sacred; whatever touches them shall be sacred. [30] Aaron and his sons you shall also anoint and consecrate as my priests.[m] [31] To the Israelites you shall say: As sacred anointing oil this shall belong to me throughout your generations. [32] It may not be used in any ordinary anointing of the body, nor may you make any other oil of a like mixture. It is sacred, and shall be treated as sacred by you. [33] Whoever prepares a perfume like this, or whoever puts any of this on a layman, shall be cut off from his kinsmen."

The Incense. [34] [n] The Lord told Moses, "Take these aromatic substances: storax and onycha and galbanum, these and pure frankincense in equal parts; [35] and blend them into incense. This fragrant powder, expertly prepared, is to be salted and so kept pure and sacred. [36] Grind some of it into fine dust and put this before the Commandments in the Meeting Tent where I will meet you. This incense shall be treated as most sacred by you. [37] You may not make incense of a like mixture for yourselves; you must treat it as sacred to the Lord. [38] Whoever makes an incense like this for his own enjoyment of its fragrance, shall be cut off from his kinsmen."

CHAPTER 31.

Choice of Artisans. [1] The Lord said to Moses, [2] [o] "See, I have chosen Beseleel, son of Uri, son of Hur, of the tribe of Juda, [3] and I have filled him with a divine spirit of skill and understanding and knowledge in every craft: [4] in the production of embroidery, in making things of gold, silver or bronze, [5] in cutting and mounting precious stones, in carving wood, and in every other craft. [6] As his assistant I have appointed Oholiab, son of Achisamach, of the tribe of Dan. I have also endowed all the experts with the necessary skill to make all the things I have ordered you to make: [7] [p] the Meeting Tent, the Ark of the Commandments with the propitiatory on top of it, all the furnishing of the Tent, [8] the table with its appurtenances, the pure gold lampstand with all its appurtenances, the altar of incense, [9] the altar of holocausts with all its appurtenances, the laver with its base, [10] the service cloths,* the sacred vestments for Aaron the priest, the vestments for his sons in their ministry, [11] the anointing oil, and the fragrant incense for the sanctuary. All these things they shall make just as I have commanded you."

Sabbath Laws. [12] The Lord said to Moses, [13] "You must also tell the Israelites: Take care to keep my Sabbaths,[q] for that is to be the token between you and me throughout the generations, to show that it is I, the Lord, who make you holy. [14] Therefore, you must keep the Sabbath as something sacred. Whoever desecrates it shall be put to death. If anyone does work on that day, he must be rooted out of his people. [15] Six days there are for doing work, but the seventh day is the Sabbath of complete rest, sacred to the Lord. Anyone who does work on the Sabbath day shall be put to death. [16] So shall the Israelites observe the Sabbath, keeping it throughout their generations as a perpetual covenant. [17] Between me and the Israelites it is to be an everlasting token; for in six days the Lord made the heavens and the earth, but on the seventh day he rested at his ease."

[18] When the Lord had finished speaking to Moses on Mount Sinai, he gave him the two tablets of the Commandments, the stone tablets inscribed by God's own finger.[r]

CHAPTER 32.

The Golden Calf. [1] When the people became aware of Moses' delay in coming down from the mountain, they gathered around Aaron and said to him, "Come, make us a god who will be our leader; as for the man Moses who brought us out of the land of Egypt, we do not know what has happened to him."[s] [2] Aaron replied, "Have your wives and sons and daughters take off the golden earrings they are wearing, and bring them to me." [3] So all the people took off their earrings and brought them to Aaron, [4] who accepted their of-

m Ex 29, 7; Lv 8, 12.—n Ex 25, 6; 37, 29.—o Ex 35, 30-35.—p Ex 35, 10-19.—q Ex 20, 8-11; 35, 1-3.—r Ex 24, 12; 32, 15f; Dt 5, 22.—s Ex 32, 23; Acts 7, 40.

31, 10: The service cloths: so the Greek. They were perhaps the colored cloths mentioned in Nm 4, 4-15.

fering, and fashioning this gold with a graving tool, made a molten calf. Then they cried out, "This is your God, O Israel, who brought you out of the land of Egypt." [t] 5 On seeing this, Aaron built an altar before the calf and proclaimed, "Tomorrow is a feast of the Lord."* 6 Early the next day the people offered holocausts and brought peace offerings. Then they sat down to eat and drink, and rose up to revel.[u]

7 With that, the Lord said to Moses, "Go down at once to your people, whom you brought out of the land of Egypt, for they have become depraved. 8 [v] They have soon turned aside from the way I pointed out to them, making for themselves a molten calf and worshiping it, sacrificing to it and crying out, 'This is your God, O Israel, who brought you out of the land of Egypt!' 9 I see how stiff-necked this people is," [w] continued the Lord to Moses. 10 "Let me alone, then, that my wrath may blaze up against them to consume them. Then I will make of you a great nation."

11 But Moses implored the Lord, his God, saying, [x] "Why, O Lord, should your wrath blaze up against your own people, whom you brought out of the land of Egypt with such great power and with so strong a hand? 12 Why should the Egyptians say, 'With evil intent he brought them out, that he might kill them in the mountains and exterminate them from the face of the earth'? Let your blazing wrath die down; relent in punishing your people. 13 Remember your servants Abraham, Isaac and Israel, and how you swore to them by your own self, saying, [y] 'I will make your descendants as numerous as the stars in the sky; and all this land that I promised, I will give your descendants as their perpetual heritage.'" 14 So the Lord relented in the punishment he had threatened to inflict on his people.

15 Moses then turned and came down the mountain with the two tablets of the Commandments in his hands,[z] tablets that were written on both sides, front and back; 16 tablets that were made by God, having inscriptions on them that were engraved by God himself.[a] 17 Now, when Josue heard the noise of the people shouting, he said to Moses, "That sounds like a battle in the camp." 18 But Moses answered, "It does not sound like cries of victory, nor does it sound like cries of defeat; the sounds that I hear are cries of revelry." 19 As he drew near the camp, he saw the calf and the dancing. With that, Moses' wrath flared up, so that he threw the tablets down and broke them on the base of the mountain.[b] 20 Taking the calf they had made, he fused it in the fire and then ground it down to powder, which he scattered on the water* and made the Israelites drink.[c]

21 Moses asked Aaron, "What did this people ever do to you that you should lead them into so grave a sin?" Aaron replied, "Let not my lord be angry. 22 You know well enough how prone the people are to evil. 23 They said to me, 'Make us a god to be our leader; as for the man Moses who brought us out of the land of Egypt, we do not know what has happened to him.' 24 So I told them, 'Let anyone who has gold jewelry take it off.' They gave it to me, and I threw it into the fire, and this calf came out."

25 When Moses realized that, to the scornful joy of their foes, Aaron had let the people run wild, 26 he stood at the gate of the camp and cried, "Whoever is for the Lord, let him come to me!" All the Levites [d] then rallied to him, 27 and he told them, "Thus says the Lord, the God of Israel: Put your sword on your hip, every one of you! Now go up and down the camp, from gate to gate, and slay your own kinsmen,* your friends and neighbors!" 28 The Levites carried out the command of Moses, and that day there fell about three thousand of the people. 29 Then Moses said, "Today you have been dedicated to the Lord,* for you were against your own sons and kinsmen, to bring a blessing upon yourselves this day."

The Atonement. 30 On the next day

t Ex 32, 8; 3 Kgs 12, 28.—u 1 Cor 10, 7.—v Dt 9, 12. 16.—w Dt 9, 13; Ps 105 (106), 23.—x Nm 4, 13ff; Dt 9, 28.—y Gn 22, 16f.—z Dt 9, 15.—a Ex 31, 18.—b Dt 9, 16f.—c Dt 9, 21.—d Dt 33, 8f.

32, 5: The calf . . . a feast of the Lord: from this it is clear that the golden calf was intended as an image, not of a false god, but of the Lord Himself, His strength being symbolized by the strength of a young bull. The Israelites, however, had been forbidden to represent the Lord under any visible form. Cf Ex 20, 4.

32, 20: The water: the stream that flowed down Mount Sinai. Cf Dt 9, 21.

32, 27: Slay your own kinsmen . . . : those who were especially guilty of the idolatry.

32, 29: Dedicated to the Lord: because of their zeal for the true worship of the Lord, the Levites were chosen to be special ministers of the ritual service. However, the meaning of the Hebrew here is somewhat disputed.

Moses said to the people, [e] "You have committed a grave sin. I will go up to the Lord, then; perhaps I may be able to make atonement for your sin." [31] So Moses went back to the Lord and said, "Ah, this people has indeed committed a grave sin in making a god of gold for themselves! [32] If you would only forgive their sin! If you will not, then strike me out of the book that you have written."* [33] The Lord answered, "Him only who has sinned against me will I strike out of my book. [34] Now, go and lead the people whither I have told you. My angel will go before you. When it is time for me to punish, I will punish them for their sin."

[35] Thus the Lord smote the people for having had Aaron make the calf for them.

CHAPTER 33.

[1] The Lord told Moses, "You and the people whom you have brought up from the land of Egypt, are to go up from here to the land which I swore to Abraham, Isaac and Jacob I would give to their descendants.[f] [2] Driving out the Chanaanites, Amorrites, Hethites, Pherezites, Hevites and Jebusites, I will send an angel before you [g] [3] to the land flowing with milk and honey. But I myself will not go up in your company, because you are a stiff-necked people; otherwise I might exterminate you on the way." [4] When the people heard this bad news, they went into mourning, and no one wore his ornaments.

[5] The Lord said to Moses, "Tell the Israelites: You are a stiff-necked people. Were I to go up in your company even for a moment, I would exterminate you. Take off your ornaments, therefore; I will then see what I am to do with you." [6] So, from Mount Horeb onward, the Israelites laid aside their ornaments.

Moses' Intimacy with God. [7] The Tent,[h] which was called the Meeting Tent,* Moses used to pitch at some distance away, outside the camp. Anyone who wished to consult the Lord would go to this Meeting Tent outside the camp. [8] Whenever Moses went out to the Tent, the people would all rise and stand at the entrance of their own tents, watching Moses until he entered the Tent. [9] As Moses entered the Tent, the column of cloud would come down and stand at its entrance while the Lord spoke with Moses. [10] On seeing the column of cloud stand at the entrance of the Tent, all the people would rise and worship at the entrance of their own tents. [11] The Lord used to speak to Moses face to face,[i] as one man speaks to another. Moses would then return to the camp, but his young assistant, Josue, son of Nun, would not move out of the Tent.

[12] Moses said to the Lord, "You, indeed, are telling me to lead this people on;[j] but you have not let me know whom you will send with me. Yet you have said, 'You are my intimate friend,' and also, 'You have found favor with me.' [13] Now, if I have found favor with you, do let me know your ways so that, in knowing you, I may continue to find favor with you. Then, too, this nation is, after all, your own people." [14] "I myself,"* the Lord answered, "will go along, to give you rest." [15] Moses replied, "If you are not going yourself, do not make us go up from here. [16] For how can it be known that we, your people and I, have found favor with you, except by your going with us? Then we, your people and I, will be singled out from every other people on the earth." [17] The Lord said to Moses, "This request, too, which you have just made, I will carry out, because you have found favor with me and you are my intimate friend."

[18] Then Moses said, "Do let me see your glory!" [19] He answered, "I will make all my beauty pass before you, and in your presence I will pronounce my name, 'Lord'; I who show favors to whom I will, I who grant mercy to whom I will.[k] [20] But my face you cannot see,[l] for no man sees me and still lives. [21] Here," continued the Lord, "is a place near me where you shall station yourself on the rock. [22] When my glory passes I will set you in the hollow of the rock and will cover you with

e Dt 9, 13ff.—f Gn 12, 7.—g Ex 23, 23.—h Ex 29, 42f.—i Nm 12, 8; Dt 34, 10; Sir 45, 4-5.—j Ex 32, 34.—k Rom 9, 15.—l Jn 1, 18; 1 Tm 6, 16.

32, 32: The book that you have written: the list of God's intimate friends. In a similar sense St. Paul wished to be anathema from Christ for the sake of his brethren. Cf Rom 9, 3.

33, 7-11: The Meeting Tent is mentioned here by anticipation; its actual construction is described in the following chapters.

33, 14: I myself: literally, "my face," that is, "my presence." To give you rest: in the Promised Land; some understand, "to put your mind at rest"; others, by a slight emendation in the text, render, "to lead you."

my hand until I have passed by. 23 Then I will remove my hand, so that you may see my back;* but my face is not to be seen."

CHAPTER 34.

Renewal of the Tablets. 1 The Lord said to Moses, "Cut two stone tablets like the former,[m] that I may write on them the Commandments which were on the former tablets that you broke. 2 Get ready for tomorrow morning, when you are to go up Mount Sinai and there present yourself to me on the top of the mountain. 3 No one shall come up with you, and no one is even to be seen on any part of the mountain;[n] even the flocks and the herds are not to go grazing toward this mountain." 4 Moses then cut two stone tablets like the former, and early the next morning he went up Mount Sinai as the Lord had commanded him, taking along the two stone tablets.

5 Having come down in a cloud, the Lord stood with him there and proclaimed his name, "Lord." 6 Thus the Lord passed before him and cried out, "The Lord, the Lord, a merciful and gracious God, slow to anger and rich in kindness and fidelity, 7 continuing his kindness for a thousand generations, and forgiving wickedness and crime and sin; yet not declaring the guilty guiltless, but punishing children and grandchildren to the third and fourth generation for their fathers' wickedness!"[o] 8 Moses at once bowed down to the ground in worship. 9 Then he said, "If I find favor with you, O Lord, do come along in our company. This is indeed a stiff-necked people; yet pardon our wickedness and sins, and receive us as your own."

Religious Laws. 10 "Here, then," said the Lord, "is the covenant I will make. Before the eyes of all your people I will work such marvels as have never been wrought in any nation anywhere on earth, so that this people among whom you live may see how awe-inspiring are the deeds which I, the Lord, will do at your side. 11 But you, on your part, must keep the commandments I am giving you today.[p]

12 [q] "I will drive out before you the Amorrites, Chanaanites, Hethites, Pherezites, Hevites and Jebusites. 12 Take care, therefore, not to make a covenant with these inhabitants of the land that you are to enter; else they will become a snare among you. 13 Tear down their altars; smash their sacred pillars, and cut down their sacred poles.* 14 You shall not worship any other god, for the Lord is 'the Jealous One';* a jealous God is he. 15 Do not make a covenant with the inhabitants of that land; else, when they render their wanton worship to their gods and sacrifice to them, one of them may invite you and you may partake of his sacrifice. 16 Neither shall you take their daughters as wives for your sons; otherwise, when their daughters render their wanton worship to their gods, they will make your sons do the same.

17 "You shall not make for yourselves molten gods.[r]

18 "You shall keep the feast of Unleavened Bread.[s] For seven days at the prescribed time in the month of Abib you are to eat unleavened bread, as I commanded you; for in the month of Abib you came out of Egypt.

19 "To me belongs every first-born male that opens the womb among all your livestock, whether in the herd or in the flock.[t] 20 The firstling of an ass you shall redeem with one of the flock; if you do not redeem it, you must break its neck. The first-born among your sons you shall redeem.

"No one shall appear before me empty-handed.

21 "For six days you may work,[u] but on the seventh day you shall rest; on that day you must rest even during the seasons of plowing and harvesting.

22 [v] "You shall keep the feast of Weeks* with the first of the wheat harvest; likewise, the feast at the fruit harvest at the close of the year. 23 Three times a year

m Dt 10, 1f.—n Ex 19, 12f. 21.—o Ex 20, 5f; Nm 14, 18; Dt 5, 9f; Jer 32, 18.—p Ex 13, 5; 33, 2.—q Ex 23, 32f; Dt 7, 1-5; 12, 2f.—r Lv 19, 4; 5, 8f.—s Ex 12, 15ff; 13, 3f.—t Ex 13, 2. 12f; 23, 15.—u Ex 20, 9f.—v Ex 23, 16f; Dt 16, 10. 13. 16.

33, 23: You may see my back: man can see God's glory as reflected in creation, but His "face," that is, God as He is in Himself, mortal man cannot behold. Cf 1 Cor 13, 12.

34, 13: Sacred poles: "Ashera" was the name of a Chanaanite goddess. In her honor wooden poles (asherot) were erected, just as stone pillars (massebot) were erected in honor of the god Baal. Both were placed near the altar in a Chanaanite shrine.

34, 14: The Lord is "the Jealous One": see note on Ex 20, 5. Some, by a slight emendation, render, "The Lord is jealous for his name." Cf Ez 39, 25.

34, 22: Feast of Weeks: the festival of thanksgiving for the harvest, celebrated seven weeks or fifty days after the beginning of the harvest. It was also called Pentecost (fiftieth) and coincided with the giving of the law on Mount Sinai, fifty days after the feast of Unleavened Bread.

all your men shall appear before the Lord, the Lord God of Israel. 24 Since I will drive out the nations before you to give you a large territory, there will be no one to covet your land when you go up three times a year to appear before the Lord, your God.

25 "You shall not offer me the blood of sacrifice with leavened bread, nor shall the sacrifice of the Passover feast be kept overnight for the next day.

26 "The choicest first fruits of your soil you shall bring to the house of the Lord, your God.

"You shall not boil a kid in its mother's milk." [w]

Radiance of Moses' Face. 27 Then the Lord said to Moses, "Write down these words, for in accordance with them I have made a covenant with you and with Israel." 28 So Moses stayed there with the Lord for forty days and forty nights,[x] without eating any food or drinking any water, and he wrote on the tablets the words of the covenant, the Ten Commandments.

29 As Moses came down from Mount Sinai with the two tablets of the Commandments in his hands, he did not know that the skin of his face had become radiant while he conversed with the Lord. 30 When Aaron, then, and the other Israelites saw Moses and noticed how radiant the skin of his face had become, they were afraid to come near him. 31 Only after Moses called to them did Aaron and all the rulers of the community come back to him. Moses then spoke to them. 32 Later on, all the Israelites came up to him, and he enjoined on them all that the Lord had told him on Mount Sinai. 33 When he finished speaking with them, he put a veil over his face.* 34 Whenever Moses entered the presence of the Lord to converse with him, he removed the veil until he came out again.[y] On coming out, he would tell the Israelites all that had been commanded. 35 Then the Israelites would see that the skin of Moses' face was radiant; so he would again put the veil over his face until he went in to converse with the Lord.

CHAPTER 35.

Sabbath Regulations. 1 Moses assembled the whole Israelite community and said to them, [z] "This is what the Lord has commanded to be done. 2 On six days work may be done, but the seventh day shall be sacred to you as the Sabbath of complete rest to the Lord. Anyone who does work on that day shall be put to death. 3 You shall not even light a fire in any of your dwellings on the Sabbath day."

Collection of Materials. 4 Moses told the whole Israelite community, "This is what the Lord has commanded: 5 [a] Take up among you a collection for the Lord. Everyone, as his heart prompts him, shall bring, as a contribution to the Lord, gold, silver and bronze; 6 violet, purple and scarlet yarn; fine linen and goat hair; 7 rams' skins dyed red, and thahas skins; acacia wood; 8 oil for the light; spices for the anointing oil and for the fragrant incense; 9 onyx stones and other gems for mounting on the ephod and on the breastpiece.

Call for Artisans. 10 [b] "Let every expert among you come and make all that the Lord has commanded: 11 the Dwelling, with its tent, its covering, its clasps, its boards, its bars, its columns and its pedestals; 12 the ark, with its poles, the propitiatory, and the curtain veil; 13 the table, with its poles and all its appurtenances, and the showbread; 14 the lampstand, with its appurtenances, the lamps, and the oil for the light; 15 the altar of incense, with its poles; the anointing oil, and the fragrant incense; the entrance curtain for the entrance of the Dwelling; 16 the altar of holocausts, with its bronze grating, its poles, and all its appurtenances; the laver, with its base; 17 the hangings of the court, with their columns and pedestals; the curtain for the entrance of the court; 18 the tent pegs for the Dwelling and for the court, with their ropes; 19 the service cloths for use in the sanctuary; the sacred vestments for Aaron, the priest, and the vestments worn by his sons in their ministry."

The Contribution. 20 When the whole Israelite community left Moses' presence, 21 everyone, as his heart suggested and his spirit prompted, brought a contribu-

w Ex 23, 18f.—x Ex 24, 18; Dt 9, 9. 18; 10, 2. 4.—y 2 Cor 3, 13. 16.—z Ex 31, 13-17.—a Ex 25, 2-7.—b Ex 31, 6-11.

34, 33: He put a veil over his face: St. Paul sees in this a symbol of the failure of the Jews to recognize Jesus as the promised Messias: the true spiritual meaning of the writings of Moses and the prophets is still veiled from the unbelieving Jews. Cf 2 Cor 3, 7-18.

tion to the Lord for the construction of the Meeting Tent, for all its services, and for the sacred vestments. 22 Both the men and the women, all as their hearts prompted them, brought brooches, earrings, rings, necklaces and various other gold articles.[c] Everyone who could presented an offering of gold to the Lord. 23 Everyone who happened to have violet, purple or scarlet yarn, fine linen or goat hair, rams' skins dyed red or thahas skins, brought them. 24 Whoever could make a contribution of silver or bronze offered it to the Lord; and everyone who happened to have acacia wood for any part of the work, brought it. 25 All the women who were expert spinners brought hand-spun violet, purple and scarlet yarn and fine linen thread. 26 All the women who possessed the skill, spun goat hair. 27 The princes brought onyx stones and other gems for mounting on the ephod and on the breastpiece; 28 as well as spices, and oil for the light, anointing oil, and fragrant incense. 29 Every Israelite man and woman brought to the Lord such voluntary offerings as they thought best, for the various kinds of work which the Lord had commanded Moses to have done.

The Artisans. 30 Moses said to the Israelites, [d] "See, the Lord has chosen Beseleel, son of Uri, son of Hur, of the tribe of Juda, 31 and has filled him with a divine spirit of skill and understanding and knowledge in every craft: 32 in the production of embroidery, in making things of gold, silver or bronze, 33 in cutting and mounting precious stones, in carving wood, and in every other craft. 34 He has also given both him and Oholiab, son of Achisamach, of the tribe of Dan, the ability to teach others. 35 He has endowed them with skill to execute all types of work: engraving, embroidering, the making of variegated cloth of violet, purple and scarlet yarn and fine linen thread, weaving, and all other arts and crafts.

CHAPTER 36.

1 "Beseleel, therefore, will set to work with Oholiab and with all the experts whom the Lord has endowed with skill and understanding in knowing how to execute all the work for the service of the sanctuary, just as the Lord has commanded." [e]

2 Moses then called Beseleel and Oholiab and all the other experts whom the Lord had endowed with skill, men whose hearts moved them to come and take part in the work. 3 They received from Moses all the contributions which the Israelites had brought for establishing the service of the sanctuary. Still, morning after morning the people continued to bring their voluntary offerings to Moses. 4 Thereupon the experts who were executing the various kinds of work for the sanctuary, all left the work they were doing, 5 and told Moses, "The people are bringing much more than is needed to carry out the work which the Lord has commanded us to do." 6 Moses, therefore, ordered a proclamation to be made throughout the camp: "Let neither man nor woman make any more contributions for the sanctuary." So the people stopped bringing their offerings; 7 there was already enough at hand, in fact, more than enough, to complete the work to be done.

The Tent Cloth and Coverings. 8 [f] The various experts who were executing the work, made the Dwelling with its ten sheets woven of fine linen twined, having cherubim embroidered on them with violet, purple and scarlet yarn. 9 The length of each sheet was twenty-eight cubits, and the width four cubits; all the sheets were of the same size. 10 Five of the sheets were sewed together, edge to edge; and the same for the other five. 11 Loops of violet yarn were made along the edge of the end sheet in the first set, and the same along the edge of the end sheet in the second set. 12 Fifty loops were thus put on one inner sheet, and fifty loops on the inner sheet in the other set, with the loops directly opposite each other. 13 Then fifty clasps of gold were made, with which the sheets were joined so that the Dwelling formed one whole.

14 Sheets of goat hair were also woven as a tent over the Dwelling. Eleven such sheets were made. 15 The length of each sheet was thirty cubits and the width four cubits; all eleven sheets were of the same size. 16 Five of these sheets were sewed edge to edge into one set; and the other six sheets into another set. 17 Fifty loops were made along the edge of the end sheet in one set, and fifty loops along the

c Ex 25, 3-7.—d Ex 31, 1-6.—e Ex 31, 1. 6.—f Ex 26, 1-14.

edge of the corresponding sheet in the other set. 18 Fifty bronze clasps were made with which the tent was joined so that it formed one whole. 19 A covering for the tent was made of rams' skins dyed red, and above that, a covering of thahas skins.

The Boards. 20 *g* Boards of acacia wood were made as walls for the Dwelling. 21 The length of each board was ten cubits, and the width one and a half cubits. 22 Each board had two arms, fastening them in line. In this way all the boards of the Dwelling were made. 23 They were set up as follows: twenty boards on the south side, 24 with forty silver pedestals under the twenty boards, so that there were two pedestals under each board, at its two arms; 25 twenty boards on the other side of the Dwelling, the north side, 26 with their forty silver pedestals, two under each board; 27 six boards at the rear of the Dwelling, to the west; 28 and two boards at the corners in the rear of the Dwelling. 29 These were double at the bottom, and likewise double at the top, to the first ring. That is how both boards in the corners were made. 30 Thus, there were in the rear eight boards, with their sixteen silver pedestals, two pedestals under each board. 31 Bars of acacia wood were also made, five for the boards on one side of the Dwelling, 32 five for those on the other side, and five for those at the rear, to the west. 33 The center bar, at the middle of the boards, was made to reach across from end to end. 34 The boards were plated with gold, and gold rings were made on them as holders for the bars, which were also plated with gold.

The Veil. 35 *h* The veil was woven of violet, purple and scarlet yarn, and of fine linen twined, with cherubim embroidered on it. 36 Four gold-plated columns of acacia wood, with gold hooks, were made for it, and four silver pedestals were cast for them.

37 The curtain for the entrance of the tent was made of violet, purple and scarlet yarn, and of fine linen twined, woven in a variegated manner. 38 Its five columns, with their hooks as well as their capitals and bands, were plated with gold; their five pedestals were of bronze.

CHAPTER 37.

The Ark. 1 Beseleel made the ark of acacia wood, two and a half cubits long, one and a half cubits wide, and one and a half cubits high. 2 The inside and outside were plated with gold, and a molding of gold was put around it. 3 Four gold rings were cast and put on its four supports, two rings for one side and two for the opposite side. 4 Poles of acacia wood were made and plated with gold; 5 these were put through the rings on the sides of the ark, for carrying it.

6 The propitiatory was made of pure gold, two and a half cubits long and one and a half cubits wide. 7 Two cherubim of beaten gold were made for the two ends of the propitiatory, 8 one cherub fastened at one end, the other at the other end, springing directly from the propitiatory at its two ends. 9 The cherubim had their wings spread out above, covering the propitiatory with them. They were turned toward each other, but with their faces looking toward the propitiatory.*i*

The Table. 10 *j* The table was made of acacia wood, two cubits long, one cubit wide, and one and a half cubits high. 11 It was plated with pure gold, and a molding of gold was put around it. 12 A frame a handbreadth high was also put around it, with a molding of gold around the frame. 13 Four rings of gold were cast for it and fastened, one at each of the four corners. 14 The rings were alongside the frame as holders for the poles to carry the table. 15 These poles were made of acacia wood and plated with gold. 16 The vessels that were set on the table, its plates and cups, as well as its pitchers and bowls for pouring libations, were of pure gold.

The Lampstand. 17 *k* The lampstand was made of pure beaten gold—its shaft and branches as well as its cups and knobs and petals springing directly from it. 18 Six branches extended from its sides, three branches on one side and three on the other. 19 On one branch there were three cups, shaped like almond blossoms, each with its knob and petals; on the opposite branch there were three cups, shaped like almond blossoms, each with its knob and petals; and so for the six branches that extended from the lampstand. 20 On the shaft there were four cups, shaped like almond blossoms, with their knobs and petals, 21 including a knob below each

g Ex 26, 15-29.—h Ex 26, 31-37.—i Ex 25, 10-22.—j Ex 25, 23-30.—k Ex 25, 3-39.

of the three pairs of branches that extended from the lampstand. 22 The knobs and branches sprang so directly from it that the whole formed but a single piece of pure beaten gold. 23 Its seven lamps, as well as its trimming shears and trays, were made of pure gold. 24 A talent of pure gold was used for the lampstand and its various appurtenances.

The Altar of Incense. 25 *l* The altar of incense was made of acacia wood, on a square, a cubit long, a cubit wide, and two cubits high, having horns that sprang directly from it. 26 Its grate on top, its walls on all four sides, and its horns were plated with pure gold; and a molding of gold was put around it. 27 Underneath the molding gold rings were placed, two on one side and two on the opposite side, as holders for the poles to carry it. 28 The poles, too, were made of acacia wood and plated with gold.

29 The sacred anointing oil and the fragrant incense were prepared in their pure form by a perfumer.*m*

CHAPTER 38.

The Altar of Holocausts. 1 The altar of holocausts *n* was made of acacia wood, on a square, five cubits long and five cubits wide; its height was three cubits. 2 At the four corners horns were made that sprang directly from the altar. The whole was plated with bronze. 3 All the utensils of the altar, the pots, shovels, basins, forks and fire pans, were likewise made of bronze. 4 A grating of bronze network was made for the altar and placed round it, on the ground, half as high as the altar itself. 5 Four rings were cast for the four corners of the bronze grating, as holders for the poles, 6 which were made of acacia wood and plated with bronze. 7 The poles were put through the rings on the sides of the altar for carrying it. The altar was made in the form of a hollow box.

8 The bronze laver,*o* with its bronze base, was made from the mirrors of the women who served* at the entrance of the Meeting Tent.

The Court. 9 *p* The court was made as follows. On the south side of the court there were hangings, woven of fine linen twined, a hundred cubits long, 10 with twenty columns and twenty pedestals of bronze, the hooks and bands of the columns being of silver. 11 On the north side there were similar hangings, one hundred cubits long, with twenty columns and twenty pedestals of bronze, the hooks and bands of the columns being of silver. 12 On the west side there were hangings, fifty cubits long, with ten columns and ten pedestals, the hooks and bands of the columns being of silver. 13 On the east side the court was fifty cubits long. 14 Toward one side there were hangings to the extent of fifteen cubits, with three columns and three pedestals; 15 toward the other side, beyond the entrance of the court, there were likewise hangings to the extent of fifteen cubits, with three columns and three pedestals. 16 The hangings on all sides of the court were woven of fine linen twined. 17 The pedestals of the columns were of bronze, while the hooks and bands of the columns were of silver; the capitals were silver-plated, and all the columns of the court were banded with silver.

18 At the entrance of the court there was a variegated curtain, woven of violet, purple and scarlet yarn and of fine linen twined, twenty cubits long and five cubits wide, in keeping with the hangings of the court. 19 There were four columns and four pedestals of bronze for it, while their hooks were of silver. 20 All the tent pegs for the Dwelling and for the court around it were of bronze.

Amount of Metal Used. 21 The following is an account of the various amounts used on the Dwelling, the Dwelling of the Testimony, drawn up at the command of Moses by the Levites under the direction of Ithamar, son of Aaron the priest. 22 However, it was Beseleel, son of Uri,*q* son of Hur, of the tribe of Juda, who made all that the Lord commanded Moses, 23 and he was assisted by Oholiab, son of Achisamach, of the tribe of Dan, who was an engraver, an embroiderer, and a weaver of variegated cloth of violet, purple and scarlet yarn and of fine linen.

24 All the gold used in the entire construction of the sanctuary, having previously been given as an offering, amounted

1 Ex 30, 1-5.—m Ex 30, 23ff. 34ff.—n Ex 27, 1-8; 2 Par 1, 5.—o Ex 30, 18-21.—p Ex 27, 9-19.—q Ex 31, 2. 6; 35, 30. 34; 36, 1.

38, 8: The reflecting surface of ancient mirrors was usually of polished bronze. The women who served: cf 1 Kgs 2, 22.

to twenty-nine talents and seven hundred and thirty shekels, according to the standard of the sanctuary shekel. 25 The amount of the silver received from the community was one hundred talents and one thousand seven hundred and seventy-five shekels, according to the standard of the sanctuary shekel; 26 one beca apiece, that is, a half-shekel apiece, according to the standard of the sanctuary shekel, was received from every man of twenty years or more who entered the registered group; the number of these was six hundred and three thousand five hundred and fifty men.[r] 27 One hundred talents of silver were used for casting the pedestals of the sanctuary and the pedestals of the veil, one talent for each pedestal, or one hundred talents for the one hundred pedestals. 28 The remaining one thousand seven hundred and seventy-five shekels were used for making the hooks on the columns, for plating the capitals, and for banding them with silver. 29 The bronze, given as an offering, amounted to seventy talents and two thousand four hundred shekels. 30 With this were made the pedestals at the entrance of the Meeting Tent, the bronze altar with its bronze gratings and all the appurtenances of the altar, 31 the pedestals around the court, the pedestals at the entrance of the court, and all the tent pegs for the Dwelling and for the court around it.

CHAPTER 39.

The Vestments. 1 With violet, purple and scarlet yarn were woven the service cloths for use in the sanctuary, as well as the sacred vestments[s] for Aaron, as the Lord had commanded Moses.

2[t] The ephod was woven of gold thread and of violet, purple and scarlet yarn and of fine linen twined. 3 Gold was first hammered into gold leaf and then cut up into threads, which were woven with the violet, purple and scarlet yarn into an embroidered pattern on the fine linen. 4 Shoulder straps were made for it and joined to its two upper ends. 5 The embroidered belt on the ephod extended out from it, and like it, was made of gold thread, of violet, purple and scarlet yarn, and of fine linen twined, as the Lord had commanded Moses. 6 The onyx stones were prepared and mounted in gold filigree work; they were engraved like seal engravings with the names of the sons of Israel. 7 These stones were set on the shoulder straps of the ephod as memorial stones of the sons of Israel, just as the Lord had commanded Moses.

8[u] The breastpiece was embroidered like the ephod, with gold thread and violet, purple and scarlet yarn on cloth of fine linen twined. 9 It was square and folded double, a span high and a span wide in its folded form. 10 Four rows of precious stones were mounted on it: in the first row a carnelian, a topaz and an emerald; 11 in the second row, a garnet, a sapphire and a beryl; 12 in the third row a jacinth, an agate and an amethyst; 13 in the fourth row a chrysolite, an onyx and a jasper. They were mounted in gold filigree work. 14 These stones were twelve, to match the names of the sons of Israel, and each stone was engraved like a seal with the name of one of the twelve tribes.

15[v] Chains of pure gold, twisted like cords, were made for the breastpiece, 16 together with two gold filigree rosettes and two gold rings. The two rings were fastened to the two upper ends of the breastpiece. 17 The two gold chains were then fastened to the two rings at the ends of the breastpiece. 18 The other two ends of the two chains were fastened in front to the two filigree rosettes, which were attached to the shoulder straps of the ephod. 19 Two other gold rings were made and put on the two lower ends of the breastpiece, on the edge facing the ephod. 20 Two more gold rings were made and fastened to the bottom of the two shoulder straps next to where they joined the ephod in front, just above its embroidered belt. 21 Violet ribbons bound the rings of the breastpiece to the rings of the ephod, so that the breastpiece stayed right above the embroidered belt of the ephod and did not swing loose from it. All this was just as the Lord had commanded Moses.

The Other Vestments. 22 The robe of the ephod was woven entirely of violet yarn, 23 with an opening in its center like the opening of a shirt, with selvage around the opening to keep it from being torn. 24 At the hem of the robe pomegranates were made of violet, purple and scarlet yarn and of fine linen twined; 25 bells of

r Nm 1, 46.—s Ex 31, 10.—t Ex 28, 6-12.—u Ex 28, 15-21.—v Ex 28, 31-35.

pure gold were also made and put between the pomegranates all around the hem of the robe: [26] first a bell, then a pomegranate, and thus alternating all around the hem of the robe which was to be worn in performing the ministry—all this, just as the Lord had commanded Moses.

[27] For Aaron and his sons there were also woven tunics of fine linen; *w* [28] the miter of fine linen; the ornate turbans of fine linen; drawers of linen [of fine linen twined]; [29] and sashes of variegated work made of fine linen twined and of violet, purple and scarlet yarn, as the Lord had commanded Moses. [30] The plate of the sacred diadem was made of pure gold *x* and inscribed, as on a seal engraving: "Sacred to the Lord." [31] It was tied over the miter with a violet ribbon, as the Lord had commanded Moses.

Presentation of the Work to Moses. [32] Thus the entire work of the Dwelling of the Meeting Tent was completed. The Israelites did the work just as the Lord had commanded Moses. [33] They then brought to Moses the Dwelling, the tent with all its appurtenances, the clasps, the boards, the bars, the columns, the pedestals, [34] the covering of rams' skins dyed red, the covering of thahas skins, the curtain veil; [35] the Ark of the Commandments with its poles, the propitiatory, [36] the table with all its appurtenances and the showbread, [37] the pure gold lampstand with its lamps set up on it and with all its appurtenances, the oil for the light, [38] the golden altar, the anointing oil, the fragrant incense; the curtain for the entrance of the Tent, [39] the altar of bronze with its bronze grating, its poles and all its appurtenances, the laver with its base, [40] the hangings of the court with their columns and pedestals, the curtain for the entrance of the court with its ropes and tent pegs, all the equipment for the service of the Dwelling of the Meeting Tent; [41] the service cloths for use in the sanctuary, the sacred vestments for Aaron the priest, and the vestments to be worn by his sons in their ministry. [42] The Israelites had carried out all the work just as the Lord had commanded Moses. [43] So when Moses saw that all the work was done just as the Lord had commanded, he blessed them.

w Ex 28, 39-42.—x Ex 28, 36f.—y Ex 40, 16-33.—z Ex 26, 30.—a Ex 26, 33ff.—b Ex 30, 26-29.—c Ex 28, 41; 29, 4-9; Lv 8, 1-13.—d Ex 25, 16. 21; 26, 33ff.

40, 2: On the first day of the first month: almost a year after the departure of the Israelites from Egypt. Cf v 17.

CHAPTER 40.

Erection of the Dwelling. [1] Then the Lord said to Moses, [2] *y* "On the first day of the first month* you shall erect the Dwelling of the Meeting Tent.*z* [3] Put the Ark of the Commandments in it, and screen off the ark with the veil.*a* [4] Bring in the table and set it. Then bring in the lampstand and set up the lamps on it. [5] Put the golden altar of incense in front of the Ark of the Commandments, and hang the curtain at the entrance of the Dwelling. [6] Put the altar of holocausts in front of the entrance of the Dwelling of the Meeting Tent. [7] Place the laver between the Meeting Tent and the altar, and put water in it. [8] Set up the court round about, and put the curtain at the entrance of the court.

[9] *b* "Take the anointing oil and anoint the Dwelling and everything in it, consecrating it and all its furnishings, so that it will be sacred. [10] Anoint the altar of holocausts and all its appurtenances, consecrating it, so that it will be most sacred. [11] Likewise, anoint the laver with its base, and thus consecrate it.

[12] *c* "Then bring Aaron and his sons to the entrance of the Meeting Tent, and there wash them with water. [13] Clothe Aaron with the sacred vestments and anoint him, thus consecrating him as my priest. [14] Bring forward his sons also, and clothe them with the tunics. [15] As you have anointed their father, anoint them also as my priests. Thus, by being anointed, shall they receive a perpetual priesthood throughout all future generations."

[16] Moses did exactly as the Lord had commanded him. [17] On the first day of the first month of the second year the Dwelling was erected. [18] It was Moses who erected the Dwelling. He placed its pedestals, set up its boards, put in its bars, and set up its columns. [19] He spread the tent over the Dwelling and put the covering on top of the tent, as the Lord had commanded him. [20] *d* He took the Commandments and put them in the ark; he placed poles alongside the ark and set the propitiatory upon it. [21] He brought the ark into the Dwelling and hung the cur-

tain veil, thus screening off the Ark of the Commandments, as the Lord had commanded him. 22 He put the table in the Meeting Tent, on the north side of the Dwelling, outside the veil, 23 and arranged the bread on it before the Lord, as the Lord had commanded him.[e] 24 He placed the lampstand in the Meeting Tent, opposite the table, on the south side of the Dwelling, 25 and he set up the lamps before the Lord, as the Lord had commanded him. 26 He placed the golden altar in the Meeting Tent, in front of the veil, 27 and on it he burned fragrant incense, as the Lord had commanded him. 28 He hung the curtain at the entrance of the Dwelling. 29 He put the altar of holocausts in front of the entrance of the Dwelling of the Meeting Tent, and offered holocausts and cereal offerings on it, as the Lord had commanded him. 30 *f* He placed the laver between the Meeting Tent and the altar, and put water in it for washing. 31 Moses and Aaron and his sons used to wash their hands and feet there, 32 for they washed themselves whenever they went into the Meeting Tent or approached the altar, as the Lord had commanded Moses. 33 Finally, he set up the court around the Dwelling and the altar and hung the curtain at the entrance of the court. Thus Moses finished all the work.

God's Presence in the Dwelling. 34 *g* Then the cloud covered the Meeting Tent, and the glory of the Lord filled the Dwelling. 35 Moses could not enter the Meeting Tent, because the cloud settled down upon it and the glory of the Lord filled the Dwelling. 36 Whenever the cloud rose from the Dwelling, the Israelites would set out on their journey. 37 But if the cloud did not lift, they would not go forward; only when it lifted did they go forward. 38 In the daytime the cloud of the Lord was seen over the Dwelling; whereas at night, fire was seen in the cloud by the whole house of Israel in all the stages of their journey.

e Ex 25, 30.—f Ex 30, 18ff.—g Nm 9, 15-22.

THE BOOK OF LEVITICUS

The name "Leviticus" was bestowed on the third book of the Pentateuch by the ancient Greek translators because a good part of this book consists of sacrificial and other ritual laws prescribed for the priests of the tribe of Levi.

Continuing the legislation given by God to Moses at Mount Sinai, Leviticus is almost entirely legislative in character; the rare narrative portions are subordinate to the main legislative theme. Generally speaking, the laws contained in this book serve to teach the Israelites that they should always keep themselves in a state of legal purity, or external sanctity, as a sign of their intimate union with the Lord. Accordingly, the central idea of Leviticus is contained in its oft-repeated injunction: "You shall be holy, because I, the Lord, am holy."

The main divisions of Leviticus are: I. Ritual of Sacrifices (Lev. 1-7). II. Ceremony of Ordination (Lev. 8-10). III. Laws regarding Legal Purity (Lev. 11-16). IV. Code of Legal Holiness (Lev. 17-26). V. Redemption of Offerings (Lev. 27).

I: RITUAL OF SACRIFICES

CHAPTER 1.

Holocausts. 1 The Lord called Moses, and from the Meeting Tent gave him this message: 2 *a* "Speak to the Israelites and tell them: When any one of you wishes to bring an animal offering to the Lord, such an offering must be from the herd or from the flock.*

3 "If his holocaust* offering is from the herd, it must be a male without blemish.[b] To find favor with the Lord, he shall bring it to the entrance of the Meeting Tent 4 and there lay his hand on the head of the holocaust, so that it may be acceptable to make atonement for him.[c] 5 He shall then slaughter the bull before the Lord, but Aaron's sons, the priests, shall

a Lv 22, 18. 19.—b Ex 12, 5.—c Lv 3, 2. 8. 13; 4, 15; 8, 14. 22; 16, 21; Ex 29, 10. 15.

1, 2: From the herd or from the flock: the only animals which could be used as sacrificial victims were either of the bovine class (bulls, cows and calves) or the ovine class (sheep and lambs, goats and kids). Excluded, therefore, were not only all wild animals, but also such "unclean" domestic animals as the camel and the ass. See note on Lv 11, 1ff.

1, 3: Holocaust: from the Greek word meaning "wholly burned," this is the technical term for the special type of sacrifice in which an entire animal except its hide was consumed in the fire on the altar. The primary purpose of this complete gift was to render glory and praise to God.

offer up its blood by splashing it on the sides of the altar which is at the entrance of the Meeting Tent.[d] 6 Then he shall skin the holocaust and cut it up into pieces. 7 After Aaron's sons, the priests, have put some burning embers on the altar and laid some wood on them, 8 they shall lay the pieces of meat, together with the head and the suet, on top of the wood and embers on the altar. 9 The inner organs and the shanks, however, the offerer shall first wash with water. The priest shall then burn the whole offering on the altar as a holocaust, a sweet-smelling oblation to the Lord.[e]

10 "If his holocaust offering is from the flock, that is, a sheep or a goat, he must bring a male without blemish. 11 This he shall slaughter before the Lord at the north side of the altar. Then Aaron's sons, the priests, shall splash its blood on the sides of the altar. 12 When the offerer has cut it up into pieces, the priest shall lay these, together with the head and suet, on top of the wood and the fire on the altar. 13 The inner organs and the shanks, however, the offerer shall first wash with water. The priest shall offer them up and then burn the whole offering on the altar as a holocaust, a sweet-smelling oblation to the Lord.

14 "If he offers a bird as a holocaust to the Lord, he shall choose a turtledove or a pigeon as his offering.[f] 15 Having brought it to the altar where it is to be burned, the priest shall snap its head loose and squeeze out its blood against the side of the altar.[g] 16 Its crop and feathers shall be removed and thrown on the ash heap at the east side of the altar. 17 Then, having split the bird down the middle without separating the halves, the priest shall burn it on the altar, over the wood on the fire, as a holocaust, a sweet-smelling oblation to the Lord.

CHAPTER 2.

Cereal Offerings. 1 "When anyone wishes to bring a cereal offering to the Lord, his offering must consist of fine flour. He shall pour oil on it and put frankincense over it. 2[h] When he has brought it to Aaron's sons, the priests, one of them shall take a handful of this fine flour and oil, together with all the frankincense, and this he shall burn on the altar as a token offering,* a sweet-smelling oblation to the Lord.[i] 3 The rest of the cereal offering belongs to Aaron and his sons. It is a most sacred oblation to the Lord.[j]

4 "When the cereal offering you present is baked in an oven, it must be in the form of unleavened cakes made of fine flour mixed with oil, or of unleavened wafers spread with oil. 5 If you present a cereal offering that is fried on a griddle, it must be of fine flour mixed with oil and unleavened.[k] 6 Such a cereal offering must be broken into pieces, and oil must be poured over it. 7 If you present a cereal offering that is prepared in a pot, it must be of fine flour, deep-fried in oil. 8 A cereal offering that is made in any of these ways you shall bring to the Lord, offering it to the priest, who shall take it to the altar. 9 Its token offering the priest shall then lift from the cereal offering and burn on the altar as a sweet-smelling oblation to the Lord. 10 The rest of the cereal offering belongs to Aaron and his sons. It is a most sacred oblation to the Lord.

11 "Every cereal offering that you present to the Lord shall be unleavened, for you shall not burn any leaven or honey as an oblation to the Lord.[l] 12 Such you may indeed present to the Lord in the offering of first fruits, but they are not to be placed on the altar for a pleasing odor. 13 However, every cereal offering that you present to the Lord shall be seasoned with salt.[m] Do not let the salt of the covenant of your God* be lacking from your cereal offering. On every offering you shall offer salt.

14 "If you present a cereal offering of first fruits to the Lord, you shall offer it in the form of fresh grits of new ears of grain, roasted by fire. 15 On this cereal offering you shall put oil and frankincense. 16 For its token offering the priest shall then burn some of the grits and oil, together with all the frankincense, as an oblation to the Lord.

d Lv 3, 8.—e Lv 3, 5. 16; Ex 29, 18.—f Lv 5, 7; 12, 8; Lk 2, 24.—g Lv 5, 8.—h Nm 15, 4.—i Lv 6, 15.—j Lv 7, 9f; Sir 7, 29; 1 Cor 9, 13.—k 1 Par 23, 29.—l Lv 6, 16f; Mt 16, 12; Mk 8, 15; Lk 12, 1; 1 Cor 5, 7; Gal 5, 9.—m Ez 43, 24; Mk 9, 49; Col 4, 6.

2, 2: Token offering: literally, "reminder." Instead of burning the whole cereal offering, they burned only this part of it on the altar; it thus corresponded to the fat of the peace offering. See note on Lv 3, 1.

2, 13: The salt of the covenant of your God: the partaking in common of salt by those seated together at table was an ancient symbol of friendship and alliance. Cf Mk 9, 49 and Col 4, 6; and see note on Nm 18, 19.

CHAPTER 3.

Peace Offerings. 1 "If someone in presenting a peace offering* makes his offering from the herd, he may offer before the Lord either a male or a female animal, but it must be without blemish.[n] 2 He shall lay his hand on the head of his offering,[o] and then slaughter it at the entrance of the Meeting Tent; but Aaron's sons, the priests, shall splash its blood on the sides of the altar. 3 From the peace offering he shall offer as an oblation to the Lord the fatty membrane over the inner organs, and all the fat that adheres to them,[p] 4 as well as the two kidneys, with the fat on them near the loins, and the lobe of the liver,* which he shall sever above the kidneys. 5 All this Aaron's sons shall then burn on the altar with the holocaust,[q] on the wood over the fire, as a sweet-smelling oblation to the Lord.

6 "If the peace offering he presents to the Lord is from the flock, he may offer either a male or a female animal, but it must be without blemish. 7 If he presents a lamb as his offering, he shall bring it before the Lord, 8 and after laying his hand on the head of his offering, he shall slaughter it before the Meeting Tent; but Aaron's sons shall splash its blood on the sides of the altar. 9 As an oblation to the Lord he shall present the fat of the peace offering: the whole fatty tail,* which he must sever close to the spine, the fatty membrane over the inner organs, and all the fat that adheres to them,[r] 10 as well as the two kidneys, with the fat on them near the loins, and the lobe of the liver, which he must sever above the kidneys. 11 All this the priest shall burn on the altar as the food of the Lord's oblation.

12 "If he presents a goat, he shall bring it before the Lord, 13 and after laying his hand on its head, he shall slaughter it before the Meeting Tent; but Aaron's sons shall splash its blood on the sides of the altar. 14 From it he shall offer as an oblation to the Lord the fatty membrane over the inner organs, and all the fat that adheres to them, 15 as well as the two kidneys, with the fat on them near the loins, and the lobe of the liver, which he must sever above the kidneys. 16 All this the priest shall burn on the altar as the food of the sweet-smelling oblation. All the fat belongs to the Lord. 17 This shall be a perpetual ordinance for your descendants wherever they may dwell. You shall not partake of any fat* or any blood."[s]

CHAPTER 4.

Sin Offerings: For Priests. 1 The Lord said to Moses, 2 "Tell the Israelites: When a person inadvertently commits a sin* against some command of the Lord by doing one of the forbidden things,[t] 3 if it is the anointed priest* who thus sins and thereby makes the people also become guilty, he shall present to the Lord a young, unblemished bull as a sin offering for the sin he committed.[u] 4 Bringing the bullock to the entrance of the Meeting Tent, before the Lord, he shall lay his hand on its head and slaughter it before the Lord.[v] 5 The anointed priest shall then take some of the bullocks's blood and bring it into the Meeting Tent, 6 where, dipping his finger in the blood, he shall sprinkle it seven times before the Lord, toward the veil of the sanctuary.[w] 7 The priest shall also put some of the blood on the horns of the altar[x] of fragrant incense which is before the Lord in the Meeting Tent. The rest of the bullock's blood he shall pour out at the base of the altar of holocausts which is at the entrance of the Meeting Tent. 8 From the sin-offering bullock he shall remove all the fat: the fatty membrane over the inner organs, and all the fat that adheres to them, 9 as well as the two kidneys, with the fat on them near the loins, and the lobe of the liver, which he must sever above the kidneys. 10 This is the same as is removed from the ox of the peace offering; and the priest shall burn it on the altar of holocausts. 11 The hide of the bullock and all its flesh, with its head,

n Lv 22, 21.—o Lv 1, 4.—p Ex 29, 13. 22.—q Lv 6, 12.—r Lv 9, 19; Ex 29, 22.—s Lv 17, 10-14; Gn 9, 4; Dt 12, 16. 23; 15, 23.—t Lv 5, 15. 17; Nm 15, 22-29.—u Heb 7, 27.—v Lv 1, 3f.—w Lv 8, 11.—x Lv 8, 15; 9, 9; 16, 18; Ex 29, 12.

3, 1: Peace offering: thus the ancient versions have rendered the Hebrew word, which perhaps means more exactly, "fulfillment sacrifice," offered up in fulfillment of a vow. Cf Prv 7, 14. Its characteristic feature was the sacred banquet at which the offerer and his guests partook of the meat of the sacrificed animal. Cf Lv 7, 11-21.

3, 4: The lobe of the liver: some render, "the fatty covering of the liver."

3, 9: The whole fatty tail: see note on Ex 29, 22.

3, 17: Any fat: only the fat mentioned in vv 9f. 14f is meant; other fat could be eaten by the Israelites.

4, 2: A sin: not necessarily a moral fault; included are all the cases of ritual uncleanness which people necessarily incurred in certain unavoidable circumstances.

4, 3: The anointed priest: his violation of the ceremonial law brought a sort of collective guilt on all the people whom he represented before God. Sin offering: more exactly, "sacrifice for remitting sin"; sin is here understood as explained above.

legs, inner organs and offal,[y] 12 in short, the whole bullock, shall be brought outside the camp to a clean place where the ashes are deposited and there be burned up in a wood fire. At the place of the ash heap, there it must be burned.

For the Community. 13 "If the whole community of Israel inadvertently and without even being aware of it does something that the Lord has forbidden and thus makes itself guilty,[z] 14 should it later on become known that the sin was committed, the community shall present a young bull as a sin offering. They shall bring it before the Meeting Tent, 15 and here, before the Lord, the elders of the community shall lay their hands on the bullock's head.[a] When the bullock has been slaughtered before the Lord, 16 the anointed priest shall bring some of its blood into the Meeting Tent, 17 and dipping his finger in the blood, he shall sprinkle it seven times before the Lord, toward the veil. 18 He shall also put some of the blood on the horns of the altar of fragrant incense which is before the Lord in the Meeting Tent. The rest of the blood he shall pour out at the base of the altar of holocausts which is at the entrance of the Meeting Tent. 19 All of its fat he shall take from it and burn on the altar, 20 doing with this bullock just as he did with the other sin-offering bullock. Thus the priest shall make atonement for them, and they will be forgiven. 21 This bullock must also be brought outside the camp and burned, just as has been prescribed for the other one. This is the sin offering for the community.

For the Princes. 22 "Should a prince commit a sin inadvertently by doing one of the things which are forbidden by some commandment of the Lord, his God, and thus become guilty, 23 if later on he learns of the sin he committed, he shall bring as his offering an unblemished male goat. 24 Having laid his hands on its head, he shall slaughter the goat as a sin offering before the Lord, in the place where the holocausts are slaughtered. 25 The priest shall then take some of the blood of the sin offering on his finger and put it on the horns of the altar of holocausts. The rest of the blood he shall pour out at the base of this altar. 26 All of the fat he shall burn on the altar like the fat of the peace offering.[b] Thus the priest shall make atonement for the prince's sin, and it will be forgiven.

For Private Persons. 27 "If a private person commits a sin inadvertently [c] by doing one of the things which are forbidden by the commandments of the Lord, and thus becomes guilty, 28 should he later on learn of the sin he committed, he shall bring an unblemished she-goat as the offering for his sin. 29 Having laid his hands on the head of the sin offering,[d] he shall slaughter it at the place of the holocausts. 30 The priest shall then take some of its blood on his finger and put it on the horns of the altar of holocausts. The rest of the blood he shall pour out at the base of the altar. 31 All the fat shall be removed, just as the fat is removed from the peace offering, and the priest shall burn it on the altar for an odor pleasing to the Lord.[e] Thus the priest shall make atonement for him, and he will be forgiven.

32 "If, however, for his sin offering he presents a lamb, he shall bring an unblemished female. 33 Having laid his hand on its head, he shall slaughter this sin offering in the place where the holocausts are slaughtered. 34 The priest shall then take some of the blood of the sin offering on his finger and put it on the horns of the altar of holocausts. The rest of the blood he shall pour out at the base of the altar. 35 All the fat shall be removed, just as the fat is removed from the peace-offering lamb,[f] and the priest shall burn it on the altar with the other oblations of the Lord. Thus the priest shall make atonement for the man's sin, and it will be forgiven.

CHAPTER 5.

For Special Cases. 1 "If any person refuses to give the information which, as a witness of something he has seen or learned, he has been adjured to give, and thus commits a sin and has guilt to bear; [g] 2 or if someone, without being aware of it, touches any unclean thing, as the carcass of an unclean wild animal,[h] or that of an unclean domestic animal, or that of an unclean swarming creature, and thus becomes unclean and guilty; 3 or if someone, without being aware of it, touches some human uncleanness, whatever kind of uncleanness this may be, and

y Lv 8, 17; 9, 11; Ex 29, 14; Nm 19, 5.—z Lv 5, 2-4; Nm 15, 24-26.—a Lv 1, 4.—b Lv 3, 3-5.—c Nm 15, 27.—d Lv 1, 4.—e Lv 1, 9; 3, 3-5.—f Lv 3, 3. 9.—g Prv 29, 24.—h Lv 11, 24. 31. 39; 12; 13; 15.

then recognizes his guilt; [4] or if someone, without being aware of it, rashly utters an oath [i] to do good or evil, such as men are accustomed to utter rashly, and then recognizes that he is guilty of such an oath; [5] then whoever is guilty in any of these cases shall confess the sin he has incurred,[j] [6] and as his sin offering for the sin he has committed he shall bring to the Lord a female animal from the flock, a ewe lamb or a she-goat. The priest shall then make atonement for his sin.

[7] "If, however, he cannot afford an animal of the flock, he shall bring to the Lord as the sin offering for his sin two turtledoves or two pigeons, one for a sin offering and the other for a holocaust.[k] [8] He shall bring them to the priest, who shall offer the one for the sin offering first. Snapping its head loose at the neck, yet without breaking it off completely,[l] [9] he shall sprinkle some of the blood of the sin offering against the side of the altar.[m] The rest of the blood shall be squeezed out against the base of the altar. Such is the offering for sin. [10] The other bird shall be offered as a holocaust in the usual way. Thus the priest shall make atonement for the sin the man committed, and it will be forgiven.

[11] "If he is unable to afford even two turtledoves or two pigeons, he shall present as a sin offering for his sin one tenth of an epha of fine flour. He shall not put oil or frankincense on it, because it is a sin offering. [12] When he has brought it to the priest, the latter shall take a handful of this flour as a token offering, and this he shall burn as a sin offering on the altar with the other oblations of the Lord. [13] Thus the priest shall make atonement for the sin that the man committed in any of the above cases, and it will be forgiven.[n] The rest of the flour, like the cereal offering, shall belong to the priest."

Guilt Offerings. [14] The Lord said to Moses, [15] "If someone commits a sin by inadvertently cheating* in the Lord's sacred dues, he shall bring to the Lord as his guilt offering an unblemished ram from the flock, valued at two silver shekels according to the standard of the sanctuary shekel. [16] He shall also restore what he has sinfully withheld from the sanctuary, adding to it a fifth of its value.[o] This is to be given to the priest, who shall then make atonement for him with the guilt-offering ram, and he will be forgiven.

[17] [p] "If someone, without being aware of it,* commits such a sin by doing one of the things which are forbidden by some commandment of the Lord, that he incurs guilt for which he must answer, [18] he shall bring as a guilt offering to the priest an unblemished ram of the flock of the established value. The priest shall then make atonement for the fault which was unwittingly committed, and it will be forgiven. [19] Such is the offering for guilt; the penalty of the guilt must be paid to the Lord."

[20] The Lord said to Moses, [21] "If someone commits a sin of dishonesty against the Lord by denying his neighbor a deposit or a pledge or a stolen article, or by otherwise retaining his neighbor's goods unjustly, [22] or if, having found a lost article, he denies the fact and swears falsely about it with any of the sinful oaths that men make in such cases, [23] he shall therefore, since he has incurred guilt by his sin, restore the thing that was stolen or unjustly retained by him or the deposit left with him or the lost article he found [24] or whatever else he swore falsely about; on the day of his guilt offering he shall make full restitution of the thing itself, and in addition, give the owner one fifth of its value. [25] As his guilt offering he shall bring to the Lord an unblemished ram of the flock of the established value. When he has presented this as his guilt offering to the priest, [26] the latter shall make atonement for him before the Lord, and he will be forgiven whatever guilt he may have incurred."

CHAPTER 6.

The Daily Holocaust. [1] The Lord said to Moses, [2] "Give Aaron and his sons the following command: This is the ritual*

i Jgs 11, 30f; 1 Kgs 14, 24; Mk 6, 23; Acts 23, 12.—j Lv 26, 40; Nm 5, 7.—k Lv 12, 8; Lk 2, 24.—l Lv 1, 15. 17.—m Lv 1, 15.—n Lv 4, 26. 35.—o Lv 22, 14.—p Lv 4, 2.

5, 15: Cheating: not offering the full amount in tithes, first fruits, etc. Guilt offering: its characteristic was a certain additional penalty imposed as reparation for the injustice involved in the fault which was atoned for by this sacrifice. However, in certain passages, e.g., Lv 14, 12f; Nm 6, 12; Esd 10, 19, the term "guilt offering" is used for more important cases of "sin offerings" where no apparent injustice is involved.

5, 17: Without being aware of it: the case naturally presupposes that later on the offender learns of his mistake. Cf Lv 4, 13f.

6, 2: Ritual: literally, "law, instruction." Here, and in the following paragraphs, are given additional prescriptions for various kinds of sacrifices which were, in part, treated of in the preceding chapters.

for holocausts. The holocaust is to remain on the hearth of the altar all night until the next morning, and the fire is to be kept burning on the altar. [3] The priest, clothed in his linen robe and wearing linen drawers on his body, shall take away the ashes to which the fire has reduced the holocaust on the altar, and lay them at the side of the altar. [4] Then, having taken off these garments and put on other garments, he shall carry the ashes to a clean place outside the camp. [5] The fire on the altar is to be kept burning; it must not go out. Every morning the priest shall put firewood on it. On this he shall lay out the holocaust and burn the fat of the peace offerings. [6] The fire is to be kept burning continuously on the altar; it must not go out.

Daily Cereal Offering. [7] "This is the ritual of the cereal offering. One of Aaron's sons shall first present it before the Lord, in front of the altar. [8] Then he shall take from it a handful of its fine flour and oil, together with all the frankincense that is on it, and this he shall burn on the altar as its token offering, a sweet-smelling oblation to the Lord. [9] The rest of it Aaron and his sons may eat; but it must be eaten in the form of unleavened cakes and in a sacred place: in the court of the Meeting Tent they shall eat it. [10] It shall not be baked with leaven. I have given it to them as their portion from the oblations of the Lord; it is most sacred, like the sin offering and the guilt offering. [11] All the male descendants of Aaron may partake of it as their rightful share in the oblations of the Lord perpetually throughout your generations. Whatever touches the oblations becomes sacred."

[12] *The Lord said to Moses, [13] "This is the offering that Aaron and his sons shall present to the Lord [on the day he is anointed]: one tenth of an epha of fine flour for the established cereal offering, half in the morning and half in the evening. [14] It shall be well kneaded and fried in oil on a griddle when you bring it in. Having broken the offering into pieces, you shall present it as a sweet-smelling oblation to the Lord. [15] Aaron's descendant who succeeds him as the anointed priest shall do likewise. This is a perpetual ordinance: for the Lord the whole offering shall be burned. [16] Every cereal offering of a priest shall be a whole burnt offering; it may not be eaten."

Sin Offerings. [17] The Lord said to Moses, [18] "Tell Aaron and his sons: This is the ritual for sin offerings. At the place where holocausts are slaughtered, there also, before the Lord, shall the sin offering be slaughtered.[q] It is most sacred. [19] The priest who presents the sin offering may partake of it; but it must be eaten in a sacred place,[r] in the court of the Meeting Tent. [20] Whatever touches its flesh shall become sacred. If any of its blood is spilled on a garment, the stained part must be washed in a sacred place. [21] A clay vessel in which it has been cooked shall thereafter be broken;[s] if it is cooked in a bronze vessel, this shall be scoured afterward and rinsed with water. [22] All the males of the priestly line may partake of the sin offering, since it is most sacred.[t] [23] But no one may partake of any sin offering of which some blood has been brought into the Meeting Tent[u] to make atonement in the sanctuary; such an offering must be burned up in the fire.

CHAPTER 7.

Guilt Offerings. [1] "This is the ritual for guilt offerings, which are most sacred. [2] At the place where the holocausts are slaughtered, there also shall the guilt offering be slaughtered.[v] Its blood shall be splashed on the sides of the altar. [3] [w] All of its fat shall be taken from it and offered up: the fatty tail, the fatty membrane over the inner organs, [4] as well as the two kidneys with the fat on them near the loins, and the lobe of the liver, which must be severed above the kidneys. [5] All this the priest shall burn on the altar as an oblation to the Lord. This is the guilt offering. [6] All the males of the priestly line may partake of it; but it must be eaten in a sacred place, since it is most sacred.[x]

[7] "Because the sin offering and the guilt offering are alike, both having the same ritual, the guilt offering likewise be-

q Lv 7, 2.—r Lv 10, 17.—s Lv 11, 33; 15, 12.—t Lv 7, 6; Nm 18, 10.—u Lv 4, 5; Heb 13, 11.—v Lv 6, 18.—w Lv 3, 4. 9f. 14-16; 4, 8f.—x Lv 6, 22.

6, 12-16: This is another law about the daily or "established" cereal offering. It differs in some respects from the preceding law (vv 7-11) and also from the law in Ex 29, 38-42. Hence, the words on the day he is anointed were probably added by some later scribe in order to avoid the difficulty of harmonizing this law with the other two laws on the same matter.

longs to the priest who makes atonement with it. 8 Similarly, the priest who offers a holocaust for someone may keep for himself the hide of the holocaust that he has offered. 9 *y* Also, every cereal offering that is baked in an oven or deep-fried in a pot or fried on a griddle shall belong to the priest who offers it, 10 whereas all cereal offerings *z* that are offered up dry or mixed with oil shall belong to all of Aaron's sons without distinction.

Peace Offerings. 11 "This is the ritual for the peace offerings that are presented to the Lord. 12 When anyone makes a peace offering in thanksgiving, together with his thanksgiving sacrifice he shall offer unleavened cakes mixed with oil, unleavened wafers spread with oil, and cakes made of fine flour mixed with oil and well kneaded. 13 His offering shall also include loaves of leavened bread* along with the victim of his peace offering for thanksgiving. 14 From each of his offerings he shall present one portion as a contribution to the Lord; this shall belong to the priest who splashes the blood of the peace offering.

15 *a* "The flesh of the thanksgiving sacrifice shall be eaten on the day it is offered; none of it may be kept till the next day. 16 However, if the sacrifice is a votive or a free-will offering, it should indeed be eaten on the day the sacrifice is offered, but what is left over may be eaten on the next day. 17 Should any flesh from the sacrifice be left over on the third day, it must be burned up in the fire. 18 If, therefore, any of the flesh of the peace offering is eaten on the third day, it shall not win favor for him nor shall it be reckoned to his credit; rather, it shall be considered as refuse, and anyone who eats of it shall have his guilt to bear. 19 Should the flesh touch anything unclean, it may not be eaten, but shall be burned up in the fire.

"All who are clean may partake of this flesh. 20 If, however, someone while in a state of uncleanness eats any of the flesh of a peace offering belonging to the Lord, that person shall be cut off from his people. 21 Likewise, if someone touches anything unclean, whether the uncleanness be of human or of animal origin or from some loathsome crawling creature, and then eats of a peace offering belonging to the Lord, that person, too, shall be cut off from his people."

Prohibition against Blood and Fat. 22 The Lord said to Moses, 23 "Tell the Israelites: You shall not eat the fat* of any ox or sheep or goat. *b* 24 Although the fat of an animal that has died a natural death or has been killed by wild beasts may be put to any other use, you may not eat it. *c* 25 If anyone eats the fat of an animal from which an oblation is made to the Lord, such a one shall be cut off from his people. 26 Wherever you dwell, you shall not partake of any blood, be it of bird or of animal. 27 Every person who partakes of any blood shall be cut off from his people." *d*

The Portions for Priests. 28 The Lord said to Moses, 29 "Tell the Israelites: He who presents a peace offering to the Lord shall bring a part of it as his special offering to him, 30 carrying in with his own hands the oblations to the Lord. The fat is to be brought in, together with the breast, which is to be waved as a wave offering* before the Lord. 31 The priest shall burn the fat on the altar, *e* but the breast belongs to Aaron and his sons. 32 Moreover, from your peace offering you shall give to the priest the right leg as a raised offering. 33 The descendant of Aaron who offers up the blood and fat of the peace offering shall have the right leg as his portion, 34 for from the peace offerings of the Israelites I have taken the breast that is waved and the leg that is raised up, and I have given them to Aaron, the priest, and to his sons by a perpetual ordinance as a contribution from the Israelites." *f*

35 This is the priestly share* from the oblations of the Lord, allotted to Aaron and his sons on the day he called them to be the priests of the Lord; 36 on the day he anointed them the Lord ordered the Israelites to give them this share by a

y Lv 2, 3-10; Nm 18, 9; Ez 44, 29.—z Lv 2, 14f.—a Lv 19, 6f.—b Lv 3, 17.—c Lv 22, 8.—d Lv 17, 10.—e Lv 3, 11. 16.—f Ex 29, 27f.

7, 13: Leavened bread: these loaves were not burned on the altar (cf Lv 2, 11), but were eaten at the "communion" meal which followed the sacrifice. See note on Lv 3, 1.

7, 23: The fat: only the particular portions specified in Lv 3, 9f. 14f are meant. Ox or sheep or goat: such animals as could be sacrificed; the fat of other clean animals could be eaten.

7, 30-34: A wave offering . . . a raised offering: these ceremonies are described in Ex 29, 24-28. The Hebrew word for "raised offering" is also rendered, in certain contexts, as "contribution."

7, 35: The priestly share: literally, "the anointed part."

perpetual ordinance throughout their generations.

37 This is the ritual for holocausts, cereal offerings, sin offerings, guilt offerings, [ordination offerings] and peace offerings,
38 which the Lord enjoined on Moses at Mount Sinai at the time when he commanded the Israelites in the wilderness of Sinai to bring their offerings to the Lord.

II: CEREMONY OF ORDINATION

CHAPTER 8.

Ordination of Aaron and His Sons. 1 The Lord *g* said to Moses,* 2 "Take Aaron and his sons, together with the vestments,* the anointing oil, the bullock for a sin offering, the two rams, and the basket of unleavened food. 3 Then assemble the whole community at the entrance of the Meeting Tent." 4 And Moses did as the Lord had commanded. When the community had assembled at the entrance of the Meeting Tent, 5 Moses told them what the Lord had ordered to be done. 6 Bringing forward Aaron and his sons, he first washed them with water.*h* 7 Then he put the tunic on Aaron,*i* girded him with the sash, clothed him with the robe, placed the ephod on him, and girded him with the embroidered belt of the ephod, fastening it around him. 8 *i* He then set the breastpiece on him, with the Urim and Thummim* in it, 9 *k* and put the miter on his head, attaching the gold plate, the sacred diadem, over the front of the miter, at his forehead, as the Lord had commanded him to do.

10 Taking the anointing oil, Moses anointed and consecrated the Dwelling, with all that was in it.*l* 11 Then he sprinkled some of this oil seven times on the altar, and anointed the altar, with all its appurtenances, and the laver, with its base, thus consecrating them. 12 He also poured some of the anointing oil on Aaron's head, thus consecrating him.*m* 13 Moses likewise brought forward Aaron's sons, clothed them with tunics, girded them with sashes, and put turbans on them, as the Lord had commanded him to do.

Ordination Sacrifices. 14 When he had brought forward the bullock for a sin offering, Aaron and his sons laid their hands on its head. 15 Then Moses slaughtered it, and taking some of its blood, with his finger he put it on the horns around the altar, thus purifying the altar. He also made atonement for the altar by pouring out the blood at its base when he consecrated it.*n* 16 Taking all the fat that was over the inner organs, as well as the lobe of the liver and the two kidneys with their fat,*o* Moses burned them on the altar. 17 The bullock, however, with its hide and flesh and offal he burned in the fire outside the camp, as the Lord had commanded him to do.

18 He next brought forward the holocaust ram, and Aaron and his sons laid their hands on its head. 19 When he had slaughtered it, Moses splashed its blood on all sides of the altar. 20 After cutting up the ram into pieces, he burned the head, the cut-up pieces and the suet; 21 then, having washed the inner organs and the shanks with water, he also burned these remaining parts of the ram on the altar as a holocaust, a sweet-smelling oblation to the Lord, as the Lord had commanded him to do.

22 Then he brought forward the second ram, the ordination ram, and Aaron and his sons laid their hands on its head. 23 When he had slaughtered it, Moses took some of its blood and put it on the tip of Aaron's right ear, on the thumb of his right hand, and on the big toe of his right foot.*p* 24 Moses had the sons of Aaron also come forward, and he put some of the blood on the tips of their right ears, on the thumbs of their right hands, and on the big toes of their right feet. The rest of the blood he splashed on the sides of the altar. 25 He then took the fat: the fatty tail and all the fat over the inner organs, the lobe of the liver and the two kidneys with their fat, and likewise the right leg; 26 from the basket of unleavened food that was set before the Lord he took one unleavened cake, one loaf of bread made with oil, and one wafer; these he placed on top of the portions of fat and the right leg. 27 He then put all these things into the hands of Aaron and his sons, whom he had wave them as a wave offering be-

g cf Ex 29.—h Ex 40, 12f.—i Sir 45, 7-11.—j Ex 28, 30.—k Ex 28, 36.—l Ex 30, 26.—m Ps 133 (134), 2; Sir 45, 7.—n Lv 4, 7; Heb 9, 22.—o Lv 3, 4; 4, 8-11.—p Lv 14, 14.

8, 1—9, 21: Though presented in the form of a narrative, this description of Aaron's ordination was intended to serve as a guide for all future ordinations.

8, 2: The vestments, etc.: already described in Ex 28-29.

8, 8: The Urim and Thummim: see note on Ex 28, 30.

fore the Lord. 28 When he had received them back, Moses burned them with the holocaust on the altar as the ordination offering, a sweet-smelling oblation to the Lord. 29 He then took the breast and waved it as a wave offering before the Lord; this was Moses' own portion of the ordination ram. All this was in keeping with the Lord's command to Moses. 30 Taking some of the anointing oil and some of the blood that was on the altar, Moses sprinkled with it Aaron and his vestments, as well as his sons and their vestments, thus consecrating both Aaron and his vestments and his sons and their vestments.

31 Finally, Moses said to Aaron and his sons, "Boil the flesh at the entrance of the Meeting Tent, and there eat it with the bread that is in the basket of the ordination offering,[q] in keeping with the command I have received: 'Aaron and his sons shall eat of it.' 32 What is left over of the flesh and the bread you shall burn up in the fire. 33 Moreover, you are not to depart from the entrance of the Meeting Tent for seven days, until the days of your ordination are completed; for your ordination is to last for seven days.34 *The Lord has commanded that what has been done today be done to make atonement for you. 35 Hence you must remain at the entrance of the Meeting Tent day and night for seven days, carrying out the prescriptions of the Lord; otherwise you shall die; for this is the command I have received." 36 So Aaron and his sons did all that the Lord had commanded through Moses.

CHAPTER 9.

Octave of the Ordination. 1 On the eighth day Moses summoned Aaron and his sons, together with the elders of Israel, 2 and said to Aaron, "Take a calf for a sin offering and a ram for a holocaust, both without blemish, and offer them before the Lord. 3 Tell the elders of Israel, too: Take a he-goat for a sin offering, a calf and a lamb, both unblemished yearlings, for a holocaust, 4 and an ox and a ram for a peace offering, to sacrifice them before the Lord, along with a cereal offering mixed with oil; for today the Lord will reveal himself to you." 5 So they brought what Moses had ordered. When the whole community had come forward and stood before the Lord, 6 Moses said, "This is what the Lord orders you to do, that the glory of the Lord may be revealed to you. 7 Come up to the altar," Moses then told Aaron, "and offer your sin offering and your holocaust in atonement for yourself and for your family; then present the offering of the people in atonement for them, as the Lord has commanded."

8 Going up to the altar, Aaron first slaughtered the calf that was his own sin offering. 9 When his sons presented the blood to him, he dipped his finger in the blood and put it on the horns of the altar. The rest of the blood he poured out at the base of the altar. 10 He then burned on the altar the fat, the kidneys and the lobe of the liver that were taken from the sin offering, as the Lord had commanded Moses; 11 but the flesh and the hide he burned up in the fire outside the camp. 12 Then Aaron slaughtered his holocaust. When his sons brought him the blood, he splashed it on all sides of the altar. 13 They then brought him the pieces and the head of the holocaust, and he burned them on the altar. 14 Having washed the inner organs and the shanks, he burned these also with the holocaust on the altar.

15 Thereupon he had the people's offering brought up. Taking the goat that was for the people's sin offering, he slaughtered it and offered it up for sin as before. 16 Then he brought forward the holocaust, other than the morning holocaust, and offered it in the usual manner. 17 He then presented the cereal offering; taking a handful of it, he burned it on the altar. 18 Finally he slaughtered the ox and the ram, the peace offering of the people. When his sons brought him the blood, Aaron splashed it on all sides of the altar. 19 The portions of fat from the ox and from the ram, the fatty tail, the fatty membrane over the inner organs, the two kidneys, with the fat that is on them, and the lobe of the liver,[r] 20 he placed on top of the breasts and burned them on the altar, 21 having first waved the breasts and the right legs as a wave offering before the

q Ex 29, 32.—r Lv 3, 3ff.

8, 34: The sense is not quite clear. Either the verse gives merely the reason why God ordered this ceremony, or it contains God's command that the same ceremony be used in all future ordinations, or it decrees a repetition of the entire ceremony on each of the seven days. At least a sin offering for atonement was made on each of these days. Cf Ex 29, 29-36.

Lord,[s] in keeping with the Lord's command to Moses.

Revelation of the Lord's Glory. 22 Aaron then raised his hands over the people and blessed them. When he came down from offering the sin offering and holocaust and peace offering, 23 Moses and Aaron went into the Meeting Tent.[t] On coming out they again blessed the people. Then the glory of the Lord was revealed to all the people. 24 Fire came forth from the Lord's presence[u] and consumed the holocaust and the remnants of the fat on the altar. Seeing this, all the people cried out and fell prostrate.

CHAPTER 10.

Nadab and Abiu. 1 During this time Aaron's sons Nadab and Abiu* took their censers and, strewing incense on the fire they had put in them,[v] they offered up before the Lord profane fire, such as he had not authorized. 2 Fire* therefore came forth from the Lord's presence and consumed them,[w] so that they died in his presence. 3 Moses then said to Aaron, "This is as the Lord said: 'Through those who approach me I will manifest my sacredness;* in the sight of all the people I will reveal my glory.'"[x] But Aaron said nothing. 4 Then Moses summoned Misael and Elisaphan, the sons of Aaron's uncle Oziel, with the order, "Come, remove your kinsmen from the sanctuary and carry them to a place outside the camp." 5 So they went in and took them, in their tunics,* outside the camp, as Moses had commanded.

s Lv 7, 31f.—t Nm 6, 23-26.—u 3 Kgs 18, 38; 2 Par 7, 1.—v Lv 16, 1; Nm 3, 4; 26, 61; 1 Par 24, 2.—w Nm 16, 35.—x Lv 21, 17, 21.—y Lv 21, 10.—z Ez 44, 21.—a Lv 11, 47; 20, 25; Ez 22, 26; 44, 23.—b Sir 45, 13.—c Lv 6, 16.—d Lv 7, 34.—e Lv 6, 18f.

10, 1: Nadab and Abiu: the older sons of Aaron. Cf Ex 6, 23f.

10, 2: Fire: perhaps after the manner of lightning.

10, 3: I will manifest my sacredness: the presence of God is so sacred that it strikes dead those who approach Him without the proper holiness. Cf Nm 20, 13; Ez 28, 22.

10, 5: In their tunics: they were buried just as they were, with no shroud or funeral solemnities.

10, 6: Bare your heads: go without the customary head covering, as a sign of mourning. Some interpreters, however, understand it as the cutting off of one's hair, which ordinarily all the Israelites, men as well as women, let grow long. Cf Is 15, 2; Jer 7, 29. Still others understand the verb to mean "to let one's hair hang loose and wild." Cf Lv 13, 45; 21, 10, where the same phrase is used.

10, 16-19: Eleazar and Ithamar burned the entire goat of the sin offering (Lv 9, 15) instead of eating it in a sacred place (Lv 6, 19) to bear the guilt of the community. Aaron defends this action of his sons against Moses' displeasure by implying that they did not have sufficient sanctity to eat the flesh of the victim and thus perform the expiation of the people. They themselves still labored under the blow of the divine anger which struck their brothers Nadab and Abiu.

Conduct of the Priests. 6 Moses said to Aaron and his sons Eleazar and Ithamar, "Do not bare your heads* or tear your garments,[y] lest you bring not only death on yourselves but God's wrath also on the whole community. Your kinsmen, the rest of the house of Israel, shall mourn for those whom the Lord's fire has smitten; 7 but do not you go beyond the entry of the Meeting Tent, else you shall die; for the anointing oil of the Lord is upon you." So they did as Moses told them.

8 The Lord said to Aaron, 9 "When you are to go to the Meeting Tent, you and your sons are forbidden under pain of death, by a perpetual ordinance throughout your generations, to drink any wine or strong drink.[z] 10 You must be able to distinguish between what is sacred and what is profane, between what is clean and what is unclean;[a] 11 you must teach the Israelites all the laws that the Lord has given them through Moses."[b]

The Eating of the Priestly Portions. 12 Moses said to Aaron and his surviving sons, Eleazar and Ithamar, "Take the cereal offering left over from the oblations of the Lord, and eat it beside the altar in the form of unleavened cakes.[c] Since it is most sacred, 13 you must eat it in a sacred place. This is your due from the oblations of the Lord, and that of your sons; such is the command I have received. 14 With your sons and daughters you shall also eat the breast of the wave offering and the leg of the raised offering, in a clean place; for these have been assigned to you and your children as your due from the peace offerings of the Israelites. 15 The leg of the raised offering and the breast of the wave offering shall first be brought in with the oblations, the fatty portions, that are to be waved as a wave offering before the Lord. Then they shall belong to you and your children by a perpetual ordinance, as the Lord has commanded."[d]

16 *When Moses inquired about the goat of the sin offering, he discovered that it had all been burned. So he was angry with the surviving sons of Aaron, Eleazar and Ithamar, and said, 17[e] "Why did you not eat the sin offering in the sacred place, since it is most sacred? It has been given to you that you might bear the guilt of the community and make atonement for them before the Lord. 18 If its blood was not brought into the inmost part of the

sanctuary, you should certainly have eaten the offering in the sanctuary, in keeping with the command I had received." 19 Aaron answered Moses, "Even though they presented their sin offering and holocaust before the Lord today, yet this misfortune has befallen me. Had I then eaten of the sin offering today, would it have been pleasing to the Lord?" 20 On hearing this, Moses was satisfied.

III: LEGAL PURITY

CHAPTER 11.

Clean and Unclean Food. 1 The Lord said to Moses and Aaron,* 2 "Speak to the Israelites and tell them: Of all land animals these are the ones you may eat: 3 any animal that has hoofs you may eat, provided it is cloven-footed and chews the cud. 4 But you shall not eat any of the following that only chew the cud or only have hoofs: the camel, which indeed chews the cud, but does not have hoofs and is therefore unclean for you; 5 the rock badger,* which indeed chews the cud, but does not have hoofs and is therefore unclean for you; 6 the hare, which indeed chews the cud, but does not have hoofs and is therefore unclean for you; and the pig, 7 which does indeed have hoofs and is cloven-footed, but does not chew the cud and is therefore unclean for you. 8 Their flesh you shall not eat, and their dead bodies you shall not touch; they are unclean for you.

9 "Of the various creatures that live in the water, you may eat the following: whatever in the seas or in river waters has both fins and scales you may eat. 10 But of the various creatures that crawl or swim in the water, whether in the sea or in the rivers, all those that lack either fins or scales are loathsome for you, 11 and you shall treat them as loathsome. Their flesh you shall not eat, and their dead bodies you shall loathe. 12 Every water creature that lacks fins or scales is loathsome for you.

13 "Of the birds, these you shall loathe and, as loathsome, they shall not be eaten:* the eagle, the vulture, the osprey, 14 the kite, the various species of falcons, 15 the various species of crows, 16 the ostrich, the nightjar, the gull, the various species of hawks, 17 the owl, the cormorant, the screech owl, 18 the barn owl, the desert owl, the buzzard, 19 the stork, the various species of herons, the hoopoe, and the bat.*

20 "The various winged insects that walk on all fours are loathsome for you. 21 But of the various winged insects that walk on all fours you may eat those that have jointed legs for leaping on the ground; 22 hence of these you may eat the following: the various kinds of locusts,* the various kinds of grasshoppers, the various kinds of katydids, and the various kinds of crickets. 23 All other winged insects that have four legs are loathsome for you.

24 *"Such is the uncleanness that you contract, that everyone who touches their dead bodies shall be unclean until evening, 25 and everyone who picks up any part of their dead bodies shall wash his garments and be unclean until evening. 26 All hoofed animals that are not cloven-footed* or do not chew the cud are unclean for you; everyone who touches them becomes unclean. 27 Of the various quadrupeds, all those that walk on paws* are unclean for you; everyone who touches their dead bodies shall be unclean until evening, 28 and everyone who picks up their dead bodies shall wash his garments and be unclean until evening. Such is their uncleanness for you.

29 "Of the creatures that swarm on the ground, the following are unclean for you: the rat, the mouse, the various kinds of lizards, 30 the gecko, the chameleon, the agama, the skink, and the mole. 31 Among the various swarming creatures, these are unclean for you. Everyone who touches them when they are dead shall be

11, 1ff: These distinctions between edible and inedible meats were probably based on traditional ideas of hygiene, but they are here given a moral, religious basis: the inedible varieties are classified as "unclean" to remind the Israelites that they are to be a pure and holy people, dedicated to the Lord.

11, 5f: According to modern zoology, the rock badger (hyrax Syriacus) is classified as an ungulate, and the hare as a rodent; neither is a ruminant. They appear to chew their food as the true ruminants do, and it is upon this appearance that the classification in the text is based.

11, 13-19. 30: The identification of the various Hebrew names for these birds and reptiles is in many cases uncertain.

11, 19: The bat: actually a mammal, but listed here with the birds because of its wings.

11, 22: The Hebrew distinguishes four classes of edible locust—like insects, but the difference between them is quite uncertain. Cf Mt 3, 4.

11, 24-28: This paragraph sharpens the prohibition against unclean animals: not only is their meat unfit for food, but contact with their dead bodies makes a person ritually unclean.

11, 26: All hoofed animals that are not clovenfooted: such as the horse and the ass.

11, 27: All those that walk on paws: such as dogs and cats.

unclean until evening. 32 Everything on which one of them falls when dead becomes unclean. Any such article that men use, whether it be an article of wood, cloth, leather or goat hair, must be put in water and remain unclean until evening, when it again becomes clean. 33 Should any of these creatures fall into a clay vessel, everything in it becomes unclean, and the vessel itself you must break. 34 Any solid food that was in contact with water, and any liquid that men drink, in any such vessel become unclean. 35 Any object on which one of their dead bodies falls, becomes unclean; if it is an oven or a jar-stand, this must be broken to pieces; they are unclean and shall be treated as unclean by you. 36 However, a spring or a cistern for collecting water remains clean; but whoever touches the dead body* becomes unclean. 37 Any sort of cultivated grain remains clean even though one of their dead bodies falls on it; but if the grain has become moistened, 38 it becomes unclean when one of these falls on it.

39 "When one of the animals that you could otherwise eat, dies of itself, anyone who touches its dead body shall be unclean until evening; 40 and anyone who eats of its dead body shall wash his garments and be unclean until evening; *f* so also, anyone who removes its dead body shall wash his garments and be unclean until evening.

41 "All the creatures that swarm on the ground are loathsome and shall not be eaten. 42 Whether it crawls on its belly; goes on all fours, or has many legs, you shall eat no swarming creature: they are loathsome. 43 Do not make yourselves loathsome or unclean with any swarming creature through being contaminated by them.*g* 44 For I, the Lord, am your God; and you shall make and keep yourselves holy, because I am holy.*h* You shall not make yourselves unclean, then, by any swarming creature that crawls on the ground. 45 Since I, the Lord, brought you up from the land of Egypt that I might be your God, you shall be holy, because I am holy.

46 "This is the law for animals and birds and for all the creatures that move about in the water or swarm on the ground, 47 that you may distinguish between the clean and the unclean, between creatures that may be eaten and those that may not be eaten." *i*

f Lv 17, 15; 22, 8.—g Lv 20, 25f.—h Lv 19, 2; 20, 7. 26; Mt 5, 48; 1 Pt 1, 16.—i Lv 10, 10.—j Lv 15, 19.—k Gn 17, 12; Jn 7, 22.—l Lk 2, 22.—m Lv 1, 14; Lk 2, 24.—n Dt 24, 8.

11, 36: Whoever touches the dead body: to remove the dead insect from the water supply.

12, 2f: The uncleanness of the woman was more serious during the first period, the seven days after the birth of a boy or the fourteen days after the birth of a girl; only during this period would the rules given in Lv 15, 19-24 apply.

12, 8: Forty days after the birth of Jesus, His Virgin Mother made this offering of the poor (Lk 2, 22. 24); since the holocaust was offered in thanksgiving for the birth of the child, this was most fittingly offered by Mary. However, because of her miraculous delivery, she was not really obliged to make the sin offering of purification.

13, 2ff: Various kinds of skin blemishes are treated here which were not contagious but simply disqualified their subjects from association with others, especially in public worship, until they were declared ritually clean. The Hebrew term used does not refer to Hansen's disease, currently called leprosy.

CHAPTER 12.

Uncleanness of Childbirth. 1 The Lord said to Moses, 2 "Tell the Israelites: When a woman has conceived and gives birth to a boy, she shall be unclean* for seven days, with the same uncleanness as at her menstrual period.*j* 3 On the eighth day, the flesh of the boy's foreskin shall be circumcised,*k* 4 and then she shall spend thirty-three days more in becoming purified of her blood; she shall not touch anything sacred nor enter the sanctuary till the days of her purification are fulfilled. 5 If she gives birth to a girl, for fourteen days she shall be as unclean as at her menstruation, after which she shall spend sixty-six days in becoming purified of her blood.

6 "When the days of her purification for a son or for a daughter are fulfilled,*l* she shall bring to the priest at the entrance of the Meeting Tent a yearling lamb for a holocaust and a pigeon or a turtledove for a sin offering. 7 The priest shall offer them up before the Lord to make atonement for her, and thus she will be clean again after her flow of blood. Such is the law for the woman who gives birth to a boy or a girl child. 8 *If, however, she cannot afford a lamb, she may take two turtledoves or two pigeons,*m* the one for a holocaust and the other for a sin offering. The priest shall make atonement for her, and thus she will again be clean."

CHAPTER 13.

Leprosy. 1 The Lord said to Moses and Aaron, 2 *n* "If someone has on his skin* a scab or pustule or blotch which appears

to be the sore of leprosy, he shall be brought to Aaron, the priest, or to one of the priests among his descendants, 3 who shall examine the sore on his skin. If the hair on the sore has turned white and the sore itself shows that it has penetrated below the skin, it is indeed the sore of leprosy; the priest, on seeing this, shall declare the man unclean. 4 If, however, the blotch on the skin is white, but does not seem to have penetrated below the skin, nor has the hair turned white, the priest shall quarantine the stricken man for seven days. 5 On the seventh day the priest shall again examine him. If he judges that the sore has remained unchanged and has not spread on the skin, the priest shall quarantine him for another seven days, 6 and once more examine him on the seventh day. If the sore is now dying out and has not spread on the skin, the priest shall declare the man clean; it was merely eczema. The man shall wash his garments and so become clean. 7 But if, after he has shown himself to the priest to be declared clean, the eczema spreads at all on his skin, he shall once more show himself to the priest. 8 Should the priest, on examining it, find that the eczema has indeed spread on the skin, he shall declare the man unclean; it is leprosy.

9 "When someone is stricken with leprosy, he shall be brought to the priest. 10 Should the priest, on examining him, find that there is a white scab on the skin which has turned the hair white and that there is raw flesh in it, 11 it is skin leprosy that has long developed. The priest shall declare the man unclean without first quarantining him, since he is certainly unclean. 12 If leprosy breaks out on the skin* and, as far as the priest can see, covers all the skin of the stricken man from head to foot, 13 should the priest then, on examining him, find that the leprosy does cover his whole body, he shall declare the stricken man clean; since it has all turned white, the man is clean. 14 But as soon as raw flesh appears on him, he is unclean; 15 on observing the raw flesh, the priest shall declare him unclean, because raw flesh is unclean; it is leprosy. 16 If, however, the raw flesh again turns white, he shall return to the priest; 17 should the latter, on examining him, find that the sore has indeed turned white, he shall declare the stricken man clean, and thus he will be clean.

18 "If a man who had a boil on his skin which later healed, 19 should now in the place of the boil have a white scab or a pink blotch, he shall show himself to the priest. 20 If the latter, on examination, sees that it is deeper than the skin and that the hair has turned white, he shall declare the man unclean; it is the sore of leprosy that has broken out in the boil. 21 But if the priest, on examining him, finds that there is no white hair in it and that it is not deeper than the skin and is already dying out, the priest shall quarantine him for seven days. 22 If it has then spread on the skin, the priest shall declare him unclean; the man is stricken. 23 But if the blotch remains in its place without spreading, it is merely the scar of the boil; the priest shall therefore declare him clean.

24 "If a man had a burn on his skin, and the proud flesh of the burn now becomes a pink or a white blotch, 25 the priest shall examine it. If the hair has turned white on the blotch and this seems to have penetrated below the skin, it is leprosy that has broken out in the burn; the priest shall therefore declare him unclean and stricken with leprosy. 26 But if the priest, on examining it, finds that there is no white hair on the blotch and that this is not deeper than the skin and is already dying out, the priest shall quarantine him for seven days. 27 Should the priest, when examining it on the seventh day, find that it has spread at all on the skin, he shall declare the man unclean and stricken with leprosy. 28 But if the blotch remains in its place without spreading on the skin and is already dying out, it is merely the scab of the burn; the priest shall therefore declare the man clean, since it is only the scar of the burn.

29 "When a man or a woman has a sore on the head or cheek, 30 should the priest, on examining it, find that the sore has penetrated below the skin and that there is fine yellow hair on it, the priest shall declare the person unclean, for this is scall,* a leprous disease of the head or

13, 12ff: If leprosy breaks out on the skin: the symptoms described here point to a form of skin disease which is merely on the surface and therefore easily cured.

13, 30: Scall: a scabby or scaly eruption of the scalp. According to some, "ringworm."

cheek. 31 But if the priest, on examining
the scall sore, finds that it has not pene-
trated below the skin, though the hair on
it may not be black, the priest shall quar-
antine the person with scall sore for seven
days, 32 and on the seventh day again ex-
amine the sore. If the scall has not spread
and has no yellow hair on it and does not
seem to have penetrated below the skin.
33 the man shall shave himself, but not
on the diseased spot. Then the priest shall
quarantine him for another seven days.
34 If the priest, when examining the scall
on the seventh day, finds that it has not
spread on the skin and that it has not
penetrated below the skin, he shall de-
clare the man clean; the latter shall wash
his garments, and thus he will be clean.
35 But if the scall spreads at all on his
skin after he has been declared clean, 36
the priest shall again examine it. If the
scall has indeed spread on the skin, he
need not look for yellow hair; the man is
surely unclean. 37 If, however, he judges
that the scall has remained in its place
and that black hair has grown on it, the
disease has been healed; the man is clean,
and the priest shall declare him clean.

38 "When the skin of a man or a woman
is spotted with white blotches, 39 the priest
shall make an examination. If the blotches
on the skin are white and already dying
out, it is only tetter* that has broken out
on the skin, and the person therefore is
clean.

40 "When a man loses the hair of his
head, he is not unclean merely because
of his bald crown. 41 So too, if he loses
the hair on the front of his head, he is
not unclean merely because of his bald
forehead. 42 But when there is a pink sore
on his bald crown or bald forehead, it is
leprosy that is breaking out there. 43 The
priest shall examine him; and if the scab
on the sore of the bald spot has the same
pink appearance as that of skin leprosy
of the fleshy part of the body, 44 the man
is leprous and unclean, and the priest shall
declare him unclean by reason of the sore
on his head.

45 "The one who bears the sore of lep-
rosy shall keep his garments rent and his
head bare, and shall muffle his beard; he
shall cry out, 'Unclean, unclean!' 46 As
long as the sore is on him he shall declare
himself unclean, since he is in fact un-
clean.[o] He shall dwell apart, making his
abode outside the camp.

Leprosy of Clothes. 47 "When a leprous
infection* is on a garment of wool or of
linen, 48 or on woven or knitted material
of linen or wool, or on a hide or anything
made of leather, 49 if the infection on the
garment or hide, or on the woven or knit-
ted material, or on any leather article is
greenish or reddish, the thing is indeed
infected with leprosy and must be shown
to the priest. 50 Having examined the in-
fection, the priest shall quarantine the in-
fected article for seven days.

51 "On the seventh day the priest shall
again examine the infection. If it has
spread on the garment, or on the woven
or knitted material, or on the leather,
whatever be its use, the infection is ma-
lignant leprosy, and the article is unclean.
52 He shall therefore burn up the garment,
or the woven or knitted material of wool
or linen, or the leather article, whatever
it may be, which is infected; since it has
malignant leprosy, it must be destroyed
by fire. 53 But if the priest, on examining
the infection, finds that it has not spread
on the garment, or on the woven or knit-
ted material, or on the leather article, 54
he shall give orders to have the infected
article washed and then quarantined for
another seven days.

55 "Then the priest shall again examine
the infected article after it has been
washed. If the infection has not changed
its appearance, even though it may not
have spread, the article is unclean and
shall be destroyed by fire. 56 But if the
priest, on examining the infection, finds
that it is dying out after the washing, he
shall tear the infected part out of the gar-
ment, or the leather, or the woven or
knitted material. 57 If, however, the infec-
tion again appears on the garment, or on
the woven or knitted material, or on the
leather article, it is still virulent and the
thing infected shall be destroyed by fire.
58 But if, after the washing, the infection
has left the garment, or the woven or
knitted material, or the leather article, the
thing shall be washed a second time, and
thus it will be clean. 59 This is the law for
leprous infection[p] on a garment of wool
or linen, or on woven or knitted material,

o Nm 5, 2; 12, 14f; 4 Kgs 15, 5; Lk 17, 12.—p Lv 14, 54.

13, 39: Tetter: vitiligo, a harmless form of skin disease.

13, 47: A leprous infection: some mold or fungus growth resembling human leprosy.

or on any leather article, to determine whether it is clean or unclean."

CHAPTER 14.

Purification after Leprosy. 1 The Lord said to Moses, 2 *q* "This is the law for the victim of leprosy at the time of his purification. He shall be brought to the priest, who is to go outside the camp to examine him. 3 If the priest finds that the sore of leprosy has healed in the leper, 4 he shall order the man who is to be purified, to get two live, clean birds, as well as some cedar wood, scarlet yarn,* and hyssop. 5 The priest shall then order him to slay one of the birds over an earthen vessel with spring water* in it. 6 Taking the living bird with the cedar wood, the scarlet yarn and the hyssop, the priest shall dip them all in the blood of the bird that was slain over the spring water, 7 and then sprinkle seven times the man to be purified from his leprosy. When he has thus purified him, he shall let the living bird fly away over the countryside. 8 The man being purified shall then wash his garments and shave off all his hair and bathe in water; only when he is thus made clean may he come inside the camp; but he shall still remain outside his tent for seven days. 9 On the seventh day he shall again shave off all the hair of his head, his beard, his eyebrows, and any other hair he may have, and also wash his garments and bathe his body in water; and so he will be clean.

Purification Sacrifices. 10 "On the eighth day he shall take two unblemished male lambs, one unblemished yearling ewe lamb, three tenths of an epha of fine flour mixed with oil for a cereal offering, and one log of oil. 11 The priest who performs the purification ceremony shall place the man who is being purified, as well as all these offerings, before the Lord at the entrance of the Meeting Tent. 12 Taking one of the male lambs, the priest shall present it as a guilt offering, along with the log of oil, waving them as a wave offering before the Lord. 13 (This lamb he shall slaughter in the sacred place where the sin offering and the holocaust are slaughtered; because, like the sin offering, the guilt offering belongs to the priest and is most sacred.) 14 Then the priest shall take some of the blood of the guilt offering and put it on the tip of the man's right ear, the thumb of his right hand, and the big toe of his right foot.*r* 15 The priest shall also take the log of oil and pour some of it into the palm of his own left hand; 16 then, dipping his right forefinger in it, he shall sprinkle it seven times before the Lord. 17 Of the oil left in his hand the priest shall put some on the tip of the man's right ear, the thumb of his right hand, and the big toe of his right foot, over the blood of the guilt offering. 18 The rest of the oil in his hand the priest shall put on the head of the man being purified. Thus shall the priest make atonement for him before the Lord. 19 Only after he has offered the sin offering in atonement for the man's uncleanness shall the priest slaughter the holocaust 20 and offer it, together with the cereal offering, on the altar before the Lord. When the priest has thus made atonement for him, the man will be clean.

Poor Leper's Sacrifice. 21 "If a man is poor and cannot afford so much, he shall take one male lamb for a guilt offering, to be used as a wave offering in atonement for himself, one tenth of an epha of fine flour mixed with oil for a cereal offering, a log of oil, 22 and two turtledoves* or pigeons, which he can more easily afford, the one as a sin offering and the other as a holocaust. 23 On the eighth day of his purification he shall bring them to the priest, at the entrance of the Meeting Tent before the Lord. 24 Taking the guilt-offering lamb, along with the log of oil, the priest shall wave them as a wave offering before the Lord. 25 When he has slaughtered the guilt-offering lamb, he shall take some of its blood, and put it on the tip of the right ear of the man being purified, on the thumb of his right hand, and on the big toe of his right foot. 26 The priest shall then pour some of the oil into the palm of his own left hand 27 and with his right forefinger sprinkle it seven times before the Lord. 28 Some of the oil in his hand the priest shall also put on the tip of the man's right ear, the thumb of his right hand, and the big toe of his right foot, over the blood of the

q Mt 8, 4; Mk 1, 44; Lk 5, 14.—r Lv 8, 23f.

14, 4: Scarlet yarn: probably used for tying the hyssop sprig to the cedar branchlet.

14, 5: Spring water: literally, "living water," taken from some source of running water, not from a cistern.

14, 22: Two turtledoves: substitutes for the two additional lambs, similar to the offering of a poor woman after childbirth. Cf Lv 12, 8.

guilt offering. [29] The rest of the oil in his hand the priest shall put on the man's head. Thus shall he make atonement for him before the Lord. [30] Then, of the turtledoves or pigeons, such as the man can afford, [31] the priest shall offer up one as a sin offering and the other as a holocaust, along with the cereal offering. Thus shall the priest make atonement before the Lord for the man who is to be purified. [32] This is the law for one afflicted with leprosy who has insufficient means for his purification."

Leprosy of Houses. [33] The Lord said to Moses and Aaron, [34] "When you come into the land of Chanaan, which I am giving you to possess, if I put a leprous infection on any house of the land you occupy, [35] the owner of the house shall come and report to the priest, 'It looks to me as if my house were infected.' [36] The priest shall then order the house to be cleared out before he goes in to examine the infection, lest everything in the house become unclean. Only after this is he to go in to examine the house. [37] If the priest, on examining it, finds that the infection on the walls of the house consists of greenish or reddish depressions which seem to go deeper than the surface of the wall, [38] he shall close the door of the house behind him and quarantine the house for seven days. [39] On the seventh day the priest shall return to examine the house again. If he finds that the infection has spread on the walls, [40] he shall order the infected stones to be pulled out and cast in an unclean place outside the city. [41] The whole inside of the house shall then be scraped, and the mortar that has been scraped off shall be dumped in an unclean place outside the city. [42] Then new stones shall be brought and put in the place of the old stones, and new mortar shall be made and plastered on the house.

[43] "If the infection breaks out once more after the stones have been pulled out and the house has been scraped and replastered, [44] the priest shall come again; and if he finds that the infection has spread in the house, it is corrosive leprosy, and the house is unclean. [45] It shall be pulled down, and all its stones, beams and mortar shall be hauled away to an unclean place outside the city. [46] Whoever enters a house while it is quarantined shall be unclean until evening. [47] Whoever sleeps or eats in such a house shall also wash his garments. [48] If the priest finds, when he comes to examine the house, that the infection has in fact not spread after the plastering, he shall declare the house clean, since the infection has been healed. [49] To purify the house, he shall take two birds, as well as cedar wood, scarlet yarn, and hyssop. [50] One of the birds he shall slay over an earthen vessel with spring water in it. [51] Then, taking the cedar wood, the hyssop and the scarlet yarn, together with the living bird, he shall dip them all in the blood of the slain bird and the spring water, and sprinkle the house seven times. [52] Thus shall he purify the house with the bird's blood and the spring water, along with the living bird, the cedar wood, the hyssop, and the scarlet yarn. [53] He shall then let the living bird fly away over the countryside outside the city. When he has thus made atonement for it, the house will be clean.

[54] "This is the law for every kind of human leprosy and scall, [55] [s]for leprosy of garments and houses, [56] as well as for scabs, pustules and blotches, [57] so that it may be manifest when there is a state of uncleanness and when a state of cleanness. This is the law for leprosy."

CHAPTER 15.

Personal Uncleanness. [1] The Lord said to Moses and Aaron, [2] "Speak to the Israelites and tell them: Every man who is afflicted with a chronic flow from his private parts is thereby unclean.[t] [3] Such is his uncleanness from this flow that it makes no difference whether the flow drains off or is blocked up; his uncleanness remains. [4] Any bed on which the man afflicted with the flow lies, is unclean, and any piece of furniture on which he sits, is unclean. [5] Anyone who touches his bed shall wash his garments, bathe in water, and be unclean until evening. [6] Whoever sits on a piece of furniture on which the afflicted man was sitting, shall wash his garments, bathe in water, and be unclean until evening. [7] Whoever touches the body of the afflicted man shall wash his garments, bathe in water, and be unclean until evening. [8] If the afflicted man spits on a clean man, the latter shall

s Lv 13, 47-58.—t Nm 5, 2.

wash his garments, bathe in water, and be unclean until evening. 9 Any saddle on which the afflicted man rides, is unclean. 10 Whoever touches anything that was under him shall be unclean until evening; whoever lifts up any such thing shall wash his garments, bathe in water, and be unclean until evening. 11 Anyone whom the afflicted man touches with unrinsed hands shall wash his garments, bathe in water, and be unclean until evening. 12 Earthenware touched by the afflicted man shall be broken; and every wooden article shall be rinsed with water.

13 "When a man who has been afflicted with a flow becomes free of his affliction, he shall wait seven days for his purification. Then he shall wash his garments and bathe his body in fresh water, and so he will be clean. 14 On the eighth day he shall take two turtledoves or two pigeons, and going before the Lord, to the entrance of the Meeting Tent, he shall give them to the priest, 15 who shall offer them up, the one as a sin offering and the other as a holocaust. Thus shall the priest make atonement before the Lord for the man's flow.

16 "When a man has an emission of seed, he shall bathe his whole body in water and be unclean until evening. 17 Any piece of cloth or leather with seed on it shall be washed with water and be unclean until evening.

18 "If a man lies carnally with a woman, they shall both bathe in water and be unclean until evening.

19 "When a woman has her menstrual flow, she shall be in a state of impurity for seven days.[u] Anyone who touches her shall be unclean until evening. 20 Anything on which she lies or sits during her impurity shall be unclean. 21 Anyone who touches her bed shall wash his garments, bathe in water, and be unclean until evening. 22 Whoever touches any article of furniture on which she was sitting, shall wash his garments, bathe in water, and be unclean until evening. 23 *But if she is on the bed or on the seat when he touches it, he shall be unclean until evening. 24 If a man dares to lie with her, he contracts her impurity and shall be unclean for seven days;[v] every bed on which he then lies also becomes unclean.

25 "When a woman is afflicted with a flow of blood for several days outside her menstrual period, or when her flow continues beyond the ordinary period,[w] as long as she suffers this unclean flow she shall be unclean, just as during her menstrual period. 26 Any bed on which she lies during such a flow becomes unclean, as it would during her menstruation, and any article of furniture on which she sits becomes unclean just as during her menstruation. 27 Anyone who touches them becomes unclean; he shall wash his garments, bathe in water, and be unclean until evening.

28 "If she becomes freed from her affliction, she shall wait seven days, and only then is she to be purified. 29 On the eighth day she shall take two turtledoves or two pigeons and bring them to the priest at the entrance of the Meeting Tent. 30 The priest shall offer up one of them as a sin offering and the other as a holocaust. Thus shall the priest make atonement before the Lord for her unclean flow.

31 "You shall warn the Israelites of their uncleanness, lest by defiling my Dwelling, which is in their midst, their uncleanness be the cause of their death.

32 "This is the law for the man who is afflicted with a chronic flow, or who has an emission of seed, and thereby becomes unclean; 33 as well as for the woman who has her menstrual period, or who is afflicted with a chronic flow; the law for male and female; and also for the man who lies with an unclean woman."

CHAPTER 16.

The Day of Atonement. 1 After the death of Aaron's two sons, who died when they approached the Lord's presence, the Lord spoke to Moses 2 and said to him, [x] "Tell your brother Aaron that he is not to come whenever he pleases into the sanctuary, inside the veil,* in front of the propitiatory on the ark; otherwise, when I reveal myself in a cloud above the propitiatory, he will die. 3 Only

u Lv 12, 2. 5.—v Lv 18, 19.—w Mt 9, 20; Mk 5, 25; Lk 8, 43.—x Heb 9, 6-12.

15, 23: What is added to the legislation by this verse is uncertain in both the Hebrew and the Greek.

16, 2: The sanctuary, inside the veil: the innermost part of the sanctuary, known also as "the Holy of Holies." Cf Ex 26, 33f. Here the high priest was allowed to enter only once a year, on Yom Kippur, the Day of Atonement. In Heb 9, 3-12 this ceremony is applied to Christ's single act of Redemption, whereby He won for us an everlasting atonement. Propitiatory: see note on Ex 25,17.

in this way may Aaron enter the sanctuary. He shall bring a young bullock for a sin offering and a ram for a holocaust. He shall wear the sacred linen tunic, with the linen drawers next his flesh, gird himself with the linen sash and put on the linen miter. [4] But since these vestments are sacred, he shall not put them on until he has first bathed his body in water. [5] From the Israelite community he shall receive two male goats for a sin offering and one ram for a holocaust.[y]

[6] "Aaron shall bring in the bullock, his sin offering to atone for himself and for his household. [7] Taking the two male goats and setting them before the Lord at the entrance of the Meeting Tent, [8] he shall cast lots to determine which one is for the Lord and which for Azazel.* [9] The goat that is determined by lot for the Lord Aaron shall bring in and offer up as a sin offering. [10] But the goat determined by lot for Azazel he shall set alive before the Lord, so that with it he may make atonement by sending it off to Azazel in the desert.

[11] "Thus shall Aaron offer up the bullock, his sin offering, to atone for himself and for his family. When he has slaughtered it, [12] he shall take a censer full of glowing embers from the altar before the Lord, as well as a double handful of finely ground fragrant incense, and bringing them inside the veil, [13] there before the Lord he shall put incense on the fire, so that a cloud of incense may cover the propitiatory over the Commandments; else he will die.* [14] Taking some of the bullock's blood, he shall sprinkle it with his finger on the fore part of the propitiatory and likewise sprinkle some of the blood with his finger seven times in front of the propitiatory.[z]

[15] "Then he shall slaughter the people's sin-offering goat, and bringing its blood inside the veil, he shall do with it as he did with the bullock's blood, sprinkling it on the propitiatory and before it.[a] [16] Thus he shall make atonement for the sanctuary because of all the sinful defilements and faults of the Israelites. He shall do the same for the Meeting Tent, which is set up among them in the midst of their uncleanness. [17] No one else may be in the Meeting Tent from the time he enters the sanctuary to make atonement until he departs. When he has made atonement for himself and his household, as well as for the whole Israelite community, [18] he shall come out to the altar before the Lord and make atonement for it also. Taking some of the bullock's and the goat's blood, he shall put it on the horns around the altar, [19] and with his finger sprinkle some of the blood on it seven times. Thus he shall render it clean and holy, purged of the defilements of the Israelites.

The Scapegoat. [20] "When he has completed the atonement rite for the sanctuary, the Meeting Tent and the altar, Aaron shall bring forward the live goat. [21] Laying both hands on its head, he shall confess over it all the sinful faults and transgressions of the Israelites, and so put them on the goat's head.[b] He shall then have it led into the desert by an attendant. [22] Since the goat is to carry off their iniquities to an isolated region, it must be sent away into the desert.[c]

[23] *"After Aaron has again gone into the Meeting Tent, he shall strip off and leave in the sanctuary the linen vestments he had put on when he entered there. [24] After bathing his body with water in a sacred place, he shall put on his vestments, and then come out and offer his own and the people's holocaust, in atonement for himself and for the people, [25] and also burn the fat of the sin offering on the altar.

[26] "The man who has led away the goat for Azazel shall wash his garments and bathe his body in water; only then may he enter the camp. [27] The sin-offering bullock and goat whose blood was brought into the sanctuary to make atonement, shall be taken outside the camp,[d] where their hides and flesh and offal shall be burned up in the fire. [28] The one who burns them shall wash his garments and bathe his body in water; only then may he enter the camp.

The Fast. [29] [e] "This shall be an everlasting ordinance for you: on the tenth day of the seventh month every one of you,

y Nm 29, 11.—z Heb 9, 13. 25.—a Heb 5, 1; 6, 19.—b Is 53, 6; 2 Cor 5, 21.—c Is 53, 11. 12; Jn 1, 29; 1 Pt 2, 24.—d Heb 13, 11.—e Lv 23, 27. 32; Nm 29, 7.

16, 8: Azazel: perhaps a name of Satan, used only in this chapter. The ancient versions translated this word as "the escaping goat," whence the English word "scapegoat."

16, 13: Else he will die: the smoke is to conceal the resplendent majesty of God, the sight of which would strike any man dead.

16, 23: This verse is best read after v 25. According to later Jewish practice the high priest again went into the Holy of Holies to remove the censer.

whether a native or a resident alien, shall mortify himself* and shall do no work. 30 Since on this day atonement is made for you to make you clean, so that you may be cleansed of all your sins before the Lord, 31 by everlasting ordinance it shall be a most solemn sabbath for you, on which you must mortify yourselves.

32 "This atonement is to be made by the priest who has been anointed and ordained to the priesthood in succession to his father. He shall wear the linen garments, the sacred vestments, 33 and make atonement for the sacred sanctuary, the Meeting Tent and the altar, as well as for the priests and all the people of the community. 34 This, then, shall be an everlasting ordinance for you: once a year atonement shall be made for all the sins of the Israelites." *f*

Thus was it done, as the Lord had commanded Moses.

IV: LEGAL HOLINESS

CHAPTER 17.

Sacredness of Blood. 1 The Lord said to Moses, 2 "Speak to Aaron and his sons, as well as to all the Israelites, and tell them: This is what the Lord has commanded.3 *Any Israelite who slaughters an ox or a sheep or a goat, whether in the camp or outside of it, 4 without first bringing it to the entrance of the Meeting Tent to present it as an offering to the Lord in front of his Dwelling, shall be judged guilty of bloodshed; and for this, such a man shall be cut off from among his people. 5 Therefore, such sacrifices as they used to offer up in the open field the Israelites shall henceforth offer to the Lord, bringing them to the priest at the entrance of the Meeting Tent and sacrificing them there as peace offerings to the Lord. 6 The priest shall splash the blood on the altar of the Lord at the entrance of the Meeting Tent and there burn the fat for an odor pleasing to the Lord. 7 No longer shall they offer their sacrifices to the satyrs to whom they used to render their wanton worship.*g* This shall be an everlasting ordinance for them and their descendants.

8 "Tell them, therefore: Anyone, whether of the house of Israel or of the aliens residing among them, who offers a holocaust or sacrifice 9 without bringing it to the entrance of the Meeting Tent to offer it to the Lord, shall be cut off from his kinsmen. 10 And if anyone, whether of the house of Israel or of the aliens residing among them, partakes of any blood, I will set myself against that one who partakes of blood and will cut him off from among his people.*h* 11 *i* Since the life of a living body is in its blood, I have made you put it on the altar, so that atonement may thereby be made for your own lives,* because it is the blood, as the seat of life, that makes atonement. 12 That is why I have told the Israelites: No one among you, not even a resident alien, may partake of blood.

13 "Anyone hunting, whether of the Israelites or of the aliens residing among them, who catches an animal or a bird that may be eaten, shall pour out its blood and cover it with earth. 14 Since the life of every living body is its blood, I have told the Israelites: You shall not partake of the blood of any meat.*j* Since the life of every living body is its blood, anyone who partakes of it shall be cut off.

15 *k* "Everyone, whether a native or an alien, who eats of an animal that died of itself or was killed by a wild beast, shall wash his garments, bathe in water, and be unclean until evening, and then he will be clean. 16 If he does not wash or does not bathe his body, he shall have the guilt to bear."

CHAPTER 18.

The Sanctity of Sex. 1 The Lord said to Moses, 2 "Speak to the Israelites and tell them: I, the Lord, am your God. 3 You shall not do as they do in the land of Egypt, where you once lived, nor shall you do as they do in the land of Cha-

f Heb 9, 7. 25.—g Ex 34, 15; Dt 32, 17; 2 Par 11, 15; 1 Cor 10, 20.—h Lv 3, 17.—i Gn 9, 4.—j Lv 7, 26f.—k Lv 11, 39f; 22, 8.

16, 29: Mortify himself: literally, "afflict his soul"; traditionally understood by the Jews as signifying abstinence from all food. This is the only fast day prescribed in the Mosaic Law.

17, 3ff: The ancients considered blood the seat and sign of life, and therefore something sacred, even in animals. Cf Gn 9, 4f. Hence, even the ordinary butchering of an animal for meat was looked upon as having a sacrificial character, so that it should be performed at the sanctuary. This law, however, could not be carried out without great difficulty when the Israelites were scattered throughout Palestine, and so was modified in Dt 12, 20ff.

17, 11: That atonement may thereby be made for your own lives: hence, the sacrifice of an animal was a symbolic act which substituted the victim's life for the life of the offerer, who thus acknowledged that he deserved God's punishments for his sins. This idea of sacrifice is applied in Heb 9-10 to the death of Christ, inasmuch as "without the shedding of blood there is no forgiveness" (Heb 9, 22).

naan, where I am bringing you; do not conform to their customs. 4 My decrees you shall carry out, and my statutes you shall take care to follow. 5 I, the Lord, am your God. Keep, then, my statutes and decrees, for the man who carries them out will find life through them. I am the Lord.[l]

6 *"None of you shall approach a close relative to have sexual intercourse with her. I am the Lord. 7 [m] You shall not disgrace your father by having intercourse with your mother. Besides, since she is your own mother, you shall not have intercourse with her. 8 You shall not have intercourse with your father's wife,[n] for that would be a disgrace to your father. 9 You shall not have intercourse with your sister, your father's daughter or your mother's daughter, whether she was born in your own household or born elsewhere. 10 You shall not have intercourse with your son's daughter or with your daughter's daughter, for that would be a disgrace to your own family. 11 You shall not have intercourse with the daughter whom your father's wife bore to him, since she, too, is your sister. 12 [o] You shall not have intercourse with your father's sister, since she is your father's relative. 13 You shall not have intercourse with your mother's sister, since she is your mother's relative. 14 You shall not disgrace your father's brother by being intimate with his wife,[p] since she, too, is your aunt. 15 You shall not have intercourse with your daughter-in-law; she is your son's wife, and therefore you shall not disgrace her. 16 You shall not have intercourse with your brother's wife,* for that would be a disgrace to your brother.[q] 17 You shall not have intercourse with a woman and also with her daughter, nor shall you marry and have intercourse with her son's daughter or her daughter's daughter; this would be shameful, because they are related to her. 18 While your wife is still living you shall not marry her sister as her rival; for thus you would disgrace your first wife.

19 "You shall not approach a woman to have intercourse with her while she is unclean from menstruation. 20 You shall not have carnal relations with your neighbor's wife, defiling yourself with her. 21 [r] You shall not offer any of your offspring to be immolated to Moloch,* thus profaning the name of your God. I am the Lord. 22 You shall not lie with a male as with a woman; such a thing is an abomination.[s] 23 You shall not have carnal relations with an animal, defiling yourself with it; nor shall a woman set herself in front of an animal to mate with it; such things are abhorrent.[t]

24 "Do not defile yourselves by any of these things by which the nations whom I am driving out of your way have defiled themselves. 25 Because their land has become defiled, I am punishing it for its wickedness, by making it vomit out its inhabitants. 26 You, however, whether natives or resident aliens, must keep my statutes and decrees forbidding all such abominations 27 by which the previous inhabitants defiled the land; 28 otherwise the land will vomit you out also for having defiled it, just as it vomited out the nations before you. 29 Everyone who does any of these abominations shall be cut off from among his people. 30 Heed my charge, then, not to defile yourselves by observing the abominable customs that have been observed before you.[u] I, the Lord, am your God."

CHAPTER 19.

Various Rules of Conduct. 1 The Lord said to Moses, 2 "Speak to the whole Israelite community and tell them: Be holy, for I, the Lord, your God, am holy.[v] 3 Revere your mother and father,[w] and keep my Sabbaths. I, the Lord, am your God.

4 "Do not turn aside to idols, nor make molten gods for yourselves.[x] I, the Lord, am your God.

5 "When you sacrifice your peace offering to the Lord, if you wish it to be acceptable, 6 it must be eaten on the very

l Gal 3, 12; Heb 10, 5.—m Lv 20, 11-21.—n Dt 23, 1; 27, 20; 1 Cor 5, 1.—o Lv 20, 19.—p Lv 20, 20.—q Lv 20, 21; Mt 14, 14; Mk 6, 18.—r Lv 20, 2-5; Dt 18, 10; 4 Kgs 16, 3; 21, 6.—s Lv 20, 13; Rom 1, 27; 1 Cor 6, 9f.—t Lv 20, 15f; Ex 22, 18.—u Lv 20, 23; Dt 18, 9.—v Lv 11, 44; Mt 5, 48; 1 Pt 1, 16.—w Ex 20, 12.—x Lv 26, 1; Ex 20, 3-5; 34, 17; Dt 27, 15.

18, 6-18: These laws are formulated as directed to the male Israelites only, but naturally the same norms of consanguinity and affinity would apply to the women as well. Marriage, as well as casual intercourse, is here forbidden between men and women of the specified degrees of relationship.

18, 16: With your brother's wife: it was the violation of this law which aroused the wrath of John the Baptist against Herod Antipas. Cf Mk 6, 18. An exception to this law is made in Dt 25, 5.

18, 21: Immolated to Moloch: the reference is to the Chanaanite custom of sacrificing children to the god Moloch. The little victims were first slain and then cremated. Cf Ez 16, 20ff; 20, 26. 31; 23, 37.

day of your sacrifice or on the following day. Whatever is left over until the third day shall be burned up in the fire. 7 If any of it is eaten on the third day, the sacrifice will be unacceptable as refuse;[y] 8 whoever eats of it then shall pay the penalty for having profaned what is sacred to the Lord. Such a one shall be cut off from his people.

9 "When you reap the harvest of your land, you shall not be so thorough that you reap the field to its very edge, nor shall you glean the stray ears of grain.[z] 10 Likewise, you shall not pick your vineyard bare, nor gather up the grapes that have fallen. These things you shall leave for the poor and the alien. I, the Lord, am your God.

11 "You shall not steal. You shall not lie or speak falsely to one another.[a] 12 You shall not swear falsely by my name, thus profaning the name of your God.[b] I am the Lord.

13 "You shall not defraud or rob your neighbor. You shall not withhold overnight the wages of your day laborer.[c] 14 You shall not curse the deaf, or put a stumbling block in front of the blind, but you shall fear your God. I am the Lord.

15 "You shall not act dishonestly in rendering judgment. Show neither partiality to the weak nor deference to the mighty, but judge your fellow men justly.[d] 16 You shall not go about spreading slander among your kinsmen; nor shall you stand by idly when your neighbor's life is at stake. I am the Lord.

17 "You shall not bear hatred for your brother in your heart.[e] Though you may have to reprove your fellow man, do not incur sin because of him. 18 Take no revenge and cherish no grudge against your fellow countrymen. *You shall love your neighbor as yourself.[f] I am the Lord.

19 "Keep my statutes: do not breed any of your domestic animals with others of a different species; do not sow a field of yours with two different kinds of seed; and do not put on a garment woven with two different kinds of thread.

20 *"If a man has carnal relations with a female slave who has already been living with another man but has not yet been redeemed or given her freedom, they shall be punished but not put to death, because she is not free. 21 The man, moreover, shall bring to the entrance of the Meeting Tent a ram as his guilt offering to the Lord. 22 With this ram the priest shall make atonement before the Lord for the sin he has committed, and it will be forgiven him.

23 "When you come into the land and plant any fruit tree there, first look upon its fruit as if it were uncircumcised. For three years, while its fruit remains uncircumcised,* it may not be eaten. 24 In the fourth year, however, all of its fruit shall be sacred to the Lord as a thanksgiving feast to him. 25 Not until the fifth year may you eat its fruit. Thus it will continue its yield for you. I, the Lord, am your God.

26 "Do not eat meat with the blood still in it.[g] Do not practice divination or soothsaying. 27 *Do not clip your hair at the temples, nor trim the edges of your beard. 28 Do not lacerate your bodies for the dead, and do not tattoo yourselves.[h] I am the Lord.

29 "You shall not degrade your daughter by making a prostitute of her; else the land will become corrupt and full of lewdness. 30 Keep my Sabbaths, and reverence my sanctuary.[i] I am the Lord.

31 "Do not go to mediums or consult fortunetellers, for you will be defiled by them.[j] I, the Lord, am your God.

32 "Stand up in the presence of the aged, and show respect for the old; thus shall you fear your God. I am the Lord.

33 "When an alien resides with you in your land, do not molest him.[k] 34 You shall treat the alien who resides with you no differently than the natives born among you; have the same love for him as for yourself; for you too were once aliens in the land of Egypt.[l] I, the Lord, am your God.

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y Lv 7, 18.—z Lv 23, 22; Dt 24, 19ff.—a Ex 20, 15f.—b Ex 20, 7; Mt 5, 33.—c Dt 24, 14f.—d Ex 23, 2f; Dt 1, 17; 16, 19; Ps 81 (82), 2; Prv 24, 23.—e Mt 18, 15; Lk 17, 3; Gal 6, 1; 1 Jn 3, 14.—f Mt 5, 43; 19, 19; 22, 39; Mk 12, 31; Rom 13, 9; Gal 5, 14; Jas 2, 8.—g Lv 3, 17; Dt 18, 10; 4 Kgs 17, 17; 21, 6; 2 Par 33, 6.—h Lv 21, 5.—i Lv 26, 2; Ex 20, 8.—j Lv 20, 6. 27; Dt 18, 11; Is 8, 19.—k Ex 22, 20; 23, 9; Jer 22, 3; Mal 3, 5.—l Dt 10, 19.

19, 18: You shall love your neighbor as yourself: cited by our Lord as the second of the two most important commandments of God. Cf Mt 22, 39; Mk 12, 31. Although in the present context the word "neighbor" is restricted to "fellow countrymen," in Lk 10, 29-37 Christ extends its meaning to embrace all men, even enemies. Cf also Mt 5, 43ff.

19, 20ff: This law seems out of its proper context here; perhaps it stood originally after Lv 20. 12 Female slave . . . given her freedom: reference is to the case treated of in Ex 21, 7-11.

19, 23ff: Uncircumcised: by analogy with a newborn boy, the newly planted tree was considered impure until it was "circumcised" by offering to the Lord all the fruit of its third bearing.

19, 27: See note on Lv 21, 5.

35 "Do not act dishonestly in using
measures of length or weight or capacity.
36 You shall have a true scale and true
weights, an honest epha and an honest
hin.[m] I, the Lord, am your God, who
brought you out of the land of Egypt. 37
Be careful, then, to observe all my stat-
utes and decrees. I am the Lord."

CHAPTER 20.

Penalties for Various Sins. 1 The Lord
said to Moses, 2 "Tell the Israelites: Any-
one, whether an Israelite or an alien re-
siding in Israel, who gives any of his
offspring to Moloch shall be put to death.[n]
Let his fellow citizens stone him. 3 [o] I
myself will turn against such a man and
cut him off from the body of his people;
for in giving his offspring to Moloch, he
has defiled my sanctuary and profaned
my holy name. 4 Even if his fellow citi-
zens connive at such a man's crime of
giving his offspring to Moloch, and fail to
put him to death, 5 I myself will set my
face against that man and his family and
will cut off from their people both him
and all who join him in his wanton wor-
ship of Moloch. 6 Should anyone turn to
mediums and fortune tellers and follow
their wanton ways,[p] I will turn against
such a one and cut him off from his peo-
ple. 7 Sanctify yourselves, then, and be
holy; for I, the Lord, your God, am
holy.[q] 8 Be careful, therefore, to observe
what I, the Lord, who make you holy,
have prescribed.

9 "Anyone who curses his father or
mother shall be put to death;[r] since he
has cursed his father or mother, he has
forfeited his life. 10 If a man commits
adultery with his neighbor's wife, both
the adulterer and the adulteress shall be
put to death.[s] 11 If a man disgraces his
father[t] by lying with his father's wife,
both the man and his stepmother shall be
put to death; they have forfeited their
lives. 13 If a man lies with his daughter-
in-law,[u] both of them shall be put to
death; since they have committed an ab-
horrent deed, they have forfeited their
lives. 13 If a man lies with a male as with
a woman,[v] both of them shall be put to
death for their abominable deed; they
have forfeited their lives. 14 If a man mar-
ries a woman and her mother also,[w] the
man and the two women as well shall be
burned to death for their shameful con-
duct, so that such shamefulness may not
be found among you. 15 If a man has car-
nal relations with an animal, the man
shall be put to death,[x] and the animal
shall be slain. 16 If a woman goes up to
any animal to mate with it,[y] the woman
and the animal shall be slain; let them
both be put to death; their lives are for-
feit. 17 If a man consummates marriage
with his sister or his half-sister,[z] they shall
be publicly cut off from their people for
this shameful deed; the man shall pay the
penalty of having had intercourse with
his own sister. 18 If a man lies in sexual
intercourse with a woman during her
menstrual period,[a] both of them shall be
cut off from their people, because they
have laid bare the flowing fountain of her
blood. 19 You shall not have intercourse
with your mother's sister or your father's
sister;[b] whoever does so shall pay the
penalty of incest. 20 If a man disgraces
his uncle by having intercourse with his
uncle's wife, the man and his aunt shall
pay the penalty by dying childless. 21 If
a man marries his brother's wife and thus
disgraces his brother, they shall be child-
less because of this incest.

22 "Be careful to observe all my statutes
and all my decrees; otherwise the land
where I am bringing you to dwell will
vomit you out. 23 Do not conform, there-
fore, to the customs of the nations[c] whom
I am driving out of your way, because
all these things that they have done have
filled me with disgust for them. 24 But to
you I have said: [d] Their land shall be
your possession, a land flowing with milk
and honey. I am giving it to you as your
own, I, the Lord, your God, who have
set you apart from the other nations. 25
[e] You, too, must set apart, then, the clean
animals from the unclean, and the clean
birds from the unclean, so that you may
not be contaminated with the uncleanness
of any beast or bird or of any swarming
creature in the land that I have set apart
for you. 26 To me, therefore, you shall be
sacred; for I, the Lord, am sacred,[f] I,
who have set you apart from the other
nations to be my own.

m Dt 25, 13. 15; Prv 11, 1; 16, 11; 20, 10; Ez 45, 10.—n Lv 18, 21.—o Ez 23, 39.—p Lv 19, 31.—q Lv 11, 44; 19, 2; 1 Pt 1, 16.—r Ex 21, 17; Prv 20, 20; Mt 15, 4; Mk 7, 10.—s Lv 18, 20; Dt 22, 22; Jn 8, 5.—t Lv 18, 7f.—u Lv 18, 15.—v Lv 18, 22.—w Lv 18, 17; Dt 27, 23.—x Ex 22, 18; Dt 27, 21.—y Lv 18, 23.—z Lv 18, 9; Dt 27, 22.—a Lv 18, 19.—b Lv 18, 12f.—c Lv 18, 30.—d Ex 3, 8. 17; 6, 8.—e Lv 11, 2-47; Dt 14, 4-20.—f Lv 11, 44; Ex 19, 6; 1 Pt 1, 16.

27 *"A man or a woman who acts as a medium or fortuneteller[g] shall be put to death by stoning; they have no one but themselves to blame for their death."

CHAPTER 21.

Sanctity of the Priesthood. 1 The Lord said to Moses, "Speak to Aaron's sons, the priests, and tell them: None of you shall make himself unclean for any dead person* among his people,[h] 2 except for his nearest relatives, his mother or father, his son or daughter, his brother 3 or his maiden sister, who is of his own family while she remains unmarried; for these he may make himself unclean. 4 But for a sister who has married out of his family he shall not make himself unclean; this would be a profanation.

5 *"The priests shall not make bare the crown of the head, nor shave the edges of the beard,[i] nor lacerate the body. 6 To their God they shall be sacred,* and not profane his name; since they offer up the oblations of the Lord, the food of their God, they must be holy.

7 "A priest shall not marry a woman who has been a prostitute or has lost her honor, nor a woman who has been divorced by her husband; for the priest is sacred to his God.[j] 8 Honor him as sacred who offers up the food of your God; treat him as sacred, because I, the Lord, who have consecrated him, am sacred.

9 "A priest's daughter who loses her honor by committing fornication and thereby dishonors her father also, shall be burned to death.

10 "The most exalted of the priests, upon whose head the anointing oil has been poured and who has been ordained to wear the special vestments, shall not *bare his head[k] or rend his garments, 11 nor shall he go near any dead person. Not even for his father or mother may he thus become unclean 12 or leave the sanctuary;[l] otherwise he will profane the sanctuary of his God, for with the anointing oil upon him, he is dedicated to his God, to me, the Lord.

13 "The priest shall marry a virgin. 14 Not a widow or a woman who has been divorced or a woman who has lost her honor as a prostitute, but a virgin, taken from his own people, shall he marry; 15 otherwise he will have base offspring among his people. I, the Lord, have made him sacred."

Irregularities. 16 The Lord said to Moses, 17 "Speak to Aaron and tell him: None of your descendants, of whatever generation, who has any defect shall come forward to offer up the food of his God. 18 Therefore, he who has any of the following defects may not come forward: he who is blind, or lame, or who has any disfigurement or malformation, 19 or a crippled foot or hand, 20 or who is humpbacked or weakly or walleyed, or who is afflicted with eczema, ringworm or hernia. 21 No descendant of Aaron the priest who has any such defect may draw near to offer up the oblations of the Lord; on account of his defect he may not draw near to offer up the food of his God. 22 He may, however, partake of the food of his God: of what is most sacred as well as of what is sacred. 23 Only, he may not approach the veil nor go up to the altar on account of his defect; he shall not profane these things that are sacred to me, for it is I, the Lord, who make them sacred."

24 Moses, therefore, told this to Aaron and his sons and to all the Israelites.

CHAPTER 22.

Sacrificial Banquets. 1 The Lord said to Moses, 2 "Tell Aaron and his sons to respect the sacred offerings which the Israelites consecrate to me; else they will profane my holy name. I am the Lord.

3 "Tell them: If any one of you, or of your descendants in any future generation, dares, while he is in a state of uncleanness, to draw near the sacred offerings which the Israelites consecrate to the Lord, such a one shall be cut off from my presence. I am the Lord.

4 "No descendant of Aaron who is stricken with leprosy, or who suffers from a flow, may eat of these sacred offerings,

g Lv 19, 31; Ex 22, 17; Dt 18, 11.—h Ez 44, 25.—i Ez 44, 20.—j Ez 44, 22.—k Lv 10, 7.—l Ez 44, 22.

20, 27: This verse is best read immediately after verse 6.

21, 1: Unclean for any dead person: by preparing the corpse for burial. Cf Nm 6, 6; 19, 11-19.

21, 5: Such mourning customs of the Chanaanites were forbidden to all the Israelites, but especially to the priests. Cf Lv 19, 27f.

21, 6: Sacred: the same Hebrew word has both the active meaning of "holy," that is, keeping oneself free from profane impurities, and the passive meaning of "sacred," that is, set apart from what is profane and therefore treated with religious reverence.

21, 10: Bare his head: see note on Lv 10, 6.

unless he again becomes clean.[m] Moreover, if anyone touches a person who has become unclean by contact with a corpse, or if anyone has an emission of seed, [5] or if anyone touches[n] any swarming creature or any man whose uncleanness, of whatever kind it may be, is contagious, [6] the one who touches such as these shall be unclean until evening and may not eat of the sacred portions until he has first bathed his body in water;[o] [7] then, when the sun sets, he again becomes clean. Only then may he eat of the sacred offerings, which are his food. [8] He shall not make himself unclean by eating of any animal that has died of itself or has been killed by wild beasts.[p] I am the Lord.

[9] "They shall keep my charge and not do wrong in this matter; else they will die for their profanation. I am the Lord who have consecrated them.

[10] "Neither a lay person nor a priest's tenant or hired servant may eat of any sacred offering.[q] [11] But a slave whom a priest acquires by purchase or who is born in his house may eat of his food. [12] A priest's daughter who is married to a layman may not eat of the sacred contributions. [13] But if a priest's daughter is widowed or divorced and, having no children, returns to her father's house, she may then eat of her father's food as in her youth. No layman, however, may eat of it. [14][r] If such a one eats of a sacred offering through inadvertence, he shall make restitution to the priest for the sacred offering, with an increment of one fifth of the amount. [15] The sacred offerings which the Israelites contribute to the Lord the priests shall not allow to be profaned[s] [16] nor in the eating of the sacred offering shall they bring down guilt that must be punished; it is I, the Lord, who make them sacred."

Unacceptable Victims. [17] The Lord said to Moses, [18] "Speak to Aaron and his sons and to all the Israelites, and tell them: When anyone of the house of Israel, or any alien residing in Israel, who wishes to offer a sacrifice, brings a holocaust as a votive offering or as a free-will offering to the Lord, [19] if it is to be acceptable, the ox or sheep or goat that he offers must be an unblemished male.[t] [20] You shall not offer one that has any defect, for such a one would not be acceptable for you.[u] [21] When anyone presents a peace offering[v] to the Lord from the herd or the flock in fulfillment of a vow, or as a free-will offering, if it is to find acceptance, it must be unblemished; it shall not have any defect. [22] One that is blind or crippled or maimed, or one that has a running sore or mange or ringworm, you shall not offer to the Lord; do not put such an animal on the altar as an oblation to the Lord. [23] An ox or a sheep that is in any way ill-proportioned or stunted you may indeed present as a free-will offering, but it will not be acceptable as a votive offering. [24] One that has his testicles bruised or crushed or torn out or cut off you shall not offer to the Lord. You shall neither do this in your own land [25] nor receive from a foreigner any such animals to offer up as the food of your God; since they are deformed or defective,[w] they will not be acceptable for you."

[26] The Lord said to Moses, [27] "When an ox or a lamb or a goat is born, it shall remain with its mother for seven days; only from the eighth day onward will it be acceptable, to be offered as an oblation to the Lord.[x] [28] You shall not slaughter an ox or a sheep on one and the same day with its young. [29] Whenever you offer a thanksgiving sacrifice to the Lord, so offer it that it may be acceptable for you; [30] it must, therefore, be eaten on the same day; none of it shall be left over until the next day.[y] I am the Lord.

[31] "Be careful to observe the commandments which I, the Lord, give you, [32] and do not profane my holy name; in the midst of the Israelites I, the Lord, must be held as sacred. It is I who made you sacred [33] and led you out of the land of Egypt, that I, the Lord, might be your God."

CHAPTER 23.

Holy Days. [1] The Lord said to Moses, [2] "Speak to the Israelites and tell them: The following are the festivals of the Lord, my feast days, which you shall celebrate with a sacred assembly.

[3] "For six days work may be done; but the seventh day is the sabbath rest, a day for sacred assembly, on which you shall

m Lv 7, 20; 15, 16.—n Lv 11, 24. 43.—o Heb 10, 22.—p Lv 17, 15; Dt 14, 21; Ez 44, 31.—q 1 Kgs 21, 6; Mt 12, 4.—r Lv 5, 16; 27, 13. 15. 19.—s Lv 19, 8; Nm 18, 32.—t Lv 1, 3. 10.—u Dt 15, 21; 17, 1; Mal 1, 8. 14.—v Lv 3, 1. 6.—w Mal 1, 14.—x Ex 22, 29.—y Lv 7, 15.

do no work. The Sabbath shall belong to the Lord wherever you dwell.[z]

Passover. 4 "These, then, are the festivals of the Lord which you shall celebrate at their proper time with a sacred assembly.[a] 5 The Passover of the Lord falls on the fourteenth day of the first month, at the evening twilight.[b] 6 The fifteenth day of this month is the Lord's feast of Unleavened Bread. For seven days you shall eat unleavened bread.[c] 7 On the first of these days you shall hold a sacred assembly and do no sort of work.[d] 8 On each of the seven days you shall offer an oblation to the Lord. Then on the seventh day you shall again hold a sacred assembly and do no sort of work."

9 The Lord said to Moses, 10 "Speak to the Israelites and tell them: When you come into the land which I am giving you, and reap your harvest, you shall bring a sheaf of the first fruits of your harvest to the priest, 11 who shall wave the sheaf before the Lord that it may be acceptable for you. On the day after the Sabbath* the priest shall do this. 12 On this day, when your sheaf is waved, you shall offer to the Lord for a holocaust an unblemished yearling lamb. 13 Its cereal offering shall be two tenths of an epha of fine flour mixed with oil, as a sweet-smelling oblation to the Lord; and its libation shall be a fourth of a hin of wine. 14 Until this day, when you bring your God this offering, you shall not eat any bread* or roasted grain or fresh kernels. This shall be a perpetual statute for you and your descendants wherever you dwell.

Pentecost. 15 "Beginning with the day after the Sabbath, the day on which you bring the wave-offering sheaf, you shall count seven full weeks,[e] 16 and then on the day after the seventh week, *the fiftieth day,[f] you shall present the new cereal offering to the Lord. 17 For the wave offering of your first fruits to the Lord, you shall bring with you from wherever you live two loaves of bread made of two tenths of an epha of fine flour and baked with leaven. 18 Besides the bread, you shall offer to the Lord a holocaust of seven unblemished yearling lambs, one young bull, and two rams, along with their cereal offering and libations, as a sweet-smelling oblation to the Lord. 19 One male goat shall be sacrificed as a sin offering, and two yearling lambs as a peace offering.[g] 20 The priest shall wave the bread of the first fruits and the two lambs as a wave offering before the Lord; these shall be sacred to the Lord and belong to the priest. 21 On this same day you shall by proclamation have a sacred assembly, and no sort of work may be done. This shall be a perpetual statute for you and your descendants wherever you dwell.

22 "When you reap the harvest of your land, you shall not be so thorough that you reap the field to its very edge, nor shall you glean the stray ears of your grain. These things you shall leave for the poor and the alien. I, the Lord, am your God."

New Year's Day. 23 The Lord said to Moses, 24 "Tell the Israelites: On the first day of the seventh month you shall keep a sabbath rest, with a sacred assembly and with the trumpet blasts as a reminder; 25 you shall then do no sort of work, and you shall offer an oblation to the Lord.

The Day of Atonement. 26 [h] The Lord said to Moses, 27 "The tenth of this seventh month is the Day of Atonement,[i] when you shall hold a sacred assembly and mortify yourselves and offer an oblation to the Lord. 28 On this day you shall not do any work, because it is the Day of Atonement, when atonement is made for you before the Lord, your God. 29 Anyone who does not mortify himself on this day shall be cut off from his people; 30 and if anyone does any work on this day, I will remove him from the midst of his people. 31 This is a perpetual statute for you and your descendants wherever you dwell: you shall do no work, 32 but shall keep a sabbath of complete rest and mortify yourselves. Beginning on the evening of the ninth of the

z Ex 20, 8-11; 23, 12; 31, 14f; 34, 21; Dt 5, 12-15; Lk 13, 14.—a Ex 23, 14-19.—b Num 9, 2f; 28, 16.—c Ex 12, 18; 13, 3. 10; 23, 15; 34, 18.—d Ex 12, 15; Nm 28, 18. 25.—e Ex 34, 22; Nm 28, 26; Dt 16, 9.—f Acts 2, 1.—g Nm 28, 30.—h Lv 25, 9.—i Lv 16, 29f; Nm 29, 7.

23, 11: The Sabbath: according to the Jewish tradition this was the feast day itself, the fifteenth of Nisan, which was a special day of rest. Cf v 7. However, some understand here the Saturday of the Passover week. Cf Jn 19, 31.

23, 14: Any bread: made from the new grain. The harvest had first to be sanctified for man's use by this offering to God.

23, 16: The fiftieth: from the Greek word for this we have the name "Pentecost." Cf 2 Mc 12, 31; Acts 2, 1. It was also called "the feast of the Seven Weeks" (Tb 2, 1), or simply "the feast of Weeks" (Nm 28, 26; Dt 16, 10). The new cereal offering: of flour made from the new grain. Pentecost was the thanksgiving feast at the end of the grain harvest, which began at the Passover. Later tradition made it a commemoration of the giving of the Law at Sinai.

month, you shall keep this sabbath of yours from evening to evening.

The Feast of Booths. 33 The Lord said to Moses, 34 "Tell the Israelites: The fifteenth day of this seventh month *i* is the Lord's feast of Booths,* which shall continue for seven days. 35 On the first day there shall be a sacred assembly, and you shall do no sort of work. 36 For seven days you shall offer an oblation to the Lord, and on the eighth day you shall again hold a sacred assembly and offer an oblation to the Lord. On that solemn closing you shall do no sort of work.

37 "These, therefore, are the festivals of the Lord on which you shall proclaim a sacred assembly, and offer as an oblation to the Lord holocausts and cereal offerings, sacrifices and libations, as prescribed for each day, 38 in addition to those of the Lord's Sabbaths, your donations, your various votive offerings and the free-will offerings that you present to the Lord.

39 "On the fifteenth day, then, of the seventh month, when you have gathered in the produce of the land,*k* you shall celebrate a pilgrim feast of the Lord for a whole week. The first and the eighth day shall be days of complete rest. 40 On the first day you shall gather foliage* from majestic trees, branches of palms and boughs of myrtles and of valley poplars, and then for a week you shall make merry before the Lord, your God. 41 By perpetual statute for you and your descendants you shall keep this pilgrim feast of the Lord for one whole week *l* in the seventh month of the year. 42 During this week every native Israelite among you shall dwell in booths, 43 that your descendants *m* may realize that, when I led the Israelites out of the land of Egypt, I made them dwell in booths. I, the Lord, am your God."

44 Thus did Moses announce to the Israelites the festivals of the Lord.

CHAPTER 24.

The Sanctuary Light. 1 The Lord said to Moses, 2 "Order the Israelites to bring you clear oil of crushed olives for the light, so that you may keep lamps burning regularly.*n* 3 In the Meeting Tent, outside the veil that hangs in front of the Commandments, Aaron shall set up the lamps to burn before the Lord regularly, from evening till morning. Thus, by a perpetual statute for you and your descendants, 4 the lamps shall be set up on the pure gold lampstand,*o* to burn regularly before the Lord.

The Showbread. 5 "You shall take fine flour and bake it *p* into twelve cakes, using two tenths of an epha of flour for each cake. 6 These you shall place in two piles, six in each pile, on the pure gold table before the Lord. 7 On each pile put some pure frankincense, which shall serve as an oblation to the Lord, a token offering for the bread. 8 Regularly on each Sabbath day this bread shall be set out afresh *q* before the Lord, offered on the part of the Israelites by an everlasting agreement. 9 It shall belong to Aaron and his sons, who must eat it in a sacred place, since, as something most sacred among the various oblations to the Lord, it is his by perpetual right."

Punishment of Blasphemy. 10 Among the Israelites there was a man born of an Israelite mother (Salomith, daughter of Dabri, of the tribe of Dan) and an Egyptian father. 11 This man quarreled publicly with another Israelite and cursed and blasphemed the Lord's name. So the people brought him to Moses, 12 who kept him in custody till a decision from the Lord should settle the case for them. 13 The Lord then said to Moses, 14 "Take the blasphemer outside the camp, and when all who heard him have laid their hands on his head, let the whole community stone him. 15 Tell the Israelites: Anyone who curses his God shall bear the penalty of his sin; 16 whoever blasphemes the name of the Lord shall be put to death.*r* The whole community shall stone

i Nm 29, 12; Dt 16, 13; 2 Mc 1, 9. 18; Jn 7, 2.—*k* Ex 23, 16; Dt 16, 13.—*l* Nm 29, 12-38.—*m* Dt 31, 10-13.—*n* Ex 27, 20f.—*o* Ex 25, 31.—*p* Ex 25, 30; 3 Kgs 7, 48; 2 Par 4, 19; 13, 11; Heb 9, 2.—*q* 1 Par 9, 32.—*r* 3 Kgs 21, 10. 13; Mt 26, 65f; Jn 10, 33.

23, 34: Feast of Booths: the joyful observance of the vintage and fruit harvest. Cf Dt 16, 13. During the seven days of the feast the Israelites camped in booths of branches erected on the roofs of their houses or in the streets in commemoration of their wanderings in the desert, whereby they dwelt in booths.

23, 40: Foliage: literally, "fruit," but here probably used in the general sense of "produce, growth." These branches were used for constructing the "booths" or huts in which the people lived during the feast. Cf Neh 8, 15. However, from about the time of Christ on, the Jews have understood this of "fruit" in the strict sense; hence, branches of lemons and oranges were carried with the other branches in joyous procession.

him; alien and native alike must be put to death for blaspheming the Lord's name.

17 "Whoever takes the life of any human being shall be put to death;[s] 18 whoever takes the life of an animal shall make restitution of another animal. A life for a life![t] 19 Anyone who inflicts an injury on his neighbor shall receive the same in return. 20 Limb for limb, eye for eye, tooth for tooth! The same injury that a man gives another shall be inflicted on him in return.[u] 21 Whoever slays an animal shall make restitution, but whoever slays a man shall be put to death. 22 You shall have but one rule, for alien and native alike.[v] I, the Lord, am your God."

23 When Moses told this to the Israelites, they took the blasphemer outside the camp and stoned him;[w] they carried out the command that the Lord had given Moses.

CHAPTER 25.

The Sabbatical Year. 1 The Lord said to Moses on Mount Sinai, 2 "Speak to the Israelites and tell them: When you enter the land that I am giving you, let the land, too, keep a sabbath for the Lord. 3 For six years you may sow your field, and for six years prune your vineyard, gathering in their produce.[x] 4 But during the seventh year the land shall have a complete rest, a sabbath for the Lord,[y] when you may neither sow your field nor prune your vineyard. 5 *The aftergrowth of your harvest you shall not reap, nor shall you pick the grapes of your untrimmed vines in this year of sabbath rest for the land. 6 While the land has its sabbath, all its produce will be food equally for you yourself and for your male and female slaves, for your hired help and the tenants who live with you, 7 and likewise for your livestock and for the wild animals on your land.

The Jubilee Year. 8 "Seven weeks of years shall you count—seven times seven years—so that the seven cycles amount to forty-nine years. 9 Then, on the tenth day of the seventh month let the trumpet resound; on this, the Day of Atonement, the trumpet blast shall re-echo throughout your land. 10 This fiftieth year* you shall make sacred by proclaiming liberty in the land for all its inhabitants.[z] It shall be a jubilee for you, when every one of you shall return to his own property, every one to his own family estate. 11 In this fiftieth year, your year of jubilee, you shall not sow, nor shall you reap the aftergrowth or pick the grapes from the untrimmed vines. 12 Since this is the jubilee, which shall be sacred for you, you may not eat of its produce, except as taken directly from the field.

13 "In this year of jubilee, then, every one of you shall return to his own property. 14 Therefore, when you sell any land to your neighbor or buy any from him, do not deal unfairly. 15 On the basis of the number of years since the last jubilee shall you purchase the land from him;[a] and so also, on the basis of the number of years for crops, shall he sell it to you. 16 When the years are many, the price shall be so much the more; when the years are few, the price shall be so much the less. For it is really the number of crops that he sells you. 17 Do not deal unfairly, then; but stand in fear of your God. I, the Lord, am your God.

18 "Observe my precepts and be careful to keep my regulations, for then you will dwell securely in the land. 19 The land will yield its fruit and you will have food in abundance, so that you may live there without worry.[b] 20 Therefore, do not say, 'What shall we eat in the seventh year, if we do not then sow or reap our crop?'[c] 21 I will bestow such blessings on you in the sixth year that there will then be crop enough for three years. 22 When you sow in the eighth year, you will continue to eat from the old crop; and even into the ninth year, when the crop comes in, you will still have the old to eat from.[d]

Redemption of Property. 23[e] "The land shall not be sold in perpetuity; for the land is mine, and you are but aliens who have become my tenants. 24 Therefore, in every part of the country that you oc-

s Gn 9, 5f; Ex 21, 12; Nm 35, 31; Dt 19, 11f.—t Ex 21, 33f.—u Dt 19, 21; Mt 5, 38.—v Lv 19, 34; Ex 12, 49; Nm 15, 16.—w Acts 7, 57f.—x Ex 23, 10f.—y 1 Mc 6, 49, 53.—z Nm 36, 4; Is 61, 2; Ez 46, 17; Lk 4, 19.—a Lv 27, 18, 23.—b Lv 26, 5.—c Mt 6, 25, 31; Lk 12, 22, 29.—d Lv 26, 10.—e 1 Pt 2, 11.

25, 5ff: As long as the produce of the Sabbatical year remains on the field, it remains available to everyone; cf v 12. In Ex 23, 10f the poor and the wild beasts that have no other source of nourishment are alone mentioned.

25, 10: Fiftieth year: to arrive at this number, both the first and the last year of the series are counted, and therefore this is more exactly the forty-ninth year, the seventh Sabbatical year. Liberty: Israelite slaves were set free (v 50) and landed property was returned to its original owner (v 13): two important laws for preserving the social and economic equilibrium. Jubilee: derived from the Hebrew word yobel, "ram's horn," which was blown on this occasion.

cupy, you must permit the land to be redeemed. 25 When one of your countrymen is reduced to poverty and has to sell some of his property, his closest relative, who has the right to redeem it, may go and buy back what his kinsman has sold.[f] 26 If, however, the man has no relative to redeem his land, but later on acquires sufficient means to buy it back in his own name, 27 he shall make a deduction from the price in proportion to the number of years since the sale, and then pay back the balance to the one to whom he sold it, so that he may thus regain his own property. 28 But if he does not acquire sufficient means to buy back his land, what he has sold shall remain in the possession of the purchaser until the jubilee, when it must be released and returned to its original owner.[g]

29 "When someone sells a dwelling in a walled town, he has the right to buy it back during the time of one full year from its sale. 30 But if such a house in a walled town has not been redeemed at the end of a full year, it shall belong in perpetuity to the purchaser and his descendants; nor shall it be released in the jubilee. 31 However, houses in villages that are not encircled by walls shall be considered as belonging to the surrounding farm land; they may be redeemed at any time, and in the jubilee they must be released.

32 "In Levitical cities the Levites shall always have the right to redeem the town houses that are their property. 33 Any town house of the Levites in their cities that had been sold and not redeemed, shall be released in the jubilee; for the town houses of the Levites are their hereditary property in the midst of the Israelites. 34 Moreover, the pasture land belonging to their cities shall not be sold at all;[h] it must always remain their hereditary property.

35 "When one of your fellow countrymen is reduced to poverty and is unable to hold out beside you, extend to him the privileges of an alien or a tenant, so that he can continue to live with you.[i] 36 Do not exact interest from your countryman either in money or in kind,[j] but out of fear of God let him live with you. 37 You are to lend him neither money at interest nor food at a profit. 38 I, the Lord, am your God, who brought you out of the land of Egypt to give you the land of Chanaan and to be your God.

39 "When, then, your countryman becomes so impoverished beside you that he sells you his services, do not make him work as a slave.[k] 40 Rather, let him be like a hired servant or like your tenant, working with you until the jubilee year, 41 when he, together with his children, shall be released from your service and return to his kindred and to the property of his ancestors. 42 Since those whom I brought out of the land of Egypt are servants of mine, they shall not be sold as slaves to any man. 43 Do not lord it over them harshly, but stand in fear of your God.

44 "Slaves, male and female, you may indeed possess, provided you buy them from among the neighboring nations. 45 You may also buy them from among the aliens who reside with you and from their children who are born and reared in your land. Such slaves you may own as chattels, 46 and leave to your sons as their hereditary property, making them perpetual slaves. But you shall not lord it harshly over any of the Israelites, your kinsmen.[l]

47 "When one of your countrymen is reduced to such poverty that he sells himself to a wealthy alien who has a permanent or a temporary residence among you, or to one of the descendants of an immigrant family, 48 even after he has thus sold his services he still has the right of redemption; he may be redeemed by one of his own brothers, 49 or by his uncle or cousin, or by some other relative or fellow clansman; or, if he acquires the means, he may redeem himself. 50 With his purchaser he shall compute the years from the sale to the jubilee, distributing the sale price over these years as though he had been hired as a day laborer. 51 The more such years there are, the more of the sale price he shall pay back as ransom; 52 the fewer years there are left before the jubilee year, the more he has to his credit; in proportion to his years of service shall he pay his ransom. 53 The alien shall treat him as a servant hired on an annual basis, and he shall not lord it over him harshly under your very eyes. 54 If he is not thus redeemed, he shall nevertheless be released, together with his

f Ru 2, 20; 4, 4. 6; Jer 32, 7f.—g Lv 27, 24.—h Nm 35, 3.—i Dt 15, 7. 8.—j Dt 23, 19.—k 3 Kgs 9, 22.—l Is 14, 1f.

children, in the jubilee year.[m] 55 For to me the Israelites belong as servants; they are servants of mine, because I brought them out of the land of Egypt, I, the Lord, your God.

CHAPTER 26.

The Reward of Obedience. 1 "Do not make false gods for yourselves. You shall not erect an idol or a sacred pillar for yourselves, nor shall you set up a stone figure for worship in your land;[n] for I, the Lord, am your God. 2 Keep my Sabbaths,[o] and reverence my sanctuary. I am the Lord.

3 *"If you live in accordance with my precepts and are careful to observe my commandments, 4 I will give you rain in due season, so that the land will bear its crops, and the trees their fruit;[p] 5 your threshing will last till vintage time, and your vintage till the time for sowing, and you will have food to eat in abundance, so that you may dwell securely in your land. 6 I will establish peace in the land, that you may lie down to rest without anxiety. I will rid the country of ravenous beasts, and keep the sword of war from sweeping across your land. 7 You will rout your enemies and lay them low with your sword. 8 Five of you will put a hundred of your foes to flight, and a hundred of you will chase ten thousand of them, till they are cut down by your sword. 9 I will look with favor upon you, and make you fruitful and numerous, as I carry out my covenant with you. 10 So much of the old crops will you have stored up for food that you will have to discard them to make room for the new.[q] 11 I will set my Dwelling among you, and will not disdain you. Ever present in your midst,[r] 12 I will be your God, and you will be my people; 13 for it is I, the Lord, your God, who brought you out of the land of the Egyptians and freed you from their slavery, breaking the yoke they had laid upon you and letting you walk erect.

Punishment of Disobedience. 14 "But if you do not heed me and do not keep all these commandments, 15 if you reject my precepts and spurn my decrees, refusing to obey all my commandments and breaking my covenant, 16 then I, in turn, will give you your deserts. I will punish you with terrible woes—with wasting and fever to dim the eyes and sap the life. You will sow your seed in vain, for your enemies will consume the crop. 17 I will turn against you, till you are beaten down before your enemies and lorded over by your foes. You will take to flight though no one pursues you.[s]

18 "If even after this you do not obey me, I will increase the chastisement for your sins sevenfold, 19 to break your haughty confidence. I will make the sky above you as hard as iron, and your soil as hard as bronze, 20 so that your strength will be spent in vain; your land will bear no crops, and its trees no fruit.

21 "If then you become defiant in your unwillingness to obey me, I will multiply my blows another sevenfold, as your sins deserve. 22 I will unleash the wild beasts against you, to rob you of your children and wipe out your livestock, till your population dwindles away and your roads become deserted.

23 "If, with all this, you still refuse to be chastened by me and continue to defy me, 24 I, too, will defy you and will smite you for your sins seven times harder than before.[t] 25 I will make the sword, the avenger of my covenant, sweep over you. Though you then huddle together in your walled cities, I will send in pestilence among you, till you are forced to surrender to the enemy. 26 And as I cut off your supply of bread, ten women will need but one oven for baking all the bread they dole out to you in rations[u]—not enough food to still your hunger.

27 "If, despite all this, you still persist in disobeying and defying me, 28 I, also, will meet you with fiery defiance and will chastise you with sevenfold fiercer punishment for your sins, 29[v] till you begin to eat the flesh of your own sons and daughters.* 30 I will demolish your high places,[w] overthrow your incense stands, and cast your corpses on those of your idols. In my abhorrence of you, 31 I will lay waste your cities and devastate your

m Ex 21, 2f.—n Lv 19, 4; Ex 20, 4; Nm 33, 52; Dt 5, 8.—o Ex 20, 8.—p Ps 84 (85), 13.—q Lv 25, 22.—r Ex 29, 45; Ez 37, 26ff; 2 Cor 6, 16.—s Dt 28, 25.—t Jer 2, 30; Ez 5, 17; 14, 17.—u Is 9, 29; Ez 4, 16; 5, 16; 14, 13; Mi 6, 14.—v Dt 28, 53; Ez 5, 10.—w 2 Par 14, 5; 34, 3. 4. 7; Ez 6, 3-6.

26, 3-45: Since God's covenant was with the Israelite nation as a whole, these promises and threats are made primarily to the entire community. The rewards and punishments are of a temporal nature because the community as such exists only here on earth, not in the hereafter.

26, 29: Eat the flesh of your own sons and daughters: extreme famine in cities under siege often forced their inhabitants to such dire means of subsistence. Cf Dt 28, 53; Jer 19, 9; Ez 5, 10; 4 Kgs 6, 28f.

sanctuaries, refusing to accept your sweet-smelling offerings. 32 So devastated will I leave the land that your very enemies who come to live there will stand aghast at the sight of it.[x] 33 You yourselves I will scatter among the nations[y] at the point of my drawn sword, leaving your countryside desolate and your cities deserted. 34 Then shall the land retrieve its lost sabbaths during all the time it lies waste, while you are in the land of your enemies; then shall the land have rest and make up for its sabbaths[z] 35 during all the time that it lies desolate, enjoying the rest that you would not let it have on the sabbaths when you lived there.

36 "Those of you who survive in the lands of their enemies I will make so fainthearted that, if leaves rustle behind them, they will flee headlong, as if from the sword, though no one pursues them; 37 stumbling over one another as if to escape a weapon, while no one is after them—so helpless will you be to take a stand against your foes! 38 You will be lost among the Gentiles, swallowed up in your enemies' country. 39 Those of you who survive in the lands of their enemies will waste away for their own and their fathers' guilt.[a]

40 "Thus they will have to confess that they and their fathers were guilty of having rebelled against me and of having defied me, 41 so that I, too, had to defy them and bring them into their enemies' land. Then, when their uncircumcised hearts are humbled and they make amends for their guilt, 42 I will remember my covenant with Jacob, my covenant with Isaac, and my covenant with Abraham;[b] and of the land, too, I will be mindful. 43 But the land must first be rid of them, that in its desolation it may make up its lost sabbaths, and that they, too, may make good the debt of their guilt for having spurned my precepts and abhorred my statutes. 44 Yet even so, even while they are in their enemies' land, I will not reject or spurn them, lest, by wiping them out, I make void my covenant with them; for I, the Lord, am their God. 45 I will remember them because of the covenant I made with their forefathers, whom I brought out of the land of Egypt under the very eyes of the Gentiles,[c] that I, the Lord, might be their God."

46 *These are the precepts, decrees and laws which the Lord had Moses promulgate on Mount Sinai in the pact between himself and the Israelites.

x 3 Kgs 9, 8; Jer 9, 11; 18, 16; 19, 8; 25, 18; Ez 5, 15.—y Jer 9, 16; Za 7, 14.—z Lv 25, 2; 2 Par 36, 21.—a Ez 4, 17; 24, 23; 33, 10.—b Ex 6, 5; 4 Kgs 13, 23; Ps 105 (106), 45; Ez 16, 60.—c Ex 12, 51.

26, 46: The Book of Leviticus seems originally to have ended here; the following chapter is an appendix.

V: REDEMPTION OF OFFERINGS

CHAPTER 27.

Redemption of Votive Offerings. 1 The Lord said to Moses, 2 "Speak to the Israelites and tell them: When anyone fulfills a vow of offering one or more persons to the Lord, who are to be ransomed at a fixed sum of money, 3 for persons between the ages of twenty and sixty, the fixed sum, in sanctuary shekels, shall be fifty silver shekels for a man, 4 and thirty shekels for a woman; 5 for persons between the ages of five and twenty, the fixed sum shall be twenty shekels for a youth, and ten for a maiden; 6 for persons between the ages of one month and five years, the fixed sum shall be five silver shekels for a boy, and three for a girl; for persons of sixty or more, 7 the fixed sum shall be fifteen shekels for a man, and ten for a woman. 8 However, if the one who took the vow is too poor to meet the fixed sum, the person must be set before the priest, who shall determine the sum for his ransom in keeping with the means of the one who made the vow.

9 "If the offering vowed to the Lord is an animal that may be sacrificed, every such animal, when vowed to the Lord, becomes sacred. 10 The offerer shall not present a substitute for it by exchanging either a better for a worse one or a worse for a better one. If he attempts to offer one animal in place of another, both the original and its substitute shall be treated as sacred. 11 If the animal vowed to the Lord is unclean and therefore unfit for sacrifice, it must be set before the priest, 12 who shall determine its value* in keeping with its good or bad qualities, and the value set by the priest shall stand. 13 If

27, 12: Determine its value: fix the price at which the animal may be sold to someone else. Only the original owner must pay the twenty percent tax, as a penalty for buying back what he had vowed to God. So also for houses and fields that are vowed to the Lord, as treated of in the following verses. The money from the sale or from the redemption of such vowed property naturally goes to the sanctuary.

the offerer wishes to redeem the animal, he shall pay one fifth more than this valuation.[d]

14 "When someone dedicates his house as sacred to the Lord, the priest shall determine its value in keeping with its good or bad points, and the value set by the priest shall stand. 15 If the one who dedicated his house wishes to redeem it, he shall pay one fifth more than the price thus established, and then it will again be his.

16 "If the object which someone dedicates to the Lord is a piece of his hereditary land, its valuation shall be made according to the amount of seed required to sow it, the acreage sown with a homor of barley seed being valued at fifty silver shekels. 17 If the dedication of a field is made at the beginning of a jubilee period, the full valuation shall hold; 18 but if it is some time after this, the priest shall estimate its money value according to the number of years left until the next jubilee year, with a corresponding rebate on the valuation.[e] 19 If the one who dedicated his field wishes to redeem it, he shall pay one fifth more than the price thus established, and so reclaim it. 20 If, instead of redeeming such a field, he sells it to someone else, it may no longer be redeemed; 21 but at the jubilee it shall be released as sacred to the Lord; like a field that is doomed, it shall become priestly property.

22 "If the field that some man dedicates to the Lord is one he had purchased and not a part of his hereditary property, 23 the priest shall compute its value in proportion to the number of years until the next jubilee, and on the same day the price thus established shall be given as sacred to the Lord; 24 at the jubilee,[f] however, the field shall revert to the hereditary owner of this land from whom it had been purchased.

25 "Every valuation shall be made according to the standard of the sanctuary shekel. There are twenty geras to the shekel.

Offerings Not To Be Redeemed. 26 "Note that a first-born animal,[g] which as such already belongs to the Lord, may not be dedicated by vow to him. If it is an ox or a sheep, it shall be ceded to the Lord; but if it is an unclean animal,* 27 it may be redeemed by paying one fifth more than its fixed value. If it is not redeemed, it shall be sold at its fixed value.

28 "Note, also, that any one of his possessions which a man vows as doomed to the Lord, whether it is a human being or an animal or a hereditary field, shall be neither sold nor ransomed; everything that is thus doomed becomes most sacred to the Lord.[h] 29 All human beings that are doomed* lose the right to be redeemed; they must be put to death.

30 "All tithes of the land, whether in grain from the fields or in fruit from the trees, belong to the Lord, as sacred to him.[i] 31 If someone wishes to buy back any of his tithes, he shall pay one fifth more than their value. 32 The tithes of the herd and the flock shall be determined by ceding to the Lord as sacred every tenth animal as they are counted by the herdsman's rod. 33 It shall not matter whether good ones or bad ones are thus chosen, and no exchange may be made. If any exchange is attempted, both the original animal and its substitute shall be treated as sacred, without the right of being bought back."

34 These are the commandments which the Lord gave Moses on Mount Sinai for the Israelites.

d Lv 22, 14.—e Lv 25, 15f.—f Lv 25, 10. 28. 41.—g Ex 13, 2.—h 1 Kgs 15, 21.—i Nm 18, 21. 24; 2 Par 31, 5f. 12; Mal 3, 8. 10.

27, 26: An unclean animal: such as the first-born of an ass, which was unfit for sacrifice. According to Ex 13, 13; 34, 20, a first-born ass was to be redeemed by offering a sheep in its stead, or was to have its neck broken. The present law is probably a later modification of the earlier one.

27, 29: All human beings that are doomed: according to some interpreters, this signifies the idolatrous Chanaanites, who were doomed to destruction by divine authority; according to others, this drastic law was enacted for the purpose of discouraging private persons from rashly vowing their slaves or other dependents as offerings to God. Cf Ex 22, 19; Dt 13, 13-19.

THE BOOK OF NUMBERS

The Book of Numbers derives its name from the account of the two censuses of the Hebrew people taken, one near the beginning and the other toward the end of the journey in the desert (chapters 1 and 26). It continues the story of that journey, begun in Exodus, and describes briefly the experiences of the Israelites for a period of thirty-eight years, from the end of their encampment at Sinai to their arrival at the border of the Promised Land. Numerous legal ordinances are interspersed in the account, making the book a combination of law and history.

The various events described clearly indicate the action of God, who punishes the murmuring of the people by prolonging their stay in the desert, at the same time preparing them by this discipline to be His witnesses among the nations.

In the New Testament Christ and the Apostles derive useful lessons from such events in the Book of Numbers as the brazen serpent (Jn 3, 14f), the seditoin of Core and its consequences (1 Cor 10, 10), the prophecies of Balaam (2 Pt 2, 15f), and the water gushing from the rock (1 Cor 10, 4).

The chief divisions of the Book of Numbers are as follows: I. Preparation for the Departure from Sinai (Nm 1, 1–10, 10). II. From Sinai to the Plains of Moab (Nm 10, 11–22, 1). III. On the Plains of Moab (Nm 22, 2–36, 13).

I: PREPARATION FOR THE DEPARTURE FROM SINAI

CHAPTER 1.

The Census. 1 In the year following that of the Israelites' departure from the land of Egypt, on the first day of the second month, the Lord said to Moses in the Meeting Tent in the desert of Sinai: 2 *"Take a census of the whole community of the Israelites,[a] by clans and ancestral houses, registering each male individually. 3 You and Aaron shall enroll in companies all the men in Israel of twenty years or more who are fit for military service.

Moses' Assistants. 4 "To assist you there shall be a man from each tribe, the head of his ancestral house. 5 [b] These are the names of those who are to assist you: from Ruben: Elisur, son of Sedeur; 6 from Simeon: Salamiel, son of Surisaddai; 7 from Juda: Nahasson, son of Amminadab; 8 from Issachar: Nathanael, son of Suar; 9 from Zabulon: Eliab, son of Helon; 10 from Ephraim: Elisama, son of Ammiud, and from Manasse: Gamaliel, son of Phadasur, for the descendants of Joseph; 11 from Benjamin: Abidan, son of Gedeoni; 12 from Dan: Ahiezer, son of Ammisaddai; 13 from Aser: Phagiel, son of Ochran; 14 from Gad: Eliasaph, son of Raguel; 15 from Nepththali: Ahira, son of Enan."

16 [c] These were councilors of the community, princes of their ancestral tribes, chiefs of the troops* of Israel. 17 So Moses and Aaron took these men who had been designated, 18 and assembled the whole community on the first day of the second month. Every man of twenty years or more then declared his name and lineage according to clan and ancestral house, 19 as the Lord had commanded Moses.

Count of the Twelve Tribes. This is their census as taken in the desert of Sinai. 20 Of the descendants of Ruben, the firstborn of Israel, registered by lineage in clans and ancestral houses: when all the males of twenty years or more who were fit for military service were polled, 21 forty-six thousand five hundred were enrolled in the tribe of Ruben.

22 Of the descendants of Simeon, registered by lineage in clans and ancestral houses: when all the males of twenty years or more who were fit for military service were polled, 23 fifty-nine thousand three hundred were enrolled in the tribe of Simeon.

24 Of the descendants of Gad, registered by lineage in clans and ancestral houses: when all the males of twenty years or more who were fit for military service

a Nm 14, 29; 26, 2-51.—b Nm 10, 14-27.—c Ex 18, 21. 25.

1, 2: All Israel was divided into tribes, each tribe into clans, and each clan into ancestral houses.

1, 16: Troops: literally "thousands"; this division of the Israelites, with its subdivisions of "hundreds, fifties and tens," was primarily for military and judicial purposes. Cf Ex 18, 21; 2 Kgs 18, 1.

were polled, [25] forty-five thousand six hundred and fifty were enrolled in the tribe of Gad.

[26] Of the descendants of Juda, registered by lineage in clans and ancestral houses: when all the males of twenty years or more who were fit for military service were polled, [27] seventy-four thousand six hundred were enrolled in the tribe of Juda.

[28] Of the descendants of Issachar, registered by lineage in clans and ancestral houses: when all the males of twenty years or more who were fit for military service were polled, [29] fifty-four thousand four hundred were enrolled in the tribe of Issachar.

[30] Of the descendants of Zabulon, registered by lineage in clans and ancestral houses: when all the males of twenty years or more who were fit for military service were polled, [31] fifty-seven thousand four hundred were enrolled in the tribe of Zabulon.

[32] Of the descendants of Joseph—

Of the descendants of Ephraim, registered by lineage in clans and ancestral houses: when all the males of twenty years or more who were fit for military service were polled, [33] forty thousand five hundred were enrolled in the tribe of Ephraim.

[34] Of the descandants of Manasse, registered by lineage in clans and ancestral houses: when all the males of twenty years or more who were fit for military service were polled, [35] thirty-two thousand two hundred were enrolled in the tribe of Manasse.

[36] Of the descendants of Benjamin, registered by lineage in clans and ancestral houses: when all the males of twenty years or more who were fit for military service were polled, [37] thirty-five thousand four hundred were enrolled in the tribe of Benjamin.

[38] Of the descendants of Dan, registered by lineage in clans and ancestral houses: when all the males of twenty years or more who were fit for military service were polled, [39] sixty-two thousand seven hundred were enrolled in the tribe of Dan.

[40] Of the descendants of Aser, registered by lineage in clans and ancestral houses: when all the males of twenty years or more who were fit for military service were polled, [41] forty-one thousand five hundred were enrolled in the tribe of Aser.

[42] Of the descendants of Nephthali, registered by lineage in clans and ancestral houses: when all the males of twenty years or more who were fit for military service were polled, [43] fifty-three thousand four hundred were enrolled in the tribe of Nephthali.

[44] It was these who were registered, each according to his ancestral house, in the census taken by Moses and Aaron and the twelve princes of Israel. [45] The total number of the Israelites of twenty years or more who were fit for military service, registered by ancestral houses, [46] was six hundred and three thousand five hundred and fifty.

Levites Omitted in the Census. [47] The Levites, however, were not registered[d] by ancestral tribe with the others.* [48] For the Lord had told Moses, [49] "The tribe of Levi alone you shall not enroll nor include in the census along with the other Israelites. [50] You are to give the Levites charge of the Dwelling of the Commandments with all its equipment and all that belongs to it. It is they who shall carry the Dwelling with all its equipment and who shall be its ministers.[e] They shall therefore camp around the Dwelling. [51] When the Dwelling is to move on, the Levites shall take it down; when the Dwelling is to be pitched, it is the Levites who shall set it up.[f] Any layman who comes near it shall be put to death. [52] While the other Israelites shall camp by companies, each in his own division of the camp,[g] [53] the Levites shall camp around the Dwelling of the Commandments.[h] Otherwise God's wrath will strike the Israelite community. The Levites, then, shall have charge of the Dwelling of the Commandments." [54] All this the Israelites fulfilled as the Lord had commanded Moses.

CHAPTER 2.

Arrangement of the Tribes. [1] The Lord said to Moses and Aaron, [2] "The Israelites shall camp, each in his own division,

d Nm 2, 33; 3, 14-39; 26, 57-62.—e Nm 3, 7f; 4, 2-49; 1 Par 6, 48.—f Nm 3, 10, 38; 18, 7; 2 Kgs 6, 6f; 1 Par 13, 10.—g Nm 2, 2, 34.—h Nm 3, 7f, 38; 8, 19; 18, 4f.

1, 47: The Levites were not enrolled in this census, which was principally for military purposes, but a separate census was made of them. Cf Nm 3, 15f, 39.

under the ensigns of their ancestral houses.[i] They shall camp around the Meeting Tent, but at some distance from it.

3 *"Encamped on the east side, toward the sunrise, shall be the divisional camp of Juda, arranged in companies. [The prince of the Judaites was Nahasson, son of Amminadab, 4 and his soldiers amounted in the census to seventy-four thousand six hundred.] 5 With Juda shall camp the tribe of Issachar [Their prince was Nathanael, son of Suar, 6 and his soldiers amounted in the census to fifty-four thousand four hundred.] 7 and the tribe of Zabulon. [Their prince was Eliab, son of Helon, 8 and his soldiers amounted in the census to fifty-seven thousand four hundred. 9 The total number of those registered by companies in the camp of Juda was one hundred and eighty-six thousand four hundred.] These shall be first on the march.

10 "On the south side shall be the divisional camp of Ruben, arranged in companies. [Their prince was Elisur, son of Sedeor, 11 and his soldiers amounted in the census to forty-six thousand five hundred.] 12 Beside them shall camp the tribe of Simeon [Their prince was Salamiel, son of Surisaddai, 13 and his soldiers amounted in the census to fifty-nine thousand three hundred.] 14 and next the tribe of Gad. [Their prince was Eliasaph, son of Raguel, 15 and his soldiers amounted in the census to forty-five thousand six hundred and fifty. 16 The total number of those registered by companies in the camp of Ruben was one hundred and fifty-one thousand four hundred and fifty.] These shall be second on the march.

17 "Then the Meeting Tent and the camp of the Levites shall set out in the middle of the line. As in camp, so also on the march, every man shall be in his proper place, with his own division.

18 "On the west side shall be the divisional camp of Ephraim, arranged in companies. [Their prince was Elisama, son of Ammiud, 19 and his soldiers amounted in the census to forty thousand five hundred.] 20 Beside them shall camp the tribe of Manasse [Their prince was Gamaliel, son of Phadasur, 21 and his soldiers amounted in the census to thirty-two thousand two hundred.] 22 and the tribe of Benjamin. [Their prince was Abidan, son of Gedeoni, 23 and his soldiers amounted in the census to thirty-five thousand four hundred. 24 The total number of those registered by companies in the camp of Ephraim was one hundred and eight thousand one hundred.] These shall be third on the march.

25 "On the north side shall be the divisional camp of Dan, arranged in companies. [Their prince was Ahiezer, son of Ammisaddai, 26 and his soldiers amounted in the census to sixty-two thousand seven hundred.] 27 Beside them shall camp the tribe of Aser [Their prince was Phagiel, son of Ochran, 28 and his soldiers amounted in the census to forty-one thousand five hundred.] 29 and next the tribe of Nephthali. [Their prince was Ahira, son of Enan, 30 and his soldiers amounted in the census to fifty-three thousand four hundred. 31 The total number of those registered by companies in the camp of Dan was one hundred and fifty-seven thousand six hundred.] These shall be the last of the divisions on the march."

32 *i* This was the census of the Israelites taken by ancestral houses. The total number of those registered by companies in the camps was six hundred and three thousand five hundred and fifty. 33 The Levites, however, were not registered with the other Israelites, for so the Lord had commanded Moses. 34 The Israelites did just as the Lord had commanded Moses; both in camp and on the march they were in their own divisions, every man according to his clan and his ancestral house.

CHAPTER 3.

The Sons of Aaron. 1 The following were the descendants of Aaron and Moses at the time that the Lord spoke to Moses on Mount Sinai. 2 The sons of Aaron were Nadab his first-born, Abiu, Eleazar, and Ithamar.[k] 3 These are the names of the sons of Aaron, the anointed priests who were ordained to exercise the priesthood. 4 But when Nadab and Abiu offered profane fire before the Lord in the desert of Sinai, they met death[l] in the presence of the Lord, and left no sons. Thereafter only Eleazar and Ithamar performed the

i Nm 1, 52.—j Nm 1, 46-49.—k Ex 6, 23.—l Nm 26, 61; Lv 10, 1f; 1 Par 24, 2.

2, 3-31: A similar arrangement of the tribes around the central sanctuary in the ideal Israelite state is given in Ez 48.

priestly functions under the direction of their father Aaron.

Levites in Place of the First-born. 5 Now the Lord said to Moses: 6 "Summon the tribe of Levi and present them to Aaron the priest, as his assistants.[m] 7 They shall discharge his obligations and those of the whole community before the Meeting Tent[n] by serving at the Dwelling. 8 They shall have custody of all the furnishings of the Meeting Tent and discharge the duties of the Israelites in the service of the Dwelling. 9 You shall give the Levites to Aaron and his sons;[o] they have been set aside from among the Israelites as dedicated to me. 10 But only Aaron and his descendants shall you appoint to have charge of the priestly functions.[p] Any layman who comes near shall be put to death."

11 The Lord said to Moses, 12 "It is I who have chosen the Levites from the Israelites in place of every first-born that opens the womb among the Israelites.[q] The Levites, therefore, are mine, 13 because every first-born is mine. When I slew all the first-born in the land of Egypt, I made all the first-born in Israel sacred to me, both of man and of beast. They belong to me; I am the Lord."

Census of the Levites. 14 The Lord said to Moses in the desert of Sinai, 15 "Take a census of the Levites by ancestral houses and clans, registering every male of a month or more."[r] 16 Moses, therefore, took their census in accordance with the command the Lord had given him.

17[s] The sons of Levi were named Gerson, Caath and Merari. 18 The descendants of Gerson, by clans, were named Lebni and Semei. 19 The descendants of Caath, by clans, were Amram, Isaar, Hebron and Oziel. 20 The descendants of Merari, by clans, were Moholi and Musi. These were the clans of the Levites by ancestral houses.

Duties of the Levitical Clans. 21 To Gerson belonged the clan of the Lebnites and the clan of the Semeites; these were the clans of the Gersonites. 22 When all their males of a month or more were registered, they numbered seven thousand five hundred. 23 The clans of the Gersonites camped behind the Dwelling, to the west. 24 The prince of their ancestral house was Eliasaph, son of Lael. 25[t] At the Meeting Tent they had charge of whatever pertained to the Dwelling,* the tent and its covering, the curtain at the entrance of the Meeting Tent, 26 the hangings of the court, the curtain at the entrance of the court enclosing both the Dwelling and the altar, and the ropes.

27 To Caath belonged the clans of the Amramites, the Isaarites, the Hebronites, and the Ozielites; these were the clans of the Caathites. 28 When all their males of a month or more were registered, they numbered eight thousand three hundred. They had charge of the sanctuary. 29 The clans of the Caathites camped at the south side of the Dwelling. 30 The prince of their ancestral house was Elisaphan, son of Oziel. 31 They had charge of whatever pertained to the ark, the table, the lampstand, the altars, the utensils with which the ministry of the sanctuary was exercised, and the veil.* 32 The chief prince of the Levites, however, was Eleazar, son of Aaron the priest; he was supervisor over those who had charge of the sanctuary.

33 To Merari belonged the clans of the Moholites and the Musites; these were the clans of Merari. 34 When all their males of a month or more were registered, they numbered six thousand two hundred. 35 The prince of the ancestral house of the clans of Merari was Suriel, son of Abihajil. They camped at the north side of the Dwelling. 36 *The Merarites were charged with the care of whatever pertained to the boards of the Dwelling, its bars, columns, pedestals, and all its fittings, 37 as well as the columns of the surrounding court with their pedestals, pegs and ropes.

38 East of the Dwelling, that is, in front of the Meeting Tent, toward the sunrise, were camped Moses and Aaron and the latter's sons. They discharged the obliga-

m Nm 18, 2.—n Nm 8, 24.—o Nm 8, 19.—p Nm 1, 51; 18, 7.—q Nm 3, 41; 8, 16f; Ex 13, 2. 12. 15.—r Nm 3, 39; 26, 62.—s Nm 26, 57; Gn 46, 11; Ex 6, 16-19; 1 Par 6, 1f. 16-19.—t Ex 26, 7. 14. 36; 36, 14.

3, 25f: The Gersonites had two wagons for transporting these things; cf Nm 7, 7. For a description of the Dwelling, see Ex 26, 1-6; the tent, Ex 26, 7-13; its covering, Ex 26, 14; the curtain at the entrance, Ex 26, 36; the hangings of the court, Ex 27, 9-15; the curtain at the entrance of the court, Ex 27, 16; the ropes of the Dwelling, Ex 35, 18.

3, 31: The Caathites had to carry these sacred objects on their shoulders; cf Nm 7, 9. For a description of the ark, see Ex 25, 10-22; the table, Ex 25, 23-30; the lampstand, Ex 25, 31-40; the altars, Ex 27, 1-8; 30, 1-10.

3, 36f: The Merarites had four wagons for transporting this heavy material; cf Nm 7, 8. For a description of the boards, bars, etc., of the Dwelling, see Ex 26, 15-30; the columns, pedestals, etc., of the court, Ex 27, 9-19.

tions of the sanctuary for the Israelites. Any layman who came near was to be put to death.

39 The total number of male Levites a month old or more whom Moses had registered by clans in keeping with the Lord's command, was twenty-two thousand.

Census and Ransom of First-born. 40 The Lord then said to Moses, "Take a census of all the first-born males of the Israelites a month old or more, and compute their total number. 41 Then assign the Levites to me, the Lord, in place of all the first-born of the Israelites, as well as their cattle in place of all the first-born among the cattle of the Israelites." 42 So Moses took a census of all the first-born of the Israelites, as the Lord had commanded him. 43 When all the first-born males of a month or more were registered, they numbered twenty-two thousand two hundred and seventy-three.

44 The Lord said to Moses: 45 "Take the Levites in place of all the first-born of the Israelites, and the Levites' cattle in place of their cattle, that the Levites may belong to me. I am the Lord. 46 As ransom for the two hundred and seventy-three first-born of the Israelites who outnumber the Levites, 47 you shall take five shekels for each individual, according to the standard of the sanctuary shekel, twenty geras to the shekel.[u] 48 Give this silver to Aaron and his sons as ransom for the extra number." 49 So Moses took the silver as ransom from those who were left when the rest had been redeemed by the Levites. 50 From the first-born of the Israelites he received in silver one thousand three hundred and sixty-five shekels according to the sanctuary standard. 51 He then gave this ransom silver to Aaron and his sons, as the Lord had commanded him.

CHAPTER 4.

Duties Further Defined. 1 The Lord said to Moses and Aaron: 2 "Among the Levites take a total of the Caathites, by clans and ancestral houses, all the men of the Caathites 3 between thirty* and fifty years of age; these are to undertake obligatory tasks in the Meeting Tent.[v]

4 "The service of the Caathites in the Meeting Tent concerns the most sacred objects. 5 In breaking camp, Aaron and his sons shall go in and take down the screening curtain* and cover the Ark of the Commandments with it. 6 Over these they shall put a cover of thahas skin, and on top of this spread an all-violet cloth. They shall then put the poles in place. 7 On the table of the Presence they shall spread a violet cloth and put on it the plates and cups, as well as the bowls and pitchers for libations; the established bread offering shall remain on the table. 8 Over these they shall spread a scarlet cloth and cover all this with thahas skin. They shall then put the poles in place. 9 They shall use a violet cloth to cover the lampstand with its lamps, trimming shears, and trays, as well as the various containers of oil from which it is supplied. 10 The lampstand with all its utensils they shall then enclose in a covering of thahas skin, and place on a litter. 11 Over the golden altar* they shall spread a violet cloth, and cover this also with a covering of thahas skin. They shall then put the poles in place. 12 Taking the utensils of the sanctuary service, they shall wrap them all in violet cloth and cover them with thahas skin. They shall then place them on a litter. 13 After cleansing the altar* of its ashes, they shall spread a purple cloth over it. 14 On this they shall put all the utensils with which it is served: the fire pans, forks,* shovels, basins, and all the utensils of the altar. They shall then spread a covering of thahas skin over this, and put the poles in place.

15 "Only after Aaron and his sons have finished covering the sacred objects and all their utensils on breaking camp, shall the Caathites enter to carry them. But they shall not touch the sacred objects; if they do they will die.[w] These, then, are the objects in the Meeting Tent that the Caathites shall carry.

16 "Eleazar, son of Aaron the priest, shall be in charge of the oil for the light, the fragrant incense, the established ce-

u Nm 18, 16; Ex 30, 13; Lv 27, 25; Ez 45, 12.—v Nm 8, 24; 1 Par 23, 24-27.—w 2 Kgs 6, 6f; 1 Par 13, 9f.

4, 3: Thirty: at a later period the Levites began to serve when they were twenty-five (Nm 8, 24) or even only twenty years old (1 Par 23, 24. 27; 2 Par 31, 17; Esd 3, 8; but cf 1 Par 23, 3).

4, 5: The screening curtain: the veil between the inner and the outer rooms of the sanctuary. Cf Ex 26, 31-33.

4, 11: The golden altar: the altar of incense. Cf Ex 30, 1-6.

4, 13: The altar: the bronze altar of holocausts. Cf Ex 27, 1-8.

4, 14: Forks: used in turning over the sacrificial animal on the fire of the altar. Basins: to receive the sacrificial blood; cf Za 9, 15.

real offering, and the anointing oil. He shall be in charge of the whole Dwelling with all the sacred objects and utensils that are in it."

17 The Lord said to Moses and Aaron:
18 "Do not let the group of Caathite clans perish from the body of the Levites. 19 That they may live and not die when they approach the most sacred objects, this is what you shall do for them: Aaron and his sons shall go in and assign to each of them his task and what he must carry;
20 but the Caathites shall not go in to look upon the sacred objects, even for an instant; if they do, they will die." x

21 The Lord said to Moses, 22 "Take a total among the Gersonites also, by ancestral houses and clans, 23 of all the men between thirty and fifty years of age; these are to undertake obligatory tasks in the Meeting Tent. 24 This is the task of the clans of the Gersonites, what they must do and what they must carry: 25 they shall carry the sheets of the Dwelling, the Meeting Tent with its covering and the outer wrapping of thahas skin, the curtain at the entrance of the Meeting Tent, 26 the hangings of the court, the curtain at the entrance of the court that encloses both the Dwelling and the altar, together with their ropes and all other objects necessary in their use. Whatever is to be done with these things shall be their task.
27 The service of the Gersonites shall be entirely under the direction of Aaron and his sons, with regard to what they must do and what they must carry; you shall make each man of them responsible for what he is to carry. 28 This, then, is the task of the Gersonites in the Meeting Tent; and they shall be under the supervision of Ithamar, son of Aaron the priest.

29 "Among the Merarites, too, you shall enroll by clans and ancestral houses 30 all their men between thirty and fifty years of age; these are to undertake obligatory tasks in the Meeting Tent. 31 y This is what they shall be responsible for carrying, all the years of their service in the Meeting Tent: the boards of the Dwelling with its bars, columns and pedestals, 32 and the columns of the surrounding court with their pedestals, pegs and ropes. You shall designate for each man of them all the objects connected with his service, which he shall be responsible for carrying. 33 This, then, is the task of the clans of the Merarites during all their service in the Meeting Tent under the supervision of Ithamar, son of Aaron the priest."

Number of Adult Levites. 34 So Moses and Aaron and the princes of the community made a registration among the Caathites, by clans and ancestral houses, 35 of all the men between thirty and fifty years of age. These were to undertake obligatory tasks in the Meeting Tent; 36 as registered by clans, they numbered two thousand seven hundred and fifty. 37 Such was the census of all the men of the Caathite clans who were to serve in the Meeting Tent, which Moses took, together with Aaron, as the Lord bade him.

38 The registration was then made among the Gersonites, by clans and ancestral houses, 39 of all the men between thirty and fifty years of age. These were to undertake obligatory tasks in the Meeting Tent; 40 as registered by clans and ancestral houses, they numbered two thousand six hundred and thirty. 41 Such was the census of all the men of the Gersonite clans who were to serve in the Meeting Tent, which Moses took, together with Aaron, at the Lord's bidding.

42 Then the registration was made among the Merarites, by clans and ancestral houses, 43 of all the men from thirty up to fifty years of age. These were to undertake obligatory tasks in the Meeting Tent; 44 as registered by clans, they numbered three thousand two hundred. 45 Such was the census of the men of the Merarite clans which Moses took, together with Aaron, as the Lord bade him.

46 Therefore, when Moses and Aaron and the Israelite princes had completed the registration among the Levites, by clans and ancestral houses, 47 of all the men between thirty and fifty years of age who were to undertake tasks of service or transport at the Meeting Tent, 48 the total number registered was eight thousand five hundred and eighty. 49 According to the Lord's bidding to Moses, they gave them their individual assignments for service and for transport; so the Lord had commanded Moses.

CHAPTER 5.

The Unclean Expelled. 1 The Lord said to Moses: 2 *"Order the Israelites to ex-

x 1 Kgs 6, 19.—y Nm 3, 36f.

pel from camp every leper, and everyone suffering from a discharge, and everyone who has become unclean by contact with a corpse.[z] 3 Male and female alike, you shall compel them to go out of the camp; they are not to defile the camp in which I dwell."[a] 4 The Israelites obeyed the command that the Lord had given Moses; they expelled them from the camp.

Unjust Possession. 5 The Lord said to Moses, 6 [b] "Tell the Israelites: *If a man (or woman) commits a fault against his fellow man and wrongs him, thus breaking faith with the Lord, 7 he shall confess the wrong he has done, restore his ill-gotten goods in full, and in addition give one fifth of their value to the one he has wronged. 8 However, if the latter has no next of kin* to whom restoration of the ill-gotten goods can be made, the goods to be restored shall be the Lord's and shall fall to the priest; this is apart from the atonement ram with which the priest makes amends for the guilty man. 9 Likewise, every sacred contribution that the Israelites are bound to make shall fall to the priest.[c] 10 Each Israelite man may dispose of his own sacred contributions; they become the property of the priest to whom he gives them."[d]

Ordeal for a Suspected Adulteress. 11 The Lord said to Moses, 12 "Speak to the Israelites and tell them: If a man's wife goes astray and becomes unfaithful to him 13 by having intercourse with another man,[e] though her husband has not sufficient evidence of the fact, so that her impurity remains unproved for lack of a witness who might have caught her in the act; 14 or if a man is overcome by a feeling of jealousy that makes him suspect his wife, whether she was actually impure or not: 15 he shall bring his wife to the priest and shall take along as an offering for her a tenth of an epha of barley meal. However, he shall not pour oil on it nor put frankincense over it, since it is a cereal offering of jealousy, a cereal offering for an appeal in a question of guilt.

16 "The priest shall first have the woman come forward and stand before the Lord. 17 In an earthen vessel he shall meanwhile put some holy water,* as well as some dust that he has taken from the floor of the Dwelling.[f] 18 Then, as the woman stands before the Lord, the priest shall uncover her head and place in her hands the cereal offering of her appeal,* that is, the cereal offering of jealousy, while he himself shall hold the bitter water that brings a curse. 19 Then he shall adjure the woman, saying to her, 'If no other man has had intercourse with you, and you have not gone astray by impurity while under the authority of your husband, be immune to the curse brought by this bitter water. 20 But if you have gone astray while under the authority of your husband and have acted impurely by letting a man other than your husband have intercourse with you'—21 so shall the priest adjure the woman with this oath of imprecation—'may the Lord make you an example of malediction and imprecation* among your people by causing your thighs to waste away and your belly to swell! 22 May this water, then, that brings a curse, enter your body to make your belly swell and your thighs waste away!'[g] And the woman shall say, 'Amen, amen!'* 23 The priest shall put these imprecations in writing and shall then wash them off into the bitter water, 24 which he is to have the woman drink, so that it may go into her with all its bitter curse. 25 But first he shall take the cereal offering of jealousy from the woman's hand, and having waved this offering before the Lord, shall put it near the altar, 26 where he shall take a handful of the cereal offering as its token offering and burn it on the altar.[h] Only then shall he have the woman drink the water. 27 Once she has done so, if she has been impure and unfaithful to her husband, this bitter water that brings a

z Nm 19, 11. 13; Lv 13, 46; 21, 1; 22, 4.—a Nm 35, 34.—b Lv 5, 21-25.—c Dt 18, 3f; Ez 44, 29f.—d Lv 10, 12-15.—e Lv 18, 20; Jn 8, 4.—f Nm 19, 17.—g Ps 108 (109), 18.—h Lv 5, 12.

5, 2: For the laws regarding victims of leprosy, see Lv 13-14; those suffering from a discharge, Lv 15; the unclean by contact with a corpse, Lv 19, 11-22: Lv 21, 1-4.

5, 5-10: The basic law on unjust possession is given in Lv 5, 14-26. The new item here concerns the case where the injured party has died and left no heirs, in which case the restitution must be made to the priest.

5, 8: Next of kin: literally, "redeemer," a technical term denoting the nearest relative, upon whom devolved the obligation of "redeeming" the family property, in order to keep it within the family. Cf Lv 25, 25; Ru 4, 1-6.

5, 17: Holy water: water from the laver that stood in the court of the Dwelling.

5, 18: Appeal: by which she invokes the Lord and refers her case to His decision.

5, 21: An example of malediction and imprecation: the woman's name would be used in curses and oaths to invoke a similar misfortune on another person or on oneself. Cf Is 65, 15; Jer 29, 22.

5, 22: Amen: a Hebrew word meaning, "certainly, truly," used to give assent to a statement, a curse, a blessing, a prayer, or the like; in this sense of "so be it," the Christian liturgy also uses it after prayers and blessings.

curse will go into her, and her belly will swell and her thighs will waste away, so that she will become an example of imprecation among her people. [28] If, however, the woman has not defiled herself, but is still pure, she will be immune and will still be able to bear children.

[29] "This, then, is the law for jealousy: When a woman goes astray while under the authority of her husband and acts impurely, [30] or when such a feeling of jealousy comes over a man that he becomes suspicious of his wife, he shall have her stand before the Lord, and the priest shall apply this law in full to her. [31] The man shall be free from guilt,* but the woman shall bear such guilt as she may have."

CHAPTER 6.

Laws Concerning Nazirites. [1] The Lord said to Moses: [2] "Speak to the Israelites and tell them: When a man (or a woman) solemnly takes the Nazirite* vow to dedicate himself to the Lord, [3] he shall abstain from wine and strong drink;[i] he may neither drink wine vinegar, other vinegar, or any kind of grape juice, nor eat either fresh or dried grapes. [4] As long as he is a Nazirite he shall not eat anything of the produce of the vine; not even unripe grapes or grapeskins. [5] While he is under the Nazirite vow, no razor shall touch his hair.[j] Until the period of his dedication to the Lord is over, he shall be sacred, and shall let the hair of his head grow freely. [6] As long as he is dedicated to the Lord, he shall not enter where a dead person is.[k] [7] Not even for his father or mother, his sister or brother, should they die, may he become unclean, since his head bears his dedication to God. [8] As long as he is a Nazirite he is sacred to the Lord.

[9] "If someone dies very suddenly in his presence, so that his dedicated head becomes unclean, he shall shave his head on the day of his purification, that is, on the seventh day. [10] On the eighth day he shall bring two turtledoves or two pigeons to the priest at the entrance of the Meeting Tent. [11] The priest shall offer up the one as a sin offering and the other as a holocaust, thus making atonement for him for the sin he has committed by reason of the dead person. On the same day he shall reconsecrate his head [12] and begin anew the period of his dedication to the Lord as a Nazirite, bringing a yearling lamb as a guilt offering. The previous period is not valid, because his dedicated head became unclean.

[13] "This is the ritual for the Nazirite: [l] On the day he completes the period of his dedication he shall go to the entrance of the Meeting Tent, [14] bringing as his offering to the Lord one unblemished yearling lamb for a holocaust, one unblemished yearling ewe lamb for a sin offering, one unblemished ram as a peace offering, along with their cereal offerings and libations, [15] and a basket of unleavened cakes of fine flour mixed with oil and of unleavened wafers spread with oil. [16] The priest shall present them before the Lord, and shall offer up the sin offering and the holocaust for him. [17] He shall then offer up the ram as a peace offering to the Lord, with its cereal offering and libation, and the basket of unleavened cakes. [18] Then at the entrance of the Meeting Tent the Nazirite shall shave his dedicated head,[m] collect the hair, and put it in the fire that is under the peace offering. [19] After the Nazirite has shaved off his dedicated hair, the priest shall take a boiled shoulder of the ram, as well as one unleavened cake and one unleavened wafer from the basket, and shall place them in the hands of the Nazirite. [20] The priest shall then wave them as a wave offering before the Lord. They become sacred and shall belong to the priest, along with the breast of the wave offering and the leg of the raised offering. Only after this may the Nazirite drink wine.

[21] "This, then, is the law for the Nazirite; this is the offering to the Lord which is included in his vow of dedication apart from anything else which his means may allow. Thus shall he carry out the law of his dedication in keeping with the vow he has taken."

i Jgs 13, 7. 14.—j Jgs 13, 5; 16, 17; 1 Kgs 1, 11.—k Nm 19, 11. 16; Lv 21, 11.—l Acts 21, 24. 26.—m Acts 18, 18; 21, 24.

5, 31: Free from guilt: by fulfilling his obligation of obtaining a decision in the matter.

6, 1ff: Nazirite: from the Hebrew word nazir, meaning "set apart as sacred, dedicated, vowed." The Nazirite vow could be either for a limited period or for life. Those bound by this vow had to abstain from all the products of the grapevine, from cutting or shaving their hair, and from contact with a corpse. They were regarded as men of God like the prophets; cf Am 2, 11f. Examples of lifelong Nazirites were Samson (Jgs 13, 4f. 7; 16, 17), Samuel (1 Kgs 1, 11), and John the Baptist (Lk 1, 15). At the time of Christ the practice of taking the Nazirite vow for a limited period seems to have been quite common even among the early Christians; cf Acts 18, 18; 21, 23f. 26.

The Priestly Blessing. 22 The Lord said
to Moses: 23 "Speak to Aaron and his
sons and tell them: This is how you shall
bless the Israelites. Say to them: 24 The
Lord bless you and keep you! 25 The
Lord let his face shine* upon you, and
be gracious to you! 26 The Lord look up-
on you kindly and give you peace!* So
shall they invoke my name upon the Is-
raelites, and I will bless them."

CHAPTER 7.

Offerings of Princes. 1 Now, when
Moses had completed the erection of the
Dwelling and had anointed and conse-
crated it with all its equipment[n] (as well
as the altar with all its equipment), 2 an
offering was made by the princes of Israel,
who were heads of ancestral houses; the
same princes of the tribes who supervised
the census. 3 The offering they brought
before the Lord consisted of six baggage
wagons and twelve oxen, that is, a wagon
for every two princes, and an ox for every
prince. These they presented as their of-
fering before the Dwelling.

4 The Lord then said to Moses, 5 "Ac-
cept their offering, that these things may
be put to use in the service of the Meet-
ing Tent. Assign them to the Levites, to
each group in proportion to its duties."
6 So Moses accepted the wagons and oxen,
and assigned them to the Levites. 7 He
gave two wagons and four oxen to the
Gersonites[o] in proportion to their duties,
8 and four wagons and eight oxen to the
Merarites in proportion to their duties,
under the supervision of Ithamar, son of
Aaron the priest. 9 He gave none to the
Caathites, because they had to carry on
their shoulders the sacred objects which
were their charge.[p]

10 For the dedication of the altar also,
the princes brought offerings before the
altar on the day it was anointed.[q] 11 But
the Lord said to Moses, "Let one prince a
day present his offering for the dedication
of the altar."

12 *The one who presented his offering
on the first day was Nahasson, son of
Amminadab, prince of the tribe of Juda.
13 His offering consisted of one silver plate
weighing a hundred and thirty shekels
according to the sanctuary standard and
one silver basin weighing seventy shekels,
both filled with fine flour mixed with oil
for a cereal offering; 14 one gold cup of
ten shekels' weight filled with incense;
15 one young bull, one ram, and one year-
ling lamb for a holocaust; 16 one goat for
a sin offering; 17 and two oxen, five rams,
five goats, and five yearling lambs for a
peace offering. This was the offering of
Nahasson, son of Amminadab.

18 On the second day Nathanael, son
of Suar, prince of Issachar, made his of-
fering. 19 He presented as his offering one
silver plate weighing a hundred and thirty
shekels according to the sanctuary stand-
ard and one silver basin weighing seventy
shekels, both filled with fine flour mixed
with oil for a cereal offering; 20 one gold
cup of ten shekels' weight filled with in-
cense; 21 one young bull, one ram, and
one yearling lamb for a holocaust; 22 one
goat for a sin offering; 23 and two oxen,
five rams, five goats, and five yearling
lambs for a peace offering. This was the
offering of Nathanael, son of Suar.

24 On the third day it was the turn of
Eliab, son of Helon, prince of the Zabu-
lonites. 25 His offering consisted of one
silver plate weighing a hundred and thirty
shekels according to the sanctuary stand-
ard and one silver basin weighing seventy
shekels, both filled with fine flour mixed
with oil for a cereal offering; 26 one gold
cup of ten shekels' weight filled with in-
cense; 27 one young bull, one ram, and
one yearling lamb for a holocaust; 28 one
goat for a sin offering; 29 and two oxen,
five rams, five goats, and five yearling
lambs for a peace offering. This was the
offering of Eliab, son of Helon.

30 On the fourth day it was the turn of
Elisur, son of Sedeur, prince of the Ru-
benites. 31 His offering consisted of one
silver plate weighing a hundred and thirty
shekels according to the sanctuary stand-
ard and one silver basin weighing seventy
shekels, both filled with fine flour mixed
with oil for a cereal offering; 32 one gold
cup of ten shekels' weight filled with in-
cense; 33 one young bull, one ram, and
one yearling lamb for a holocaust; 34 one
goat for a sin offering; 35 and two oxen,
five rams, five goats, and five yearling

n Ex 40, 17.—o Nm 4, 24-33.—p Nm 3, 31; 4, 4-15.—q Nm 7, 84.

6, 25: Let his face shine: a Hebrew idiom for "smile."

6, 26: Peace: the Hebrew word includes the idea of "prosperity, happiness."

7, 12-88: The repetitious account of the same offerings brought by each of the twelve tribal princes and the summary of them are characteristic of an official registration.

lambs for a peace offering. This was the offering of Elisur, son of Sedeur.

36 On the fifth day it was the turn of Salamiel, son of Surisaddai, prince of the Simeonites. 37 His offering consisted of one silver plate weighing a hundred and thirty shekels according to the sanctuary standard and one silver basin weighing seventy shekels, both filled with fine flour mixed with oil for a cereal offering; 38 one gold cup of ten shekels' weight filled with incense; 39 one young bull, one ram, and one yearling lamb for a holocaust; 40 one goat for a sin offering; 41 and two oxen, five rams, five goats, and five yearling lambs for a peace offering. This was the offering of Salamiel, son of Surisaddai.

42 On the sixth day it was the turn of Eliasaph, son of Raguel, prince of the Gadites. 43 His offering consisted of one silver plate weighing a hundred and thirty shekels according to the sanctuary standard and one silver basin weighing seventy shekels, both filled with fine flour mixed with oil for a cereal offering; 44 one gold cup of ten shekels' weight filled with incense; 45 one young bull, one ram, and one yearling lamb for a holocaust; 46 one goat for a sin offering; 47 and two oxen, five rams, five goats, and five yearling lambs for a peace offering. This was the offering of Eliasaph, son of Raguel.

48 On the seventh day it was the turn of Elisama, son of Ammiud, prince of the Ephraimites. 49 His offering consisted of one silver plate weighing a hundred and thirty shekels according to the sanctuary standard and one silver basin weighing seventy shekels, both filled with fine flour mixed with oil for a cereal offering; 50 one gold cup of ten shekels' weight filled with incense; 51 one young bull, one ram, and one yearling lamb for a holocaust; 52 one goat for a sin offering; 53 and two oxen, five rams, five goats, and five yearling lambs for a peace offering. This was the offering of Elisama, son of Ammiud.

54 On the eighth day it was the turn of Gamaliel, son of Phadasur, prince of the Manasseites. 55 His offering consisted of one silver plate weighing a hundred and thirty shekels according to the sanctuary standard and one silver basin weighing seventy shekels, both filled with fine flour mixed with oil for a cereal offering; 56 one gold cup of ten shekels' weight filled with incense; 57 one young bull, one ram, and one yearling lamb for a holocaust; 58 one goat for a sin offering; 59 and two oxen, five rams, five goats, and five yearling lambs for a peace offering. This was the offering of Gamaliel, son of Phadasur.

60 On the ninth day it was the turn of Abidan, son of Gedeoni, prince of the Benjaminites. 61 His offering consisted of one silver plate weighing a hundred and thirty shekels according to the sanctuary standard and one silver basin weighing seventy shekels, both filled with fine flour mixed with oil for a cereal offering; 62 one gold cup of ten shekels' weight filled with incense; 63 one young bull, one ram, and one yearling lamb for a holocaust; 64 one goat for a sin offering; 65 and two oxen, five rams, five goats, and five yearling lambs for a peace offering. This was the offering of Abidan, son of Gedeoni.

66 On the tenth day it was the turn of Ahiezer, son of Ammisaddai, prince of the Danites. 67 His offering consisted of one silver plate weighing a hundred and thirty shekels according to the sanctuary standard and one silver basin weighing seventy shekels, both filled with fine flour mixed with oil for a cereal offering; 68 one gold cup of ten shekels' weight filled with incense; 69 one young bull, one ram, and one yearling lamb for a holocaust; 70 one goat for a sin offering; 71 and two oxen, five rams, five goats, and five yearling lambs for a peace offering. This was the offering of Ahiezer, son of Ammisaddai.

72 On the eleventh day it was the turn of Phagiel, son of Ochran, prince of the Aserites. 73 His offering consisted of one silver plate weighing a hundred and thirty shekels according to the sanctuary standard and one silver basin weighing seventy shekels, both filled with fine flour mixed with oil for a cereal offering; 74 one gold cup of ten shekels' weight filled with incense; 75 one young bull, one ram, and one yearling lamb for a holocaust; 76 one goat for a sin offering; 77 and two oxen, five rams, five goats, and five yearling lambs for a peace offering. This was the offering of Phagiel, son of Ochran.

78 On the twelfth day it was the turn of Ahira, son of Enan, prince of the Nephthalites. 79 His offering consisted of one silver plate weighing a hundred and

thirty shekels according to the sanctuary standard and one silver basin weighing seventy shekels, both filled with fine flour mixed with oil for a cereal offering; [80] one gold cup of ten shekels' weight filled with incense; [81] one young bull, one ram, and one yearling lamb for a holocaust; [82] one goat for a sin offering; [83] and two oxen, five rams, five goats, and five yearling lambs for a peace offering. This was the offering of Ahira, son of Enan.

[84] These were the offerings for the dedication of the altar, given by the princes of Israel on the occasion of its anointing: twelve silver plates, twelve silver basins, and twelve gold cups. [85] Each silver plate weighed a hundred and thirty shekels, and each silver basin seventy, so that all the silver of these vessels amounted to two thousand four hundred shekels, according to the sanctuary standard. [86] The twelve gold cups that were filled with incense weighed ten shekels apiece, according to the sanctuary standard, so that all the gold of the cups amounted to one hundred and twenty shekels. [87] The animals for the holocausts were, in all, twelve young bulls, twelve rams, and twelve yearling lambs, with their cereal offerings; those for the sin offerings were twelve goats. [88] The animals for the peace offerings were, in all, twenty-four oxen, sixty rams, sixty goats, and sixty yearling lambs. These, then, were the offerings for the dedication of the altar after it was anointed.

The Voice. [89] When Moses entered the Meeting Tent to speak with him, he heard the voice addressing him from above the propitiatory[r] on the Ark of the Commandments, from between the two cherubim; and it spoke to him. . . .

CHAPTER 8.

The Lamps Set Up. [1] The Lord spoke to Moses, and said, [2] "Give Aaron this command: When you set up the seven lamps,[s] have them throw their light toward the front of the lampstand." [3] Aaron did so, setting up the lamps to face toward the front of the lampstand, just as the Lord had commanded Moses. [4] The lampstand was made of beaten gold[t] in both its shaft and its branches, according to the pattern which the Lord had shown Moses.

Purification of the Levites. [5] The Lord said to Moses: [6] "Take the Levites from among the Israelites and purify them.* [7] This is what you shall do to them to purify them. Sprinkle them with the water of remission;* then have them shave their whole bodies and wash their clothes, and so purify themselves. [8] They shall take a young bull, along with its cereal offering of fine flour mixed with oil; you shall take another young bull for a sin offering. [9] Then have the Levites come forward in front of the Meeting Tent, where you shall assemble also the whole community of the Israelites. [10] While the Levites are present before the Lord, the Israelites shall lay their hands upon them. [11] Let Aaron then offer the Levites before the Lord as a wave offering from the Israelites, thus devoting them to the service of the Lord. [12] The Levites in turn shall lay their hands on the heads of the bullocks, which shall then be immolated, the one as a sin offering and the other as a holocaust to the Lord, in atonement for the Levites. [13] Thus, then, shall you have the Levites stand before Aaron and his sons, to be offered as a wave offering to the Lord; [14] and thus shall you set aside the Levites from the rest of the Israelites, that they may be mine.[u]

[15] "Only then shall the Levites enter upon their service in the Meeting Tent. You shall purify them and offer them as a wave offering; [16] because they, among the Israelites, are strictly dedicated to me; I have taken them for myself in place of every first-born that opens the womb among the Israelites.[v] [17] Indeed, all the first-born among the Israelites, both of man and of beast, belong to me; I consecrated them to myself on the day I slew all the first-born in the land of Egypt.[w] [18] But in place of all the first-born Israelites I have taken the Levites; [19] and I have given these dedicated Israelites to Aaron and his sons[x] to discharge the duties of the Israelites in the Meeting Tent and to make atonement for them, so that no plague may strike among the Israelites should they come near the sanctuary."

r Ex 25, 22.—s Ex 25, 37.—t Ex 25, 31. 40.—u Nm 3, 45.—v Nm 3, 12. 45.—w Nm 3, 13; 13, 2; Lk 2, 23.—x Nm 3, 9f.

8, 6: Purify them: in the language of the Pentateuch only the priests were "consecrated," that is, made sacred or set aside for the Lord, in an elaborate ceremony described in Ex 29; Lv 8. The Levites were merely "purified," that is, made ritually clean for their special work.

8, 7: Water of remission: literally, "water of sin," that is, for the remission of sin.

20 Thus, then, did Moses and Aaron
and the whole community of the Israel-
ites deal with the Levites, carrying out
exactly the command which the Lord had
given Moses concerning them. 21 When
the Levites had cleansed themselves of
sin* and washed their clothes, Aaron of-
fered them as a wave offering before the
Lord, and made atonement for them to
purify them. 22 Only then did they enter
upon their service in the Meeting Tent
under the supervision of Aaron and his
sons. The command which the Lord had
given Moses concerning the Levites was
carried out.

Age Limits for Levitical Service. 23 The
Lord said to Moses: 24 "This is the rule
for the Levites. Each from his twenty-
fifth year onward shall perform the re-
quired service in the Meeting Tent.[y] 25
When he is fifty years old, he shall retire
from the required service and work no
longer. 26 His service with his fellow Le-
vites shall consist in sharing their respon-
sibilities in the Meeting Tent, but he shall
not do the work. This, then, is how you
are to regulate the duties of the Levites."

CHAPTER 9.

Second Passover. 1 In the first month of
the year following their departure from
the land of Egypt, the Lord said to Moses
in the desert of Sinai, 2 "Tell the Israelites
to celebrate the Passover at the prescribed
time. 3 The evening twilight of the four-
teenth day of this month[z] is the pre-
scribed time when you shall celebrate it,
observing all its rules and regulations."
4 Moses, therefore, told the Israelites to
celebrate the Passover. 5 And they did so,
celebrating the Passover in the desert of
Sinai during the evening twilight of the
fourteenth day of the first month, just as
the Lord had commanded Moses.

6 There were some, however, who were
unclean because of a human corpse and
so could not keep the Passover that day.
These men came up to Moses and Aaron
that same day 7 and said, "Although we
are unclean because of a corpse, why
should we be deprived of presenting the
Lord's offering at its proper time along
with the other Israelites?" 8 Moses an-
swered them, "Wait until I learn what
the Lord will command in your regard."

9 The Lord then said to Moses: 10
"Speak to the Israelites and say: If any
one of you or your descendants is un-
clean because of a corpse, or if he is ab-
sent on a journey, he may still keep the
Lord's Passover. 11 But he shall keep it
in the second month,[a] during the evening
twilight of the fourteenth day of that
month, eating it with unleavened bread
and bitter herbs, 12 and not leaving any
of it over till morning, nor breaking any
of its bones,[b] but observing all the rules
of the Passover. 13 However, anyone who
is clean and not away on a journey, who
yet fails to keep the Passover, shall be
cut off from his people, because he did
not present the Lord's offering at the pre-
scribed time. That man shall bear the
consequences of his sin.

14 "If an alien* who lives among you
wishes to keep the Lord's Passover, he
too shall observe the rules and regulations
for the Passover. You shall have the same
law for the resident alien as for the na-
tive of the land."[c]

The Fiery Cloud. 15 On the day when the
Dwelling was erected, the cloud* covered
the Dwelling, the Tent of the Command-
ments; but from evening until morning
it took on the appearance of fire over the
Dwelling.[d] 16 It was always so: during the
day the Dwelling was covered by the
cloud, which at night had the appearance
of fire. 17 Whenever the cloud rose from
the Tent, the Israelites would break camp;
wherever the cloud came to rest, they
would pitch camp.[e] 18 At the bidding of
the Lord the Israelites moved on, and at
his bidding they encamped.[f] As long as
the cloud stayed over the Dwelling, they
remained in camp.

19 Even when the cloud tarried many
days over the Dwelling, the Israelites
obeyed the Lord and would not move on;
20 yet sometimes the cloud was over the
Dwelling only for a few days. It was at
the bidding of the Lord that they stayed
in camp, and it was at his bidding that
they departed. 21 Sometimes the cloud re-
mained there only from evening until
morning; and when it rose in the morn-
ing, they would depart. Or if the cloud

y Nm 4, 3. 23.—z Ex 12, 6; Lv 23, 5.—a 2 Par 30, 2-15.—b Ex 12, 46; Jn 19, 36.—c Ex 12, 48f.—d Ex 13, 21.—e Wis 18, 3.—f 1 Cor 10, 1.

8, 21: Cleansed themselves of sin: by having the "water of remission" sprinkled on them as prescribed in v 7.

9, 14: An alien: this passage presupposes that he is already circumcised as prescribed in Ex 12, 48.

9, 15: The cloud: already mentioned at the departure from Egypt; cf Ex 13, 21f.

lifted during the day, or even at night, they would then set out. 22 Whether the cloud tarried over the Dwelling for two days or for a month or longer, the Israelites remained in camp and did not depart; but when it lifted, they moved on. 23 Thus, it was always at the bidding of the Lord that they encamped, and at his bidding that they set out; ever heeding the charge of the Lord, as he had bidden them through Moses.

CHAPTER 10.

The Silver Trumpets. 1 The Lord said to Moses: 2 "Make two trumpets of beaten silver, which you shall use in assembling the community and in breaking camp. 3 When both are blown, the whole community shall gather round you at the entrance of the Meeting Tent; 4 but when one of them is blown, only the princes, the chiefs of the troops of Israel, shall gather round you. 5 When you sound the first alarm, those encamped on the east side shall set out; 6 when you sound the second alarm, those encamped on the south side shall set out; when you sound the third alarm, those encamped on the west side shall set out; when you sound the fourth alarm, those encamped on the north side shall set out. Thus shall the alarm be sounded for them to depart. 7 But in calling forth an assembly you are to blow an ordinary blast, without sounding the alarm.

8 "It is the sons of Aaron, the priests, who shall blow the trumpets; and the use of them is prescribed by perpetual statute for you and your descendants. 9 *g* When in your own land you go to war against an enemy that is attacking you, you shall sound the alarm on the trumpets, and the Lord, your God, will remember you and save you from your foes. 10 On your days of celebration,* your festivals, and your new-moon feasts, you shall blow the trumpets over your holocausts and your peace offerings; *h* this will serve as a reminder of you before your God. I, the Lord, am your God."

g 2 Par 13, 14.—*h* Nm 29, 1; 2 Par 29, 26ff.—*i* Nm 2, 3. 5. 7.

10, 10: Days of celebration: special holidays, such as the occasion of a victory. Festivals: the great annual feasts of the Passover, Pentecost and Booths described in Lv 23; Nm 28-29.

10, 30ff: Hobab wished to be coaxed before granting the favor. From Jgs 1, 16 it seems probable that he did accede to Moses' request.

II: FROM SINAI TO THE PLAINS OF MOAB

Departure from Sinai. 11 In the second year, on the twentieth day of the second month, the cloud rose from the Dwelling of the Commandments. 12 The Israelites moved on from the desert of Sinai by stages, until the cloud came to rest in the desert of Pharan.

13 The first time that they broke camp at the bidding of the Lord through Moses, 14 *i* the camp of the Judaites, under its own standard and arranged in companies, was the first to set out. Nahasson, son of Amminadab, was over their host, 15 and Nathanael, son of Suar, over the host of the tribe of Issachar, 16 and Eliab, son of Helon, over the host of the tribe of Zabulon. 17 Then, after the Dwelling was dismantled, the clans of Gerson and Merari set out, carrying the Dwelling. 18 The camp of the Rubenites, under its own standard and arranged in companies, was the next to set out, with Elisur, son of Sedeur, over their host, 19 and Salamiel, son of Surisaddai, over the host of the tribe of Simeon, 20 and Eliasaph, son of Raguel, over the host of the tribe of Gad. 21 The clan of Caath then set out, carrying the sacred objects for the Dwelling, which was to be erected before their arrival. 22 The camp of the Ephraimites next set out, under its own standard and arranged in companies, with Elisama, son of Ammiud, over their host, 23 and Gamaliel, son of Phadasur, over the host of the tribe of Manasse, 24 and Abidan, son of Gedeoni, over the host of the tribe of Benjamin. 25 Finally, as rear guard for all the camps, the camp of the Danites set out, under its own standard and arranged in companies, with Ahiezer, son of Ammisaddai, over their host, 26 and Phagiel, son of Ochran, over the host of the tribe of Aser, 27 and Ahira, son of Enan, over the host of the tribe of Nephthali. 28 This was the order of departure for the Israelites, company by company.

Hobab as Guide. As they were setting out. 29 Moses said to his brother-in-law Hobab, son of Raguel the Madianite, "We are setting out for the place which the Lord has promised to give us. Come with us, and we will be generous toward you, for the Lord has promised prosperity to Israel." 30 *But he answered, "No, I will

not come. I am going instead to my own country and to my own kindred." 31 Moses said, "Please, do not leave us; you know where we can camp in the desert, and you will serve as eyes for us. 32 If you come with us, we will share with you the prosperity the Lord will bestow on us."

Into the Desert. 33 *i* They moved on from the mountain of the Lord,* a three days' journey, and the Ark of the Covenant of the Lord which was to seek out their resting place went the three days' journey with them. 34 And when they set out from camp, the cloud of the Lord was over them by day.

35 Whenever the ark set out, Moses would say, "Arise, O Lord, that your enemies may be scattered, and those who hate you may flee before you." 36 And when it came to rest, he would say, "Return, O Lord, you who ride upon the clouds, to the troops of Israel."

CHAPTER 11.

Discontent of the People. 1 Now the people complained in the hearing of the Lord; *k* and when he heard it his wrath flared up so that the fire of the Lord burned among them and consumed the outskirts of the camp. 2 But when the people cried out to Moses, he prayed to the Lord and the fire died out. 3 Hence that place was called Thabera,* because there the fire of the Lord burned among them.

4 The foreign elements among them were so greedy for meat that even the Israelites lamented again, *l* "Would that we had meat for food! 5 We remember the fish we used to eat without cost in Egypt, and the cucumbers, the melons, the leeks, the onions, and the garlic. 6 But now we are famished; we see nothing before us but this manna." *m*

7 *n* Manna was like coriander seed* and had the appearance of bdellium. 8 When they had gone about and gathered it up, the people would grind it between millstones or pound it in a mortar, then cook it in a pot and make it into loaves, which tasted like cakes made with oil. 9 At night, when the dew fell upon the camp, the manna also fell. *o*

10 When Moses heard the people, family after family, crying at the entrance of their tents, so that the Lord became very angry, he was grieved. 11 "Why do you treat your servant so badly?" Moses asked the Lord. "Why are you so displeased with me that you burden me with all this people? 12 Was it I who conceived all this people? or was it I who gave them birth, that you tell me to carry them at my bosom, like a foster father carrying an infant, to the land you have promised under oath to their fathers? 13 Where can I get meat to give to all this people? For they are crying to me, 'Give us meat for our food.' 14 I cannot carry all this people by myself, for they are too heavy for me. 15 If this is the way you will deal with me, then please do me the favor of killing me at once, so that I need no longer face this distress."

The Seventy Elders. 16 Then the Lord said to Moses, "Assemble for me seventy of the elders of Israel, men you know for true elders and authorities among the people, and bring them to the Meeting Tent. When they are in place beside you, 17 I will come down and speak with you there. I will also take some of the spirit that is on you and will bestow it on them, that they may share the burden of the people with you. You will then not have to bear it by yourself.

18 "To the people, however, you shall say: Sanctify yourselves for tomorrow, when you shall have meat to eat. For in the hearing of the Lord you have cried, 'Would that we had meat for food! Oh, how well off we were in Egypt!' Therefore the Lord will give you meat for food, 19 and you will eat it, not for one day, or two days, or five, or ten, or twenty days, 20 but for a whole month—until it comes out of your very nostrils and becomes loathsome to you. For you have spurned the Lord who is in your midst, and in his presence you have wailed, 'Why did we ever leave Egypt?' "

21 But Moses said, "The people around me include six hundred thousand soldiers; yet you say, 'I will give them meat to eat for a whole month.' 22 Can enough sheep and cattle be slaughtered for them? If all

j Dt 1, 33.—k Dt 9, 22.—l Ps 77 (78), 18.—m Nm 21, 5; Ex 16, 3; Acts 7, 39.—n Ex 16, 14f. 31; Ps 77 (78), 24; Wis 16, 20; Jn 6, 31.—o Ex 16, 14f.

10, 33: The mountain of the Lord: Sinai (Horeb), elsewhere always called "the mountain of God."

11, 3: Thabera: means "the burning."

11, 7: Coriander seed: see note on Ex 16, 31. Bdellium: a transparent, amber-colored gum resin, which is also mentioned in Gn 2, 12.

the fish of the sea were caught for them, would they have enough?" 23 The Lord answered Moses, "Is this beyond the Lord's reach? You shall see now whether or not what I have promised you takes place."

The Spirit on the Elders. 24 So Moses went out and told the people what the Lord had said. Gathering seventy elders of the people, he had them stand around the tent. 25 The Lord then came down in the cloud and spoke to him. Taking some of the spirit that was on Moses, he bestowed it on the seventy elders; and as the spirit came to rest on them, they prophesied.*

26 Now two men, one named Eldad and the other Medad, were not in the gathering but had been left in the camp. They too had been on the list, but had not gone out to the tent; yet the spirit came to rest on them also, and they prophesied in the camp. 27 So, when a young man quickly told Moses, "Eldad and Medad are prophesying in the camp," 28 Josue, son of Nun, who from his youth had been Moses' aide, said, "Moses, my lord, stop them." 29 But Moses answered him, "Are you jealous for my sake? Would that all the people of the Lord were prophets! Would that the Lord might bestow his spirit on them all!" 30 Then Moses retired to the camp, along with the elders of Israel.

The Quail. 31 There arose a wind *p* sent by the Lord, that drove in quail from the sea and brought them down over the camp site at a height of two cubits from the ground* for the distance of a day's journey all around the camp. 32 *q* All that day, all night, and all the next day the people gathered in the quail. Even the one who got the least gathered ten homors of them. Then they spread them out* all around the camp. 33 But while the meat was still between their teeth, before it could be consumed, the Lord's wrath flared up against the people, and he struck them with a very great plague. 34 So that place was named Cibroth-Hatthaava,* because it was there that the greedy people were buried.

35 From Cibroth-Hatthaava the people set out for Haseroth.

CHAPTER 12.

Jealousy of Aaron and Mariam. While they were in Haseroth, 1 Mariam and Aaron spoke against Moses on the pretext of the marriage he had contracted with a Chusite woman.* 2 They complained, *"Is it through Moses alone that the Lord speaks? Does he not speak through us also?" And the Lord heard this. 3 *r* Now, Moses himself was by far the meekest man on the face of the earth. 4 So at once the Lord said to Moses and Aaron and Mariam, "Come out, you three, to the Meeting Tent." And the three of them went. 5 Then the Lord came down in the column of cloud, and standing at the entrance of the tent, called Aaron and Mariam. When both came forward, 6 he said, "Now listen to the words of the Lord:

Should there be a prophet among you,
in visions will I reveal myself to him, in dreams will I speak to him; 7 not so with
my servant Moses! Throughout my house
he bears my trust: *s* 8 face to face I speak
to him,*t* plainly and not in riddles. The
presence of the Lord he beholds. Why,
then, did you not fear to speak against
my servant Moses?"

Mariam's Leprosy. 9 So angry was the Lord against them that when he departed, 10 and the cloud withdrew from the Tent, there was Mariam,*u* a snow-white leper!* When Aaron turned and saw her a leper, 11 "Ah, my Lord!" he said to Moses, "please do not charge us with the sin that we have foolishly committed! 12 Let

p Ps 77 (78), 26ff.—q Ps 77 (78), 26-31; I Cor 10, 6.—r Sir 45, 1f.—s Sir 45, 3; Heb 3, 2. 5.—t Ex 33, 11; Dt 34, 10.—u Dt 24, 9.

11, 25: They prophesied: in the sense, not of foretelling the future, but of speaking in enraptured enthusiasm. Such manifestations of mystic exaltation occurred in the early days of Hebrew prophecy (1 Kgs 10, 10ff; 19, 20ff) and in the first years of the Church (Acts 2, 10. 17. 44; 19, 6; 1 Cor 12-14).

11, 31: At a height of two cubits from the ground: exhausted by the storm, the quail could take but short, low flights, so that they were easily captured. To give food to the hungry people, God may have used the natural phenomenon of the annual migration of quail across the Sinai Peninsula. In the spring large flocks of these birds cross the Gulf of Aqabah flying toward the west; in the fall they fly back eastward from the Mediterranean. The sea mentioned here probably refers to the former body of water.

11, 32: They spread them out: to cure by drying.

11, 34: Cibroth-Hatthaava: means "graves of greed."

12, 1: Chusite woman: apparently Sepphora, the Madianitess, is meant; cf Ex 2, 21. Perhaps the term is used here merely in the sense of "despised foreigner."

12, 2: The real reason for Mariam's quarrel with her brother Moses was her jealousy of his superior position; his Chusite wife served only as an occasion for the dispute. Aaron merely followed his sister in her rebellion; hence she alone was punished.

12, 10: A snow-white leper: afflicted with "white leprosy," a skin disease that generally is not serious or of long duration. Cf Lv 13, 3-6.

her not thus be like the stillborn babe that comes forth from its mother's womb with its flesh half consumed." 13 Then Moses cried to the Lord, "Please, not this! Pray, heal her!" 14 But the Lord answered Moses, "Suppose her father had spit in her face, would she not hide in shame for seven days? Let her be confined outside the camp for seven days; only then may she be brought back." 15 So Mariam was confined outside the camp for seven days, and the people did not start out again until she was brought back.

16 After that the people set out from Haseroth and encamped in the desert of Pharan.

CHAPTER 13.

The Twelve Scouts. 1 The Lord said to Moses, 2 "Send men to reconnoiter the land of Chanaan, which I am giving the Israelites. You shall send one man from each ancestral tribe, all of them princes." 3 *v* So Moses dispatched them from the desert of Pharan, as the Lord had ordered. All of them were leaders among the Israelites; 4 by name they were: Sammua, son of Zacchur, of the tribe of Ruben; 5 Saphat, son of Huri, of the tribe of Simeon; 6 Caleb, son of Jephonne, of the tribe of Juda; 7 Igal [son of Joseph], of the tribe of Issachar; 10 Gaddiel, son of Sodi, of the tribe of Zabulon; 11 Gaddi, son of Susi, of the tribe of Manasse, for the Josephites, with 8 Osee, son of Nun, of the tribe of Ephraim; 9 Phalti, son of Raphu, of the tribe of Benjamin; 12 Ammiel, son of Gemalli, of the tribe of Dan; 13 Sathur, son of Michael, of the tribe of Aser; 14 Nahabi, son of Vaphsi, of the tribe of Nephthali; 15 Guel, son of Machi, of the tribe of Gad. 16 These are the names of the men whom Moses sent out to reconnoiter the land. But Osee, son of Nun, Moses called Josue.*

17 In sending them to reconnoiter the land of Chanaan, Moses said to them, "Go up here in the Negeb, up into the highlands, 18 and see what kind of land it is. Are the people living there strong or weak, few or many? 19 Is the country in which they live good or bad? Are the towns in which they dwell open or fortified? 20 Is the soil fertile or barren, wooded or clear? And do your best to get some of the fruit of the land." It was then the season for early grapes.

21 So they went up and reconnoitered the land from the desert of Sin* as far as Rohob, at the entrance to Hamath. 22 *w* Going up by way of the Negeb, they reached Hebron, where Ahiman, Sesai and Tholmai, descendants of the Enacim,* were living. [Hebron had been built seven years before Soan in Egypt.] 23 They also reached the Wadi Eschol,* where they cut down a branch with a single cluster of grapes on it, which two of them carried on a pole, as well as some pomegranates and figs. 24 It was because of the cluster the Israelites cut there that they called the place Wadi Eschol.*x*

Their Return. 25 After reconnoitering the land for forty days they returned, 26 met Moses and Aaron and the whole community of the Israelites in the desert of Pharan at Cades, made a report to them all, and showed them the fruit of the country.*y* 27 They told Moses: "We went into the land to which you sent us. It does indeed flow with milk and honey, and here is its fruit. 28 However, the people who are living in the land are fierce, and the towns are fortified and very strong.*z* Besides, we saw descendants of the Enacim there. 29 Amalecites live in the region of the Negeb; Hethites, Jebusites and Amorrites dwell in the highlands, and Chanaanites along the seacoast and the banks of the Jordan."

30 Caleb, however, to quiet the people toward Moses, said, "We ought to go up and seize the land, for we can certainly do so." 31 But the men who had gone up with him said, "We cannot attack these people; they are too strong for us." 32 So they spread discouraging reports among

v Dt 1, 22-28.—w Jos 11, 21f.—x Nm 32, 9; Dt 1, 24f.—y Ex 3, 8. 17.—z Dt 9, 1f.

13, 16: Josue: in Hebrew, "Jehoshua," which was later modified to "Jeshua," the Hebrew pronunciation of the name "Jesus." Osee (in Hebrew, "Hoshea") and Josue are variants of one original name meaning "the Lord saves." Cf Mt 1, 21.

13, 21: The desert of Sin: north of Pharan and southwest of the Dead Sea. It is quite distinct from "the desert of Sin" near the border of Egypt, mentioned in Ex 16, 1; 17; Nm 33, 11; the latter is farther to the west, and in Hebrew is spelled differently. Hamath: an independent state in central Syria. The valley which led into Hamath formed the northern limit of David's conquests (2 Kgs 8, 9ff) and the northern border of the ideal extent of Israel's possessions (Nm 34, 7ff; Ez 47, 15; 48, 1). Some commentators think that this verse is a later addition to the text; cf Dt 1, 24.

13, 22-28: Enacim: an aboriginal race in southern Palestine, largely absorbed by the Chanaanites before the Israelite invasion. Either because of their tall stature or because of the massive stone structures left by them the Israelites regarded them as giants.

13, 23: Eschol: means "cluster."

the Israelites about the land they had scouted, saying, "The land that we explored is a country that consumes its inhabitants.[a] And all the people we saw there are huge men, 33 [b] veritable giants* [the Enacim were a race of giants]; we felt like mere grasshoppers, and so we must have seemed to them."

CHAPTER 14.

Threats of Revolt. 1 At this, the whole community broke out with loud cries, and even in the night the people wailed. 2 [c] All the Israelites grumbled against Moses and Aaron, the whole community saying to them, "Would that we had died in the land of Egypt, or that here in the desert we were dead! 3 Why is the Lord bringing us into this land only to have us fall by the sword? Our wives and little ones will be taken as booty. Would it not be better for us to return to Egypt?" 4 So they said to one another, "Let us appoint a leader and go back to Egypt."

5 But Moses and Aaron fell prostrate before the whole assembled community of the Israelites; 6 while Josue, son of Nun, and Caleb, son of Jephonne, who had been in the party that scouted the land, tore their garments 7 and said to the whole community of the Israelites, [d] "The country which we went through and explored is a fine, rich land. 8 If the Lord is pleased with us, he will bring us in and give us that land, a land flowing with milk and honey. 9 [e] But do not rebel against the Lord! You need not be afraid of the people of that land; they are but food for us!* Their defense has left them, but the Lord is with us. Therefore, do not be afraid of them." In answer, the whole community threatened to stone them.

The Lord's Sentence. 10 But then the glory of the Lord appeared at the Meeting Tent to all the Israelites. 11 And the Lord said to Moses, "How long will this people spurn me? How long will they refuse to believe in me, despite all the signs I have performed among them? [f] 12 I will strike them with pestilence and wipe them out. Then I will make of you a nation greater and mightier than they." [g]

13 [h] But Moses said to the Lord: "Are the Egyptians to hear of this? For by your power you brought out this people from among them. 14 And are they to tell of it to the inhabitants of this land? It has been heard that you, O Lord, are in the midst of this people; you, Lord, who plainly reveal yourself! Your cloud stands over them, and you go before them by day in a column of cloud and by night in a column of fire.[i] 15 If now you slay this whole people, the nations who have heard such reports of you will say, 16 'The Lord was not able to bring this people into the land he swore to give them; that is why he slaughtered them in the desert.' [j] 17 Now then, let the power of my Lord be displayed in its greatness, 18 even as you have said, [k] 'The Lord is slow to anger and rich in kindness, forgiving wickedness and crime; yet not declaring the guilty guiltless, but punishing children to the third and fourth generation for their fathers' wickedness.' 19 Pardon, then, the wickedness of this people in keeping with your great kindness, even as you have forgiven them from Egypt until now." [l]

20 The Lord answered: "I pardon them as you have asked. 21 Yet, by my life and the Lord's glory that fills the whole earth, 22 of all the men who have seen my glory and the signs I worked in Egypt and in the desert,[m] and who nevertheless have put me to the test ten times already and have failed to heed my voice, 23 not one shall see the land which I promised on oath to their fathers. None of these who have spurned me shall see it. 24 But because my servant Caleb has a different spirit and follows me unreservedly,[n] I will bring him into the land where he has just been, and his descendants shall possess it. 25 But now since the Amalecites and Chanaanites are living in the valleys,* turn away tomorrow and set out in the desert on the Red Sea road."

26 The Lord also said to Moses and Aaron: 27 "How long will this wicked community grumble against me? [o] I have

a Nm 32, 9; Jos 14, 8.—b Dt 2, 10.—c Ex 16, 3; Ps 105 (106), 25.—d Dt 1, 25.—e Dt 7, 18.—f Ps 77 (78), 22. 32.—g Ex 32, 10.—h Ex 32, 12; Dt 9, 26ff; Ps 105 (106), 23.—i Ex 13, 21; Jos 2, 9.—j Ex 32, 12; Dt 9, 28.—k Ex 20, 5; 34, 6f; Ps 102 (103), 8; 144 (145), 8.—l Ps 77 (78), 38.—m Dt 1, 35.—n Jos 14, 8f.—o Ex 16, 7. 12.

13, 33: Giants: in Hebrew, "nephilim." Cf Gn 6, 4.

14, 9: They are but food for us: that is, "we can easily consume and destroy them." This is the answer to the pessimistic report that this land "consumes its inhabitants" (Nm 13, 32).

14, 25: The valleys: the low-lying plains in the Negeb and along the seacoast and in the Jordan depression, as well as the higher valleys in the mountains farther north; cf Nm 14, 45.

heard the grumblings of the Israelites against me. 28 Tell them: *By my life, says the Lord, I will do to you just what I have heard you say. 29 Here in the desert [p] shall your dead bodies fall. Of all your men of twenty years or more, registered in the census, who grumbled against me, 30 not one shall enter the land where I solemnly swore to settle you, except Caleb, son of Jephonne, and Josue, son of Nun. 31 Your little ones, however, who you said would be taken as booty, I will bring in, and they shall appreciate the land you spurned.[q] 32 But as for you, your bodies shall fall here in the desert, 33 here where your children must wander for forty years, suffering for your faithlessness, till the last of you lies dead in the desert.[r] 34 Forty days you spent in scouting the land; forty years shall you suffer for your crimes: one year for each day. Thus you will realize what it means to oppose me. 35 I, the Lord, have sworn to do this to all this wicked community that conspired against me: here in the desert they shall die to the last man."

36 And so it happened to the men whom Moses had sent to reconnoiter the land [s] and who on returning had set the whole community grumbling against him by spreading discouraging reports about the land; 37 these men who had given out the bad report about the land were struck down by the Lord and died. 38 Of all the men who had gone to reconnoiter the land, only Josue, son of Nun, and Caleb, son of Jephonne, survived.[t]

Unsuccessful Invasion. 39 When Moses repeated these words to all the Israelites, the people felt great remorse. 40 Early the next morning they started up into the foothills, saying, "Here we are, ready to go up to the place that the Lord spoke of: [u] for we were indeed doing wrong." 41 But Moses said, "Why are you again disobeying the Lord's orders? This cannot succeed. 42 Do not go up, because the Lord is not in your midst; if you go, you will be beaten down before your enemies.[v] 43 For there the Amalecites and Chanaanites face you, and you will fall by the sword. You have turned back from following the Lord; therefore the Lord will not be with you."

44 Yet they dared to go up into the foothills,[w] even though neither the Ark of the Covenant of the Lord nor Moses left the camp. 45 And the Amalecites and Chanaanites who dwelt in that hill country came down and defeated them, beating them back as far as Horma.*

CHAPTER 15.

Secondary Offerings. 1 The Lord said to Moses, 2 *"Give the Israelites these instructions: When you have entered the land that I will give you for your homesteads, 3 if you make to the Lord a sweet-smelling oblation from the herd or from the flock, in holocaust, in fulfillment of a vow, or as a freewill offering, or for one of your festivals, 4 whoever does so shall also present to the Lord a cereal offering consisting of a tenth of an epha of fine flour mixed with a fourth of a hin of oil, 5 as well as a libation of a fourth of a hin of wine, with each lamb sacrificed in holocaust or otherwise. 6 With each sacrifice of a ram you shall present a cereal offering of two tenths of an epha of fine flour mixed with a third of a hin of oil, 7 and a libation of a third of a hin of wine, thus making a sweet-smelling offering to the Lord. 8 When you sacrifice an ox as a holocaust, or in fulfillment of a vow, or as a peace offering to the Lord, 9 with it you shall present a cereal offering of three tenths of an epha of fine flour mixed with half a hin of oil, 10 and a libation of half a hin of wine, as a sweet-smelling oblation to the Lord. 11 The same is to be done for each ox, ram, lamb or goat. 12 Whatever the number you offer, do the same for each of them.

13 "All the native-born shall make these offerings in the same way, whenever they present a sweet-smelling oblation to the Lord. 14 Likewise, in any future generation, any alien residing with you permanently or for a time, who presents a sweet-smelling oblation to the Lord, shall

p Dt 1, 35; Heb 3, 17.—q Dt 1, 39.—r Nm 13, 26; 32, 13, Ps 94 (95), 10; Ez 4, 6.—s Nm 13, 17. 32f; 1 Cor 10, 10.—t Nm 26, 65.—u Nm 13, 18; Dt 1, 41.—v Dt 1, 42.—w Dt 1, 43.

14, 28f: God punished the malcontents by giving them their wish; cf v 2. Their lack of faith and of confidence in God is cited in 1 Cor 10, 10, and Heb 3, 12-18, as a warning for Christians.

14, 45: Horma: one of the Chanaanite royal cities in southern Judea (Jos 12, 14), known at this time as Sephath"; the origin of the later name is told in Nm 21, 3; Jgs 1, 17.

15, 2-16: These laws on sacrifice are complementary to those of Lv 1-3. Since the food of the Israelites consisted not only of meat but also of bread, oil and wine, so, besides the animal oblations, they offered flour, wine and oil in sacrifice to the Lord.

do as you do. 15 There is but one rule for you and for the resident alien, a perpetual rule for all your descendants. Before the Lord you and the alien are alike, 16 with the same law and the same application of it for the alien residing among you as for yourselves."

17 The Lord said to Moses, 18 "Speak to the Israelites and tell them: When you enter the land into which I will bring you 19 and begin to eat of the food of that land, you shall offer the Lord a contribution 20 consisting of a cake of your first batch of dough.* You shall offer it just as you offer a contribution from the threshing floor.[x] 21 Throughout your generations you shall give a contribution to the Lord from your first batch of dough.

Sin Offerings. 22 *"When through inadvertence you fail to carry out any of these commandments which the Lord gives to Moses,[y] 23 and through Moses to you, from the time the Lord first issues a commandment down through your generations: 24 if the community itself unwittingly becomes guilty of the fault of inadvertence, the whole community shall offer the holocaust of one young bull as a sweet-smelling oblation pleasing to the Lord, along with its prescribed cereal offering and libation, as well as one he-goat as a sin offering. 25 [z] Then the priest shall make atonement for the whole Israelite community; thus they will be forgiven the inadvertence for which they have brought their holocaust as an oblation to the Lord. 26 Not only the whole Israelite community, but also the aliens residing among you, shall be forgiven, since the fault of inadvertence affects all the people.

27 "However, if it is an individual who sins inadvertently,[a] he shall bring a yearling she-goat as a sin offering, 28 and the priest shall make atonement before the Lord for him who sinned inadvertently; when atonement has been made for him, he will be forgiven. 29 You shall have but one law for him who sins inadvertently, whether he be a native Israelite or an alien residing with you.

30 "But anyone who sins defiantly,[b] whether he be a native or an alien, insults the Lord, and shall be cut off from among his people. 31 [c] Since he has despised the word of the Lord and has broken his commandment, he must be cut off. He has only himself to blame."

The Sabbath-breaker. 32 While the Israelites were in the desert, a man was discovered gathering wood on the Sabbath day. 33 Those who caught him at it brought him to Moses and Aaron and the whole assembly. 34 But they kept him in custody, for there was no clear decision* as to what should be done with him.[d] 35 Then the Lord said to Moses, "This man shall be put to death; let the whole community stone him outside the camp." 36 So the whole community led him outside the camp and stoned him to death, as the Lord had commanded Moses.

Tassels on the Cloak. 37 The Lord said to Moses, 38 "Speak to the Israelites and tell them that they and their descendants must put tassels* on the corners of their garments, fastening each corner tassel with a violet cord.[e] 39 When you use these tassels, let the sight of them remind you to keep all the commandments of the Lord, without going wantonly astray after the desires of your hearts and eyes. 40 Thus you will remember to keep all my commandments and be holy to your God. 41 I, the Lord, am your God who, as God, brought you out of Egypt that I, the Lord, may be your God." [f]

CHAPTER 16.

Rebellion of Core. 1 Core, son of Isaar, son of Caath, son of Levi,* [and Dathan

x Ez 44, 30.—y Lv 4, 13f.—z Lv 4, 20.—a Lv 4, 27f.—b Dt 17, 12.—c Prv 13, 13.—d Lv 24, 12.—e Dt 22, 12.—f Lv 22, 32f.

15, 20: Dough: some render, "barley grits." This word is used elsewhere only in Ez 44, 30 and Neh 10, 33; a related Hebrew word is used in Lv 2, 14.

15, 22ff: Although no moral guilt is incurred by an inadvertent violation of God's commandments, the sanctity of the Law can require some reparation even for such violations.

15, 34: No clear decision: they already knew that a willful violation of the Sabbath was a capital offense, but they did not yet know how the death penalty was to be inflicted.

15, 38: Tassels: at the time of Christ these tassels were worn by all pious Jews, including our Lord (Mt 9, 20f; Mk 6, 56); the Pharisees wore very large ones in ostentation of their zeal for the Law (Mt 23, 5).

16, 1ff: The evidence seems to show that there were two distinct rebellions: one of Core and his band (Nm 27, 3) and the other of Dathan and Abiram (Dt 11, 6); cf Ps 105 (106). The present account combines both events into one narrative; but even here it is rather easy to separate the two, once certain proper names (vv 1. 6. 24. 32. 35) have been identified as glosses. The rebellion of the Rubenites, Dathan and Abiram, was of a political nature, against Moses alone as the civil leader; these rebels were punished by being swallowed alive in an earthquake. The rebellion of Core was of a religious nature, against the religious leadership of both Moses and Aaron; about two hundred and fifty malcontents joined Core's band; they were punished by fire. The parts of the present section which refer to the rebellion of Dathan and Abiram are vv 12-15 and vv 25-34 of chapter 16; the rest of chapter 16 and all of chapter 17 concern the rebellion of Core.

and Abiram, sons of Eliab, son of Phallu, son of Ruben] took 2 two hundred and fifty Israelties who were leaders in the community, members of the council and men of note. They stood before Moses, 3 and held an assembly against Moses and Aaron, to whom they said,[g] "Enough from you! The whole community, all of them, are holy; the Lord is in their midst. Why then should you set yourselves over the Lord's congregation?"

4 When Moses heard this, he fell prostrate. 5 Then he said to Core and to all his band, "May the Lord make known tomorrow morning who belongs to him and who is the holy one and whom he will have draw near to him! Whom he chooses, he will have draw near him. 6 Do this: take your censers [Core and all his band] 7 and put fire in them and place incense in them before the Lord tomorrow. He whom the Lord then chooses is the holy one. Enough from you Levites!"

8 Moses also said to Core, "Listen to me, you Levites! 9 [h] Is it too little for you that the God of Israel has singled you out from the community of Israel, to have you draw near him for the service of the Lord's Dwelling and to stand before the community to minister for them? 10 He has allowed you and your kinsmen, the descendants of Levi, to approach him, and yet you now seek the priesthood too. 11 It is therefore against the Lord that you and all your band are conspiring. For what has Aaron done that you should grumble against him?"

Rebellion of Dathan and Abiram. 12 Moses summoned Dathan and Abiram, sons of Eliab, but they answered, "We will not go.* 13 Are you not satisfied with having led us here away from a land flowing with milk and honey, to make us perish in the desert, that you must now lord it over us? 14 Far from bringing us to a land flowing with milk and honey, or giving us fields and vineyards for our inheritance, will you also gouge out our eyes? * No, we will not go."

15 Then Moses became very angry and said to the Lord, "Pay no heed to their offering. I have never taken a single ass from them, nor have I wronged any one of them." [i]

Core. 16 Moses said to Core, "You and all your band shall appear before the Lord tomorrow – you and they and Aaron too. 17 Then each of your two hundred and fifty followers shall take his own censer, put incense in it, and offer it to the Lord; and you and Aaron, each with his own censer, shall do the same." 18 So they all took their censers, and laying incense on the fire they had put in them, they took their stand by the entrance of the Meeting Tent along with Moses and Aaron. 19 Then, when Core had assembled all his band against them at the entrance of the Meeting Tent, the glory of the Lord appeared to the entire community, 20 and the Lord said to Moses and Aaron, 21 "Stand apart from this band, that I may consume them at once." 22 But they fell prostrate and cried out, "O God, God of the spirits of all mankind, will one man's sin make you angry with the whole community?" 23 The Lord answered Moses, 24 "Speak to the community and tell them: Withdraw from the space around the Dwelling" [of Core, Dathan and Abiram].

Punishment of Dathan and Abiram. 25 Moses, followed by the elders of Israel, arose and went to Dathan and Abiram.* 26 Then he warned the community, "Keep away from the tents of these wicked men and do not touch anything that is theirs: otherwise you too will be swept away because of all their sins." 27 When Dathan and Abiram had come out and were standing at the entrances of their tents with their wives and sons and little ones, 28 Moses said, "This is how you shall know that it was the Lord who sent me to do all I have done, and that it was not I who planned it: 29 if these men die an ordinary death, merely suffering the fate common to all mankind, then it was not the Lord who sent me. 30 But if the Lord does something entirely new, and the ground opens its mouth and swallows them alive down into the nether world, with all belonging to them, then you will know that these men have defied the Lord." 31 No sooner had he finished saying all this than the ground beneath them split open, 32 and the earth opened its mouth and swal-

g Ps 105 (106), 16ff; Sir 45, 15; 1 Cor 10, 10.—h Dt 10, 8.—i 1 Kgs 12, 3.

16, 12: We will not go: to appear before Moses' tribunal.

16, 14: Gouge out our eyes: blind us to the real state of affairs.

16, 25: Since Dathan and Abiram had refused to go to Moses (vv 12ff), he, with the elders as witnesses, was obliged to go to their tent.

lowed them and their families [and all of Core's men] and all their possessions.*j* 33 They went down alive to the nether world with all belonging to them; the earth closed over them, and they perished from the community. 34 But all the Israelites near them fled at their shrieks, saying, "The earth might swallow us too!"

Punishment of Core. 35 So they withdrew from the space around the Dwelling [of Core,* Dathan and Abiram]. And fire from the Lord came forth which consumed the two hundred and fifty men who were offering the incense.

CHAPTER 17.

1 The Lord said to Moses, 2 "Tell Eleazar, son of Aaron the priest, to remove the censers from the embers; and scatter the fire some distance away, 3 * for these sinners have consecrated the censers at the cost of their lives. Have them hammered into plates to cover the altar, because in being presented before the Lord they have become sacred. In this way they shall serve as a sign to the Israelites." 4 So Eleazar the priest had the bronze censers of those burned during the offering hammered into a covering for the altar, 5 in keeping with the orders which the Lord had given him through Moses. This cover was to be a reminder to the Israelites that no layman, no one who was not a descendant of Aaron, should approach the altar to offer incense before the Lord, lest he meet the fate of Core and his band.

6 The next day the whole Israelite community grumbled against Moses and Aaron, saying, "It is you who have slain the Lord's people." 7 But while the community was deliberating against them, Moses and Aaron turned toward the Meeting Tent, and the cloud now covered it and the glory of the Lord appeared. 8 Then Moses and Aaron came to the front of the Meeting Tent, 9 and the Lord said to them, 10 "Depart from this community, that I may consume them at once." But they fell prostrate.

11 Then Moses said to Aaron, "Take your censer, put fire from the altar in it, lay incense on it, and bring it quickly to the community to make atonement for them; for wrath has come forth from the Lord and the blow is falling." *k* 12 Obeying the orders of Moses, Aaron took his censer and ran in among the community, where the blow was already falling on the people. Then, as he offered the incense and made atonement for the people, 13 standing there between the living and the dead, the scourge was checked. 14 Yet fourteen thousand seven hundred died from the scourge, in addition to those who died because of Core. 15 When the scourge had been checked, Aaron returned to Moses at the entrance of the Meeting Tent.

Aaron's Staff. 16 The Lord now said to Moses, 17 "Speak to the Israelites and get one staff * from them for each ancestral house, twelve staffs in all, one from each of their tribal princes. Mark each man's name on his staff; 18 and mark Aaron's name on Levi's staff,* for the head of Levi's ancestral house shall also have a staff. 19 Then lay them down in the Meeting Tent, in front of the Commandments, where I meet you. 20 There the staff of the man of my choice shall sprout. Thus will I suppress from my presence the Israelites' grumbling against you."

21 So Moses spoke to the Israelites, and their princes gave him staffs, twelve in all, one from each tribal prince; and Aaron's staff was with them. 22 Then Moses laid the staffs down before the Lord in the Tent of the Commandments. 23 The next day, when Moses entered the Tent, Aaron's staff, representing the house of Levi, had sprouted and put forth not only shoots, but blossoms as well, and even bore ripe almonds! 24 Moses thereupon brought out all the staffs from the Lord's presence to the Israelites. After each prince identified his own staff and

j Nm 26, 10; Lv 10, 2; Dt 11, 6; Ps 105 (106), 17f.—k Wis 18, 20f.

16, 35: This verse, continues v 24; the first sentence is transposed from v 27; cf Nm 17, 5; 26, 10.

17, 3: Whatever was brought into intimate contact with something sacred shared in its sacredness. See note on Nm 19, 20.

17, 17: The staff was not merely an article of practical use, but also a symbol of authority; cf Gn 49, 10; Nm 24, 17; Jer 48, 17. Hence, the staff of a leader of a tribe was considered the emblem of his tribe; in fact, certain Hebrew words for "staff" also mean "tribe." Perhaps for this reason, to avoid confusion, the author here uses the term "ancestral house" instead of the ordinary word for "tribe."

17, 18: Levi's staff: it is not clear whether this is considered as one of the twelve mentioned in the preceding verse, or as a thirteenth staff. Sometimes Levi is reckoned as one of the twelve tribes (e.g., Dt 27, 12f), but more often the number twelve is arrived at by counting the two sub-tribes of Joseph, i.e., Ephraim and Manasse, as distinct tribes. In this passage also it seems probable that the tribe of Levi is considered apart from the other twelve.

took it, 25 the Lord said to Moses, "Put back Aaron's staff in front of the Commandments, to be kept there as a warning to the rebellious, so that their grumbling may cease before me; if it does not, they will die." 26 And Moses did as the Lord had commanded him.

Charge of the Sacred Things. 27 *Then the Israelites cried out to Moses, "We are perishing; we are lost, we are all lost! 28 Every time anyone approaches the Dwelling of the Lord, he dies! Are we to perish to the last man?"

CHAPTER 18.

1 The Lord said to Aaron, * "You and your sons as well as the other members of your ancestral house shall be responsible for the sanctuary; but the responsibility of the priesthood shall rest on you and your sons alone. 2 Bring with you also your other kinsmen of the tribe of Levi, your ancestral tribe, as your associates * and assistants, while you and your sons are in front of the Tent of the Commandments. 3 They shall look after your persons and the whole Tent; however, they shall not come near the sacred vessels or the altar, lest both they and you die. 4 As your associates they shall have charge of all the work connected with the Meeting Tent. But no layman * shall come near you. 5 You shall have charge of the sanctuary and of the altar, that wrath may not fall again upon the Israelites.

6 "Remember, it is I who have taken your kinsmen, the Levites, from the body of the Israelites; they are a gift to you,[l] dedicated to the Lord for the service of the Meeting Tent. 7 [m] But only you and your sons are to have charge of performing the priestly functions in whatever concerns the altar and the room within the veil.* I give you the priesthood as a gift. Any layman who draws near shall be put to death."

The Priests' Share of the Sacrifices. 8 The Lord said to Aaron, * "I myself have given you charge of the contributions made to me in the various sacred offerings of the Israelites; [n] by perpetual ordinance I have assigned them to you and to your sons as your priestly share. 9 You shall have the right to share in the oblations that are most sacred, in whatever they offer me as cereal offerings or sin offerings or guilt offerings; these shares shall accrue to you and to your sons. 10 In eating them you shall treat them as most sacred; every male among you may partake of them. As sacred, they belong to you.

11 "You shall also have what is removed from the gift in every wave offering * of the Israelites; by perpetual ordinance I have assigned it to you and to your sons and daughters.[o] All in your family who are clean may partake of it. 12 I have also assigned to you all the best [p] of the new oil and of the new wine and grain that they give to the Lord as their first fruits; 13 and likewise, of whatever grows on their land, the first products that they bring in to the Lord shall be yours; all of your family who are clean may partake of them. 14 Whatever is doomed * in Israel shall be yours. 15 Every living thing that opens the womb, whether of man or of beast, such as are to be offered to the Lord, shall be yours; [q] but you must let the first-born of man, as well as of unclean animals, be redeemed. 16 The ransom for a boy is to be paid when he is a month old; it is fixed at five silver shekels according to the sanctuary standard, twenty geras to the shekel. 17 But the first-born of cattle, sheep or goats shall not be redeemed; they are sacred. Their blood you must splash on the altar and their fat you must burn as a sweet-smelling oblation to the Lord. 18 [r] Their meat, however, shall be yours, just as the breast and the right leg of the wave offering be-

l Nm 3, 9; 8, 19.—m Nm 3, 10.—n Nm 5, 9.—o Ex 29, 27f; Lv 7, 34; 10, 14.—p Dt 18, 4; 26, 2.—q Ex 13, 2.—r Lv 7, 31-34.

17, 27f: Logically these two verses belong immediately after Nm 16, 35.

18, 1ff: This law, which kept unqualified persons from contact with sacred things, is the answer to the Israelites' cry in Nm 17, 28. It is followed by other laws concerning priests and Levites.

18, 2: Associates: in Hebrew this word alludes to the popular etymology of the name "Levi." Cf Gn 29, 34.

18, 4: Layman: here, "one who is not a Levite"; in v 7, "one who is not a priest."

18, 7: Veil: the outer veil, or "curtain," is probably meant.

18, 8ff: Two classes of offerings are here distinguished: the most sacred offering, which only the male members of the priestly families could eat (vv 8ff), and the other offerings, which even the women of the priestly families could eat (vv 11-19).

18, 11: Wave offerings were the breast and right leg (v 18), the shoulder of the peace offering (Lv 7, 30-34), and portions of the Nazirite sacrifice (Nm 6, 19f).

18, 14: Doomed: in Hebrew, herem, which means here "set aside from profane use and made sacred to the Lord." Cf Lv 27, 21. 28.

long to you. 19 By perpetual ordinance I have assigned to you and to your sons and daughters all the contributions from the sacred gifts which the Israelites make to the Lord; this is an inviolable covenant* to last forever before the Lord, for you and your descendants." 20 *s* Then the Lord said to Aaron, * "You shall not have any heritage in the land of the Israelites nor hold any portion among them; I will be your portion and your heritage among them.

Tithes Due the Levites. 21 "To the Levites, however, I hereby assign all tithes in Israel as their heritage in recompense for the service they perform in the Meeting Tent.*t* 22 The Israelites may no longer approach the Meeting Tent; else they will incur guilt deserving death. 23 Only the Levites are to perform the service of the Meeting Tent, and they alone shall be held responsible; this is a perpetual ordinance for all your generations. The Levites, therefore, shall not have any heritage among the Israelites, 24 for I have assigned to them as their heritage the tithes which the Israelites give as a contribution to the Lord. That is why I have ordered that they are not to have any heritage among the Israelites."

Tithes Paid by the Levites. 25 The Lord said to Moses, 26 "Give the Levites these instructions: When you receive from the Israelites the tithes I have assigned you from them as your heritage, you are to make a contribution from them to the Lord, a tithe of the tithes; 27 and your contribution will be credited to you as if it were grain from the threshing floor or new wine from the press. 28 Thus you too shall make a contribution from all the tithes you receive from the Israelites, handing over to Aaron the priest the part to be contributed to the Lord. 29 From all the gifts that you receive, and from the best parts, you are to consecrate to the Lord your own full contribution.

30 "Tell them also: Once you have made your contribution from the best part, the rest of the tithes will be credited to you Levites as if it were produce of the threshing floor or of the wine press. 31 Your families, as well as you, may eat them anywhere, since they are your recompense for service at the Meeting Tent. 32 You will incur no guilt so long as you make a contribution of the best part. Do not profane the sacred gifts of the Israelites and so bring death on yourselves."

CHAPTER 19.

Ashes of the Red Heifer. 1 The Lord said to Moses and Aaron: 2 "This is the regulation which the law of the Lord prescribes. Tell the Israelites to procure for you a red heifer that is free from every blemish and defect and on which no yoke has ever been laid. 3 This is to be given to Eleazar the priest, to be led outside the camp * and slaughtered in his presence. 4 Eleazar the priest shall take some of its blood on his finger and sprinkle it seven times toward the front of the Meeting Tent.* 5 Then the heifer shall be burned in his sight, with its hide and flesh, its blood and offal; 6 and the priest shall take some cedar wood, hyssop and scarlet yarn and throw them into the fire in which the heifer is being burned. 7 The priest shall then wash his garments and bathe his body in water. He remains unclean until the evening, and only afterward may he return to the camp. 8 Likewise, he who burned the heifer shall wash his garments, bathe his body in water, and be unclean until evening. 9 Finally, a man who is clean shall gather up the ashes of the heifer and deposit them in a clean place outside the camp. There they are to be kept for preparing lustral water for the Israelite community. The heifer is a sin offering. 10 He who has gathered up the ashes of the heifer shall also wash his garments and be unclean until evening. This is a perpetual ordinance, both for the Israelites and for the aliens residing among them.

s Dt 10, 9; 18, 1f; Jos 13, 33; Ez 44, 28.—t Heb 7, 5.

18, 19: An inviolable covenant: literally, "a covenant of salt." Cf 2 Par 13, 5. The reference may perhaps be to the preservative power of salt (cf Mt 5, 13); but more likely the phrase refers to the custom of partaking of the same salt in common to render a contract unbreakable. See note on Lv 2, 13.

18, 20: The priests and Levites were forbidden to own hereditary land such as the other Israelites possessed; therefore in the allotment of the land they were not to receive any portion of it. Certain cities, however, were assigned to them for their residence; cf Nm 35, 1-8.

19, 3: Outside the camp: several Fathers of the Church saw in this a prefiguring of the sacrificial death of Christ outside the walls of Jerusalem; cf Jn 19, 20; Heb 13, 12; in the purifying water, into which the ashes of the red heifer were put, they saw a type of the water of Baptism.

19, 4: Toward the front of the Meeting Tent: since the tabernacle faced the east (Ex 26, 15-30), the killing of the heifer took place east of the camp; in later times it was done on the Mount of Olives, east of the Temple.

Use of the Ashes. 11 "Whoever touches the dead body of any human being shall be unclean for seven days; 12 he shall purify himself with the water on the third and on the seventh day, and then he will be clean again. But if he fails to purify himself on the third and on the seventh day, he will not become clean. 13 [u] Everyone who fails to purify himself after touching the body of any deceased person, defiles the Dwelling of the Lord and shall be cut off from Israel. Since the lustral water has not been splashed over him, he remains unclean; his uncleanness still clings to him.

14 "This is the law: When a man dies in a tent, everyone who enters the tent, as well as everyone already in it, shall be unclean for seven days; 15 likewise, every vessel that is open, or with its lid unfastened, shall be unclean. 16 Moreover, everyone who in the open country touches a dead person, whether he was slain by the sword or died naturally, or who touches a human bone or a grave, shall be unclean for seven days. 17 * For anyone who is thus unclean, ashes from the sin offering shall be put in a vessel, and spring water shall be poured on them. 18 Then a man who is clean shall take some hyssop, dip it in this water, and sprinkle it on the tent and on all the vessels and persons that were in it, or on him who touched a bone, a slain person or other dead body, or a grave. 19 The clean man shall sprinkle the unclean on the third and on the seventh day; thus purified on the seventh day, he shall wash his garments and bathe his body in water, and in the evening he will be clean again. 20 *Any unclean man who fails to have himself purified shall be cut off from the community, because he defiles the sanctuary of the Lord. As long as the lustral water has not been splashed over him, he remains unclean. 21 This shall be a perpetual ordinance for you.

"One who sprinkles the lustral water shall wash his garments, and anyone who comes in contact with this water shall be unclean until evening. 22 Moreover, whatever the unclean person touches becomes unclean itself, and anyone who touches it becomes unclean until evening."

CHAPTER 20.

Death of Mariam. 1 The whole Israelite community arrived in the desert of Sin in the first month,* and the people settled at Cades. It was here that Mariam died, and here that she was buried.

Water Famine at Cades. 2 As the community had no water, they held a council against Moses and Aaron. 3 The people contended with Moses, exclaiming, "Would that we too had perished with our kinsmen in the Lord's presence! 4 Why have you brought the Lord's community into this desert where we and our livestock are dying? 5 Why did you lead us out of Egypt, only to bring us to this wretched place which has neither grain nor figs nor vines nor pomegranates? Here there is not even water to drink!" 6 But Moses and Aaron went away from the assembly to the entrance of the Meeting Tent, where they fell prostrate.

Sin of Moses and Aaron. Then the glory of the Lord appeared to them, 7 and the Lord said to Moses, 8 "Take the staff and assemble the community, you and your brother Aaron, and in their presence order the rock to yield its waters. From the rock you shall bring forth water for the community and their livestock to drink." 9 So Moses took the staff from its place before the Lord, as he was ordered. 10 He and Aaron assembled the community in front of the rock, where he said to them, [v] "Listen to me, you rebels! Are we to bring water for you out of this rock?" 11 [w] Then, raising his hand, Moses struck the rock twice* with his staff, and water gushed out in abundance for the community and their livestock to drink. 12 * But the Lord said to Moses

19, 17ff: "If . . . the sprinkled ashes of a heifer sanctify the unclean unto the cleansing of the flesh, how much more will the blood of Christ . . . cleanse your conscience from dead works?" (Heb 9, 13f).

19, 20: Ritual uncleanness is, as it were, contagious, so also sacredness; see note on Nm 17, 3.

20, 1: The first month: we would expect the mention also of the day and of the year (after the exodus) when this took place; cf similar dates in Nm 1, 1; 10, 11; 33, 38; Dt 1, 3. Here the full date seems to have been lost. Probably the Israelites arrived in Cades in the third year after the exodus. Cf Dt 1, 46. The desert of Sin: a barren region with a few good oases, southwest of the Dead Sea. See note on Nm 13, 21.

20, 11: Twice: perhaps because he had not sufficient faith to work the miracle with the first blow. Cf v 12.

20, 12f: The sin of Moses and Aaron consisted in doubting God's mercy toward the ever-rebellious people. In showing forth my sanctity: God's sacred power and glory: an allusion to the name of the place, Cades, which means "sanctified, sacred." Meriba means "contention." Cf Ex 17, 7.

u Lv 15, 31.—v Ex 17, 5f.—w Ps 77 (78), 15f; Wis 11, 4; 1 Cor 10, 4.

and Aaron, "Because you were not faithful to me in showing forth my sanctity before the Israelites, you shall not lead this community into the land I will give them."

13 These are the waters of Meriba,[x] where the Israelites contended against the Lord, and where he revealed his sanctity among them.

Edom's Refusal. 14 From Cades Moses sent men to the king of Edom with the message: "Your brother Israel * has this to say: You know of all the hardships that have befallen us, 15 how our fathers went down to Egypt, where we stayed a long time, how the Egyptians maltreated us and our fathers, 16 and how, when we cried to the Lord,[y] he heard our cry and sent an angel who led us out of Egypt. Now here we are at the town of Cades at the edge of your territory. 17 Kindly let us pass through your country. We will not cross any fields or vineyards, nor drink any well water, but we will go straight along the royal road * without turning to the right or to the left, until we have passed through your territory."

18 But Edom answered him, "You shall not pass through here; if you do, I will advance against you with the sword." 19 The Israelites insisted, "We want only to go up along the highway. If we or our livestock drink any of your water, we will pay for it. Surely there is no harm in merely letting us march through." 20 But Edom still said, "No, you shall not pass through," [z] and advanced against them with a large and heavily armed force. 21 Therefore, since Edom refused to let them pass through their territory, Israel detoured around them.

Death of Aaron. 22 [a] Setting out from Cades, the whole Israelite community came to Mount Hor.* 23 There at Mount Hor, on the border of the land of Edom, the Lord said to Moses and Aaron, 24 "Aaron is about to be taken to his people; he shall not enter the land I am giving to the Israelites, because you both rebelled against my commandment at the waters of Meriba. 25 Take Aaron and his son Eleazar and bring them upon Mount Hor.[b] 26 Then strip Aaron of his garments and put them on his son Eleazar; for there Aaron shall be taken in death."

27 Moses did as the Lord commanded. When they had climbed Mount Hor in view of the whole community, 28 Moses stripped Aaron of his garments and put them on his son Eleazar. Then Aaron died there on top of the mountain.[c] When Moses and Eleazar came down from the mountain, 29 all the community understood that Aaron had passed away; and for thirty days the whole house of Israel mourned him.

CHAPTER 21.

Victory over Arad. 1 When the Chanaanite king of Arad,* who lived in the Negeb, [d] heard that the Israelites were coming along the way of Atharim, he engaged them in battle and took some of them captive. 2 Israel then made this vow to the Lord: "If you deliver this people into my hand, I will doom their cities." [e] 3 Later, when the Lord heeded Israel's prayer and delivered up the Chanaanites,[f] they doomed them and their cities. Hence that place was named Horma.*

The Bronze Serpent. 4 From Mount Hor they set out on the Red Sea road, to bypass the land of Edom. But with their patience worn out by the journey, 5 the people complained [g] against God and Moses, "Why have you brought us up from Egypt to die in this desert, where there is no food or water? We are disgusted with this wretched food!" *

6 In punishment the Lord sent among the people saraph* serpents, which bit [h]

x Nm 27, 14; Ex 17, 7.—y Ex 2, 23.—z Jgs 11, 17.—a Nm 33, 37.—b Dt 32, 50.—c Nm 33, 38.—d Nm 33, 40.—e Jos 6, 17; Jgs 1, 17.—f Nm 14, 45.—g Nm 11, 6; Ex 16, 3.—h Dt 8, 15; Wis 16, 5; 1 Cor 10, 9.

20, 14: Your brother Israel: the Edomites were descended from Esau, the brother of Jacob. Their country, to the southeast of the Dead Sea, was also known as Seir; cf Gn 25, 24ff; 36, 1. 8f.

20, 17: The royal road: an important highway, running north and south along the plateau east of the Dead Sea. In ancient times it was much used by caravans and armies; later it was improved by the Romans, and large stretches of it are still clearly recognizable.

20, 22: Mount Hor: not definitively identified, but probably to be sought in the vicinity of Cades. According to Dt 10, 6, Aaron died at Moser (cf "Moseroth" in Nm 33, 30f), which is apparently the name of the region in which Mount Hor is situated.

21, 1-3: The account of this episode seems to be a later insertion here, for Nm 21, 4, belongs logically immediately after Nm 20, 29. Perhaps this is the same event as that mentioned in Jgs 1, 16f.

21, 3: Horma: related to the Hebrew word herem, meaning "doomed." See notes on Nm 14, 45; 18, 14.

21, 5: This wretched food: apparently the manna is meant.

21, 6: Saraph: the Hebrew name for a certain species of venomous snakes; the word probably signifies "the fiery one," these snakes being so called from the burning effect of their poisonous bite.

the people so that many of them died.
7 Then the people came to Moses and
said, "We have sinned in complaining
against the Lord and you. Pray the Lord
to take the serpents from us." So Moses
prayed for the people, 8 and the Lord
said to Moses, "Make a saraph and mount
it on a pole, and if anyone who has been
bitten looks at it, he will recover." * 9
Moses accordingly made a bronze ser-
pent * and mounted it on a pole, and
whenever anyone who had been bitten by
a serpent looked at the bronze serpent,
he recovered.[i]

Journey around Moab. 10 The Israelites
moved on and encamped in Oboth.[j] 11
Setting out from Oboth, they encamped
in Ijeabarim * in the desert fronting Moab
on the east. 12 Setting out from there,
they encamped in the Wadi Zared. 13 Set-
ting out from there, they encamped on
the other side of the Arnon, in the desert
that extends from the territory of the
Amorrites; for the Arnon forms Moab's
boundary with the Amorrites. 14 Hence
it is said in the "Book of the Wars of the
Lord"*: "Vaheb in Supha and the wad-
ies, 15 Arnon and the wadi gorges that
reach back toward the site of Ar and
slant to the border of Moab."

16 From there they went to Beer, *
where there was the well of which the
Lord said to Moses, "Bring the people
together, and I will give them water." 17
Then it was that Israel sang this song:
"Spring up, O well! – so sing to it – 18
the well that the princes sank, that the
nobles of the people dug, with their
scepters and their staffs."

From Beer they went to Matthana, 19
from Matthana to Nahaliel, from Na-
haliel to Bamoth, 20 from Bamoth to the
cleft in the plateau of Moab at the head-
land of Phasga that overlooks Jesimon.*

Victory over Sehon. 21 Now Israel sent
men to Sehon, king of the Amorrites, 22
with the message, "Let us pass through
your country. We will not turn aside into
any field or vineyard, nor will we drink
any well water, but we will go straight
along the royal road until we have passed
through your territory." 23 Sehon,[k] how-
ever, would not let Israel pass through
his territory, but mustered all his forces
and advanced into the desert against Is-
rael. When he reached Jahas, he engaged
Israel in battle. 24 But Israel defeated him
at the point of the sword, and took pos-
session of his land from the Arnon to the
Jaboc and as far as the country of the
Ammonites, whose boundary was at Jazer.
25 *l* Israel seized all the towns here and
settled in these towns of the Amorrites,
in Hesebon and all its dependencies. 26
Now, Hesebon was the capital of Sehon,
king of the Amorrites, who had fought
against the former king of Moab and had
seized all his land from Jazer to the Ar-
non. 27 That is why the poets say: "Come
to Hesebon, let it be rebuilt, let Sehon's
capital be firmly constructed. 28 For fire
went forth from Hesebon and a blaze
from the city of Sehon; it consumed the
cities of Moab and swallowed up the high
places of the Arnon. 29 Woe to you, O
Moab! You are ruined, O people of
Chamos! * He let his sons become fugi-
tives and his daughters be taken captive
by the Amorrite king Sehon. 30 Their
plowland is ruined from Hesebon to Di-
bon; Ar is laid waste; fires blaze as far
as Medaba."

31 When Israel had settled in the land
of the Amorrites, 32 Moses sent spies to
Jazer; Israel then captured it with its
dependencies and dispossessed the Amor-
rites who were there.

Victory over Og. 33 *m* Then they turned
and went up along the road to Basan.
But Og, king of Basan, advanced against
them with all his people to give battle at
Edrai. 34 The Lord, however, said to
Moses, "Do not be afraid of him; for

i Wis 16, 6f. 10; Jn 3, 14f.—j Nm 33, 43f.—k Dt 2, 32; Jgs 11, 20.—l Jos 21, 39; Jgs 11, 26.—m Dt 3, 1ff.

21, 8: If anyone who has been bitten looks at it, he will recover: "and as Moses lifted up the serpent in the desert, even so must the Son of Man be lifted up, that those who believe in him may not perish, but may have life everlasting" (Jn 3, 14f).

21, 9: King Ezechias, in his efforts to abolish idolatry, "broke up the bronze serpent that Moses had made" (4 Kgs 18, 4).

21, 11: Ijeabarim: probably means "the ruins in the Abarim (Mountains)." See note on Nm 27, 12.

21, 14: The "Book of the Wars of the Lord": an ancient collection of Israelite songs, now lost. Vaheb in Supha: since neither place is mentioned elsewhere, it is quite uncertain whether these dubious Hebrew words are even to be considered as place names; some Hebrew words apparently lost must have preceded this phrase.

21, 16: Beer: means a well.

21, 20: Jesimon: "the wasteland"; in 1 Kgs 23, 19. 24, and Nm 26, 1. 3, this is the desert of Juda, on the western side of the Dead Sea, but here and in Nm 23, 28, it seems to refer to the southern end of the Jordan valley where Beth Jesimoth was situated.

21, 29: Chamos: the chief god of the Moabites, and mentioned as such in the famous inscription of Mesa, king of Moab, who was the contemporary of the dynasty of Amri in Israel. Cf 3 Kgs 11, 7. 33; 4 Kgs 23, 13; Jer 48, 7. 13.

into your hand I will deliver him with all his people and his land. Do to him as you did to Sehon, king of the Amorrites, who lived in Hesebon." *n* 35 So they struck him down with his sons and all his people, until not a survivor was left to him, and they took possession of his land.

CHAPTER 22.

1 Then the Israelites moved on and encamped in the plains of Moab * on the other side of the Jericho stretch of the Jordan.

III. On The Plains of Moab

Balaam Summoned. 2 Now Balac son of Sepphor, saw all that Israel did to the Amorrites. 3 Indeed, Moab feared the Israelites greatly because of their numbers, and detested them. 4 So Moab said to the elders of Madian, "Soon this horde will devour all the country around us as an ox devours the grass of the field." And Balac, Sepphor's son, who was king of Moab at that time, 5 sent messengers to Balaam, son of Beor, at Phathur on the Euphrates, in the land of the Amauites, summoning him with these words, "A people has come here from Egypt who now cover the face of the earth and are settling down opposite us! 6 Please come and curse this people for us; * they are stronger than we are. We may then be able to defeat them and drive them out of the country. For I know that whoever you bless is blessed and whoever you curse is cursed." 7 Then the elders of Moab and of Madian left with the divination fee in hand and went to Balaam. When they had given him Balac's message, 8 he said to them in reply, "Stay here overnight, and I will give you whatever answer the Lord gives me." So the princes of Moab lodged with Balaam.

n Ps 135 (136), 17ff.—o Nm 24, 13.

22, 1: The plains of Moab: the lowlands to the northeast of the Dead Sea, between the Jordan and the foothills below Mount Nebo. Here the Israelites remained until they crossed the Jordan, as told in Jos 1-4; Jericho lay to the west of the Jordan.

22, 6: Curse this people for us: Balac believed that if Balaam forecast an evil omen for Israel, this evil would come to pass, as if by magic. Balaam was a soothsayer or foreteller; cf Jos 13, 22.

22, 22: The anger of God flared up: not merely because Balaam was going to Balac, for he had God's permission for the journey (v 20), but because he was tempted by avarice to curse Israel against God's express command. "They have followed the way of Balaam, the son of Bosor, who loved the wages of wrongdoing" (2 Pt 2, 15); "and have rushed on thoughtlessly into the error of Balaam for the sake of gain" (Jude 11).

9 Then God came to Balaam and said, "Who are these men visiting you?" 10 Balaam answered God, "Balac, son of Sepphor, king of Moab, sent me the message: 11 'This people that came here from Egypt now cover the face of the earth. Please come and lay a curse on them for us; we may then be able to give them battle and drive them out.'" 12 But God said to Balaam, "Do not go with them and do not curse this people, for they are blessed." 13 The next morning Balaam arose and told the princes of Balac, "Go back to your own country, for the Lord has refused to let me go with you." 14 So the princes of Moab went back to Balac with the report, "Balaam refused to come with us."

Second Appeal to Balaam. 15 Balac again sent princes, who were more numerous and more distinguished than the others. 16 On coming to Balaam they told him, "This is what Balac, son of Sepphor, has to say: Please do not refuse to come to me. 17 I will reward you very handsomely and will do anything you ask of me. Please come and lay a curse on this people for me." 18 *o* But Balaam replied to Balac's officials, "Even if Balac gave me his house full of silver and gold, I could not do anything, small or great, contrary to the command of the Lord, my God. 19 But, you too shall stay here overnight, till I learn what else the Lord may tell me."

20 That night God came to Balaam and said to him, "If these men have come to summon you, you may go with them; yet only on the condition that you do exactly as I tell you." 21 So the next morning when Balaam arose, he saddled his ass, and went off with the princes of Moab.

The Talking Ass. 22 But now the anger of God flared up * at him for going, and the angel of the Lord stationed himself on the road to hinder him as he was riding along on his ass, accompanied by two of his servants. 23 When the ass saw the angel of the Lord standing on the road with sword drawn, she turned off the road and went into the field, and Balaam had to beat her to bring her back on the road. 24 Then the angel of the Lord took his stand in a narrow lane between vineyards with a stone wall on each side. 25 When the ass saw the angel of the Lord there,

she shrank against the wall; and since she squeezed Balaam's leg against it, he beat her again. 26 The angel of the Lord then went ahead, and stopped next in a passage so narrow that there was no room to move either to the right or to the left. 27 When the ass saw the angel of the Lord there, she cowered under Balaam. So, in anger, he again beat the ass with his stick.

28 *p* But now the Lord opened the mouth of the ass, and she asked Balaam, "What have I done to you that you should beat me these three times?" 29 "You have acted so willfully against me," said Balaam to the ass, "that if I but had a sword at hand, I would kill you here and now." 30 But the ass said to Balaam, "Am I not your own beast, and have you not always ridden upon me until now? Have I been in the habit of treating you this way before?" "No," replied Balaam.

31 Then the Lord removed the veil from Balaam's eyes, so that he too saw the angel of the Lord standing on the road with sword drawn; and he fell on his knees and bowed to the ground. 32 But the angel of the Lord said to him, "Why have you beaten your ass these three times? It is I who have come armed to hinder you because this rash journey of yours is directly opposed to me. 33 When the ass saw me, she turned away from me these three times. If she had not turned away from me, I would have killed you; her I would have spared." 34 Then Balaam said to the angel of the Lord, "I have sinned. Yet I did not know that you stood against me to oppose my journey. Since it has displeased you, I will go back home." 35 But the angel of the Lord said to Balaam, "Go with the men; but you may say only what I tell you." So Balaam went on with the princes of Balac.

36 When Balac heard that Balaam was coming, he went out to meet him at the boundary city Ir-Moab on the Arnon at the end of the Moabite territory. 37 And he said to Balaam, "I sent an urgent summons to you! Why did you not come to me? Did you think I could not reward you?" 38 Balaam answered him, "Well, I have come to you after all. But what power have I to say anything? I can speak only what God puts in my mouth." 39 Then Balaam went with Balac, and they came to Cariath-Husoth. 40 Here Balac slaughtered oxen and sheep, and sent portions to Balaam and to the princes who were with him.

The First Oracle. 41 The next morning Balac took Balaam up on Bamoth-Baal, and from there he saw some of the clans.

CHAPTER 23.

1 Then Balaam said to Balac, "Build me seven altars, and prepare seven bullocks and seven rams for me here." 2 So he did as Balaam had ordered, offering a bullock and a ram on each altar. 4 And Balac said to him, "I have erected the seven altars, and have offered a bullock and a ram on each." 3 Balaam then said to him, "Stand here by your holocaust while I go over there. Perhaps the Lord will meet me, and then I will tell you whatever he lets me see." He went out on the barren height, and God met him. 5 When he had put an utterance in Balaam's mouth, the Lord said to him, "Go back to Balac, and speak accordingly." 6 So he went back to Balac, who was still standing by his holocaust together with all the princes of Moab. 7 Then Balaam gave voice to his oracle:

From Aram* has Balac brought me here, Moab's king, from the Eastern Mountains: *q* "Come and lay a curse for me on Jacob, come and denounce Israel." 8 How can I curse whom God has not cursed? How denounce whom the Lord has not denounced? 9 For from the top of the crags I see him, from the heights I behold him. Here is a people that lives apart* and does not reckon itself among the nations. 10 Who has ever counted the dust of Jacob, or numbered Israel's wind-borne particles?* May I die the death of the just, may my descendants be as many as theirs!

11 "What have you done to me?" cried Balac to Balaam. "It was to curse my foes that I brought you here; instead, you have even blessed them." 12 Balaam re-

p 2 Pt 2, 16.—q Nm 22, 6.

23, 7: Aram: the ancient name of the region later known as Syria. The Eastern Mountains: the Anti-Lebanon, the range to the east of Mount Lebanon.

23, 9: A people that lives apart: Israel, as the chosen people of God, occupied a unique place among the nations, from which they kept themselves aloof.

23, 10: The dust of Jacob . . . Israel's wind-borne particles: the Israelites will be as numerous as dust in a desert sandstorm. May I . . . as many as theirs: a formula by which Balaam swears he is speaking the truth; he sees the reward of virtue in having numerous descendants.

plied, "Is it not what the Lord puts in my mouth that I must repeat with care?"

The Second Oracle. 13 Then Balac said to him, "Please come with me to another place* from which you can see only some and not all of them, and from there curse them for me." 14 So he brought him to the lookout field on the top of Phasga, where he built seven altars and offered a bullock and a ram on each of them. 15 Balaam then said to Balac, "Stand here by your holocaust, while I seek a meeting over there." 16 Then the Lord met Balaam, and having put an utterance in his mouth, he said to him, "Go back to Balac, and speak accordingly." 17 So he went back to Balac, who was still standing by his holocaust together with the princes of Moab. When Balac asked him, "What did the Lord say?" 18 Balaam gave voice to his oracle:

Be aroused, O Balac, and hearken; give ear to my testimony, O son of Sepphor!
19 God is not man that he should speak falsely, nor human, that he should change his mind. Is he one to speak and not act, to decree and not fulfill? 20 It is a blessing I have been given to pronounce; a blessing which I cannot restrain. 21 Misfortune is not observed in Jacob, nor misery* seen in Israel. The Lord, his God, is with him; with him is the triumph of his King. 22 It is God who brought him out of Egypt,[r] a wild bull of towering might.*
23 No, there is no sorcery against Jacob, nor omen against Israel. It shall yet be said of Jacob, and of Israel, "Behold what God has wrought!" 24 [s] Here is a people that springs up like a lioness, and stalks forth like a lion; it rests not till it has devoured its prey and has drunk the blood of the slain.

25 "Even though you cannot curse them," said Balac to Balaam, "at least do not bless them." 26 But Balaam answered Balac, "Did I not warn you that I must do all that the Lord tells me?"

The Third Oracle. 27 Then Balac said to Balaam, "Come, let me bring you to another place; perhaps God will approve of your cursing them for me from there." 28 So he took Balaam to the top of Phogor, that overlooks Jesimon. 29 Balaam then said to him, "Here build me seven altars; and here prepare for me seven bullocks and seven rams." 30 And Balac did as Balaam had ordered, offering a bullock and a ram on each altar.

CHAPTER 24.

1 Balaam, however, perceiving that the Lord was pleased to bless Israel, did not go aside as before to seek omens, but turned his gaze toward the desert. 2 When he raised his eyes and saw Israel encamped, tribe by tribe, the spirit of God came upon him, 3 and he gave voice to his oracle:

The utterance of Balaam, son of Beor,
the utterance of the man whose eye is true,
4 the utterance of one who hears what God says,
and knows what the Most High knows,
of one who sees what the Almighty sees,
enraptured, and with eyes unveiled:
5 How goodly are your tents, O Jacob;
your encampments, O Israel!
6 They are like gardens beside a stream,
like the cedars planted by the Lord.
7 His wells shall yield free-flowing waters,
he shall have the sea within reach;
his king shall rise higher than . . . .
and his royalty shall be exalted.
8 It is God who brought him out of Egypt,
a wild bull of towering might.[t]
He shall devour the nations like grass,
their bones he shall strip bare.
9 He lies crouching like a lion,[u]
or like a lioness; who shall arouse him?
Blessed is he who blesses you,
and cursed is he who curses you!

10 Balac beat his palms* together in a blaze of anger at Balaam and said to him, "It was to curse my foes that I summoned you here; yet three times now you have even blessed them instead![v] 11 Be off at once, then, to your home. I promised to reward you richly, but the Lord has withheld the reward from you!" 12 Balaam replied to Balac, "Did I not warn the very messengers whom you sent to me, 13 'Even if Balac gave me his house full of silver and gold, I could not of my own accord do anything, good or evil, contrary to the command of the Lord'? Whatever the Lord says I must repeat.[w]

r Nm 24, 8.—s Nm 24, 9; Gn 49, 9.—t Nm 23, 22.—u Nm 23, 24; Gn 12, 3; 27, 29; 49, 9.—v Nm 23, 11.—w Nm 22, 18.

23, 13: To another place: Balac thought that if Balaam would view Israel from a different site, he could forecast a different kind of omen.

23, 21: Misfortune . . . misery: Balaam admits that he is unable to predict any evils for Israel.

23, 22: A wild bull of towering might: the reference is to Israel, rather than to God.

24, 10: Balac beat his palms: a sign of disclaiming any responsibility for paying the promised reward.

The Fourth Oracle. 14 "But now that I am about to go to my own people, let me first warn you what this people will do to your people in the days to come." 15 Then Balaam gave voice to his oracle:

The utterance of Balaam, son of Beor,
the utterance of the man whose eye is true, 16 the utterance of one who hears
what God says, and knows what the Most High knows, of one who sees what the
Almighty sees, enraptured and with eyes unveiled. 17 I see him, though not now; I
behold him, though not near: A star shall advance from Jacob, and a staff* shall
rise from Israel, that shall smite the brows of Moab,[x] and the skulls of all the Suthites, 18 till Edom is dispossessed, and no fugitive is left in Seir. Israel shall do valiantly, 19 and Jacob shall overcome his foes.

20 Upon seeing Amalec, Balaam gave voice to his oracle: First* of the peoples was Amalec, but his end is to perish forever.[y]

21 Upon seeing the Cinites,* he gave voice to his oracle: Your abode is enduring, O smith, and your nest is set on a cliff; 22 yet destined for burning—even as I watch—are your inhabitants.

23 Upon seeing . . . . he gave voice to his oracle: *Alas, who shall survive of Ismael, 24 to deliver his people from the hands of the Chittim? When they have conquered Assur and conquered Heber, he too shall perish forever.

25 Then Balaam set out on his journey home; and Balac also went his way.

CHAPTER 25.

Worship of Baal-Phogor. 1 While Israel was living at Sattim,* the people degraded themselves by having illicit relations with the Moabite women.[z] 2 These then invited the people to the sacrifices of their god, and the people ate of the sacrifices[a] and worshipped their god. 3 When Israel thus submitted to the rites of Baal-Phogor,[b] the Lord's anger flared up against Israel, 4 and he said to Moses, [c] "Gather all the leaders of the people, and hold a public execution* of the guilty ones before the Lord, that his blazing wrath may be turned away from Israel." 5 So Moses told the Israelite judges, "Each of you shall kill those of his men who have submitted to the rites of Baal-Phogor."

Zeal of Phinees. 6 Yet a certain Israelite came and brought in a Madianite woman* to his family in the view of Moses and of the whole Israelite community, while they were weeping at the entrance of the Meeting Tent. 7 [d] When Phinees, son of Eleazar, son of Aaron the priest, saw this, he left the assembly, and taking a lance in hand, 8 followed the Israelite into his retreat where he pierced the pair of them, the Israelite and the woman. Thus the slaughter of Israelites was checked; 9 but only after twenty-four thousand had died.

10 Then the Lord said to Moses, 11 "Phinees, son of Eleazar, son of Aaron the priest, has turned my anger from the Israelites by his zeal for my honor* among them; that is why I did not put an end to the Israelites for the offense to my honor. 12 [e] Announce, therefore, that I hereby give him my pledge of friendship, 13 which shall be for him and for his descendants after him the pledge of an everlasting priesthood, because he was zealous on behalf of his God and thus made amends for the Israelites."

x 2 Kgs 8, 2.—y Ex 17, 14; 1 Kgs 15, 3.—z Nm 31, 16.—a Ex 34, 15f.—b Ps 105 (106), 28; Os 9, 10.—c Dt 4, 3.—d Ps 105 (106), 30.—e Sir 45, 3f; Ps 105 (106), 31; 1 Mc 2, 26. 54.

24, 17: A star . . . a staff: many of the Fathers have understood this as a Messianic prophecy, although it is not referred to anywhere in the New Testament; in this sense the star is Christ Himself, just as He is the staff from Israel; cf Is 11, 1. But it is doubtful whether this passage is to be connected with the "star of the Magi" in Mt 2, 1-12. The Suthites: mentioned in other documents of this period as a tribe on the border of Palestine.

24, 20: First: literally "the beginning." Amalec was an aboriginal people in Palestine and therefore considered as of great antiquity. There is a deliberate contrast here between the words first and end.

24, 21: The Cinites lived in high strongholds in the mountains of southern Palestine and the Sinai Peninsula, and were skilled in working the various metals found in their territory. Their name is connected, at least by popular etymology with the Hebrew word for "smith"; of similar sound is the Hebrew word for "nest"—hence the play on words in the present passage.

24, 23f: The translation of this short oracle is based on a reconstructed text and is rather uncertain. Ismael: the survival of Ismael is indicated in Gn 17, 20; 21, 13. 18.

25, 1: Sattim: literally "acacias." The full name, Abel-Sattim, designated the "grove of acacia trees" at the foot of the mountains in the northeastern corner of the plains of Moab. Illicit relations: perhaps as part of the licentious worship of Baal-Phogor.

25, 4: Hold a public execution: the same phrase occurs in 2 Kgs 21, 6-14, where the context shows that at least a part of the penalty consisted in being denied honorable burial. In both passages St. Jerome understood the phrase to mean, "hang them on gibbets."

25, 6: Madianite woman: at this time the Madianites were leagued with the Moabites in opposing Israel; cf Nm 22, 4. 7. Balaam had induced both the Madianites (Nm 31, 16) and the Moabites (Ap 2, 14) to lure the Israelites to the obscene rites of Baal-Phogor. They were weeping: on account of the plague that had struck them; cf v 8.

25, 11: For my honor: by taking vengeance on those who had made Baal-Phogor a rival of the Lord.

14 *The Israelite slain with the Madianite woman was Zamri, son of Salu, prince of an ancestral house of the Simeonites. 15 The slain Madianite woman was Chozbi, daughter of Sur, who was head of a clan, an ancestral house, in Madian.

Vengeance on the Madianites. 16 *The Lord then said to Moses, 17 *f* "Treat the Madianites as enemies and crush them, 18 for they have been your enemies by their wily dealings with you as regards Phogor and as regards their kinswoman Chozbi, the daughter of a Madianite prince, who was killed at the time of the slaughter because of Phogor."

CHAPTER 26.

The Second Census. 1 After the slaughter the Lord said to Moses and Eleazar, son of Aaron the priest, 2 "Take a census, by ancestral houses, throughout the community of the Israelites of all those of twenty years or more who are fit for military service in Israel." *g* 3 So on the plains of Moab along the Jericho stretch of the Jordan, Moses and the priest Eleazar registered 4 those of twenty years or more, as the Lord had commanded Moses.

The Israelites who came out of the land of Egypt were as follows:

5 *h* Of Ruben, the first-born of Israel, the Rubenites by clans were: through Henoch the clan of the Henochites, through Phallu the clan of the Phalluites, 6 through Hesron the clan of the Hesronites, through Charmi the clan of the Charmites. 7 These were the clans of the Rubenites, of whom forty-three thousand seven hundred and thirty men were registered.

8 From Phallu descended Eliab, 9 and the descendants of Eliab were Dathan and Abiram *i*—the same Dathan and Abiram, councilors of the community, who revolted against Moses and Aaron [like Core's band when it rebelled against the Lord]. 10 The earth opened its mouth and swallowed them as a warning [Core too and the band that died when the fire consumed two hundred and fifty men. 11 The descendants of Core, however, did not die out].

12 The Simeonites by clans were: through Namuel* the clan of the Namuelites, through Jamin the clan of the Jaminites, through Jachin the clan of the Jachinites, 13 through Sohar the clan of the Soharites, through Saul the clan of the Saulites. 14 These were the clans of the Simeonites, of whom twenty-two thousand two hundred men were registered.

15 The Gadites by clans were: through Sephon the clan of the Sephonites, through Haggi the clan of the Haggites, through Suni the clan of the Sunites, 16 through Ozni the clan of the Oznites, through Heri the clan of the Herites, 17 through Arod the clan of the Arodites, through Ariel the clan of the Arielites. 18 These were the clans of the Gadites, of whom forty thousand five hundred men were registered.

19 The sons of Juda who died in the land of Chanaan were Her and Onan. *j* 20 The Judaites by clans were: through Sela the clan of the Selaites, through Phares the clan of the Pharesites, through Zara the clan of the Zaraites. 21 The Pharesites were: through Hesron the clan of the Hesronites, through Hamul the clan of the Hamulites. 22 These were the clans of Juda, of whom seventy-six thousand five hundred men were registered.

23 The Issacharites by clans were: through Thola the clan of the Tholaites, through Phua the clan of the Phuaites, 24 through Jasub the clan of the Jasubites, through Semron the clan of the Semronites. 25 These were the clans of Issachar, of whom sixty-four thousand three hundred men were registered.

26 The Zabulonites by clans were: through Sared the clan of the Saredites, through Elon the clan of the Elonites, through Jahelel the clan of the Jahelelites. 27 These were the clans of the Zabulonites, of whom sixty thousand five hundred men were registered.

28 The sons of Joseph were Manasse and Ephraim. 29 The Manasseites by clans were: through Machir the clan of the Machirites, through Galaad, a descendant of Machir, the clan of the Galaadites. 30 The Galaadites were: through Abiezer the clan of the Abiezerites, through Helec the clan of the Helecites, 31 through Es-

f Nm 31, 2-12.—g Nm 1, 2f.—h 1 Par 5, 3.—i Nm 16, 1. 32.—j Gn 38, 7. 10; 46, 12; 1 Par 2, 3.

25, 14f: The nobility of the slain couple is mentioned in order to stress the courage of Phinees in punishing them. The zeal of Phinees became proverbial; cf Ps 105(106), 30; Sir 45, 23; 1 Mc 2, 26. 54.

25, 16ff: The account of the execution of this command is given in Nm 31, 1-18.

26, 12: Namuel: so also in 1 Par 4, 24. In Gn 46, 10, and Ex 6, 15, the same man is called "Jamuel"; it is uncertain which form is correct.

riel the clan of the Esrielites, through Sichem the clan of the Sichemites, 32 through Semida the clan of the Semidaites, through Hepher the clan of the Hepherites. 33 *k* Salphahad, son of Hepher, had no sons, but only daughters, whose names were Mahala, Noa, Hegla, Melcha and Thersa. 34 These were the clans of Manasse, of whom fifty-two thousand seven hundred men were registered.

35 The Ephraimites by clans were: through Suthala the clan of the Suthalaites, through Becher the clan of the Becherites, through Thahan the clan of the Thahanites. 36 The Suthalaites were: through Heran the clan of the Heranites. 37 These were the clans of the Ephraimites, of whom thirty-two thousand five hundred men were registered.

These were the descendants of Joseph by clans.

38 The Benjaminites by clans were: through Bala the clan of the Balaites, through Asbel the clan of the Asbelites, through Ahiram the clan of the Ahiramites, 39 through Supham the clan of the Suphamites, through Hupham the clan of the Huphamites. 40 The descandants of Bala were Arad and Naaman: through Arad the clan of the Aradites, through Naaman the clan of the Naamanites. 41 These were the Benjaminites by clans, of whom forty-five thousand six hundred men were registered.

42 The Danites by clans were: through Suham the clan of the Suhamites. These were the clans of Dan, 43 of whom sixty-four thousand four hundred men were registered.

44 The Aserites by clans were: through Jemna the clan of the Jemnaites, through Jesui the clan of the Jesuites, through Baria the clan of the Bariaites, 45 through Heber the clan of the Heberites, through Melchiel the clan of the Melchielites. 46 The name of Aser's daughter was Sara. 47 These were the clans of Aser, of whom fifty-three thousand four hundred men were registered.

48 The Nephthalites by clans were: through Jahesel the clan of the Jaheselites, through Guni the clan of the Gunites, 49 through Jeser the clan of the Jeserites, through Sellum the clan of the Sellumites. 50 These were the clans of Nephthali, of whom forty-five thousand four hundred men were registered.

51 These six hundred and one thousand, seven hundred and thirty were the Israelites who were registered.

Allotment of the Land. 52 *The Lord said to Moses, 53 *l* "Among these groups the land shall be divided as their heritage in keeping with the number of individuals in each group. 54 *m* To a large group you shall assign a large heritage, to a small group a small heritage, each group receiving its heritage in proportion to the number of men registered in it. 55 But the land shall be divided by lot, as the heritage of the various ancestral tribes. 56 As the lot falls shall each group, large or small, be assigned its heritage."

Census of the Levites. 57 The Levites registered by clans were: through Gerson the clan of the Gersonites, through Caath the clan of the Caathites, through Merari the clan of the Merarites. 58 These also were clans of Levi: the clan of the Lebnites, the clan of the Hebronites, the clan of the Moholites, the clan of the Musites, the clan of the Coreites.

Among the descendants of Caath was Amram, 59 whose wife was named Jochabed. She also was of the tribe of Levi, born to the tribe in Egypt. To Amram she bore Aaron and Moses and their sister Mariam. 60 To Aaron were born Nadab and Abiu, Eleazar and Ithamar. 61 But Nadab and Abiu died when they offered profane fire before the Lord.

62 The total number of male Levites one month or more of age, who were registered, was twenty-three thousand.*n* They were not registered with the other Israelites, however, for no heritage was given them among the Israelites.

63 These, then, were the men registered by Moses and the priest Eleazar in the census of the Israelites taken on the plains of Moab along the Jericho stretch of the Jordan. 64 Among them there was not a man of those who had been registered by Moses and the priest Aaron in the census of the Israelites taken in the desert of Sinai. 65 *o* For the Lord had told them

k Nm 27, 1; 36, 11; Jos 17, 3.—l Jos 11, 23.—m Nm 33, 54; 35, 8.—n Nm 3, 39.—o Nm 14, 22ff. 29.

26, 52-56: The division of Chanaan among the various tribes and clans and families was determined partly by the size of each group and partly by lot. Perhaps the lots determined the respective locality of each tribal land and the section reserved for each clan, while the relative size of the allotted locality and section depended on the numerical strength of each group. The Hebrews considered the outcome of the drawing of lots as an expression of God's will; cf Acts 1, 23-26.

that they would surely die in the desert, and not one of them was left except Caleb, son of Jephonne, and Josue, son of Nun.

CHAPTER 27.

Salphahad's Daughters. 1 Salphahad, son of Hepher, son of Galaad, son of Machir, son of Manasse, son of Joseph, had daughters named Mahala, Noa, Hegla, Melcha and Thersa.[p] They came forward, 2 and standing in the presence of Moses, the priest Eleazar, the princes, and the whole community at the entrance of the Meeting Tent, said: 3 "Our father died in the desert. Although he did not join those who banded together against the Lord* [in Core's band], he died for his own sin without leaving any sons. 4 But why should our father's name be withdrawn from his clan merely because he had no son? Let us, therefore, have property among our father's kinsmen."

Laws concerning Heiresses. 5 *When Moses laid their case before the Lord, 6 the Lord said to him, 7 "The plea of Salphahad's daughters is just; you shall give them hereditary property among their father's kinsmen, letting their father's heritage pass on to them. 8 Therefore, tell the Israelites: If a man dies without leaving a son, you shall let his heritage pass on to his daughter; 9 if he has no daughter, you shall give his heritage to his brothers; 10 if he has no brothers, you shall give his heritage to his father's brothers; 11 if his father had no brothers, you shall give his heritage to his nearest relative in his clan, who shall then take possession of it." This is the legal norm for the Israelites, as the Lord commanded Moses.[q]

Josue to Succeed Moses. 12 The Lord said to Moses, "Go up here into the Abarim Mountains* and view the land that I am giving to the Israelites.[r] 13 When you have viewed it, you too shall be taken to your people, as was your brother Aaron,[s] 14 because in the rebellion of the community in the desert of Sin you both rebelled against my order to manifest my sanctity to them by means of the water."[t] [This is the water of Meribath-Cades in the desert of Sin.]

15 Then Moses said to the Lord, 16 "May the Lord, the God of the spirits of all mankind,* set over the community 17 a man who shall act as their leader in all things, to guide them in all their actions; that the Lord's community may not be like sheep without a shepherd." 18 And the Lord replied to Moses, "Take Josue, son of Nun,[u] a man of spirit,* and lay your hand upon him. 19 Have him stand in the presence of the priest Eleazar and of the whole community, and commission him before their eyes. 20 Invest him with some of your own dignity, that the whole Israelite community may obey him. 21 He shall present himself to the priest Eleazar, to have him seek out for him the decisions of the Urim* in the Lord's presence; and as he directs, Josue, all the Israelites with him, and the community as a whole shall perform all their actions."

22 Moses did as the Lord had commanded him. Taking Josue and having him stand in the presence of the priest Eleazar and of the whole community, 23 he laid his hands on him and gave him his commission, as the Lord had directed through Moses.

CHAPTER 28.

General Sacrifices. 1 The Lord said to Moses, 2 "Give the Israelites this commandment: At the times I have appointed, you shall be careful to present to me the food offerings that are offered to me as sweet-smelling oblations.

Each Morning and Evening. 3 *v* "You shall tell them therefore: This is the obla-

p Nm 26, 33; Jos 17, 3.—q Jer 32, 6-9.—r Dt 3, 27; 32, 49; 34, 1.—s Nm 20, 12. 24.—t Dt 32, 51.—u Dt 34, 9.—v Ex 29, 38-42.

27, 3: He did not join . . . against the Lord: had he done so, he and his heirs could have rightly been deprived of the privilege of receiving a portion in the Promised Land.

27, 5-11: The purpose of this law, as also that of the related laws in Nm 36, 2-10 (heiresses to marry within the same tribe), Dt 25, 5-10 (levirate marriage), and Lv 25, 10 (return of property in the jubilee year), was to keep the landed property within the proper domain of each tribe.

27, 12: The Abarim Mountains: the range on the eastern side of the Dead Sea.

27, 16: The God of the spirits of all mankind: the sense is either that God knows the character and abilities of all men and therefore knows best whom to appoint (cf Acts 1, 24), or, more probably, that God is Master of life and death and therefore can call Moses from this world whenever He wishes; cf the same phrase in Nm 16, 22, where "spirit" evidently means "the life principle."

27, 18: A man of spirit: literally, "a man in whom there is spirit": one who has the qualities of a good leader — courage, prudence, and strength of will. Cf Gn 41, 38; Dt 34, 9.

27, 21: The Urim: certain sacred objects which the Hebrew priests employed to ascertain the divine will, probably by obtaining a positive or negative answer to a given question. The full expression was "the Urim and Thummim"; cf Ex 28, 30; Lv 8, 8; Dt 33, 8; Esd 2, 63; Neh 7, 65. Josue was ordinarily not to receive direct revelations from God as Moses had received them.

tion which you shall offer to the Lord: two unblemished yearling lambs each day as the established holocaust,* 4 offering one lamb in the morning and the other during the evening twilight, 5 each with a cereal offering of one tenth of an epha of fine flour mixed with a fourth of a hin of oil of crushed olives.* 6 This is the established holocaust that was offered at Mount Sinai as a sweet-smelling oblation to the Lord. 7 And as the libation for the first lamb, you shall pour out to the Lord in the sanctuary* a fourth of a hin of wine. 8 The other lamb, to be offered during the evening twilight, you shall offer with the same cereal offering and the same libation as in the morning, as a sweet-smelling oblation to the Lord.

On the Sabbath. 9 "On the Sabbath day you shall offer two unblemished yearling lambs, with their cereal offering, two tenths of an epha of fine flour mixed with oil, and with their libations. 10 Each Sabbath there shall be the Sabbath holocaust in addition to the established holocaust and its libation.

At the New Moon Feast. 11 "On the first of each month* you shall offer as a holocaust to the Lord two bullocks, one ram, and seven unblemished yearling lambs, 12 with three tenths of an epha of fine flour mixed with oil as the cereal offering for each bullock, two tenths of an epha of fine flour mixed with oil as the cereal offering for the ram, 13 and one tenth of an epha of fine flour mixed with oil as the cereal offering for each lamb, that the holocaust may be a sweet-smelling oblation to the Lord. 14 Their libations shall be half a hin of wine for each bullock, a third of a hin for the ram, and a fourth of a hin for each lamb. This is the new-moon holocaust for every new moon of the year. 15 Moreover, one goat shall be sacrificed as a sin offering to the Lord. These are to be offered in addition to the established holocaust and its libation.

At the Passover. 16 "On the fourteenth day* of the first month falls the Passover of the Lord,[w] 17 and the fifteenth day of this month is the pilgrimage feast. For seven days unleavened bread is to be eaten. 18 On the first of these days you shall hold a sacred assembly, and do no sort of work.[x] 19 As an oblation you shall offer a holocaust to the Lord, which shall consist of two bullocks, one ram, and seven yearling lambs that you are sure are unblemished, 20 with their cereal offerings of fine flour mixed with oil, offering three tenths of an epha for each bullock, two tenths for the ram, 21 and one tenth for each of the seven lambs; 22 and offer one goat as a sin offering in atonement for yourselves. 23 These offerings you shall make in addition to the established morning holocaust: 24 you shall make exactly the same offerings each day for seven days as food offerings, in addition to the established holocaust with its libation, for a sweet-smelling oblation to the Lord. 25 On the seventh day you shall hold a sacred assembly, and do no sort of work.[y]

At Pentecost. 26 "On the day of first fruits,* on your feast of Weeks,[z] when you present to the Lord the new cereal offering, you shall hold a sacred assembly, and do no sort of work. 27 You shall offer as a sweet-smelling holocaust to the Lord two bullocks, one ram, and seven yearling lambs that you are sure are unblemished, 28 with their cereal offerings of fine flour mixed with oil; offering three tenths of an epha for each bullock, two tenths for the ram, 29 and one tenth for each of the seven lambs. 30 Moreover, one goat shall be offered as a sin offering in atonement for yourselves. 31 You shall make these offerings, together with their libations, in addition to the established holocaust with its cereal offering.

CHAPTER 29.

On New Year's Day. 1 "On the first day of the seventh month* you shall hold a

w Ex 12, 18; Lv 23, 5; Dt 16, 1.—x Ex 12, 16; Lv 23, 7.—y Ex 12, 16; 13, 6; Lv 23, 8.—z Ex 34, 22.

28, 3: The established holocaust: "the tamid holocaust," the technical term for the daily sacrifice.

28, 5: Oil of crushed olives: this oil, made in a mortar, was purer and more expensive than oil extracted in the olive press.

28, 7: In the sanctuary: according to Sir 50, 15, it was at the base of the altar.

28, 11: On the first of each month: literally, "at the new moons"; beginning on the evening when the crescent of the new moon first appeared.

28, 16: On the fourteenth day: toward evening at the end of this day; cf Ex 12, 6. 18.

28, 26: The day of first fruits: a unique term for this feast, which is usually called "the feast of Weeks"; it was celebrated as a thanksgiving for the wheat harvest seven weeks after the barley harvest (Passover). In the time of Christ it was commonly known by the Greek word "Pentecost," that is, "fiftieth" (day after the Passover); see note on Lv 23, 16.

29, 1: The first day of the seventh month: (about September-October) is now the Jewish New Year's Day. In the older calendar the year began with the first of Nisan (March-April); cf Ex 12, 2.

sacred assembly, and do no sort of work;
it shall be a day on which you sound the
trumpet.[a] 2 You shall offer as a sweet-
smelling holocaust to the Lord one bull-
ock, one ram, and seven unblemished
yearling lambs, 3 with their cereal offer-
ings of fine flour mixed with oil; offering
three tenths of an epha for the bullock,
two tenths for the ram, 4 and one tenth
for each of the seven lambs. 5 Moreover,
one goat shall be offered as a sin offering
in atonement for yourselves. 6 These are
to be offered in addition to the ordinary
new moon holocaust with its cereal offer-
ing, and in addition to the established
holocaust with its cereal offering, together
with the libations prescribed for them, as
a sweet-smelling oblation to the Lord.

On the Day of Atonement. 7 "On the
tenth day of this seventh month* you
shall hold a sacred assembly, and mortify
yourselves, and do no sort of work.[b] 8
You shall offer as a sweet-smelling holo-
caust to the Lord one bullock, one ram,
and seven yearling lambs that you are
sure are unblemished, 9 with their cereal
offerings of fine flour mixed with oil; of-
fering three tenths of an epha for the
bullock, two tenths for the ram, 10 and
one tenth for each of the seven lambs. 11
Moreover, one goat shall be sacrificed as
a sin offering. These are to be offered in
addition to the atonement sin offering,*
the established holocaust with its cereal
offering, and their libations.

On the Feast of Booths.* 12 "On the fif-
teenth day of the seventh month you shall
hold a sacred assembly,[c] and do no sort
of work; then, for seven days following,
you shall celebrate a pilgrimage feast to
the Lord. 13 You shall offer as a sweet-
smelling holocaust to the Lord thirteen
bullocks,* two rams, and fourteen year-
ling lambs that are unblemished, 14 with
their cereal offerings of fine flour mixed
with oil; offering three tenths of an epha
for each of the thirteen bullocks, two
tenths for each of the two rams, 15 and
one tenth for each of the fourteen lambs.
16 Moreover, one goat shall be sacrificed
as a sin offering. These are to be offered
in addition to the established holocaust
with its cereal offering and libation.

17 "On the second day you shall offer
twelve bullocks, two rams, and fourteen
unblemished yearling lambs, 18 with their
cereal offerings and libations as prescribed
for the bullocks, rams and lambs in pro-
portion to their number, 19 as well as one
goat for a sin offering, besides the estab-
lished holocaust with its cereal offering
and libation.

20 "On the third day you shall offer
eleven bullocks, two rams, and fourteen
unblemished yearling lambs, 21 with their
cereal offerings and libations as prescribed
for the bullocks, rams and lambs in pro-
portion to their number, 22 as well as one
goat for a sin offering, besides the estab-
lished holocaust with its cereal offering
and libation.

23 "On the fourth day you shall offer
ten bullocks, two rams, and fourteen un-
blemished yearling lambs, 24 with their
cereal offerings and libations as prescribed
for the bullocks, rams and lambs in pro-
portion to their number, 25 as well as one
goat for a sin offering, besides the estab-
lished holocaust with its cereal offering
and libation.

26 "On the fifth day you shall offer nine
bullocks, two rams, and fourteen unblem-
ished yearling lambs,[d] 27 with their cereal
offerings and libations as prescribed for
the bullocks, rams and lambs in propor-
tion to their number, 28 as well as one goat
for a sin offering, besides the established
holocaust with its cereal offering and li-
bation.

29 "On the sixth day you shall offer
eight bullocks, two rams, and fourteen
unblemished yearling lambs, 30 with their
cereal offerings and libations as prescribed
for the bullocks, rams and lambs in pro-
portion to their number, 31 as well as one
goat for a sin offering, besides the estab-
lished holocaust with its cereal offering
and libation.

32 "On the seventh day you shall offer
seven bullocks, two rams, and fourteen
unblemished yearling lambs, 33 with their

a Nm 10, 10; Lv 23, 24.—b Lv 16, 29; 23, 27f. 32.—c Lv 23, 34f.—d Nm 29, 30. 37.

29, 7: The tenth day of this seventh month: the Day of Atonement. Mortify yourselves: literally, "afflict your souls," that is, with fasting.

29, 11: The atonement sin offering: the bullock prescribed in Lv 16, 11f.

29, 12: This Feast of Booths, celebrating the vintage harvest, was the most popular of all and therefore had the most elaborate ritual.

29, 13: Thirteen bullocks: the number of bullocks sacrificed before the octave day was seventy, arranged on a descending scale so that the number on the seventh day was the sacred number, seven.

cereal offerings and libations as prescribed for the bullocks, rams and lambs in proportion to their number, [34] as well as one goat for a sin offering, besides the established holocaust with its cereal offering and libation.

[35] "On the eighth day[e] you shall hold a solemn meeting,* and do no sort of work. [36] You shall offer up in holocaust as a sweet-smelling oblation to the Lord one bullock, one ram, and seven unblemished yearling lambs, [37] with their cereal offerings and libations as prescribed for the bullocks, rams and lambs in proportion to their number, [38] as well as one goat for a sin offering, besides the established holocaust with its cereal offering and libation.

[39] "These are the offerings you shall make to the Lord on your festivals, besides whatever holocausts, cereal offerings, libations, and peace offerings you present as your votive or freewill offerings."

CHAPTER 30.

[1] Moses then gave the Israelites these instructions, just as the Lord had ordered him.

Validity and Annulment of Vows. [2] Moses said to the heads of the Israelite tribes, "This is what the Lord has commanded: [3] When a man makes a vow to the Lord or binds himself under oath to a pledge* of abstinence, he shall not violate his word, but must fulfill exactly the promise he has uttered.[f]

[4] "When a woman, while still a maiden in her father's house, makes a vow to the Lord, or binds herself to a pledge, [5] if her father learns of her vow or the pledge to which she bound herself and says nothing to her about it, then any vow or any pledge she has made remains valid. [6] But if on the day he learns of it her father expresses to her his disapproval, then any vow or any pledge she has made becomes null and void; and the Lord releases her from it, since her father has expressed to her his disapproval.

[7] "If she marries while under a vow or under a rash pledge to which she bound herself, [8] and her husband learns of it, yet says nothing to her that day about it, then the vow or pledge she had made remains valid. [9] But if on the day he learns of it her husband expresses to her his disapproval, he thereby annuls the vow she had made or the rash pledge to which she had bound herself, and the Lord releases her from it. [10] The vow of a widow or of a divorced woman, or any pledge to which such a woman binds herself, is valid.

[11] "If it is in her husband's house* that she makes a vow or binds herself under oath to a pledge, [12] and her husband learns of it yet says nothing to express to her his disapproval, then any vow or any pledge she has made remains valid. [13] But if on the day he learns of them her husband annuls them, then whatever she has expressly promised in her vow or in her pledge becomes null and void; since her husband has annulled them, the Lord releases her from them.

[14] "Any vow or any pledge that she makes under oath to mortify herself, her husband can either allow to remain valid or render null and void. [15] But if her husband, day after day, says nothing at all to her about them, he thereby allows as valid any vow or any pledge she has made; he has allowed them to remain valid, because on the day he learned of them he said nothing to her about them. [16] If, however, he countermands them* some time after he first learned of them, he is responsible for her guilt."

[17] These are the statutes which the Lord prescribed through Moses concerning the relationship between a husband and his wife, as well as between a father and his daughter while she is still a maiden in her father's house.

CHAPTER 31.

Extermination of the Madianites. [1] The Lord said to Moses,* [2] "Avenge the Israelites on the Madianites, and then you shall be taken to your people." [3] So Moses

e Lv 23, 36; Jn 7, 37.—f Dt 23, 22; Eccl 5, 3f.

29, 35: A solemn meeting: the Hebrew word is the technical term for the closing celebration of the three major feasts of the Passover, Pentecost and Booths, or of other special feasts that lasted for a week. Cf Lv 23, 36; Dt 16, 8; 2 Par 7, 9; Neh 8, 18.

30, 3: A vow . . . a pledge: here the former signifies the doing of some positive good deed, in particular the offering of some sacrifice; the latter signifies the abstaining from some otherwise licit action or pleasure; cf v 14.

30, 11: In her husband's house: after her marriage. This contrasts with the case given in vv 7ff.

30, 16: He countermands them: he prevents their fulfillment. Since he has first allowed the vows to remain valid, he can no longer annul them.

31, 1ff: The narrative of Israel's relations with Madian, which was interrupted after Nm 25, 18, is now resumed.

told the people, "Select men from your midst and arm them for war, to attack the Madianites and execute the Lord's vengeance on them. 4 From each of the tribes of Israel you shall send a band of one thousand men to war." 5 From the clans of Israel, therefore, a thousand men of each tribe were levied, so that there were twelve thousand men armed for war. 6 Moses sent them out on the campaign, a thousand from each tribe, with Phinees, son of Eleazar, the priest for the campaign, who had with him the sacred vessels and the trumpets for sounding the alarm. 7 They waged war against the Madianites, as the Lord had commanded Moses, and killed every male among them. 8 Besides those slain in battle, they killed the five Madianite kings:* Evi, Recem, Sur, Hur and Rebe; and they also executed Balaam, son of Beor, with the sword. 9 But the Israelites kept the women of the Madianites with their little ones as captives, and all their herds and flocks and wealth as spoil, 10 while they set on fire all the towns where they had settled and all their encampments. 11 Then they took all the booty, with the people and beasts they had captured, and brought the captives, together with the spoils and booty, 12 to Moses and the priest Eleazar and to the Israelite community at their camp on the plains of Moab, along the Jericho stretch of the Jordan.

Treatment of the Captives. 13 When Moses and the priest Eleazar, with all the princes of the community, went outside the camp to meet them, 14 Moses became angry with the officers of the army, the clan and company commanders, who were returning from combat. 15 "So you have spared all the women!" he exclaimed. 16 "Why, they are the very ones who on Balaam's advice prompted the unfaithfulness of the Israelites toward the Lord in the Phogor affair,[g] which began the slaughter of the Lord's community. 17 *Slay, therefore, every male child and every woman who has had intercourse with a man. 18 But you may spare and keep for yourselves all girls who had no intercourse with a man.

Purification after Combat. 19 "Moreover, you shall stay outside the camp for seven days, and those of you who have slain anyone or touched anyone slain in battle shall purify yourselves on the third and on the seventh day. This applies both to you and to your captives. 20 You shall also purify every article of cloth, leather, goats' hair, or wood."

21 Eleazar the priest told the soldiers who had returned from combat: "This is what the law, as prescribed by the Lord to Moses, ordains: 22 Whatever can stand fire, such as gold, silver, bronze, iron, tin and lead, 23 you shall put into the fire, that it may become clean; however, it must also be purified with lustral water.* But whatever cannot stand fire you shall put into the water. 24 On the seventh day you shall wash your clothes, and then you will again be clean. After that you may enter the camp."

Division of the Booty. 25 The Lord said to Moses: 26 "With the help of the priest Eleazar and of the heads of the ancestral houses, count up all the human captives and the beasts that have been taken; 27 then divide them evenly,* giving half to those who took active part in the war by going out to combat, and half to the rest of the community. 28 You shall levy a tax for the Lord on the warriors who went out to combat: one out of every five hundred persons, oxen, asses and sheep 29 in their half of the spoil you shall turn over to the priest Eleazar as a contribution to the Lord. 30 From the Israelites' half you shall take one out of every fifty persons, and the same from the different beasts, oxen, asses and sheep, and give them to the Levites, who have charge of the Lord's Dwelling." 31 So Moses and the priest Eleazar did this, as the Lord had commanded Moses.

Amount of Booty. 32 This booty, what was left of the loot which the soldiers had taken, amounted to six hundred and seventy-five thousand sheep, 33 seventy-two thousand oxen, 34 sixty-one thousand

[g] 2 Pt 2, 15; Ap 2, 14.

31, 8: The five Madianite kings: they are called "Madianite princes, Sehon's vassals" in Jos 13, 21.

31, 17: There are later references to Madian in Jgs 6-8; 3 Kgs 11, 18; Is 60, 6. The present raid was only against those Madianites who were dwelling at this time near the encampment of the Israelites.

31, 23: Lustral water: water mixed with the ashes of the red heifer as prescribed in Nm 19, 9.

31, 27: Divide them evenly: for a similar division of the booty into two equal parts, between those who engaged in the fray and those who stayed with the baggage, cf 1 Kgs 30, 24. But note that here the tax on the booty of the noncombatants is ten times as much as that on the soldier's booty.

asses, 35 and thirty-two thousand girls who were still virgins.

36 The half that fell to those who had gone out to combat was: three hundred and thirty-seven thousand five hundred sheep, 37 of which six hundred and seventy-five fell as tax to the Lord; 38 thirty-six thousand oxen, of which seventy-two fell as tax to the Lord; 39 thirty thousand five hundred asses, of which sixty-one fell as tax to the Lord; 40 and sixteen thousand persons, of whom thirty-two fell as tax to the Lord. 41 The taxes contributed to the Lord, Moses gave to the priest Eleazar, as the Lord had commanded him.

42 The half for the other Israelites, which fell to the community when Moses had taken it from the soldiers, was: 43 three hundred and thirty-seven thousand five hundred sheep, 44 thirty-six thousand oxen, 45 thirty thousand five hundred asses, 46 and sixteen thousand persons. 47 From this, the Israelites' share, Moses, as the Lord had ordered, took one out of every fifty, both of persons and of beasts, and gave them to the Levites, who had charge of the Lord's Dwelling.

Gifts of the Officers. 48 Then the officers who had been clan and company commanders of the army came up to Moses 49 and said to him, "Your servants have counted up the soldiers under our command, and not one is missing. 50 *So, to make atonement for ourselves before the Lord, each of us will bring as an offering to the Lord some gold article he has picked up, such as an anklet, a bracelet, a ring, an earring, or a necklace." 51 Moses and the priest Eleazar accepted this gold from them, all of it in well-wrought articles. 52 The gold that they gave as a contribution to the Lord amounted in all to sixteen thousand seven hundred and fifty shekels. This was from the clan and company commanders; 53 what the common soldiers had looted each one kept for himself. 54 Moses, then, and the priest Eleazar accepted the gold from the clan and company commanders, and put it in the Meeting Tent as a memorial for the Israelites before the Lord.

CHAPTER 32.

Request of Gad and Ruben. 1 Now the Rubenites and Gadites had a very large number of livestock. Noticing that the land of Jazer and of Galaad* was grazing country, 2 they came to Moses and the priest Eleazar and to the princes of the community and said, 3 *"The region of Ataroth, Dibon, Jazer, Nemra, Hesebon, Eleale, Sabama, Nebo and Baal-Maon, 4 which the Lord has laid low before the community of Israel, is grazing country. Now, since your servants have livestock," 5 they continued, "if we find favor with you, let this land be given to your servants as their property. Do not make us cross the Jordan."

Moses' Rebuke. 6 But Moses answered the Gadites and Rubenites: "Are your kinsmen, then, to engage in war, while you remain here? 7 Why do you wish to discourage the Israelites from crossing to the land the Lord has given them? 8 That is just what your fathers did when I sent them from Cadesbarne to reconnoiter the land.[b] 9 They went up to the Wadi Eschol and reconnoitered the land, then so discouraged the Israelites that they would not enter the land the Lord had given them. 10 *i* At that time the wrath of the Lord flared up, and he swore, 11 'Because they have not followed me unreservedly, none of these men of twenty years or more who have come up from Egypt shall ever see this country I promised under oath to Abraham and Isaac and Jacob, 12 *j* except the Cenezite* Caleb, son of Jephonne, and Josue, son of Nun, who have followed the Lord unreservedly.' 13 So in his anger with the Israelites the Lord made them wander in the desert forty years, until the whole generation that had done evil in the sight of the Lord had died out. 14 And now here you are, a brood of sinners, rising up in your fathers' place to add still more to the

h Nm 13, 31ff; Dt 1, 22.—i Dt 1, 34f.—j Nm 14, 24; Dt 1, 36.

31, 50: The precise nature and use of some of these articles of gold is uncertain.

32, 1: Galaad: the name of the western part of the plateau east of the Jordan, sometimes signifying the whole region from the Yarmuk to the Jordan, sometimes only the northern part of this region, and sometimes, as here, only its southern part. Jazer lay to the east of southern Galaad.

32, 3: The places named in this verse, as well as the additional ones given in vv 34-38, were all in the former kingdom of Sehon, that is, in the region between the Jaboc and the Arnon. Cf Nm 21, 23f; Jos 13, 19-21. 24-27.

32, 12: Cenezite: a member of the clan of Cenez, which, according to Gn 36, 11. 15. 42, was Edomitic; hence, although Caleb belonged to the tribe of Juda (Nm 13, 6; 34, 19), he must have had Edomite blood in his veins; cf also Jos 14, 6. 14.

Lord's blazing wrath against the Israelites. 15 If you turn away from following him, he will make them stay still longer in the desert, and so you will bring about the ruin of this whole nation."

Counter Proposal. 16 But they were insistent with him: "We wish only to build sheepfolds here for our flocks, and towns for our families; 17 but we ourselves will march as troops in the van of the Israelites,[k] until we have led them to their destination. Meanwhile our families can remain here in the fortified towns, safe from attack by the natives. 18 We will not return to our homes until every one of the Israelites has taken possession of his heritage, 19[l] and will not claim any heritage with them once we cross the Jordan, so long as we receive a heritage for ourselves on this eastern side of the Jordan."

Agreement Reached. 20 *Moses said to them in reply: "If you keep your word to march as troops in the Lord's vanguard 21 and to cross the Jordan in full force before the Lord until he has driven his enemies out of his way 22 and the land is subdued before him, then you may return here, quit of every obligation to the Lord and to Israel, and this region shall be your possession before the Lord.[m] 23 But if you do not do this, you will sin against the Lord, and you can be sure that you will not escape the consequences of your sin. 24 Build the towns, then, for your families, and the folds for your flocks, but also fulfill your express promise."

25 The Gadites and Rubenites answered Moses, "Your servants will do as you command, my lord. 26[n] While our wives and children, our herds and other livestock remain in the towns of Galaad, 27 all your servants will go across as armed troops to battle before the Lord, just as your lordship says."

28 Moses, therefore, gave this order in their regard to the priest Eleazar, to Josue, son of Nun, and to the heads of the ancestral tribes of the Israelites: 29 "If all the Gadites and Rubenites cross the Jordan with you as combat troops before the Lord, you shall give them Galaad as their property when the land has been subdued before you. 30 But if they will not go across with you as combat troops before the Lord, you shall bring their wives and children and livestock across before you into Chanaan, and they shall have their property with you in the land of Chanaan."

31 To this the Gadites and Rubenites replied, "We will do what the Lord has commanded us, your servants. 32 We ourselves will go across into the land of Chanaan as troops before the Lord, but we will retain our hereditary property on this side of the Jordan." 33 So Moses gave them [*the Gadites and Rubenites, as well as half the tribe of Manasse, son of Joseph, the kingdom of Sehon, king of the Amorrites, and the kingdom of Og, king of Basan,] the land with its towns and the districts that surrounded them.[o]

34 The Gadites rebuilt the fortified towns of Dibon, Ataroth, Aroer, 35 Atar-oth-sophan, Jazer, Jegbaa, 36 Beth-Nemra and Beth-Haran, and they built sheepfolds. 37 The Rubenites rebuilt Hesebon, Eleale, Cariathaim, 38 *Nebo, Baal-Maon [names to be changed!], and Sabama. These towns, which they rebuilt, they called by their old names.

Other Conquests. 39 The descendants of Machir, son of Manasse, invaded Galaad and captured it, driving out the Amorrites who were there. 40 [Moses gave Galaad to Machir,[p] son of Manasse, and he settled there.] 41 Jair,[q] a Manasseite clan, campaigned against the tent villages, captured them and called them Havoth-Jair. 42 Nobe also campaigned against Canath, captured it with its dependencies and called it Nobe after his own name.

CHAPTER 33.

Stages on the Journey. 1 The following are the stages by which the Israelites journeyed up by companies from the land of Egypt under the guidance of Moses

k Jos 4, 12f.—l Jos 13, 8.—m Jos 1, 15.—n Jos 1, 14.—o Dt 3, 12; 29, 7; Jos 12, 6; 13, 8.—p Dt 3, 15.—q Dt 3, 14.

32, 20ff: Since the Ark of the Lord was borne into battle with the Israelite army, the vanguard was said to march before the Lord.

32, 33: The preceding is concerned solely with the two tribes of Gad and Ruben and with the land of the former kingdom of Sehon; hence it seems probable that the sudden reference here to the half-tribe of Manasse and to their territory in Basan, the former kingdom of Og, is a later addition to the text.

32, 38: The phrase in brackets is a gloss, warning the reader either to change the order of the preceding names, or, more probably, to read some other word, such as bosheth, "shame," for Baal. They called by their old names: literally, "they called by their names" (see Textual Notes); however, some understand the current Hebrew text to mean, "they called by new names."

and Aaron.* 2 By the Lord's command
Moses recorded the starting places of the
various stages. The starting places of the
successive stages were:

3 *They set out from Rameses in the
first month, on the fifteenth day of the
first month. On the Passover morrow the
Israelites went forth in triumph, in view
of all Egypt, 4 while the Egyptians buried
their first-born all of whom the Lord had
struck down; on their gods, too, the Lord
executed judgments.[r]

From Egypt to Sinai. 5 Setting out from
Rameses, the Israelites camped at Soc-
choth. 6 Setting out from Socchoth, they
camped at Etham near the edge of the
desert. 7 Setting out from Etham, they
turned back to Phi-hahiroth, which is op-
posite Baal-Saphon, and they camped op-
posite Magdol.[s] 8 Setting out from Phi-
hahiroth, they crossed over through the
sea into the desert,[t] and after a three
days' journey in the desert of Etham, they
camped at Mara. 9 Setting out from Mara,
they came to Elim, where there were
twelve springs of water and seventy palm
trees, and they camped there.[u] 10 Setting
out from Elim, they camped beside the
Red Sea. 11 Setting out from the Red Sea,
they camped in the desert of Sin. 12 Set-
ting out from the desert of Sin, they
camped at Dephca. 13 Setting out from
Dephca, they camped at Alus. 14 Setting
out from Alus, they camped at Raphidim,
where there was no water for the people
to drink.[v] 15 Setting out from Raphidim,
they camped in the desert of Sinai.[w]

From Sinai to Cades. 16 Setting out from
the desert of Sinai, they camped at Ci-
broth-Hatthaava. 17 Setting out from Ci-
broth-Hatthaava, they camped at Hase-
roth.[x] 18 Setting out from Haseroth, they
camped at Rethma. 19 Setting out from
Rethma, they camped at Remmon-Phares.
20 Setting out from Remmon-Phares, they
camped at Lebna. 21 Setting out from
Lebna, they camped at Ressa. 22 Setting
out from Ressa, they camped at Ceelatha.
23 Setting out from Ceelatha, they camped
at Mount Sepher. 24 Setting out from
Mount Sepher, they camped at Harada.
25 Setting out from Harada, they camped
at Maceloth. 26 Setting out from Mace-
loth, they camped at Thahath. 27 Setting
out from Thahath, they camped at Thare.
28 Setting out from Thare, they camped
at Methca. 29 Setting out from Methca,
they camped at Hesmona. 30 *Setting out
from Hesmona, –

From Mount Hor to Asiongaber. They
camped at Moseroth. 31 Setting out from
Moseroth, they camped at Bene-Jaacan.
32 Setting out from Bene-Jaacan, they
camped at Mount Gadgad. 33 Setting out
from Mount Gadgad, they camped at
Jetabatha. 34 Setting out from Jetabatha,
they camped at Hebrona. 35 Setting out
from Hebrona, they camped at Asion-
gaber. 36 Setting out from Asiongaber, –

From Cades to Mount Hor. They camped
in the desert of Sin, at Cades.[y] 37 Setting
out from Cades, they camped at Mount
Hor on the border of the land of Edom.
38 [Aaron ascended Mount Hor[z] at the
Lord's command, and there he died in the
fortieth year from the departure of the
Israelites from the land of Egypt, on the
first day of the fifth month. 39 Aaron was
a hundred and twenty-three years old
when he died on Mount Hor. 40 *Now,
when the Chanaanite king of Arad, who
lived in the Negeb in the land of Chan-
aan, heard that the Israelites were com-
ing. . . .] 41 Setting out from Mount Hor,

From Asiongaber to the Plains of Moab.
*They camped at Salmona. 42 Setting
out from Salmona, they camped at Phi-
non. 43 Setting out from Phinon, they
camped at Oboth. 44 Setting out from
Oboth, they camped at Ijeabarim on the
border of Moab. 45 Setting out from
Ijeabarim, they camped at Dibon-Gad. 46
Setting out from Dibon-Gad, they camped
at Helmon-Deblathaim. 47 Setting out

r Ex 12, 12. 29. 37.—s Ex 14, 2.—t Ex 15, 22.—u Ex 15, 27.—v Ex 17, 1.—w Ex 19, 2.—x Nm 11, 34f.—y Nm 20, 1. 22.—z Nm 20, 25; Dt 32, 50.

33, 1ff: This list of camping sites was drawn up by Moses, as v 2 expressly states. However, in its present form it probably includes some glosses. Moreover, a comparison with the more detailed accounts of the journey as given elsewhere shows that this list is not complete. It records just forty camping sites, counting the starting place, Rameses, and the terminus, the plains of Moab. This number, which corresponds exactly to the forty years of wandering in the desert, is probably a schematic device. Besides, it seems that in its present form the order of some of these names has been disturbed. Several names listed here are not recorded elsewhere.

33, 3f: These two verses were probably borrowed from some ancient song celebrating the exodus from Egypt.

33, 30-36: Moseroth is mentioned in Dt 10, 6 (in the form of "Moser"), as the place where Aaron died. It must therefore have been close to Mount Hor; cf Nm 20, 22ff. It seems very probable that the section Nm 36b-41a stood originally immediately after v 30a.

33, 40: The verse begins the same account of the victory over Arad as is given in Nm 21, 1ff, where it also follows the account of Aaron's death.

33, 41b-49: It seems that this section stood originally immediately after v 36a.

from Helmon-Deblathaim, they camped in the Abarim Mountains opposite Nebo. 48 Setting out from the Abarim Mountains, they camped on the plains of Moab along the Jericho stretch of the Jordan. 49 Their camp along the Jordan on the plains of Moab extended from Beth-Jesimoth to Abel-Sattim.

Conquest and Division of Chanaan. 50 The Lord spoke to Moses on the plains of Moab beside the Jericho stretch of the Jordan and said to him: 51 "Tell the Israelites: When you go across the Jordan into the land of Chanaan, 52 drive out all the inhabitants of the land before you; destroy all their stone figures and molten images, and demolish all their high places.[a]

53 "You shall take possession of the land and settle in it, for I have given you the land as your property. 54 You shall apportion the land among yourselves by lot, clan by clan, assigning a large heritage to a large group and a small heritage to a small group.[b] Wherever anyone's lot falls, there shall his property be within the heritage of his ancestral tribe.

55 "But if you do not drive out the inhabitants of the land before you, those whom you allow to remain will become as barbs in your eyes and thorns in your sides, and they will harass you in the country where you live,[c] 56 and I will treat you as I had intended to treat them."

CHAPTER 34.

The Boundaries. 1 The Lord said to Moses, 2 "Give the Israelites this order: When you enter the land of Chanaan, this is the territory that shall fall to you as your heritage — the land of Chanaan with its boundaries:

3 "Your southern boundary shall be at the desert of Sin along the border of Edom; [d] on the east it shall begin at the end of the Salt Sea, 4 and turning south of the Acrabbim Pass, it shall cross Sin, and extend south of Cadesbarne to Hasar-Addar; thence it shall cross to Asemon,[e] 5 and turning from Asemon to the Wadi of Egypt, shall terminate at the Sea.[f]

6 "For your western boundary you shall have the Great Sea* with its coast; this shall be your western boundary.

7 "The following shall be your boundary on the north: from the Great Sea you shall draw a line to Mount Hor,* 8 and shall continue it from Mount Hor to the entrance to Hamath, with the boundary extending through Sedada. 9 Thence the boundary shall reach to Zephrona and terminate at Hasar-Enan. This shall be your northern boundary.

10 "For your eastern boundary you shall draw a line from Hasar-Enan to Sepham. 11 From Sepham the boundary shall go down to Ar-Baal, east of Ain, and descending further, shall strike the ridge on the east side of the Sea of Chenereth; 12 thence the boundary shall continue along the Jordan and terminate with the Salt Sea.

"This is the land that shall be yours, with the boundaries that surround it."

13 Moses also gave this order to the Israelites: "This is the land, to be apportioned among you by lot, which the Lord has commanded to be given to the nine and one half tribes. 14 For all the ancestral houses of the tribe of Ruben, and the ancestral houses of the tribe of Gad, as well as half of the tribe of Manasse, have already received their heritage; 15 these two and one half tribes have received their heritage on the eastern side of the Jericho stretch of the Jordan, toward the sunrise."

Supervisors of the Allotment. 16 The Lord said to Moses, 17 "These are the names of the men who shall apportion the land among you: Eleazar the priest, and Josue, son of Nun, 18 [g] and one prince from each of the tribes whom you shall designate for this task. 19 These shall be as follows: from the tribe of Juda: Caleb, son of Jephonne; 20 from the tribe of Simeon: Samuel, son of Ammiud; 21 from the tribe of Benjamin: Elidad, son of Chaslon; 22 from the tribe of Dan: Bocci, son of Jogli; 23 from the tribe of Manasse: Hanniel, son of Ephod; 24 and from the tribe of Ephraim: Camuel, son of Sephtan, for the descendants of Joseph; 25 from the tribe of Zabulon: Elisaphan, son of Pharnach; 26 from the tribe of Issachar: Phaltiel, son of Ozan; 27 from the tribe of Aser: Ahiud, son of Salomi; 28 from the tribe of Nephthali: Phedael, son of Ammiud."

a Ex 23, 31; 34, 13; Dt 7, 5; 12, 3.—b Nm 26, 53ff.—c Jos 23, 13; Jgs 2, 3.—d Jos 15, 1f.—e Jos 15, 3.—f Jos 15, 4.—g Nm 1, 4.

34, 6: The Great Sea: the Mediterranean.

34, 7f: Mount Hor: different from the one where Aaron died; cf Nm 20, 22; 33, 37f.

29 These are they whom the Lord commanded to assign the Israelites their heritage in the land of Chanaan.

CHAPTER 35.

Cities for the Levites. 1 The Lord gave these instructions to Moses on the plains of Moab beside the Jericho stretch of the Jordan: 2 *b* "Tell the Israelites that out of their hereditary property they shall give the Levites cities for homes, as well as pasture lands around the cities. 3 The cities shall serve them to dwell in, and the pasture lands shall serve their herds and flocks and other animals. 4 The pasture lands of the cities to be assigned the Levites shall extend a thousand cubits from the city walls in each direction. 5 Thus you shall measure out two thousand cubits outside the city along each side—east, south, west and north—with the city lying in the center. This shall serve them as the pasture lands of their cities.

6 *i* "Now these are the cities you shall give to the Levites: the six cities of asylum which you must establish as places where a homicide can take refuge, and in addition forty-two other cities—7 a total of forty-eight cities with their pasture lands to be assigned the Levites. 8 *In assigning the cities from the property of the Israelites, take more from a larger group and fewer from a smaller one, so that each group will cede cities to the Levites in proportion to its own heritage."

Cities of Asylum. 9 The Lord said to Moses, 10 "Tell the Israelites: When you go across the Jordan into the land of Chanaan, 11 select for yourselves cities *j* to serve as cities of asylum, where a homicide who has killed someone unintentionally may take refuge. 12 These cities shall serve you as places of asylum from the avenger of blood,* so that a homicide shall not be put to death unless he is first tried before the community. 13 Six cities of asylum shall you assign: 14 three beyond the Jordan, and three in the land of Chanaan. 15 These six cities of asylum shall serve not only the Israelites but all the resident or transient aliens among them, so that anyone who has killed another unintentionally may take refuge there.

Murder and Manslaughter. 16 *"If a man strikes another with an iron instrument and causes his death, he is a murderer and shall be put to death.*k* 17 If a man strikes another with a death-dealing stone in his hand and causes his death, he is a murderer and shall be put to death. 18 If a man strikes another with a death-dealing club in his hand and causes his death, he is a murderer and shall be put to death. 19 The avenger of blood may execute the murderer, putting him to death on sight.

20 "If a man pushes another out of hatred, or after lying in wait for him throws something at him, and causes his death,*l* 21 or if he strikes another out of enmity and causes his death, he shall be put to death as a murderer. The avenger of blood may execute the murderer on sight.

22 *m* "However, if a man pushes another accidentally and not out of enmity, or if without lying in wait for him he throws some object at him, 23 or without seeing him throws a death-dealing stone which strikes him and causes his death, although he was not his enemy nor seeking to harm him: 24 then the community, deciding the case between the slayer and the avenger of blood in accordance with these norms, 25 shall free the homicide from the avenger of blood and shall remand him to the city of asylum where he took refuge; *n* and he shall stay there until the death of the high priest who has been anointed with sacred oil. 26 If the homicide of his own accord leaves the bounds of the city of asylum where he has taken refuge, 27 and the avenger of blood finds him beyond these bounds and kills him, the avenger incurs no blood-guilt; 28 the homicide was bound to stay in his city of asylum until the death of the high priest. Only after the death of the high priest may the homicide return to his own district.

29 "These shall be norms for you and all your descendants, wherever you live, for rendering judgment.

h Jos 14, 3f; 21, 2.—i Dt 4, 41f; Jos 20, 2.—j Dt 19, 2; Jos 20, 2ff.—k Ex 21, 12; Lv 24, 17.—l Ex 21, 14; Dt 19, 11.—m Jos 20, 3.—n Jos 20, 6.

35, 8: This provision was hardly observed in the actual assignment of the Levitical cities as narrated in Jos 21.

35, 12: The avenger of blood: one of the close relatives of the slain (2 Kgs 14, 7) who, as executor of public justice, had the right and duty to take the life of the murderer; cf Dt 19, 6. 12; Jos 20, 3. 5. 9.

35, 16-25: Here, as also in Dt 19, 1-13, there is a casuistic development of the original law as stated in Ex 21, 12ff.

Witnesses. 30 "Whenever someone kills another, the evidence of witnesses is required for the execution of the murderer.[o] The evidence of a single witness is not sufficient for putting a person to death.

No Indemnity. 31 "You shall not accept indemnity in place of the life of a murderer who deserves the death penalty; he must be put to death. 32 Nor shall you accept indemnity to allow a refugee to leave his city of asylum and again dwell elsewhere in the land before the death of the high priest. 33 You shall not desecrate the land where you live. Since bloodshed desecrates the land, the land can have no atonement for the blood shed on it except through the blood of him who shed it. 34 Do not defile the land in which you live and in the midst of which I dwell;[p] for I am the Lord who dwells in the midst of the Israelites."

CHAPTER 36.

Property of Heiresses. 1 The heads of the ancestral houses in the clan of descendants of Galaad, son of Machir, son of Manasse—one of the Josephite clans—came up and laid this plea before Moses and the priest Eleazar and before the princes who were the heads of the ancestral houses of the other Israelites. 2 They said: "The Lord commanded you, my lord, to apportion the land by lot among the Israelites;[q] and you, my lord, were also commanded by the Lord to give the heritage of our kinsman Salphahad to his daughters. 3 But if they marry into one of the other Israelite tribes, their heritage will be withdrawn from our ancestral heritage and will be added to that of the tribe into which they marry; thus the heritage that fell to us by lot will be diminished. 4 When the Israelites celebrate the jubilee year,* the heritage of these women will be permanently added to that of the tribe into which they marry and will be withdrawn from that of our ancestral tribe."

5 *So Moses gave this regulation to the Israelites according to the instructions of the Lord: "The tribe of the Josephites are right in what they say. 6 This is what the Lord commands with regard to the daughters of Salphahad: They may marry anyone they please, provided they marry into a clan of their ancestral tribe, 7 so that no heritage of the Israelites will pass from one tribe to another, but all the Israelites will retain their own ancestral heritage. 8 Therefore, every daughter who inherits property in any of the Israelite tribes shall marry someone belonging to a clan of her own ancestral tribe, in order that all the Israelites may remain in possession of their own ancestral heritage. 9 Thus, no heritage can pass from one tribe to another, but all the Israelite tribes will retain their own ancestral heritage."

10 The daughters of Salphahad obeyed the command which the Lord had given to Moses. 11 Mahala, Thersa, Hegla, Melcha and Noa, Salphahad's daughters, married relatives on their father's side 12 within the clans of the descendants of Manasse, son of Joseph; hence their heritage remained in the tribe of their father's clan.

Conclusion. 13 These are the commandments and decisions which the Lord prescribed for the Israelites through Moses, on the plains of Moab beside the Jericho stretch of the Jordan.

o Dt 17, 6; 19, 15; Jn 8, 17; 2 Cor 13, 1; 1 Tm 5, 19.—p Ex 29, 45.—q Nm 26, 55; 27, 6; Jos 17, 3f.

36, 4: Before the jubilee year various circumstances, such as divorce, could make such property revert to its original tribal owners; but in the jubilee year it became irrevocably attached to its new owners.

36, 5-9: This is a supplement to the law given in Nm 27, 5-11.

THE BOOK OF DEUTERONOMY

The fifth and last book of the Pentateuch is called Deuteronomy, meaning "second law." In reality, what it contains is not a new law but a partial repetition, completion and explanation of the law given on Mount Sinai. The historical portions of the book are also a résumé of what is related elsewhere in the Pentateuch.

The chief characteristic of this book is its vigorous oratorical style. In a series of

eloquent discourses Moses exhorts, corrects and threatens his people, appealing to their past glory, their historic mission, and the promise of future triumph. His aim is to enforce among the Israelites the Lord's claim to their obedience, loyalty and love.

The events contained in the Book of Deuteronomy took place in the plains of Moab (Dt 1, 5) between the end of the wanderings in the desert (Dt 1, 3) and the crossing of the Jordan River (Jos 4, 19), a period of no more than forty days.

The Book of Deuteronomy may be considered the testament of Moses, the great leader and legislator, to his people on the eve of his death.

The Savior quoted passages of Deuteronomy in overcoming the threefold temptation of Satan in the desert (Mt 4; Dt 6, 13. 16; 8, 3; 10, 20), and in explaining to the lawyer the first and greatest commandment (Mt 22, 35-39; Dt 6, 4).

The book is divided as follows: I. Historical Review and Exhortation (Dt 1, 1—4, 43). II. God and His Covenant (Dt 4, 44—11, 32). III. Exposition of the Law (Dt 12, 1—26, 19). IV. Final Words of Moses (Dt 27, 1—34, 12).

I: HISTORICAL REVIEW AND EXHORTATION

CHAPTER 1.

Introduction. 1 These are the words which Moses spoke to all Israel beyond the Jordan, [*in the desert, in the Araba, opposite Supha, between Pharan and Thophel, Laban, Haseroth and Dizahab; 2 it is a journey of eleven days from Horeb to Cadesbarne by way of the highlands of Seir].

3 In the fortieth year, on the first day of the eleventh month, Moses spoke to the Israelites all the commands that the Lord had given him in their regard. 4 After he had defeated Sehon, king of the Amorrites, who lived in Hesebon,[a] and Og, king of Basan, who lived in Astharoth and in Edrai, 5 Moses began to explain the law in the land of Moab beyond the Jordan, as follows:

Departure from Horeb. 6 "The Lord, our God, said to us at Horeb, 'You have stayed long enough at this mountain. 7 *Leave here and go to the hill country of the Amorrites and to all the surrounding regions,[b] the land of the Chanaanites in the Araba, the mountains, the foothills, the Negeb and the seacoast; to Lebanon, and as far as the Great River [the Euphrates]. 8 I have given that land over to you.[c] Go now and occupy the land I swore to your fathers, Abraham, Isaac and Jacob, I would give to them and to their descendants.'

Appointment of Elders. 9 "At that time I said to you, 'Alone, I am unable to carry you.* 10 The Lord, your God, has so multiplied you that you are now as numerous as the stars in the sky.[d] 11 May the Lord, the God of your fathers, increase you a thousand times over, and bless you as he promised! 12 But how can I alone bear the crushing burden that you are, along with your bickering? 13 [e] Choose wise, intelligent and experienced men from each of your tribes, that I may appoint them as your leaders.' 14 You answered me, 'We agree to do as you have proposed.' 15 So I took outstanding men of your tribes, wise and experienced, and made them your leaders as officials over thousands, over hundreds, over fifties and over tens, and other tribal officers. 16 I charged your judges at that time, 'Listen to complaints among your kinsmen, and administer true justice to both parties even if one of them is an alien.[f] 17 In rendering judgment, do not consider who a person is; give ear to the lowly and to the great alike, fearing no man, for judgment is God's. Refer to me any case that is too hard for you and I will hear it.' 18 Thereupon I gave you all the commands you were to fulfill.

The Twelve Scouts. 19 "Then, in obedience to the command of the Lord, our God, we set out from Horeb and journeyed through the whole desert, vast and fearful as you have seen,[g] in the direction of the hill country of the Amorrites. We had reached Cadesbarne 20 when I said to you, 'You have come to the hill country

a Dt 3, 2; Nm 21, 21-35.—b Nm 13, 29.—c Gn 12, 7; 15, 18; 17, 7f; 28, 13f.—d Dt 10, 22; Gn 15, 5.—e Ex 18, 21-25.—f Ex 18, 26; 2 Par 19, 6f; Prv 24, 23; Jn 7, 24; Jas 2, 9.—g Dt 8, 15; 32, 10.

1, 1: The local setting of all these discourses is in the land of Moab beyond the Jordan (cf v 5), also known as the plains of Moab (Nm 36, 13).

1, 7: The Amorrites and the Chanaanites formed the principal part of the pre-Israelite population of Palestine. The foothills: the hills on the western slope of the Judean mountain range. The Araba: the valley of the Jordan and the depression south of the Dead Sea. The Negeb: the arid land in southern Palestine.

1, 9: Carry you: cf v 31.

of the Amorrites, which the Lord, our God, is giving us. 21 The Lord, your God, has given this land over to you. Go up and occupy it, as the Lord, the God of your fathers, commands you. Do not fear or lose heart.' 22 *h* Then all of you came up to me and said, 'Let us send men ahead to reconnoiter the land for us and report to us on the road we must follow and the cities we must take.' 23 Agreeing with the proposal, I chose twelve men from your number, one from each tribe. 24 They set out into the hill country as far as the Wadi Eschol, and explored it. 25 Then, taking along some of the fruit of the land, they brought it down to us and reported, 'The land which the Lord, our God, gives us is good.'

Threats of Revolt. 26 "But you refused to go up,*i* and after defying the command of the Lord, your God, 27 you set to murmuring in your tents,* 'Out of hatred for us the Lord has brought us up out of the land of Egypt,*j* to deliver us into the hands of the Amorrites and destroy us. 28 What shall we meet with up there? Our kinsmen have made us fainthearted by reporting that the people are stronger and taller than we, and their cities are large and fortified to the sky; besides, they saw the Enacim there.' *k*

29 "But I said to you, 'Have no dread or fear of them. 30 The Lord, your God, who goes before you, will himself fight for you, just as he took your part before your very eyes in Egypt, 31 as well as in the desert, where you saw how the Lord, your God, carried you, as a man carries his child, all along your journey until you arrived at this place.' 32 Despite this, you would not trust the Lord, your God, 33 who journeys before you to find you a resting place—by day in the cloud, and by night in the fire, to show the way you must go.*l* 34 When the Lord heard your words, he was angry; 35 and he swore, 'Not one man of this evil generation shall look upon the good land I swore to give to your fathers,*m* 36 except Caleb,* son of Jephonne; he shall see it. For to him and to his sons I will give the land he trod upon, because he has followed the Lord unreservedly.'

37 "The Lord was angered against me also on your account, and said 'Not even you shall enter there,*n* 38 but your aide Josue,*o* son of Nun, shall enter. Encourage him, for he is to give Israel its heritage. 39 Your little ones, who you said would become booty, and your children, who as yet do not know good from bad—they shall enter; to them I will give it, and they shall occupy it.*p* 40 But as for yourselves: turn about and proceed into the desert on the Red Sea road.'

Unsuccessful Invasion. 41 *q* "In reply you said to me, 'We have sinned against the Lord. We will go up ourselves and fight, just as the Lord, our God, commanded us.' And each of you girded on his weapons, making light of going up into the hill country. 42 But the Lord said to me, 'Warn them: Do not go up and fight, lest you be beaten down before your enemies, for I will not be in your midst.' 43 I gave you this warning but you would not listen. In defiance of the Lord's command you arrogantly marched off into the hill country. 44 Then the Amorrites living there came out against you and, like bees, chased you, cutting you down in Seir as far as Horma. 45 On your return you wept before the Lord, but he did not listen to your cry or give ear to you. 46 That is why you had to stay as long as you did at Cades.

CHAPTER 2.

Northward along Edom. 1 "When we did turn and proceed into the desert on the Red Sea road,*r* as the Lord had commanded me, we circled around the highlands of Seir for a long time. 2 Finally the Lord said to me, 3 'You have wandered round these highlands long enough; turn and go north. 4 Give this order to the people: You are now about to pass through the territory of your kinsmen, the descendants of Esau, who live in Seir. Though they are afraid of you, be very careful 5 not to come in conflict with them, for I will not give you so much as a foot of their land, since I have already given Esau possession of the highlands of Seir. 6 You shall purchase from them with silver the food you eat and the well water you drink. 7 The Lord, your God, has

h Nm 13, 2-34.—i Dt 9, 23.—j Dt 9, 28; Nm 14, 1-4; Ps 105 (106), 25.—k Dt 9, 1f.—l Ex 13, 21; Nm 10, 33f; 14, 14.—m Nm 14, 22f. 28-38; Jos 14, 9.—n Dt 4, 21; 34, 4; Nm 20, 12.—o Dt 31, 3. 7; Nm 27, 18ff; 34, 17.—p Nm 14, 31.—q Nm 14, 40. 42-45.—r Dt 1, 40; Nm 14, 25; 21, 4.

1, 27: In your tents: among yourselves.

1, 36: Except Caleb: Josue also was allowed to enter, but he is not referred to here because special mention is made of him in v 38 as the successor of Moses.

blessed you in all your undertakings; he has been concerned about your journey through this vast desert. It is now forty years that he has been with you, and you have never been in want.'[s]

Along Moab. 8 "Then we left behind us the Araba route, Elath, Asiongaber, and Seir, where our kinsmen, the descendants of Esau, live; and we went on toward the desert of Moab.[t] 9 And the Lord said to me, 'Do not show hostility to the Moabites or engage them in battle, for I will not give you possession of any of their land, since I have given Ar to the descendants of Lot as their own.[u] 10 (Formerly the Emim lived there, a people strong and numerous and tall like the Enacim;[v] 11 like them they were considered Raphaim. It was the Moabites who called them Emim. 12 In Seir, however, the former inhabitants were the Horrites;[w] the descendants of Esau dispossessed them, clearing them out of the way and taking their place, just as the Israelites have done in the land of their heritage which the Lord has given them.) 13 Get ready, then, to cross the Wadi Zared.'[x] So we crossed it. 14 Thirty-eight years had elapsed between our departure from Cadesbarne and that crossing; in the meantime the whole generation of soldiers had perished from the camp, as the Lord had sworn they should.[y] 15 For it was the Lord's hand that was against them, till he wiped them out of the camp completely.

Along Ammon. 16 "When at length death had put an end to all the soldiers among the people, 17 the Lord said to me, 18 'You are now about to leave Ar and the territory of Moab behind. 19 As you come opposite the Ammonites,[z] do not show hostility or come in conflict with them, for I will not give you possession of any land of the Ammonites, since I have given it to the descendants of Lot as their own. 20 [This also was considered a country of the Raphaim from its former inhabitants, whom the Ammonites called Zomzommim, 21 a people strong and numerous and tall like the Enacim. But these, too, the Lord cleared out of the way for the Ammonites, who ousted them and took their place. 22 He had done the same for the descendants of Esau, who dwell in Seir, by clearing the Horrites out of their way, so that the descendants of Esau have taken their place down to the present. 23 So also the Caphthorim,* migrating from Caphthor, cleared away the Avvim, who once dwelt in villages as far as Gaza, and took their place.]

Defeat of Sehon. 24 "'Advance now across the Wadi Arnon.[a] I now deliver into your hands Sehon, the Amorrite king of Hesebon, and his land. Begin the occupation; engage him in battle. 25 This day I will begin to put a fear and dread of you into every nation under the heavens, so that at the mention of your name they will quake and tremble before you.'

26 "So I sent messengers from the desert of Cedemoth to Sehon, king of Hesebon, with this offer of peace: 27 'Let me pass through your country by the highway; I will go along it without turning aside to the right or to the left. 28 For the food I eat which you will supply, and for the water you give me to drink, you shall be paid in silver. Only let me march through, 29 as the descendants of Esau who dwell in Seir[b] and the Moabites who dwell in Ar have done, until I cross the Jordan into the land which the Lord, our God, is about to give us.' 30 But Sehon, king of Hesebon, refused to let us pass through his land, because the Lord, your God, made him stubborn in mind and obstinate in heart that he might deliver him up to you, as indeed he has now done.

31 "Then the Lord said to me, 'Now that I have already begun to hand over to you Sehon and his land, begin the actual occupation.' 32 So Sehon and all his people advanced against us to join battle at Jahas; 33 but since the Lord, our God, had delivered him to us, we defeated him and his sons and all his people.[c] 34 At that time we seized all his cities and doomed* them all, with their men, women and children; we left no survivor.[d] 35 Our only booty was the livestock and the loot of the captured cities. 36 From Aroer on the edge of the Wadi Arnon and from the city in the wadi itself, as far as Galaad,[e] no city was too well fortified for us to

s Dt 8, 2ff.—t Jgs 11, 18.—u Gn 19, 36f.—v Dt 1, 28.—w Gn 36, 20f.—x Nm 21, 12.—y Nm 14, 29. 33. 35.—z Gn 19, 38.—a Nm 21, 13; Jgs 11, 19-22.—b Dt 2, 5. 8f; Jgs 11, 17.—c Dt 29, 7; Nm 21, 23-32.—d Dt 3, 6; 29, 7f.—e Dt 3, 12; Jos 13, 9. 16; Jgs 11, 26.

2, 23: The Caphthorim: members of one of the groups of Philistines who invaded the coast of Egypt and the southern part of Palestine about 1200 B.C. Caphthor: the ancient name of the island of Crete.

2, 34: Doomed: see notes on Nm 18, 14; 21, 3.

whom the Lord had delivered them up. 37 However, in obedience to the command of the Lord, our God, you did not encroach upon any of the Ammonite land, neither the region bordering on the Wadi Jaboc, nor the cities of the highlands.*f*

CHAPTER 3.

Defeat of Og. 1 "Then we turned and proceeded toward Basan. But Og, king of Basan,*g* advanced against us with all his people to give battle at Edrai. 2 The Lord, however, said to me, *h* 'Do not be afraid of him, for I have delivered him into your hand with all his people and his land. Do to him as you did to Sehon, king of the Amorrites, who lived in Hesebon.' 3 And thus the Lord, our God, delivered into our hands Og, king of Basan, with all his people. We defeated him so completely that we left him no survivor. 4 At that time we captured all his cities, none of them eluding our grasp, the whole region of Argob, the kingdom of Og in Basan: sixty cities in all, 5 to say nothing of the great number of unwalled towns. All the cities were fortified with high walls and gates and bars. 6 *i* As we had done to Sehon, king of Hesebon, so also here we doomed all the cities, with their men, women and children; 7 but all the livestock and the loot of each city we took as booty for ourselves.

8 "And so at that time we took from the two kings of the Amorrites beyond the Jordan the territory from the Wadi Arnon to Mount Hermon 9 [which is called Sarion by the Sidonians and Sanir by the Amorrites], 10 comprising all the cities of the plateau and all Galaad and all the cities of the kingdom of Og in Basan including Salecha and Edrai. 11 [Og, king of Basan, was the last remaining survivor of the Raphaim. He had a bed of iron,* nine regular cubits long and four wide, which is still preserved in Rabba of the Ammonites.]

Allotment of the Conquered Lands. 12 *j* "When we occupied the land at that time, I gave Ruben and Gad the territory from Aroer, on the edge of the Wadi Arnon, halfway up into the highlands of Galaad, with the cities therein. 13 The rest of Galaad and all of Basan, the kingdom of Og, the whole Argob region, I gave to the half-tribe of Manasse. [All this region of Basan was once called a land of the Raphaim. 14 Jair, a Manasseite clan,*k* took all the region of Argob as far as the border of the Gessurites and Maachathites, and called it after his own name Basan Havoth-Jair, the name it bears today.] 15 To Machir I gave Galaad, 16 and to Ruben and Gad the territory from Galaad to the Wadi Arnon—including the wadi bed and its banks—and to the Wadi Jaboc, which is the border of the Ammonites, 17 as well as the Araba with the Jordan and its eastern banks from Chenereth to the Salt Sea of the Araba, under the slopes of Phasga.*l*

18 "At that time I charged them* as follows: 'The Lord, your God, has given you this land as your own. But all you troops equipped for battle must cross over in the vanguard of your brother Israelites.*m* 19 Only your wives and children, as well as your livestock, of which I know you have a large number, shall remain behind in the towns I have given you,*n* 20 until the Lord has settled your kinsmen as well, and they too possess the land which the Lord, your God, will give them on the other side of the Jordan.*o* Then you may all return to the possessions I have given you.'

21 "It was then that I instructed Josue, 'Your eyes have seen all that the Lord, your God, has done to both these kings; so, too, will the Lord do to all the kingdoms which you will encounter over there. 22 Fear them not, for the Lord, your God, will fight for you.'

Refusal to Moses. 23 "And it was then that I besought the Lord, 24 'O Lord God, you have begun to show to your servant your greatness and might. For what God in heaven or on earth can perform deeds as mighty as yours? 25 Ah, let me cross over and see this good land beyond the Jordan, this fine hill country, and the Lebanon!' 26 But the Lord was angry with me on your account and would not hear me.*p* 'Enough!' the Lord said to me. 'Speak to me no more of this. 27 Go up to the top of Phasga and look out to the west, and to the north, and to the south,

f Nm 21, 24; Jos 12, 2.—*g* Dt 29, 6; Nm 21, 33.—*h* Nm 21, 34f.—*i* Ps 134 (135), 10ff.—*j* Nm 32, 29. 32f; Jos 13, 8. 29.—*k* Nm 32, 41; Jos 13, 11. 13.—*l* Dt 4, 49; Jos 12, 3.—*m* Jos 1, 14; 4, 12.—*n* Nm 32, 1. 4; Jos 1, 14.—*o* Jos 22, 4.—*p* Dt 4, 21.

3, 11: Bed of iron: some translate, "a sarcophagus of basalt."

3, 18: I charged them: the words which follow were spoken to the men of Ruben and Gad (cf Nm 32).

and to the east. Look well, for you shall not cross this Jordan.[q] [28] Commission Josue,[r] and encourage and strengthen him, for he shall cross at the head of this people and shall put them in possession of the land you are to see.' [29] This was while we were in the ravine opposite Beth-Phogor.

CHAPTER 4.

Advantages of Fidelity. [1] "Now, Israel, hear the statutes and decrees which I am teaching you to observe, that you may live, and may enter in and take possession of the land which the Lord, the God of your fathers, is giving you. [2] In your observance of the commandments of the Lord, your God,[s] which I enjoin upon you, you shall not add to what I command you nor subtract from it. [3] You have seen with your own eyes what the Lord did at Baal-Phogor:[t] the Lord, your God, destroyed from your midst everyone that followed the Baal of Phogor; [4] but you, who clung to the Lord, your God, are all alive today. [5] Therefore, I teach you the statutes and decrees as the Lord, my God, has commanded me, that you may observe them in the land you are entering to occupy. [6] Observe them carefully, for thus will you give evidence of your wisdom and intelligence to the nations, who will hear of all these statutes and say, 'This great nation is truly a wise and intelligent people.' [7][u] For what great nation is there that has gods so close to it as the Lord, our God, is to us whenever we call upon him? [8] Or what great nation has statutes and decrees that are as just as this whole Law which I am setting before you today?

Revelation at Horeb. [9] "However, take care and be earnestly on your guard not to forget the things which your own eyes have seen, nor let them slip from your memory as long as you live, but teach them to your children[v] and to your children's children: [10] *There was the day on which you stood before the Lord, your God, at Horeb, and he said to me, [w]'Assemble the people for me; I will have them hear my words, that they may learn to fear me as long as they live in the land and may so teach their children.' [11] You came near and stood at the foot of the mountain,[x] which blazed to the very sky with fire and was enveloped in a dense black cloud. [12] Then the Lord spoke to you from the midst of the fire.[y] You heard the sound of the words, but saw no form; there was only a voice. [13] He proclaimed to you his covenant, which he commanded you to keep: the Ten Commandments, which he wrote on two tablets of stone. [14] The Lord charged me at that time to teach you the statutes and decrees which you are to observe over in the land you will occupy.

Danger of Idolatry. [15] "You saw no form at all on the day the Lord spoke to you at Horeb from the midst of the fire.[z] Be strictly on your guard, therefore, [16] not to degrade yourselves by fashioning an idol to represent any figure, whether it be the form of a man or of a woman,[a] [17] of any animal on the earth or of any bird that flies in the sky, [18] of anything that crawls on the ground or of any fish in the waters under the earth. [19] And when you look up to the heavens and behold the sun or the moon or any star among the heavenly hosts, do not be led astray into adoring them and serving them.[b] These the Lord, your God, has let fall to the lot of all other nations under the heavens; [20] but you he has taken and led out of that iron foundry,* Egypt, that you might be his very own people, as you are today.[c] [21] Since the Lord was angered against me on your account[d] and swore that I should not cross the Jordan nor enter the good land which he is giving you as a heritage, [22] I myself shall die in this country without crossing the Jordan; but you will cross over and take possession of that good land.[e] [23] Take heed, therefore, lest, forgetting the covenant which the Lord, your God, has made with you, you fashion for yourselves against his command an idol in any form whatsoever.[f] [24] For the Lord, your God, is a consuming fire, a jealous God.

q Dt 34, 4; Nm 27, 12f.—r Dt 1, 38; 31, 7; Nm 27, 22f.—s Dt 13, 1.—t Nm 25, 3-9.—u 2 Kgs 7, 23.—v Dt 11, 19; Ps 77 (78), 3-6.—w Heb 12, 18f.—x Ex 19, 17f.—y Dt 4, 33. 36; 5, 4.—z Ex 24, 12; 31, 18; 34, 28.—a Dt 5, 8; Ex 20, 4.—b Dt 17, 3; Jb 31, 26ff.—c 3 Kgs 8, 51; Jer 11, 4.—d Dt 1, 37; 3, 26.—e Dt 3, 27.—f Dt 4, 16.

4, 10: Beginning here and continuing on for several verses (at least to the end of v 14) is the "reminiscence," the account of the things that the Israelites should recall and teach their children.

4, 20: Egypt is called an iron foundry, or furnace for smelting iron, because God allowed the Israelites to be afflicted there for the sake of their spiritual purification; the same expression for Egypt occurs also in 3 Kgs 8, 51; Jer 11, 4; compare the expression, "the furnace of affliction," in Is 48, 10.

God's Fidelity. 25 "When you have children and grandchildren, and have grown old* in the land, should you then degrade yourselves by fashioning an idol in any form and by this evil done in his sight provoke the Lord, your God, 26 I call heaven and earth this day to witness against you, that you shall all quickly perish from the land which you will occupy when you cross the Jordan. You shall not live in it for any length of time but shall be promptly wiped out. 27 The Lord will scatter you among the nations, and there shall remain but a handful of you among the nations to which the Lord will lead you.*g* 28 There you shall serve gods fashioned by the hands of man out of wood and stone, gods which can neither see nor hear, neither eat nor smell.*h* 29 Yet there too you shall seek the Lord, your God; and you shall indeed find him when you search after him with your whole heart and your whole soul.*i* 30 In your distress, when all these things shall have come upon you, you shall finally return to the Lord, your God, and heed his voice. 31 Since the Lord, your God, is a merciful God, he will not abandon and destroy you, nor forget the covenant which under oath he made with your fathers.*j*

Proofs of God's Love. 32 "Ask now of the days of old, before your time, ever since God created man upon the earth; ask from one end of the sky to the other: Did anything so great ever happen before? Was it ever heard of? 33 Did a people ever hear the voice of God speaking from the midst of fire, as you did, and live?*k* 34 Or did any god venture to go and take a nation for himself from the midst of another nation, by testings,* by signs and wonders,*l* by war, with his strong hand and outstretched arm, and by great terrors, all of which the Lord, your God, did for you in Egypt before your very eyes? 35 All this you were allowed to see that you might know the Lord is God and there is no other. 36 Out of the heavens he let you hear his voice to discipline you; on earth he let you see his great fire, and you heard him speaking out of the fire. 37 For love of your fathers he chose their descendants and personally led you out of Egypt by his great power, 38 driving out of your way nations greater and mightier than you, so as to bring you in and to make their land your heritage, as it is today. 39 This is why you must now know, and fix in your heart, that the Lord is God in the heavens above and on earth below, and that there is no other.*m* 40 You must keep his statutes and commandments which I enjoin on you today, that you and your children after you may prosper, and that you may have long life on the land which the Lord, your God, is giving you forever." *n*

Cities of Refuge. 41 *o* Then Moses set apart three cities in the region east of the Jordan, 42 that a homicide might take refuge there if he unwittingly killed his neighbor to whom he had previously borne no malice, and that he might save his life by fleeing to one of these cities: 43 Bosor in the desert, in the region of the plateau, for the Rubenites; Ramoth in Galaad for the Gadites; and Golan in Basan for the Manasseites.

II: GOD AND HIS COVENANT

Introduction. 44 This is the law which Moses set before the Israelites. 45 These are the ordinances, statutes and decrees which he proclaimed to them when they had come out of Egypt 46 and were beyond the Jordan in the ravine opposite Beth-Phogor, in the land of Sehon, king of the Amorrites, who dwelt in Hesebon and whom Moses and the Israelites defeated after coming out of Egypt. 47 They occupied his land and the land of Og, king of Basan, as well—the land of these two kings of the Amorrites in the region east of the Jordan: 48 from Aroer on the edge of the Wadi Arnon to Mount Sion* (that is, Hermon) 49 and all the Araba east of the Jordan, as far as the Araba Sea under the slopes of Phasga.*p*

CHAPTER 5.

The Covenant at Horeb. 1 Moses summoned all Israel and said to them, "Hear, O Israel, the statutes and decrees which I proclaim in your hearing this day, that you may learn them and take care to

g Dt 28, 36, 62, 64.—h Ps 134 (135), 15ff; Is 44, 9.—i Jer 29, 13.—j Dt 31, 8.—k Dt 4, 36; 5, 24, 26; Ex 20, 19.—l Dt 7, 19; 26, 8; 29, 2; Ex 7, 3; 15, 3-10; Jer 32, 21.—m Dt 4, 35.—n Dt 6, 2f; 12, 28.—o Dt 19, 2-13; Nm 35, 6-29; Jos 20, 8; 21, 27, 36f; 1 Par 6, 71, 80.—p Dt 3, 17.

4, 25: Grown old: Israel will lose the freshness of its youthful fervor.

4, 34: Testings: the demonstrations of God's power as in the ten great plagues of Egypt; cf Dt 7, 19; 29, 2.

4, 48: Sion: another name for Mount Hermon, besides those mentioned in Dt 3, 9. In Hebrew the "S" of this word is different from the "S" in the "Sion" of Jerusalem.

observe them. 2 The Lord, our God, made
a covenant with us at Horeb; [q] 3 not with
our fathers did he make this covenant,
but with us, all of us who are alive here
this day. 4 The Lord spoke with you face
to face on the mountain from the midst
of the fire. 5 [r] Since you were afraid of
the fire and would not go up the moun-
tain, I stood between the Lord and you
at that time, to announce to you these
words of the Lord:

The Decalogue. 6 [s] 'I, the Lord, am your
God, who brought you out of the land of
Egypt, [t] that place of slavery. 7 [u] You shall
not have other gods besides me. 8 You
shall not carve idols for yourselves [v] in
the shape of anything in the sky above or
on the earth below or in the waters be-
neath the earth; 9 *you shall not bow
down before them or worship them. For
I, the Lord, your God, am a jealous God, [w]
inflicting punishments for their fathers'
wickedness on the children of those who
hate me, down to the third and fourth
generation 10 but bestowing mercy, down
to the thousandth generation, [x] on the
children of those who love me and keep
my commandments.

11 'You shall not take the name of the
Lord, your God, in vain. [y] For the Lord
will not leave unpunished him who takes
his name in vain.

12 'Take care to keep holy the Sabbath
day as the Lord, your God, commanded
you. 13 Six days you may labor and do all
your work; 14 but the seventh day is the
Sabbath of the Lord, your God. [z] No work
may be done then, whether by you, or
your son or daughter, or your male or
female slave, or your ox or ass or any of
your beasts, or the alien who lives with
you. Your male and female slave should
rest as you do. 15 For remember that you
too were once slaves in Egypt, [a] and the
Lord, your God, brought you from there
with his strong hand and outstretched
arm. That is why the Lord, your God,
has commanded you to observe the Sab-
bath day.

16 [b] 'Honor your father and your moth-
er, as the Lord, your God, has com-
manded you, that you may have a long life
and prosperity in the land which the Lord,
your God, is giving you.

17 [c] 'You shall not kill.

18 'You shall not commit adultery.

19 'You shall not steal.

20 'You shall not bear dishonest witness
against your neighbor.

21 'You shall not covet your neighbor's
wife.

'You shall not desire your neighbor's
house or field, nor his male or female
slave, nor his ox or ass, nor anything that
belongs to him.'

Moses as Mediator. 22 "These words,
and nothing more, the Lord spoke with a
loud voice to your entire assembly on the
mountain from the midst of the fire and
the dense cloud. He wrote them upon two
tablets of stone and gave them to me. 23
But when you heard the voice from the
midst of the darkness, while the mountain
was ablaze with fire, you came to me in
the person of all your tribal heads and
elders, 24 and said, 'The Lord, our God,
has indeed let us see his glory and his
majesty! We have heard his voice from
the midst of the fire [d] and have found out
today that a man can still live after God
has spoken with him. 25 But why should
we die now? Surely this great fire will
consume us. If we hear the voice of the
Lord, our God, any more, we shall die. [e]
26 For what mortal has heard, as we have,
the voice of the living God speaking from
the midst of fire, and survived? 27 Go
closer, you, and hear all that the Lord,
our God, will say, and then tell us what
the Lord, our God, tells you; we will listen
and obey.' [f]

28 "The Lord heard your words as you
were speaking to me and said to me, 'I
have heard the words these people have
spoken to you, which are all well said. [g]
29 Would that they might always be of
such a mind, to fear me and to keep all
my commandments! Then they and their
descendants would prosper forever. 30 Go,
tell them to return to their tents. 31 Then
you wait here near me and I will give you
all the commandments, the statutes and
decrees you must teach them, that they
may observe them in the land which I am
giving them to possess.'

q Dt 28, 69.—r Ex 24, 2.—s Ex 20, 2-17.—t Ps 80 (81), 11.—u Ps 80 (81), 10.—v Dt 27, 15; Lv 26, 1; Ps 96 (97), 7.—w Ex 34, 14.—x Dt 7, 9; Ex 20, 6.—y Mt 5, 33.—z Gn 2, 2; Ex 20, 8; 23, 12; Heb 4, 4.—a Dt 15, 15; 16, 12; 24, 18. 22.—b Sir 3, 1-16; Mt 15, 4; Mk 7, 10; Lk 18, 20; Eph 6, 2.—c Mt 5, 21. 27; Lk 18, 20; Jas 2, 11.—d Dt 4, 33.—e Dt 18, 16.—f Ex 20, 19.—g Dt 18, 17.

5, 9f: God does not punish us for another's sins, but because of the solidarity of human society, the good or evil deeds of one generation may make their effects felt even in later generations. Yet note how God's mercy allows the good effects of virtue to last much longer than the bad effects of vice: a thousand generations compared to three or four.

32 "Be careful, therefore, to do as the
Lord, your God, has commanded you, not
turning aside to the right or to the left,
33 but following exactly the way pre-
scribed for you by the Lord, your God,
that you may live and prosper, and may
have long life in the land which you are
to occupy.[b]

CHAPTER 6.

1 "These then are the commandments,
the statutes and decrees[i] which the Lord,
your God, has ordered that you be taught
to observe in the land into which you are
crossing for conquest, 2 so that you and
your son and your grandson may fear the
Lord, your God, and keep, throughout
the days of your lives, all his statutes and
commandments[j] which I enjoin on you,
and thus have long life. 3 Hear then,
Israel, and be careful to observe them,
that you may grow and prosper the more,
in keeping with the promise of the Lord,
the God of your fathers, to give you a
land flowing with milk and honey.

The Great Commandment. 4 *"Hear, O
Israel! The Lord is our God, the Lord
alone![k] 5 Therefore, you shall love the
Lord, your God, with all your heart, and
with all your soul, and with all your
strength.[l] 6 Take to heart these words
which I enjoin on you today. 7 Drill them
into your children.[m] Speak of them at
home and abroad, whether you are busy
or at rest. 8 Bind them at your wrist as a
sign* and let them be as a pendant on
your forehead.[n] 9 Write them on the door-
posts of your houses and on your gates.[o]

Fidelity in Prosperity. 10 "When the
Lord, your God, brings you into the land
which he swore to your fathers, Abraham,
Isaac and Jacob, that he would give you,
a land with fine, large cities that you did
not build,[p] 11 with houses full of goods
of all sorts that you did not garner, with
cisterns that you did not dig, with vine-
yards and olive groves that you did not
plant; and when, therefore, you eat your
fill, 12 [q] take care not to forget the Lord,
who brought you out of the land of Egypt,
that place of slavery. 13 [r] The Lord, your
God, shall you fear; him shall you serve,*
and by his name shall you swear. 14 You
shall not follow other gods, such as those
of the surrounding nations, 15 lest the
wrath of the Lord, your God, flare up
against you and he destroy you from the
face of the land;[s] for the Lord, your God,
who is in your midst, is a jealous God.

16 [t] "You shall not put the Lord, your
God, to the test, as you did at Massa. 17
But keep the commandments of the Lord,
your God, and the ordinances and stat-
utes he has enjoined on you. 18 Do what
is right and good in the sight of the Lord,
that you may, according to his word,
prosper, and may enter in and possess the
good land which the Lord promised on
oath to your fathers, 19 thrusting all your
enemies out of your way.[u]

Instruction to Children. 20 "Later on,
when your son asks you what these ordi-
nances, statutes and decrees mean[v] which
the Lord, our God, has enjoined on you,
21 you shall say to your son, 'We were
once slaves of Pharao in Egypt, but the
Lord brought us out of Egypt with his
strong hand[w] 22 and wrought before our
eyes signs and wonders, great and dire,
against Egypt and against Pharao and his
whole house. 23 He brought us from there
to lead us into the land he promised on
oath to our fathers, and to give it to us.
24 Therefore, the Lord commanded us to
observe all these statutes in fear of the
Lord, our God, that we may always have
as prosperous and happy a life as we have
today; 25 and our justice before the Lord,
our God, is to consist in carefully observ-
ing all these commandments he has en-
joined on us.'

CHAPTER 7.

Destruction of Pagans. 1 "When the
Lord, your God, brings you into the land
which you are to enter and occupy, and
dislodges great nations before you—the
Hethites, Gergesites, Amorrites, Chanaan-

h Dt 4, 40.—i Dt 4, 1; 5, 31; 12, 1.—j Dt 4, 40; 5, 29; 10, 12f.—k Mk 12, 29.—l Dt 10, 12; 11, 13; Mt 22, 37; Mk 12, 30; Lk 10, 27.—m Dt 4, 9; 11, 18; 32, 46.—n Dt 11, 18; Ex 13, 9. 16; Mt 23, 5.—o Dt 11, 20.—p Jos 24, 13.—q Dt 5, 6.—r Dt 10, 20; Mt 4, 10; Lk 4, 8.—s Dt 8, 19; 11, 16. 28.—t Nm 20, 1-13.—u Ex 23, 27; 34, 11.—v Ex 12, 26; 13, 14.—w Ex 20, 2.

6, 4f: This passage contains the basic principle of the whole Mosaic Law, the keynote of the Book of Deuteronomy: since the Lord alone is God, we must love Him with an undivided heart. Christ cited these words as "the greatest and the first commandment," embracing in itself the whole law of God (Mt 22, 37f and parallels).

6, 8: Bind them . . . as a sign: these injunctions were probably meant merely in a figurative sense; cf Ex 13, 9. 16. However, the later Jews understood them literally, and tied on their wrists and foreheads "phylacteries," boxes containing strips of parchment on which the words were inscribed; cf Mt 23, 5.

6, 13: Him shall you serve: here, to "serve" God means especially to "worship" Him; in this sense it is quoted by our Lord (Mt 4, 10) as an argument against worshiping the devil.

ites, Pherezites, Hevites and Jebusites:[x] seven nations more numerous and powerful than you—2 and when the Lord, your God, delivers them up to you and you defeat them, you shall doom them. Make no covenant with them[y] and show them no mercy. 3 You shall not intermarry with them, neither giving your daughters to their sons nor taking their daughters for your sons.[z] 4 For they would turn yours sons from following me to serving other gods, and then the wrath of the Lord would flare up against you and quickly destroy you.

5 "But this is how you must deal with them: [a] Tear down their altars, smash their sacred pillars, chop down their sacred poles,* and destroy their idols by fire. 6 For you are a people sacred to the Lord, your God; he has chosen you from all the nations on the face of the earth to be a people peculiarly his own.[b] 7 It was not because you are the largest of all nations that the Lord set his heart on you and chose you, for you are really the smallest of all nations. 8 It was because the Lord loved you and because of his fidelity to the oath he had sworn to your fathers, that he brought you out with his strong hand from the place of slavery, and ransomed you from the hand of Pharao, king of Egypt. 9 [c] Understand, then, that the Lord, your God, is God indeed, the faithful God who keeps his merciful covenant down to the thousandth generation toward those who love him and keep his commandments, 10 but who repays with destruction the person who hates him; he does not dally with such a one, but makes him personally pay for it. 11 You shall therefore carefully observe the commandments, the statutes and the decrees which I enjoin on you today.

Blessings of Obedience. 12 [d] "As your reward for heeding these decrees and observing them carefully, the Lord, your God, will keep with you the merciful covenant which he promised on oath to your fathers. 13 He will love and bless and multiply you; he will bless the fruit of your womb and the produce of your soil, your grain and wine and oil, the issue of your herds and the young of your flocks, in the land which he swore to your fathers he would give you.[e] 14 You will be blessed above all peoples; no man or woman among you shall be childless nor shall your livestock be barren. 15 The Lord will remove all sickness from you; he will not afflict you with any of the malignant diseases that you know from Egypt, but will leave them with all your enemies.

16 "You shall consume all the nations which the Lord, your God, will deliver up to you. You are not to look on them with pity, lest you be ensnared into serving their gods. 17 Perhaps you will say to yourselves, [f] 'These nations are greater than we. How can we dispossess them?' 18 But do not be afraid of them. Rather, call to mind what the Lord, your God, did to Pharao and to all Egypt: 19 the great testings which your own eyes have seen, the signs and wonders, his strong hand and outstretched arm with which the Lord, your God, brought you out.[g] The same also will he do to all the nations of whom you are now afraid. 20 Moreover, the Lord, your God, will send hornets among them, until the survivors who have hidden from you are destroyed.[h] 21 Therefore, do not be terrified by them, for the Lord, your God, who is in your midst, is a great and awesome God. 22 He will dislodge these nations before you little by little. You cannot exterminate them all at once, lest the wild beasts become too numerous for you.[i] 23 The Lord, your God, will deliver them up to you and will rout them utterly until they are annihilated.[j] 24 He will deliver their kings into your hand, that you may make their names perish from under the heavens. No man will be able to stand up against you,[k] till you have put an end to them. 25 The images of their gods you shall destroy by fire. Do not covet the silver or gold on them, nor take it for yourselves, lest you be ensnared by it; for it is an abomination to the Lord, your God. 26 You shall not bring any abominable thing into your house, lest you be doomed with it: loathe and abhor it utterly as a thing that is doomed.

x Ex 23, 23; 33, 2.—y Ex 34, 12.—z Ex 34, 16; 3 Kgs 11, 1f.—a Dt 12, 3; Ex 34, 13.—b Dt 14, 2; 26, 18; Ex 19, 6.—c Dt 5, 9f.—d Dt 28, 1-14; Ex 23, 22-26; Lv 26, 3-13.—e Dt 30, 9.—f Dt 1, 28ff.—g Dt 4, 34.—h Ex 23, 28ff.—i Ex 23, 29f.—j Dt 7, 2.—k Dt 11, 25.

7, 5: Sacred pillars . . . poles: see note on Ex 34, 13.

CHAPTER 8.

God's Care. 1 "Be careful to observe all the commandments *l* I enjoin on you today, that you may live and increase, and may enter in and possess the land which the Lord promised on oath to your fathers. 2 Remember how for forty years now the Lord, your God, has directed all your journeying in the desert,*m* so as to test you by affliction and find out whether or not it was your intention to keep his commandments. 3 He therefore let you be afflicted with hunger, and then fed you with manna,*n* a food unknown to you and your fathers, in order to show you that not by bread alone* does man live, but by every word that comes forth from the mouth of the Lord. 4 The clothing did not fall from you in tatters, nor did your feet swell these forty years.*o* 5 So you must realize that the Lord, your God, disciplines you even as a man disciplines his son.

Danger of Prosperity. 6 "Therefore, keep the commandments of the Lord, your God, by walking in his ways and fearing him. 7 For the Lord, your God, is bringing you into a good country,*p* a land with streams of water, with springs and fountains welling up in the hills and valleys, 8 a land of wheat and barley, of vines and fig trees and pomegranates, of olive trees and of honey, 9 a land where you can eat bread without stint and where you will lack nothing, a land whose stones contain iron and in whose hills you can mine copper. 10 But when you have eaten your fill, you must bless the Lord, your God, for the good country he has given you. 11 Be careful not to forget the Lord, your God, by neglecting his commandments and decrees and statutes which I enjoin on you today: 12 lest, when you have eaten your fill, and have built fine houses and lived in them, 13 and have increased your herds and flocks, your silver and gold, and all your property, 14 you then become haughty of heart and unmindful of the Lord, your God, who brought you out of the land of Egypt, that place of slavery; 15 who guided you through the vast and terrible desert with its saraph serpents and scorpions, its parched and waterless ground; who brought forth water for you from the flinty rock *q* 16 and fed you in the desert with manna, a food unknown to your fathers, that he might afflict you and test you, but also make you prosperous in the end. 17 Otherwise, you might say to yourselves, *r* 'It is my own power and the strength of my own hand that has obtained for me this wealth.' 18 Remember then, it is the Lord, your God, who gives you the power to acquire wealth, by fulfilling, as he has now done, the covenant which he swore to your fathers. 19 But if you forget the Lord, your God, and follow other gods, serving and worshiping them,*s* I forewarn you this day that you will perish utterly. 20 Like the nations which the Lord destroys before you, so shall you too perish for not heeding the voice of the Lord, your God.

CHAPTER 9.

Unmerited Success. 1 "Hear, O Israel! You are now about to cross the Jordan to enter in and dispossess nations greater and stronger than yourselves, having large cities fortified to the sky,*t* 2 the Enacim, a people great and tall.*u* You know of them and have heard it said of them, 'Who can stand up against the Enacim?' 3 Understand, then, today that it is the Lord, your God, who will cross over before you as a consuming fire; he it is who will reduce them to nothing and subdue them before you, so that you can drive them out and destroy them quickly, as the Lord promised you.*v* 4 After the Lord, your God, has thrust them out of your way, do not say to yourselves, 'It is because of my merits that the Lord has brought me in to possess this land'; *w* for it is really because of the wickedness of these nations that the Lord is driving them out before you. 5 No, it is not because of your merits or the integrity of your heart that you are going in to take possession of their land; but the Lord, your God, is driving these nations out before you on account of their wickedness and in order to keep the promise which he made on oath to your fathers, Abraham, Isaac and Jacob. 6 Understand this, therefore: it is not because of your

l Dt 4, 1; 6, 1.—m Dt 2, 7; 29, 4; Am 2, 10.—n Ex 16, 12-15. 35; Nm 11, 6-9; Mt 4, 4; Lk 4, 4.—o Dt 29, 4; Neh 9, 21.—p Dt 11, 10ff.—q Wis 11, 4.—r Dt 9, 4.—s Dt 4, 25f; 30, 18.—t Dt 1, 28; 4, 38.—u Nm 13, 33.—v Dt 31, 3; Ex 23, 27.—w Dt 8, 17.

8, 3: Not by bread alone, etc.: quoted by our Lord in Mt 4, 4. The sense is: God takes care of those who love Him even when natural means seem to fail them.

merits that the Lord, your God, is giving you this good land to possess, for you are a stiff-necked people.

The Golden Calf. 7 "Bear in mind and do not forget how you angered the Lord, your God, in the desert. From the day you left the land of Egypt until you arrived in this place, you have been rebellious toward the Lord.[x] 8 At Horeb you so provoked the Lord that he was angry enough to destroy you,[y] 9 when I had gone up the mountain to receive the stone tablets of the covenant which the Lord made with you.[z] Meanwhile I stayed on the mountain forty days and forty nights without eating or drinking, 10 till the Lord gave me the two tablets of stone inscribed, by God's own finger,[a] with a copy of all the words that the Lord spoke to you on the mountain from the midst of the fire on the day of the assembly. 11 Then, at the end of the forty days and forty nights, when the Lord had given me the two stone tablets of the covenant, 12 he said to me, [b] 'Go down from here now, quickly, for your people whom you have brought out of Egypt have become depraved; they have already turned aside from the way I pointed out to them and have made for themselves a molten idol. 13 I have seen now how stiff-necked this people is,' the Lord said to me. 14 'Let me be, that I may destroy them and blot out their name from under the heavens. I will then make of you a nation mightier and greater than they.'

15 "When I had come down again from the blazing, fiery mountain, with the two tablets of the covenant in both my hands,[c] 16 I saw how you had sinned against the Lord, your God: you had already turned aside from the way which the Lord had pointed out to you by making for yourselves a molten calf! 17 Raising the two tablets with both hands I threw them from me and broke them before your eyes.[d] 18 Then, as before, I lay prostrate before the Lord for forty days and forty nights without eating or drinking, because of all the sin you had committed in the sight of the Lord and the evil you had done to provoke him.[e] 19 For I dreaded the fierce anger of the Lord against you: his wrath would destroy you.[f] Yet once again the Lord listened to me. 20 With Aaron, too, the Lord was deeply angry, and would have killed him had I not prayed for him also at that time. 21 Then, taking the calf, the sinful object you had made, and fusing it with fire, I ground it down to powder as fine as dust, which I threw into the wadi that went down the mountainside.[g]

22 "At Thabera, at Massa, and at Cibroth-Hatthaava likewise, you provoked the Lord to anger.[h] 23 And when he sent you up from Cadesbarne to take possession of the land he was giving you, you rebelled against this command of the Lord, your God, and would not trust or obey him.[i] 24 Ever since I have known you, you have been rebels against the Lord.

25 "Those forty days, then, and forty nights, I lay prostrate before the Lord, because he had threatened to destroy you. 26 This was my prayer to him: O Lord God, destroy not your people, the heritage which your majesty has ransomed and brought out of Egypt with your strong hand. 27 Remember your servants, Abraham, Isaac and Jacob. Look not upon the stubbornness of this people nor upon their wickedness and sin, 28 lest the people from whose land you have brought us say, 'The Lord was not able to bring them into the land he promised them'; or 'Out of hatred for them, he brought them out to slay them in the desert.' [j] 29 They are, after all, your people and your heritage, whom you have brought out by your great power and with your outstretched arm.[k]

CHAPTER 10.

1 "At that time the Lord said to me, 'Cut two tablets of stone like the former;[l] then come up the mountain to me. Also make an ark of wood. 2 I will write upon the tablets the commandments that were on the former tablets that you broke, and you shall place them in the ark.' 3 So I made an ark of acacia wood, and cut two tablets of stone like the former, and went up the mountain carrying the two tablets.[m] 4 [n] The Lord then wrote on them, as he had written before, the Ten Commandments which he spoke to you on the

x Dt 31, 27; Ex 14, 11; Nm 14, 11.—y Ex 32, 4; Ps 105 (106), 19.—z Ex 24, 12. 18; 34, 28.—a Ex 31, 18.—b Ex 32, 7-10.—c Ex 32, 15.—d Ex 32, 19.—e Ex 32, 31; 34, 28.—f Dt 10, 10; Ex 32, 10.—g Ex 32, 20.—h Ex 17, 7; Nm 11, 1ff. 34.—i Nm 14, 1-4; Ps 105 (106), 24f.—j Nm 14, 14ff.—k Dt 4, 20; Ex 6, 6f.—l Ex 34, 1.—m Ex 34, 4.—n Ex 20, 1-17; 34, 28.

mountain from the midst of the fire on the day of the assembly. After the Lord had given them to me, 5 I turned and came down the mountain, and placed the tablets in the ark I had made.[o] There they have remained, in keeping with the command the Lord gave me.

6 [The Israelites set out from Beroth Bene-Jaacan[p] for Moser, where Aaron died and was buried, his son Eleazar succeeding him in the priestly office. 7 From there they set out for Gadgad, and from Gadgad for Jetabatha,[q] a region where there is water in the wadies.]

8 "At that time the Lord set apart the tribe of Levi to carry the Ark of the Covenant of the Lord,[r] to be in attendance before the Lord and minister to him, and to give blessings in his name, as they have done to this day. 9 For this reason, Levi has no share in the heritage with his brothers;[s] the Lord himself is his heritage, as the Lord, your God, has told him.

10 "After I had spent these other forty days and forty nights on the mountain, and the Lord had once again heard me and decided not to destroy you, 11 he said to me, 'Go now and set out at the head of your people,[t] that they may enter in and occupy the land which I swore to their fathers I would give them.'

The Lord's Majesty. 12 "And now, Israel, what does the Lord, your God, ask of you but to fear the Lord, your God, and follow his ways exactly, to love and serve the Lord, your God, with all your heart and all your soul,[u] 13 to keep the commandments and statutes of the Lord which I enjoin on you today for your own good? 14 Think! The heavens, even the highest heavens,* belong to the Lord, your God, as well as the earth and everything on it.[v] 15 Yet in his love for your fathers the Lord was so attached to them as to choose you, their descendants, in preference to all other peoples, as indeed he has now done.[w] 16 Circumcise your hearts,* therefore, and be no longer stiff-necked. 17 For the Lord, your God, is the God of gods, the Lord of lords, the great God, mighty and awesome, who has no favorites, accepts no bribes;[x] 18 who executes justice for the orphan and the widow, and befriends the alien, feeding and clothing him. 19 So you too must befriend the alien, for you were once aliens yourselves in the land of Egypt.[y] 20 The Lord, your God, shall you fear, and him shall you serve; hold fast to him and swear by his name.[z] 21 He is your glory, he, your God, who has done for you those great and terrible things which your own eyes have seen. 22 Your ancestors went down to Egypt seventy strong,[a] and now the Lord, your God, has made you as numerous as the stars of the sky.

CHAPTER 11.

The Wonders of the Lord. 1 "Love the Lord, your God, therefore, and always heed his charge: his statutes, decrees and commandments. 2 It is not your children, who have not known it from experience, but you yourselves who must now understand the discipline of the Lord, your God; his majesty, his strong hand and outstretched arm; 3 the signs and deeds he wrought among the Egyptians, on Pharao, king of Egypt, and on all his land;[b] 4 what he did to the Egyptian army and to their horses and chariots, engulfing them in the water of the Red Sea as they pursued you,[c] and bringing ruin upon them even to this day; 5 what he did for you in the desert until you arrived in this place; 6 and what he did to the Rubenites Dathan and Abiram, sons of Eliab, when the ground opened its mouth and swallowed them up out of the midst of Israel, with their families and tents and every living thing that belonged to them.[d] 7 With your own eyes you have seen all these great deeds that the Lord has done. 8 Keep all the commandments, then, which I enjoin on you today, that you may be strong enough to enter in and take possession of the land into which you are crossing, 9 and that you may have long life on the land which the Lord swore to your fathers he would give to them and their descendants, a land flowing with milk and honey.

o Ex 40, 20; 3 Kgs 8, 9.—p Nm 33, 31.—q Nm 33, 32f.—r Nm 3, 6; 6, 23-27; 16, 9.—s Nm 18, 20.—t Ex 32, 34; 33, 1.—u Dt 6, 2, 5.—v Neh 9, 6.—w Dt 7, 6ff.—x 2 Par 19, 7; Jb 34, 19; Wis 6, 7; Acts 10, 34; Rom 2, 11; Gal 2, 6.—y Ex 22, 21; 23, 9; Lv 19, 33f.—z Dt 6, 13; Mt 4, 10; Lk 4, 8.—a Gn 46, 27; Ex 1, 5; Acts 7, 14.—b Dt 6, 22; Ps 77 (78), 42-51.—c Ex 14, 26ff; 15, 9; Ps 77 (78), 53; 105 (106), 11.—d Nm 16, 31ff.

10, 14: Even the highest heavens: literally, "and the heavens of the heavens"; compare the phrase, "the third heaven," in 2Cor 12, 2.

10, 16: Circumcise your hearts: cf Dt 30, 6; Jer 4, 4; Rom 2, 29. The "uncircumcised heart" (Lv 26, 41; Jer 9, 25; Ez 44, 7. 9) is closed and unreceptive to divine grace and guidance, just as "uncircumcised ears" (Jer 6, 10) are closed to sound, and "uncircumcised lips" (Ex 6, 12. 30) do not open well in speech.

The Gift of Rain. 10 "For the land which you are to enter and occupy is not like the land of Egypt from which you have come, where you would sow your seed and then water it by hand, as in a vegetable garden. 11 *e* No, the land into which you are crossing for conquest is a land of hills and valleys that drinks in rain from the heavens, 12 a land which the Lord, your God, looks after; his eyes are upon it continually from the beginning of the year to the end. 13 *If, then, you truly heed my commandments which I enjoin on you today, loving and serving the Lord, your God, with all your heart and all your soul,*f* 14 I will give the seasonal rain to your land, the early rain* and the late rain, that you may have your grain, wine and oil to gather in; 15 and I will bring forth grass in your fields for your animals.*g* Thus you may eat your fill. 16 But be careful lest your heart be so lured away that you serve other gods and worship them.*h* 17 For then the wrath of the Lord will flare up against you and he will close up the heavens, so that no rain will fall, and the soil will not yield its crops, and you will soon perish from the good land he is giving you.

Reward of Fidelity. 18 *i* "Therefore, take these words of mine into your heart and soul. Bind them at your wrist as a sign, and let them be a pendant on your forehead. 19 Teach them to your children, speaking of them at home and abroad, whether you are busy or at rest. 20 And write them on the doorposts of your houses and on your gates, 21 so that, as long as the heavens are above the earth, you and your children may live on in the land which the Lord swore to your fathers he would give them.

22 "For if you are careful to observe all these commandments I enjoin on you, loving the Lord, your God, and following his ways exactly, and holding fast to him, 23 the Lord will drive all these nations out of your way,*j* and you will dispossess nations greater and mightier than yourselves. 24 *k* Every place where you set foot shall be yours: from the desert and from Lebanon, from the Euphrates River to the Western Sea,* shall be your territory. 25 None shall stand up against you; the Lord, your God, will spread the fear and dread of you through any land where you set foot, as he promised you.*l*

A Blessing and a Curse. 26 *m* "I set before you here, this day, a blessing and a curse: 27 a blessing for obeying the commandments of the Lord, your God, which I enjoin on you today; 28 a curse if you do not obey the commandments of the Lord, your God, but turn aside from the way I ordain for you today, to follow other gods, whom you have not known. 29 When the Lord, your God, brings you into the land which you are to enter and occupy, then you shall pronounce the blessing on Mount Garizim,*n* the curse* on Mount Ebal. 30 [Are they not beyond the Jordan, on the other side of the western road in the country of the Chanaanites who live in the Araba, opposite Galgal, beside the terebinth of More?] 31 For you are about to cross the Jordan to enter and occupy the land which the Lord, your God, is giving you. When, therefore, you take possession of it and settle there, 32 be careful to observe all the statutes and decrees that I set before you today.

III: EXPOSITION OF THE LAW

CHAPTER 12.

One Sanctuary. 1 "These are the statutes and decrees which you must be careful to observe in the land which the Lord, the God of your fathers, has given you to occupy, as long as you live on its soil. 2 Destroy without fail every place on the high mountains, on the hills, and under every leafy tree where the nations you are to dispossess worship their gods.*o* 3 Tear down their altars, smash their sacred pillars, destroy by fire their sacred poles, and shatter the idols of their gods, that you may stamp out the remembrance of them in any such place.

4 "That is not how you are to worship

e Dt 8, 7.—f Dt 10, 12; Lv 26, 4.—g Ps 103 (104), 14.—h Dt 4, 25f; 6, 14.—i Dt 6, 6-9.—j Dt 7, 1; 9, 1.—k Ex 23, 31.—l Dt 2, 25; 7, 24; Ex 23 27.—m Dt 28, 2-45; 30, 1. 15. 19.—n Dt 27, 12f.—o Dt 7, 5; Ex 23, 24; 34, 13.

11, 13ff: As often in the Prophets, the discourse passes into the words of God himself. Cf Dt 7, 4; 17, 3; 28, 20; 29, 4f.

11, 14: The early rain: the rains which begin in October or November and continue intermittently throughout the winter. The late rain: the heavy showers of March and April. In Palestine the crops are sown in the autumn and reaped in the spring.

11, 24: The Western Sea: the Mediterranean.

11, 29: You shall pronounce the blessing . . . the curse: for the full ceremony, see chapters 27 and 28. Garizim . . . Ebal: adjacent mountains with a deep ravine between them. Their summits command an excellent view of the entire country.

the Lord, your God. 5 Instead, [p] you shall resort to the place which the Lord, your God, chooses out of all your tribes and designates as his dwelling 6 and there you shall bring your holocausts and sacrifices, your tithes and personal contributions, your votive and freewill offerings, and the firstlings of your herds and flocks. 7 There, too, before the Lord, your God, you and your families shall eat and make merry over all your undertakings, because the Lord, your God, has blessed you. 8 You shall not do as we are now doing; here, everyone does what seems right to himself, 9 since you have not yet reached your resting place, the heritage which the Lord, your God, will give you. 10 But after you have crossed the Jordan and dwell in the land which the Lord, your God, is giving you as a heritage, when he has given you rest from all your enemies round about and you live there in security, 11 then to the place which the Lord, your God, chooses as the dwelling place for his name you shall bring all the offerings I command you: your holocausts and sacrifices, your tithes and personal contributions, and every special offering you have vowed to the Lord. 12 You shall make merry before the Lord, your God, with your sons and daughters, your male and female slaves, as well as with the Levite who belongs to your community but has no share of his own in your heritage. 13 Take care not to offer up your holocausts in any place you fancy; 14 but offer them up in the place which the Lord chooses from among your tribes; there you shall make whatever offerings I enjoin upon you.

Profane and Sacred Meals. 15 "However, in any of your communities you may slaughter and eat to your heart's desire as much meat as the Lord, your God, has blessed you with; and the unclean as well as the clean may eat it, as they do the gazelle or the deer. 16 Only, you shall not partake of the blood, but must pour it out on the ground like water.[q] 17 Moreover, you shall not, in your own communities, partake of your tithe of grain or wine or oil, of the first-born of your herd or flock, of any offering you have vowed, of your freewill offerings, or of your personal contributions. 18 These you must eat before the Lord, your God, in the place he chooses, along with your son and daughter, your male and female slave, and the Levite who belongs to your community; and there, before the Lord, you shall make merry over all your undertakings. 19 Take care, also, that you do not neglect the Levite as long as you live in the land.[r]

20 "After the Lord, your God, has enlarged your territory, as he promised you,[s] when you wish meat for food,* you may eat it at will, to your heart's desire; 21 and if the place which the Lord, your God, chooses for the abode of his name is too far, you may slaughter in the manner I have told you any of your herd or flock that the Lord has given you, and eat it to your heart's desire in your own community. 22 You may eat it as you would the gazelle or the deer: the unclean and the clean eating it alike. 23 But make sure that you do not partake of the blood; for blood is life, and you shall not consume this seat of life with the flesh. 24 Do not partake of the blood, therefore, but pour it out on the ground like water. 25 Abstain from it, that you and your children after you may prosper for doing what is right in the sight of the Lord. 26 However, any sacred gifts or votive offerings that you may have, you shall bring with you to the place which the Lord chooses, 27 and there you must offer both the flesh and the blood of your holocausts on the altar of the Lord, your God; of your other sacrifices the blood indeed must be poured out against the altar of the Lord, your God,[t] but their flesh may be eaten. 28 Be careful to heed all these commandments I enjoin on you, that you and your descendants may always prosper for doing what is good and right in the sight of the Lord, your God.

Pagan Rites. 29 "When the Lord, your God, removes the nations from your way as you advance to dispossess them, be on your guard! Otherwise, once they have been wiped out before you and you have replaced them and are settled in their land, 30 you will be lured into following them. Do not inquire regarding their gods, 'How did these nations worship their

p Dt 14, 22-26; 15, 19f; 16, 2. 10f. 14f; 26, 2.—q Dt 15, 23; Gn 9, 4; Lv 3, 17.—r Dt 14, 27.—s Dt 19, 8; Gn 28, 14; Ex 34, 24.—t Lv 17, 11.

12, 20: Meat for food: as on special feasts. Meat was not eaten every day in Israel, even by the wealthy.

gods? I, too, would do the same.' 31 You shall not thus worship the Lord, your God, because they offered to their gods every abomination that the Lord detests, even burning their sons and daughters to their gods.[u]

CHAPTER 13.

Penalties for Idolatry. 1 "Every command that I enjoin on you, you shall be careful to observe, neither adding to it nor subtracting from it.

2 "If there arises among you a prophet or a dreamer* who promises you a sign or wonder, 3 urging you to follow other gods, whom you have not known, and to serve them: even though the sign or wonder he has foretold you comes to pass, 4 pay no attention to the words of that prophet or that dreamer; for the Lord, your God, is testing you to learn whether you really love him with all your heart and with all your soul. 5 The Lord, your God, shall you follow, and him shall you fear; his commandment shall you observe, and his voice shall you heed, serving him and holding fast to him alone. 6[v] But that prophet or that dreamer shall be put to death, because, in order to lead you astray from the way which the Lord, your God, has directed you to take, he has preached apostasy from the Lord, your God, who brought you out of the land of Egypt and ransomed you from that place of slavery. Thus shall you purge the evil from your midst.

7 "If your own full brother, or your son or daughter, or your beloved wife, or your intimate friend, entices you secretly to serve other gods, whom you and your fathers have not known, 8 gods of any other nation, near at hand or far away, from one end of the earth to the other: 9 do not yield to him or listen to him, nor look with pity upon him, to spare or shield him, 10 but kill him. Your hand shall be the first raised to slay him; the rest of the people shall join in with you. 11 You shall stone him to death, because he sought to lead you astray from the Lord, your God, who brought you out of the land of Egypt, that place of slavery. 12 And all Israel, hearing of it, shall fear and never again do such evil as this in your midst.

13 "If, in any of the cities which the Lord, your God, gives you to dwell in, you hear it said 14 that certain scoundrels have sprung up among you and have led astray the inhabitants of their city to serve other gods whom you have not known, 15 you must inquire carefully into the matter and investigate it thoroughly. If you find that it is true and an established fact that this abomination has been committed in your midst, 16[w] you shall put the inhabitants of that city to the sword, dooming the city and all life that is in it, even its cattle, to the sword. 17 Having heaped up all its spoils in the middle of its square, you shall burn the city with all its spoils as a whole burnt offering to the Lord, your God. Let it be a heap of ruins forever, never to be rebuilt. 18 You shall not retain anything that is doomed, that the blazing wrath of the Lord may die down and he may show you mercy and in his mercy for you may multiply you as he promised your fathers on oath; 19 because you have heeded the voice of the Lord, your God, keeping all his commandments which I enjoin on you today, doing what is right in his sight.

CHAPTER 14.

Pagan Mourning Rites. 1 "You are children of the Lord, your God. You shall not gash yourselves nor shave the hair above your foreheads for the dead.[x] 2 For you are a people sacred to the Lord, your God, who has chosen you from all the nations on the face of the earth to be a people peculiarly his own.[y]

Clean and Unclean Animals. 3 "You shall not eat any abominable thing.[z] 4 [a] These are the animals you may eat: the ox, the sheep, the goat, 5 the red deer, the gazelle, the roe deer, the ibex, the addax, the oryx,* and the mountain sheep. 6 Any animal that has hoofs you may eat, provided it is cloven-footed and chews the cud. 7 But you shall not eat any of the following that only chew the cud or only have cloven hoofs: the camel, the hare

u Lv 18, 21; Jer 7, 31.—v Dt 6, 14; 17, 2-7.—w Jos 6, 18, 24; 7, 26; 8, 28.—x Lv 19, 28.—y Dt 7, 6.—z Ez 4, 14; Acts 10, 14.—a Lv 11, 2-23.

13, 2. 4. 6: Dreamer: a false prophet who pretended to have received revelations from God in his dreams; cf Jer 23, 25-32; Za 10, 2. But dreams could also be a channel of true prophecy (Nm 12, 6; Jl 3, 1) and of genuine revelations (Gn 20, 3. 6; 31, 10. 24; 37, 5. 9; Mt 1, 20; 2, 12f. 19; etc.).

14, 5: The gazelle, the addax, the oryx: species of antelopes. The ibex: a species of wild goat.

and the rock badger, which indeed chew the cud, but do not have hoofs and are therefore unclean for you; [8] and the pig, which indeed has hoofs and is cloven-footed, but does not chew the cud and is therefore unclean for you. Their flesh you shall not eat, and their dead bodies you shall not touch.[b]

[9] "Of the various creatures that live in the water, whatever has both fins and scales you may eat, [10] but all those that lack either fins or scales you shall not eat; they are unclean for you.

[11] "You may eat all clean birds. [12] But you shall not eat any of the following: the eagle, the vulture, the osprey, [13] the various kites and falcons, [14] all the various species of crows, [15] the ostrich, the nightjar, the gull, the various species of hawks, [16] the owl, the screech owl, the ibis, [17] the desert owl, the buzzard, the cormorant, [18] the stork, the various species of herons, the hoopoe, and the bat. [19] *All winged insects, too, are unclean for you and shall not be eaten. [20] But you may eat any clean winged creatures.

[21] "You must not eat any animal that has died of itself, for you are a people sacred to the Lord, your God.[c] But you may give it to an alien who belongs to your community, and he may eat it, or you may sell it to a foreigner.

"You shall not boil a kid in its mother's milk.*

Tithes. [22] "Each year you shall tithe all the produce that grows in the field you have sown;[d] [23] then in the place which the Lord, your God, chooses as the dwelling place of his name[e] you shall eat in his presence your tithe of the grain, wine and oil, as well as the firstlings of your herd and flock, that you may learn always to fear the Lord, your God. [24] If, however, the journey is too much for you and you are not able to bring your tithe, because the place which the Lord, your God, chooses for the abode of his name is too far for you, considering how the Lord has blessed you,* [25] you may exchange the tithe for money and, with the purse of money in hand, go to the place which the Lord, your God, chooses. [26] You may then exchange the money for whatever you desire, oxen or sheep, wine or strong drink, or anything else you would enjoy, and there before the Lord, your God, you shall partake of it and make merry with your family. [27] But do not neglect the Levite who belongs to your community, for he has no share in the heritage with you.[f]

[28] "At the end of every third year you shall bring out all the tithes of your produce for that year and deposit them in community stores, [29] that the Levite who has no share in the heritage with you, and also the alien, the orphan and the widow who belong to your community, may come and eat their fill;[g] so that the Lord, your God, may bless you in all that you undertake.

CHAPTER 15.

Debts and the Poor. [1] "At the end of every seven-year period* you shall have a relaxation of debts,[h] [2] which shall be observed as follows. Every creditor shall relax his claim on what he has loaned his neighbor; he must not press his neighbor, his kinsman, because a relaxation in honor of the Lord has been proclaimed. [3] You may press a foreigner, but you shall relax the claim on your kinsman for what is yours.[i] [4] Nay, more! since the Lord, your God, will bless you abundantly in the land he will give you to occupy as your heritage, there should be no one of you in need. [5] If you but heed the voice of the Lord, your God, and carefully observe all these commandments which I enjoin on you today, [6] you will lend to many nations, and borrow from none;[j] you will rule over many nations, and none will rule over you, since the Lord, your God, will bless you as he promised. [7] If one of your kinsmen in any community is in need in the land which the

b Lv 11. 26.—c Ex 22. 30; 23. 19; 34. 26.—d Lv 27. 30.—e Dt 12. 5ff.—f Dt 12, 12. 19.—g Dt 26, 12.—h Neh 10, 31.—i Dt 23, 20.—j Dt 28, 12f.

14, 19f: The apparent contradiction is to be resolved in the light of Lv 11, 20-23; the unclean winged insects are those that walk on the ground; the clean winged creatures are those that leap on the ground, such as certain species of locusts.

14, 21: Boil a kid in its mother's milk: see note on Ex 23, 19.

14, 24: Considering how the Lord has blessed you: should the Israelite farmer be blessed with an abundant harvest, a tenth of this would be too much to transport for a great distance.

15, 1: At the end of every seven-year period: in every seventh, or sabbatical year. Cf Dt 15, 9; 31, 10; and compare Jer 34, 14 with Dt 15, 12. A relaxation of debts: it is uncertain whether a full cancellation of debts is meant, or merely a suspension of payment on them or on their interest among the Israelites. Cf Ex 23, 11 where the same Hebrew root is used of a field that is "let lie fallow" in the sabbatical year.

Lord, your God, is giving you, you shall not harden your heart nor close your hand to him in his need. 8 Instead, you shall open your hand to him and freely lend him enough to meet his need.[k] 9 Be on your guard lest, entertaining the mean thought that the seventh year, the year of relaxation, is near, you grudge help to your needy kinsman and give him nothing; else he will cry to the Lord against you and you will be held guilty. 10 When you give to him, give freely and not with ill will; for the Lord, your God, will bless you for this in all your works and undertakings. 11 The needy will never be lacking* in the land; that is why I command you to open your hand to your poor and needy kinsman in your country.[l]

Hebrew Slaves. 12 "If your kinsman, a Hebrew man or woman, sells himself to you, he is to serve you for six years, but in the seventh year you shall dismiss him from your service, a free man.[m] 13 When you do so, you shall not send him away empty-handed, 14 but shall weight him down with gifts from your flock and threshing floor and wine press, in proportion to the blessing the Lord, your God, has bestowed on you. 15 For remember that you too were once slaves in the land of Egypt, and the Lord, your God, ransomed you. That is why I am giving you this command today.[n] 16 If, however, he tells you that he does not wish to leave you, because he is devoted to you and your household, since he fares well with you, 17 you shall take an awl and thrust it through his ear* into the door, and he shall then be your slave forever.[o] Your female slave, also, you shall treat in the same way. 18 You must not be reluctant to let your slave go free, since the service he has given you for six years was worth twice a hired man's salary; then also the Lord, your God, will bless you in everything you do.

Firstlings. 19 [p] "You shall consecrate to the Lord, your God, all the male firstlings of your herd and of your flock. You shall not work the firstlings of your cattle, nor shear the firstlings of your flock. 20 Year after year you and your family shall eat them before the Lord, your God, in the place he chooses.[q] 21 If, however, a firstling is lame or blind or has any other serious defect, you shall not sacrifice it to the Lord, your God, 22 but in your own communities you may eat it, the unclean and the clean eating it alike, as you would a gazelle or a deer. 23 Only, you shall not partake of its blood, which must be poured out on the ground like water.[r]

CHAPTER 16.

Feast of the Passover. 1 "Observe the month of Abib* by keeping the Passover of the Lord, your God,[s] since it was in the month of Abib that he brought you by night out of Egypt. 2 You shall offer the Passover sacrifice from your flock or your herd to the Lord, your God, in the place which he chooses as the dwelling place of his name. 3 [t] You shall not eat leavened bread with it. For seven days you shall eat with it only unleavened bread, the bread of affliction, that you may remember as long as you live the day of your departure from the land of Egypt; for in frightened haste you left the land of Egypt. 4 Nothing leavened may be found in all your territory for seven days, and none of the meat which you sacrificed on the evening of the first day shall be kept overnight for the next day.

5 "You may not sacrifice the Passover in any of the communities which the Lord, your God, gives you; 6 only at the place which he chooses as the dwelling place of his name, and in the evening at sunset, on the anniversary of your departure from Egypt, shall you sacrifice the Passover. 7 You shall cook and eat it at the place the Lord, your God, chooses; then in the morning you may return to your tents. 8 For six days you shall eat unleavened bread, and on the seventh there shall be a solemn meeting in honor of the Lord, your God; on that day you shall not do any sort of work.

Feast of Weeks. 9 [u] "You shall count off seven weeks, computing them from the day when the sickle is first put to the

k Lv 25, 35; Sir 29, 1f; Mt 5, 42.—l Dt 15, 8; Sir 29, 9.—m Ex 21, 2; Jer 34, 14.—n Dt 5, 15.—o Ex 21, 5f.—p Ex 13, 11.—q Dt 14, 23.—r Dt 12, 15f; Lv 22, 20.—s Ex 12, 2-20; 23, 15; Nm 28, 16ff. 24f.—t Ex 13, 6f; 34, 18.—u Lv 23, 15-21.

15, 11: The needy will never be lacking: compare the words of Christ, "The poor you have always with you" (Mt 26, 11).

15, 17: His ear: Cf Ex 21, 6 and the note there.

16, 1: Abib: "ear of grain, ripe grain," the name of the month in which the barley harvest fell, corresponding to our March and April; at a later period this month received the Babylonian name of "Nisan."

standing grain. 10 You shall then keep the feast of Weeks* in honor of the Lord, your God, and the measure of your own freewill offering shall be in proportion to the blessing the Lord, your God, has bestowed on you. 11 In the place which the Lord, your God, chooses as the dwelling place of his name,[v] you shall make merry in his presence together with your son and daughter, your male and female slave, and the Levite who belongs to your community, as well as the alien, the orphan and the widow among you. 12 Remember that you too were once slaves in Egypt, and carry out these statutes carefully.

Feast of Booths. 13 [w] "You shall celebrate the feast of Booths for seven days, when you have gathered in the produce from your threshing floor and wine press.* 14 You shall make merry at your feast,[x] together with your son and daughter, your male and female slave, and also the Levite, the alien, the orphan and the widow who belong to your community. 15 For seven days you shall celebrate this pilgrim feast in honor of the Lord, your God, in the place which he chooses; since the Lord, your God, has blessed you in all your crops and in all your undertakings, you shall do naught but make merry.

16 "Three times a year,[y] then, every male among you shall appear before the Lord, your God, in the place which he chooses: at the feast of Unleavened Bread, at the feast of Weeks, and at the feast of Booths. No one shall appear before the Lord empty-handed, 17 but each of you with as much as he can give, in proportion to the blessings which the Lord, your God, has bestowed on you.

Judges. 18 "You shall appoint judges and officials throughout your tribes to administer true justice for the people in all the communities which the Lord, your God, is giving you. 19 You shall not distort justice; you must be impartial.[z] You shall not take a bribe; for a bribe blinds the eyes even of the wise and twists the words even of the just. 20 Justice and justice alone shall be your aim, that you may have life and may possess the land which the Lord, your God, is giving you.

Pagan Worship. 21 *"You shall not plant a sacred pole of any kind of wood beside the altar of the Lord, your God, which you will build;[a] 22 nor shall you erect a sacred pillar,* such as the Lord, your God, detests.

CHAPTER 17.

1 "You shall not sacrifice to the Lord, your God, from the herd or from the flock an animal with any serious defect;[b] that would be an abomination to the Lord, your God.

2 [c] "If there is found among you, in any one of the communities which the Lord, your God, gives you, a man or a woman who does evil in the sight of the Lord, your God, and transgresses his covenant, 3 by serving other gods, or by worshiping the sun or the moon or any of the host of the sky, against my command;[d] 4 and if, on being informed of it, you find by careful investigation that it is true and an established fact that this abomination has been committed in Israel: 5 you shall bring the man (or woman) who has done the evil deed out to your city gates* and stone him to death. 6 The testimony of two or three witnesses is required for putting a person to death;[e] no one shall be put to death on the testimony of only one witness. 7 At the execution, the witnesses are to be the first to raise their hands against him; afterward all the people are to join in.[f] Thus shall you purge the evil from your midst.

Judges. 8 "If in your own community there is a case at issue which proves too complicated for you to decide, in a matter of bloodshed or of civil rights or of personal injury, you shall then go up to the place which the Lord, your God, chooses, 9 to the Levitical priests or to the judge who is in office at that time. They shall study the case and then hand down to you their decision.[g] 10 According to this decision that they give you in the place which the Lord chooses, you shall act, being careful to do exactly as they

v Dt 12, 5. 7. 12. 18.—w Ex 23, 16; Lv 23, 34-43; Nm 29, 12-38.—x Dt 16, 11.—y Ex 23, 14f. 17; 34, 23; 2 Par 8, 13.—z Dt 1, 17; Ex 23, 8.—a 3 Kgs 14, 15; 2 Par 33, 3.—b Lv 22, 20.—c Dt 13, 6-15.—d Dt 4, 19.—e Dt 19, 15; Nm 35, 30; Mt 18, 16; Jn 8, 17; 2 Cor 13, 1.—f Dt 13, 10.—g Dt 21, 5; 2 Par 19, 8.

16, 10: Feast of Weeks: later known more commonly as "Pentecost."

16, 13: See note on Lv 23, 34.

16, 21—17, 7: This section seems to be out of its proper place, since it interrupts the natural sequence of the laws for the judges (Dt 16, 18-20 and 17, 8-13). It probably belongs to the similar section, Dt 12, 29—14, 2.

16, 21f: Sacred pole . . . sacred pillar: see note on Ex 34, 13.

17, 5: Out to your city gates: outside the gates in an unclean place; cf Lv 24, 14; Nm 15, 36; Acts 7, 58; Heb 13, 12.

direct. 11 You shall carry out the directions they give you and the verdict they pronounce for you, without turning aside to the right or to the left from the decision they hand down to you. 12 Any man who has the insolence to refuse to listen to the priest* who officiates there in the ministry of the Lord, your God, or to the judge, shall die. Thus shall you purge the evil from your midst. 13 And all the people, on hearing of it, shall fear, and never again be so insolent.

The King. 14 "When you have come into the land which the Lord, your God, is giving you, and have occupied it and settled in it, should you then decide to have a king over you like all the surrounding nations,[h] 15 you shall set that man over you as your king whom the Lord, your God, chooses.[i] He whom you set over you as king must be your kinsman; a foreigner, who is no kin of yours, you may not set over you. 16 But he shall not have a great number of horses;* nor shall he make his people go back again to Egypt to acquire them, against the Lord's warning that you must never go back that way again.[j] 17 Neither shall he have a great number of wives, lest his heart be estranged,[k] nor shall he accumulate a vast amount of silver and gold. 18 When he is enthroned in his kingdom, he shall have a copy of this law made from the scroll that is in the custody of the Levitical priests.[l] 19 He shall keep it with him and read it all the days of his life that he may learn to fear the Lord, his God, and to heed and fulfill all the words of this law and these statutes. 20 Let him not become estranged from his countrymen through pride, nor turn aside to the right or to the left from these commandments. Then he and his descendants will enjoy a long reign in Israel.

CHAPTER 18.

Priests. 1 "The whole priestly tribe of Levi shall have no share in the heritage with Israel; they shall live on the oblations of the Lord and the portions due to him.[m] 2 Levi shall have no heritage among his brothers; the Lord himself is his heritage, as he has told him. 3 The priests shall have a right to the following things from the people: from those who are offering a sacrifice, whether the victim is from the herd or from the flock, the priest shall receive the shoulder, the jowls and the stomach. 4 You shall also give him the first fruits of your grain and wine and oil,[n] as well as the first fruits of the shearing of your flock; 5 for the Lord, your God, has chosen him and his sons out of all your tribes to be always in attendance to minister in the name of the Lord.

6 "When a Levite goes from one of your communities anywhere in Israel in which he ordinarily resides, to visit, as his heart may desire, the place which the Lord chooses, 7 he may minister there in the name of the Lord, his God, like all his fellow Levites who are in attendance there before the Lord. 8 He shall then receive the same portions to eat as the rest, along with his monetary offerings and heirlooms.

Prophets. 9 "When you come into the land which the Lord, your God, is giving you, you shall not learn to imitate the abominations of the peoples there.[o] 10 Let there not be found among you anyone who immolates his son or daughter[p] in the fire,* nor a fortuneteller, soothsayer, charmer, diviner, 11 or caster of spells, nor one who consults ghosts and spirits or seeks oracles from the dead. 12 Anyone who does such things is an abomination to the Lord, and because of such abominations the Lord, your God, is driving these nations out of your way.[q] 13 You, however, must be altogether sincere toward the Lord, your God. 14 Though these nations whom you are to dispossess listen to their soothsayers and fortune-

h 1 Kgs 8, 5. 19f.—i 1 Kgs 9, 16; 10, 24; 16, 12.—j Dt 28, 68; 3 Kgs 4, 26; 10, 26.—k 3 Kgs 11, 3f; Neh 13, 26.—l Dt 31, 9. 26.—m Nm 18, 8f. 20-24; 1 Cor 9, 13.—n Nm 18, 12; 2 Par 31, 5.—o Dt 12, 29ff; Lv 18, 26-30.—p Lv 18, 21; 19, 31; 20, 27; 1 Kgs 28, 7; 4 Kgs 17, 17; 21, 6.—q Dt 9, 4.

17, 12: The priest: the high priest; the judge: a layman. The former presided over the court in cases which directly concerned religion, the latter in cases of a more secular nature; cf 2 Par 19, 8-11.

17, 16: Horses: chariotry for war. The Lord's warning: the same warning is also referred to in Dt 28, 68, although it is not mentioned explicitly elsewhere in the Pentateuch. We know from other sources that Egypt used to export war horses to Palestine. The danger envisioned here is that some king might make Israel a vassal of Egypt for the sake of such military aid.

18, 10: Immolates his son or daughter in the fire: to Moloch. See note on Lv 18, 21. Such human sacrifices are classed here with other pagan superstitions because they were believed to possess magical powers for averting a calamity; cf 4 Kgs 3, 27. Three other forms of superstition are listed here: augury (by a fortuneteller, a soothsayer or a diviner); black magic (by a charmer . . . or caster of spells); and necromacy (by one who consults ghosts and spirits or seeks oracles from the dead).

tellers, the Lord, your God, will not permit you to do so.

15 "A prophet like me* will the Lord, your God, raise up for you from among your own kinsmen; to him you shall listen.[r] 16 This is exactly what you requested of the Lord, your God, at Horeb on the day of the assembly, when you said, 'Let us not again hear the voice of the Lord, our God, nor see this great fire any more, lest we die.'[s] 17 And the Lord said to me, 'This was well said. 18 I will raise up for them a prophet like you from among their kinsmen, and will put my words into his mouth; he shall tell them all that I command him. 19 If any man will not listen to my words which he speaks in my name, I myself will make him answer for it.[t] 20 But if a prophet presumes to speak in my name[u] an oracle that I have not commanded him to speak, or speaks in the name of other gods, he shall die.'

21 "If you say to yourselves, 'How can we recognize an oracle which the Lord has spoken?', 22 know that, even though a prophet speaks in the name of the Lord, if his oracle is not fulfilled or verified, it is an oracle which the Lord did not speak. The prophet has spoken it presumptuously, and you shall have no fear of him.

CHAPTER 19.

Cities of Refuge. 1 "When the Lord, your God, removes the nations whose land he is giving you, and you have taken their place and are settled in their cities and houses, 2[v] you shall set apart three cities* in the land which the Lord, your God, is giving you to occupy. 3 You shall thereby divide into three regions the land which the Lord, your God, will give you as a heritage, and so arrange the routes that every homicide will be able to find a refuge.

4 "It is in the following case that a homicide may take refuge in such a place to save his life: when someone unwittingly kills his neighbor to whom he had previously borne no malice.[w] 5 For example, if he goes with his neighbor to a forest to cut wood, and as he swings his ax to fell a tree, its head flies off the handle and hits his neighbor a mortal blow, he may take refuge in one of these cities to save his life. 6 Should the distance be too great, the avenger of blood* may in the heat of his anger pursue the homicide and overtake him and strike him dead, even though he does not merit death since he had previously borne the slain man no malice. 7 That is why I order you to set apart three cities.

8[x] "But if the Lord, your God, enlarges your territory, as he swore to your fathers, and gives you all the land he promised your fathers he would give 9 in the event that you carefully observe all these commandments which I enjoin on you today, loving the Lord, your God, and ever walking in his ways: then add three cities to these three. 10 Thus, in the land which the Lord, your God, is giving you as a heritage, innocent blood will not be shed and you will not become guilty of bloodshed.

11[y] "However, if someone lies in wait for his neighbor out of hatred for him, and rising up against him, strikes him mortally, and then takes refuge in one of these cities, 12 the elders of his own city shall send for him and have him taken from there, and shall hand him over to be slain by the avenger of blood. 13 Do not look on him with pity, but purge from Israel the stain of shedding innocent blood, that you may prosper.

Removal of Landmarks. 14 "You shall not move your neighbor's landmarks erected by your forefathers in the heritage you receive in the land which the Lord, your God, is giving you to occupy.[z]

False Witnesses. 15 "One witness alone shall not take the stand against a man in regard to any crime or any offense of which he may be guilty; a judicial fact shall be established only on the testimony

r Jn 1, 45; 6, 14; Acts 3, 22; 7, 37.—s Ex 20, 19.—t Acts 3, 23.—u Dt 13, 2ff.—v Dt 4, 41ff; Ex 21, 13; Nm 35, 10-15; Jos 20, 2. 8.—w Dt 4, 42; Nm 35, 15; Jos 20, 3. 5.—x Gn 15, 18-21; 28, 14; Ex 23, 31; 34, 24.—y Ex 21, 12. 14; Nm 35, 20f.—z Dt 27, 17; Prv 23, 10; Os 5, 10.

18, 15: A prophet like me: from the context (opposition to the pagan soothsayers) it seems that Moses is referring in general to all the true prophets who were to succeed him. But since Christ is the Great Prophet in whom the prophetic office finds its fulfillment and completion, this passage was understood in a special Messianic sense both by the Jews (Jn 6, 14; 7, 40) and by the Apostles (Acts 3, 22; 7, 37).

19, 2: Set apart three cities: the Israelites were to have at least six cities of refuge, three in the land east of the Jordan and three in the land of Chanaan west of the Jordan (Nm 35, 9-34); but since the three cities east of the Jordan had now been appointed (Dt 4, 41-43), reference is made here only to the three west of the Jordan. The execution of this command is narrated in Jos 20.

19, 6: The avenger of blood: see note on Nm 35, 12.

of two or three witnesses.[a]

16 "If an unjust witness takes the stand
against a man to accuse him of a defec-
tion from the law, 17 the two parties in
the dispute shall appear before the Lord
in the presence of the priests or judges in
office at that time; [b] 18 and if after a
thorough investigation the judges find that
the witness is a false witness and has ac-
cused his kinsman falsely, 19 you shall do
to him as he planned to do to his kins-
man.[c] Thus shall you purge the evil from
your midst. 20 The rest, on hearing of it,
shall fear, and never again do a thing so
evil among you. 21 Do not look on such
a man with pity. Life for life, eye for
eye, tooth for tooth, hand for hand, and
foot for foot! [d]

CHAPTER 20.

Courage in War. 1 "When you go out
to war against your enemies and you see
horses and chariots and an army greater
than your own, do not be afraid of them,
for the Lord, your God, who brought
you up from the land of Egypt, will be
with you.

2 "When you are about to go into battle,
the priest shall come forward and say to
the soldiers: 3 'Hear, O Israel! Today you
are going into battle against your ene-
mies. Be not weakhearted or afraid; be
neither alarmed nor frightened by them.
4 For it is the Lord, your God, who goes
with you to fight for you against your
enemies and give you victory.' [e]

5 "Then the officials shall say to the
soldiers, [f] 'Is there anyone who has built
a new house and not yet had the house-
warming? Let him return home, lest he
die in battle and another dedicate it. 6 Is
there anyone who has planted a vineyard
and never yet enjoyed its fruits? Let him
return home, lest he die in battle and
another enjoy its fruits in his stead. 7 Is
there anyone who has betrothed a woman
and not yet taken her as his wife? Let him
return home, lest he die in battle and
another take her to wife.' [g] 8 In fine, the
officials shall say to the soldiers, 'Is there
anyone who is afraid and weakhearted? [h]
Let him return home, lest he make his
fellows as fainthearted as himself.'

9 "When the officials have finished
speaking to the soldiers, military officers
shall be appointed over the army.

Cities of the Enemy. 10 "When you
march up to attack a city, first offer it
terms of peace. 11 If it agrees to your
terms of peace and opens its gates to you,
all the people to be found in it shall serve
you in forced labor. 12 But if it refuses to
make peace with you and instead offers
you battle, lay siege to it, 13 and when the
Lord, your God, delivers it into your
hand, put every male in it to the sword;
14 but the women and children and live-
stock and all else in it that is worth plun-
dering you may take as your booty, and
you may use this plunder of your ene-
mies which the Lord, your God, has given
you.[i]

15 "That is how you shall deal with any
city at a considerable distance from you,
which does not belong to the peoples of
this land. 16 But in the cities of those na-
tions which the Lord, your God, is giving
you as your heritage, you shall not leave
a single soul alive. 17 You must doom
them all—the Hethites, Amorrites, Cha-
naanites, Pherezites, Hevites and Jeb-
usites [j] — as the Lord, your God, has
commanded you, 18 lest they teach you to
make any such abominable offerings as
they make to their gods, and you thus sin
against the Lord, your God.

Trees of a Besieged City. 19 "When you
are at war with a city and have to lay
siege to it for a long time before you
capture it, you shall not destroy its trees
by putting an ax to them. You may eat
their fruit, but you must not cut down the
trees. After all, are the trees of the field
men, that they should be included in your
siege? 20 However, those trees which you
know are not fruit trees you may destroy,
cutting them down to build siegeworks
with which to reduce the city that is re-
sisting you.

CHAPTER 21.

Expiation of Untraced Murder. 1 "If the
corpse of a slain man* is found lying in
the open on the land which the Lord,
your God, is giving you to occupy, and it
is not known who killed him, 2 your eld-

a Dt 17, 6; Nm 35, 30; Mt 18, 16; Jn 8, 17; 2 Cor 13, 1.—b Dt 17, 8f.—c Dn 13, 61f.—d Ex 21, 23f; Lv 24, 20; Mt 5, 38.—e Dt 1, 30; 3, 22; Jos 23, 10.—f 1 Mc 3, 56.—g Dt 24, 5.—h Jgs 7, 3.—i Nm 31, 7. 9. 11; Jos 22, 8.—j Dt 7, 1f; Jos 10, 40; 11, 14.

21, 1-9: This paragraph is best read immediately after Dt 19, 21. The slain man may not necessarily have been murdered; he may have been killed by a wild beast. But the blood of the slain cries out to God from the soil where it was shed; cf Gn 4, 10. Therefore a religious ceremony of propitiation is here prescribed in order to avert God's anger on the community.

ers and judges shall go out and measure the distances to the cities that are in the neighborhood of the corpse. [3] When it is established which city is nearest the corpse, the elders of that city shall take a heifer that has never been put to work as a draft animal under a yoke, [4] and bringing it down to a wadi with an ever-flowing stream at a place that has not been plowed or sown, they shall cut the heifer's throat there in the wadi.* [5] The priests, the descendants of Levi, shall also be present, for the Lord, your God, has chosen them to minister to him and to give blessings in his name, and every case of dispute or violence must be settled by their decision.[k] [6] Then all the elders of that city nearest the corpse shall wash their hands* over the heifer whose throat was cut in the wadi, [7] and shall declare, 'Our hands did not shed this blood,* and our eyes did not see the deed. [8] Absolve, O Lord, your people Israel, whom you have ransomed, and let not the guilt of shedding innocent blood remain in the midst of your people Israel.' Thus they shall be absolved from the guilt of bloodshed, [9] and you shall purge from your midst the guilt of innocent blood, that you may prosper for doing what is right in the sight of the Lord.

Marriage with a Female Captive. [10] "When you go out to war against your enemies and the Lord, your God, delivers them into your hand, so that you take captives, [11] if you see a comely woman among the captives and become so enamored of her that you wish to have her as wife, [12] you may take her home to your house. But before she may live there, she must shave her head * and pare her nails [13] and lay aside her captive's garb. After she has mourned her father and mother for a full month, you may have relations with her, and you shall be her husband and she shall be your wife. [14] However, if later on you lose your liking for her, you shall give her her freedom, if she wishes it; but you shall not sell her or enslave her, since she was married to you under compulsion.

Rights of the First-born. [15] "If a man with two wives loves one and dislikes the other; and if both bear him sons, but the first-born is of her whom he dislikes: [16] when he comes to bequeath his property to his sons he may not consider as his first-born the son of the wife he loves, in preference to his true first-born, the son of the wife whom he dislikes. [17] On the contrary, he shall recognize as his first-born the son of her whom he dislikes, giving him a double share of whatever he happens to own, since he is the first fruits of his manhood, and to him belong the rights of the first-born.

The Incorrigible Son. [18] "If a man has a stubborn and unruly son who will not listen to his father or mother, and will not obey them even though they chastise him, [19] his father and mother shall have him apprehended and brought out to the elders at the gate* of his home city, [20] where they shall say to those city elders, 'This son of ours is a stubborn and unruly fellow who will not listen to us; he is a glutton and a drunkard.' [21] Then all his fellow citizens shall stone him to death. Thus shall you purge the evil from your midst, and all Israel, on hearing of it, shall fear.

Corpse of a Criminal. [22] "If a man guilty of a capital offense is put to death and his corpse hung on a tree,* [23] it shall not remain on the tree overnight. [l] You shall bury it the same day; otherwise, since God's curse rests on him who hangs on a tree,* you will defile the land which the Lord, your God, is giving you as an inheritance.

CHAPTER 22.

Care for Lost Animals. [1] "You shall not see your kinsman's ox or sheep driven

k Dt 19, 17.—l Gal 3, 13.

21, 4: They shall cut the heifer's throat there in the wadi: its blood is to be carried away by the stream, signifying thereby the removal of the human blood from the soil. This is not a sacrifice but a symbolic action; the priests are present merely as official witnesses.

21, 6: Wash their hands: a symbolic gesture in protestation of one's own innocence when human blood is unjustly shed; cf Mt 27, 24.

21, 7: This blood: the blood of the slain man as symbolized by the heifer's blood.

21, 12f: Shave her head, etc.: these symbolic actions are meant to signify the purification of the woman from her pagan defilement or perhaps the end of her period of mourning for her previous husband.

21, 19: The gate: in the city walls. This open space served as the forum for the administration of justice. Cf Dt 22, 15; 25, 7; Ru 4, 1f. 11; Is 29, 21; Am 5, 10. 12. 15.

21, 22: Hung on a tree: some understand, "impaled on a stake." In any case the hanging or impaling was not the means used to execute the criminal; he was first put to death by the ordinary means, stoning, and his corpse was then exposed on high as a salutary warning for others. Cf Jos 8, 29; 10, 26; 1 Kgs 31, 10; 2 Kgs 21, 9.

21, 23: God's curse rests on him who hangs on a tree: St. Paul quotes these words in Gal 3, 13, where he applies them to the crucified Savior, who "redeemed us from the curse of the Law, becoming a curse for us."

astray without showing concern about it; see to it that it is returned to your kinsman.[m] 2 If this kinsman does not live near you, or you do not know who he may be, take it to your own place and keep it with you until he claims it; then give it back to him. 3 You shall do the same with his ass, or his garment, or anything else which your kinsman loses and you happen to find; you may not be unconcerned about them. 4 You shall not see your kinsman's ass or ox foundering on the road without showing concern about it; see to it that you help him lift it up.

Various Precepts. 5 "A woman shall not wear an article proper to a man, nor shall a man put on a woman's dress; for anyone who does such things is an abomination to the Lord, your God.

6 "If, while walking along, you chance upon a bird's nest with young birds or eggs in it, in any tree or on the ground, and the mother bird is sitting on them, you shall not take away the mother bird along with her brood; 7 you shall let her go, although you may take her brood away. It is thus that you shall have prosperity and a long life.

8 "When you build a new house, put a parapet around the roof; otherwise, if someone falls off, you will bring bloodguilt upon your house.

9 [n] "You shall not sow your vineyard with two different kinds of seed; if you do, its produce shall become forfeit,* both the crop you have sown and the yield of the vineyard. 10 You shall not plow with an ox and an ass harnessed together. 11 You shall not wear cloth of two different kinds of thread, wool and linen, woven together.

12 "You shall put twisted cords* on the four corners of the cloak that you wrap around you.[o]

Crimes against Marriage. 13 "If a man, after marrying a woman and having relations with her, comes to dislike her, 14 and makes monstrous charges against her and defames her by saying, 'I married this woman, but when I first had relations with her I did not find her a virgin,' 15 the father and mother of the girl shall take the evidence of her virginity* and bring it to the elders at the city gate. 16 There the father of the girl shall say to the elders, 'I gave my daughter to this man in marriage, but he has come to dislike her, 17 and now brings monstrous charges against her, saying: I did not find your daughter a virgin. But here is the evidence of my daughter's virginity!" And they shall spread out the cloth before the elders of the city. 18 Then these city elders shall take the man and chastise him,* 19 besides fining him one hundred silver shekels, which they shall give to the girl's father, because the man defamed a virgin in Israel. Moreover, she shall remain his wife, and he may not divorce her as long as he lives.

20 "But if this charge is true, and evidence of the girl's virginity is not found, 21 they shall bring the girl to the entrance of her father's house and there her townsmen shall stone her to death, because she committed a crime against Israel by her unchasteness in her father's house. Thus shall you purge the evil from your midst.

22 "If a man is discovered having relations with a woman who is married to another, both the man and the woman with whom he has had relations shall die.[p] Thus shall you purge the evil from your midst.

23 "If within the city a man comes upon a maiden who is betrothed,* and has relations with her, 24 you shall bring them both out to the gate of the city and there stone them to death: the girl because she did not cry out for help though she was in the city, and the man because he violated his neighbor's wife. Thus shall you purge the evil from your midst.

25 "If, however, it is in the open fields that a man comes upon such a betrothed maiden, seizes her and has relations with her, the man alone shall die. 26 You shall do nothing to the maiden, since she is not guilty of a capital offense. This case is like that of a man who rises up against his neighbor and murders him: 27 it was

m Ex 23, 4 f.—n Lv 19, 19.—o Nm 15, 38; Mt 23, 5.—p Lv 20, 10; Jn 8, 4f.

22, 9: Become forfeit: to the sanctuary; cf Lv 19, 19; Jos 6, 19.

22, 12: Twisted cords: referred to as "tassels" on "violet cords" in Nm 15, 38. See note there.

22, 15: The evidence of her virginity: the bridal garment or sheet stained with a little blood from the first nuptial relations.

22, 18: Chastise him: flog him, as prescribed in Dt 25, 1-3.

22, 23: A maiden who is betrothed: a girl who is married but not yet brought to her husband's home and whose marriage is therefore still unconsummated.

in the open fields that he came upon her, and though the betrothed maiden may have cried out for help, there was no one to come to her aid.

28 *q* "If a man comes upon a maiden that is not betrothed, takes her and has relations with her, and their deed is discovered, 29 the man who had relations with her shall pay the girl's father fifty silver shekels and take her as his wife, because he has deflowered her. Moreover, he may not divorce her as long as he lives.

CHAPTER 23.

1 "A man shall not marry his father's wife,* nor shall he dishonor his father's bed.

Membership in the Community. 2 "No one whose testicles have been crushed or whose penis has been cut off, may be admitted into the community of the Lord. 3 No child of an incestuous union may be admitted into the community of the Lord, nor any descendant of his even to the tenth generation. 4 *r* No Ammonite or Moabite may ever be admitted into the community of the Lord, nor any descendants of theirs even to the tenth generation, 5 *s* because they would not succor you with food and water on your journey after you left Egypt, and because Moab hired Balaam, son of Beor, from Phathur in Aram-Naharaim, to curse you; 6 though the Lord, your God, would not listen to Balaam and turned his curse into a blessing for you, because he loves you. 7 Never promote their peace and prosperity as long as you live. 8 *t* But do not abhor the Edomite, since he is your brother, nor the Egyptian, since you were an alien in his country. 9 Children born to them may in the third generation be admitted into the community of the Lord.

Cleanliness in Camp. 10 "When you are in camp during an expedition against your enemies, you shall keep yourselves from everything offensive. 11 If one of you becomes unclean because of a nocturnal emission, he shall go outside the camp, and not return until, 12 toward evening, he has bathed in water; then, when the sun has set, he may come back into the camp. 13 Outside the camp you shall have a place set aside to be used as a latrine. 14 You shall also keep a trowel in your equipment and with it, when you go outside to ease nature, you shall first dig a hole and afterward cover up your excrement. 15 Since the Lord, your God, journeys along within your camp to defend you and to put your enemies at your mercy, your camp must be holy; otherwise, if he sees anything indecent in your midst, he will leave your company.

Various Precepts. 16 "You shall not hand over to his master a slave who has taken refuge from him with you. 17 Let him live with you wherever he chooses, in any one of your communities* that pleases him. Do not molest him.

18 *"There shall be no temple harlot among the Israelite women, nor a temple prostitute among the Israelite men.*u* 19 You shall not offer a harlot's fee or a dog's price as any kind of votive offering in the house of the Lord, your God; both these things are an abomination to the Lord, your God.

20 "You shall not demand interest from your countrymen on a loan of money or of food or of anything else on which interest is usually demanded.*v* 21 You may demand interest from a foreigner, but not from your countryman, so that the Lord, your God, may bless you in all your undertakings on the land you are to enter and occupy.

22 "When you make a vow to the Lord, your God, you shall not delay in fulfilling it; otherwise you will be held guilty, for the Lord, your God, is strict in requiring it of you. 23 Should you refrain from making a vow, you will not be held guilty. 24 But you must keep your solemn word and fulfill the votive offering you have freely promised to the Lord.

25 "When you go through your neighbor's vineyard, you may eat as many of his grapes as you wish, but do not put them in your basket. 26 When you go through your neighborhood's grainfield, you may pluck some of the ears with your

q Ex 22, 16.—r Neh 13, 1f.—s Nm 24, 10.—t Gn 25, 24ff.—u 3 Kgs 14, 24; 22, 46; 4 Kgs 23, 7.—v Ex 22, 25; Lv 25, 37; Lk 6, 34f.

23, 1: Father's wife: stepmother. Dishonor: cf Dt 27, 20.

23, 17: In any one of your communities: from this it would seem that the slave in question is a fugitive from a foreign country.

23, 18f: The pagans believed that they could enter into special relationship with their gods and goddesses by having sexual relations with the pagan priests and priestesses who prostituted themselves for this purpose. The money paid for this was considered a sort of votive offering made to the pagan sanctuary. Such abominations were naturally forbidden in Israel. A dog's price: the money paid the pagan priest for his indecent service.

hand, but do not put a sickle to your neighbor's grain.

CHAPTER 24.

Marriage Laws. 1 "When a man,* after marrying a woman and having relations with her, is later displeased with her because he finds in her something indecent,* and therefore he writes out a bill of divorce and hands it to her, thus dismissing her from his house: 2 if on leaving his house she goes and becomes the wife of another man, 3 and the second husband, too, comes to dislike her and dismisses her from his house by handing her a written bill of divorce; 4 or if this second man who has married her, dies; then her former husband, who dismissed her, may not again take her as his wife after she has become defiled. That would be an abomination before the Lord, and you shall not bring such guilt upon the land which the Lord, your God, is giving you as a heritage.

5 *w* "When a man is newly wed, he need not go out on a military expedition, nor shall any public duty be imposed on him. He shall be exempt for one year for the sake of his family, to bring joy to the wife he has married.

Justice, Equity and Charity. 6 *"No one shall take a hand mill or even its upper stone as a pledge for debt, for he would be taking the debtor's sustenance as a pledge.

7 "If any man is caught kidnaping a fellow Israelite in order to enslave him and sell him, the kidnaper shall be put to death.*x* Thus shall you purge the evil from your midst.

8 *y* "In an attack of leprosy you shall be careful to observe exactly and to carry out all the directions of the Levitical priests. Take care to act in accordance with the instructions I have given them. 9 *z* Remember what the Lord, your God, did to Mariam on the journey after you left Egypt.

10 *"When you make a loan of any kind to your neighbor, you shall not enter his house to receive a pledge from him, 11 but shall wait outside until the man to whom you are making the loan brings his pledge outside to you. 12 If he is a poor man, you shall not sleep in the mantle he gives as a pledge, 13 but shall return it to him at sunset that he himself may sleep in it.*a* Then he will bless you, and it will be a good deed of yours before the Lord, your God.

14 "You shall not defraud a poor and needy hired servant, whether he be one of your own countrymen or one of the aliens who live in your communities. 15 You shall pay him each day's wages before sundown on the day itself, since he is poor and looks forward to them.*b* Otherwise he will cry to the Lord against you, and you will be held guilty.

16 "Fathers shall not be put to death for their children, nor children for their fathers; only for his own guilt shall a man be put to death.*c*

17 "You shall not violate the rights of the alien or of the orphan, nor take the clothing of a widow as a pledge.*d* 18 For, remember, you were once slaves in Egypt, and the Lord, your God, ransomed you from there; that is why I command you to observe this rule.

19 *e* "When you reap the harvest in your field and overlook a sheaf there, you shall not go back to get it; let it be for the alien, the orphan or the widow, that the Lord, your God, may bless you in all your undertakings. 20 When you knock down the fruit of your olive trees, you shall not go over the branches a second time; let what remains be for the alien, the orphan and the widow. 21 When you pick your grapes, you shall not go over the vineyard a second time; let what remains be for the alien, the orphan, and the widow. 22 For remember that you were once

w Dt 20, 7.—x Ex 21, 16.—y Lv 13, 1-14.—z Nm 12, 10-15.—a Ex 22, 26.—b Lv 19, 13; Tb 4, 15; Sir 34, 21f; Jer 22, 13.—c 4 Kgs 14, 6; 2 Par 25, 4; Ez 18, 20.—d Ex 22, 22; 23, 9.—e Lv 19, 9f; 23, 22.

24, 1-4: This law is directly concerned only with forbidding divorced couples to remarry each other, and indirectly with checking hasty divorces, by demanding sufficient cause and certain legal formalities. Divorce itself is taken for granted and tolerated as an existing custom whose evils this law seeks to lessen. Cf Dt 22, 19. 29; Mal 2, 14ff. Christ gave the authentic interpretation of this law: "Moses, by reason of the hardness of your heart, permitted you to put away your wives; but it was not so from the beginning" (Mt 19, 8f).

24, 1: Something indecent: a rather indefinite phrase, meaning perhaps "immodest conduct." At the time of Christ the rabbis differed in opinion concerning the sufficient grounds for divorce; cf Mt 19, 3.

24, 6: Since the Israelites ground their grain into flour only in sufficient quantity for their current need, to deprive a debtor of his hand mill was virtually equivalent to condemning him to starve to death.

24, 10f: The debtor had the right to select the pledge that the creditor demanded as a guarantee for his loan.

slaves in Egypt; that is why I command you to observe this rule.

CHAPTER 25.

1 "When men have a dispute and bring it to court, and a decision is handed down to them acquitting the innocent party and condemning the guilty party, 2 if the latter deserves stripes, the judge shall have him lie down and in his presence receive the number of stripes his guilt deserves. 3 Forty stripes* may be given him, but no more;[f] lest, if he were beaten with more stripes than these, your kinsman should be looked upon as disgraced because of the severity of the beating.

4 *"You shall not muzzle an ox when it is treading out grain.[g]

Levirate Marriage. 5 "When brothers live together* and one of them dies without a son, the widow of the deceased shall not marry anyone outside the family; but her husband's brother shall go to her and perform the duty of a brother-in-law by marrying her.[h] 6[i] The first-born son she bears shall continue the line of the deceased brother, that his name may not be blotted out from Israel. 7 If, however, a man does not care to marry his brother's wife, she shall go up to the elders at the gate and declare, 'My brother-in-law does not intend to perform his duty toward me and refuses to perpetuate his brother's name in Israel.' 8 Thereupon the elders of his city shall summon him and admonish him. If he persists in saying, 'I am not willing to marry her,' 9 *his sister-in-law, in the presence of the elders, shall go up to him and strip his sandal from his foot and spit in his face, saying publicly, 'This is how one should be treated who will not build up his brother's family!' 10 And his lineage shall be spoken of in Israel as 'the family of the man stripped of his sandal.'

Various Precepts. 11 "When two men are fighting and the wife of one intervenes to save her husband from the blows of his opponent, if she stretches out her hand and seizes the latter by his private parts, 12 you shall chop off her hand without pity.

13 "You shall not keep two differing weights in your bag, one large and the other small;[j] 14 nor shall you keep two different measures in your house, one large and the other small. 15 But use a true and just weight, and a true and just measure, that you may have a long life on the land which the Lord, your God, is giving you. 16 Everyone who is dishonest in any of these matters is an abomination to the Lord, your God.

17 *"Bear in mind what Amalec did to you on the journey after you left Egypt,[k] 18 how without fear of any god he harassed you along the way, weak and weary as you were, and cut off at the rear all those who lagged behind. 19 Therefore, when the Lord, your God, gives you rest from all your enemies round about in the land which he is giving you to occupy as your heritage, you shall blot out the memory of Amalec from under the heavens.[l] Do not forget!

CHAPTER 26.

Thanksgiving for the Harvest. 1 "When you have come into the land which the Lord, your God, is giving you as a heritage, and have occupied it and settled in it, 2 you shall take some first fruits[m] of the various products of the soil which you harvest from the land which the Lord, your God, gives you, and putting them in a basket, you shall go to the place which the Lord, your God, chooses for the dwelling place of his name. 3 There you shall go to the priest in office at that time and say to him, 'Today I acknowledge to the Lord, my God, that I have

f 2 Cor 11, 24.—g 1 Cor 9, 9; 1 Tm 5, 18.—h Mt 22, 24; Mk 12, 19; Lk 20, 28.—i Ru 4, 5-10.—j Lv 19, 35f; Prv 16, 11; Ez 45, 10; Mi 6, 11.—k Ex 17, 8.—l Ex 17, 14; 1 Kgs 15, 2f.—m Ex 23, 19; 34, 26.

25, 3: Forty stripes: a relatively mild punishment in ancient times. Later Jewish practice limited the number to thirty-nine; cf 2 Cor 11, 24.

25, 4: St. Paul argues from this verse that a laborer has the right to live on the fruits of his labor; cf 1 Cor 9, 9; 1 Tm 5, 18.

25, 5: When brothers live together: when relatives of the same clan, though married, hold their property in common. It was only in this case that the present law was to be observed, since one of its purposes was to keep the property of the deceased within the same clan. Such a marriage of a widow with her brother-in-law is known as a "levirate" marriage from the Latin word levir, meaning "a husband's brother."

25, 9f: The penalty decreed for a man who refuses to comply with this law of family loyalty is public disgrace (the widow is to spit in his face) and the curse of poverty; sandals were proverbially a man's cheapest possession (cf 1 Kgs 12, 3; Am 2, 6; 8, 6), and therefore "a man without sandals" was the poorest of the poor. Some commentators, however, connect this symbolic act with the ceremony mentioned in Ru 4, 7f.

25, 17-19: This attack on Israel by Amalec is not mentioned elsewhere in the Old Testament, although it probably was connected with the battle mentioned in Ex 17, 8. The extermination of Amalec was carried out by Saul; cf 1 Kgs 15.

indeed come into the land which he swore to our fathers he would give us.' 4 The priest shall then receive the basket from you and shall set it in front of the altar of the Lord, your God. 5 Then you shall declare before the Lord, your God, 'My father was a wandering Aramean* who went down to Egypt with a small household and lived there as an alien.[n] But there he became a nation great, strong and numerous. 6 [o] When the Egyptians maltreated and oppressed us, imposing hard labor upon us, 7 we cried to the Lord, the God of our fathers, and he heard our cry and saw our affliction, our toil and our oppression. 8 He brought us out of Egypt with his strong hand and outstretched arm, with terrifying power, with signs and wonders;[p] 9 and bringing us into this country, he gave us this land flowing with milk and honey.[q] 10 Therefore, I have now brought you the first fruits of the products of the soil which you, O Lord, have given me.' And having set them before the Lord, your God, you shall bow down in his presence. 11 Then you and your family, together with the Levite and the aliens who live among you, shall make merry over all these good things which the Lord, your God, has given you.[r]

Prayer with the Tithes. 12 "When you have finished setting aside all the tithes of your produce in the third year,[s] the year of the tithes, and you have given them to the Levite,* the alien, the orphan and the widow, that they may eat their fill in your own community, 13 you shall declare before the Lord, your God, 'I have purged my house of the sacred portion and I have given to the Levite,* the alien, the orphan and the widow, just as you have commanded me. In this I have not broken or forgotten any of your commandments: 14 *I have not eaten any of the tithe as a mourner; I have not brought any of it out as one unclean; I have not offered any of it to the dead. I have thus hearkened to the voice of the Lord, my God, doing just as you have commanded me. 15 Look down, then, from heaven, your holy abode, and bless your people Israel and the soil you have given us in the land flowing with milk and honey which you promised on oath to our fathers.'

The Covenant. 16 "This day the Lord, your God, commands you to observe these statutes and decrees. Be careful, then, to observe them with all your heart and with all your soul. 17 Today you are making this agreement with the Lord: he is to be your God and you are to walk in his ways and observe his statutes, commandments and decrees, and to hearken to his voice.[t] 18 And today the Lord is making this agreement with you: you are to be a people peculiarly his own,[u] as he promised you; and provided you keep all his commandments, 19 he will then raise you high in praise and renown and glory above all other nations he has made, and you will be a people sacred to the Lord, your God, as he promised."

IV: FINAL WORDS OF MOSES

CHAPTER 27.

Ceremonies. 1 Then Moses, with the elders of Israel, gave the people this order: "Keep all these commandments which I enjoin on you today. 2 On the day you cross the Jordan into the land which the Lord, your God, is giving you, set up some large stones and coat them with plaster. 3 Also write on them,[v] at the time you cross, all the words of this law, that you may thus enter into the land flowing with milk and honey, which the Lord, your God, and the God of your fathers, is giving you as he promised you. 4 When, moreover, you have crossed the Jordan, besides setting up on Mount Ebal these stones concerning which I command you today, and coating them with plaster, 5 you shall also build to the Lord, your God, an altar made of stones that no iron tool has touched.[w] 6 You shall make this altar of the Lord, your God, with undressed stones, and shall offer on it holocausts to the Lord, your God. 7 You shall also sacrifice peace offerings and eat them there, making merry before the Lord, your God. 8 On the stones* you

n Gn 46, 6f; Acts 7, 14f.—o Ex 1, 8-22; 2, 23ff; 3, 9; Nm 20, 15f.—p Ex 12, 51.—q Ex 3, 8.—r Dt 12, 7. 12.—s Dt 14, 28f.—t Ex 24, 7.—u Dt 7, 6; 14, 2; 28, 1; Ex 19, 5.—v Jos 8, 32.—w Ex 20, 25; Jos 8, 31.

26, 5: Aramean: either in reference to the origin of the patriarchs from Aram Naharaim (cf Gn 24, 10; 25, 20; 28, 5; 31, 20. 24), or merely in the sense of "nomad," in the same way as "Arab" was later used (cf Jer 3, 2).

26, 12: And you have given them to the Levite, etc.: as prescribed in Dt 14, 28f.

26, 14: The actions which would make the tithe unclean.

27, 8: On the stones: cf vv 3f; not the stones of the altar.

shall inscribe all the words of this law very clearly."

9 Moses, with the Levitical priests, then said to all Israel: "Be silent, O Israel, and listen! This day you have become the people of the Lord, your God.[x] 10 You shall therefore hearken to the voice of the Lord, your God, and keep his commandments and statutes which I enjoin on you today."

11 That same day Moses gave the people this order: 12 "When you cross the Jordan, Simeon, Levi, Juda, Issachar, Joseph and Benjamin shall stand on Mount Garizim[y] to pronounce blessings over the people, 13 while Ruben, Gad, Aser, Zabulon, Dan and Nephthali shall stand on Mount Ebal to pronounce curses.

The Twelve Curses. 14 "The Levites shall proclaim aloud to all the men of Israel: 15 'Cursed be the man who makes a carved or molten idol[z]—an abomination to the Lord, the product of a craftsman's hands—and sets it up in secret!' And all the people shall answer, 'Amen!'*

16 'Cursed be he who dishonors his father or his mother!'[a] And all the people shall answer, 'Amen!'

17 'Cursed be he who moves his neighbor's landmarks!'[b] And all the people shall answer, 'Amen!'

18 'Cursed be he who misleads a blind man on his way!'[c] And all the people shall answer, 'Amen!'

19 'Cursed be he who violates the rights of the alien, the orphan or the widow!'[d] And all the people shall answer, 'Amen!'

20 'Cursed be he who has relations with his father's wife, for he dishonors his father's bed!'[e] And all the people shall answer, 'Amen!'

21 'Cursed be he who has relations with any animal!'[f] And all the people shall answer, 'Amen!'

22 'Cursed be he who has relations with his sister or his half-sister!'[g] And all the people shall answer, 'Amen!'

23 'Cursed be he who has relations with his mother-in-law!'[h] And all the people shall answer, 'Amen!'

24 'Cursed be he who slays his neighbor in secret!'[i] And all the people shall answer, 'Amen!'

25 'Cursed be he who accepts payment for slaying an innocent man!' And all the people shall answer, 'Amen!'

26 'Cursed be he who fails to fulfill any of the provisions of this law!'[j] And all the people shall answer, 'Amen!'

CHAPTER 28.*

Blessings for Obedience. 1 "Thus, then,[k] shall it be: [l] if you continue to heed the voice of the Lord, your God, and are careful to observe all his commandments which I enjoin on you today, the Lord, your God, will raise you high above all the nations of the earth.[m] 2 When you hearken to the voice of the Lord, your God, all these blessings will come upon you and overwhelm you:

3 "May you be blessed in the city, and blessed in the country! 4 Blessed be the fruit of your womb,[n] the produce of your soil and the offspring of your livestock, the issue of your herds and the young of your flocks! 5 Blessed be your grain bin and your kneading bowl! 6 May you be blessed in your coming in, and blessed in your going out!*

Victory and Prosperity. 7 "The Lord will beat down before you the enemies that rise up against you; though they come out against you from but one direction, they will flee before you in seven.* 8 The Lord will affirm his blessing upon you, on your barns and on all your undertakings, blessing you in the land that the Lord, your God, gives you. 9 Provided that you keep the commandments of the Lord, your God, and walk in his ways, he will establish you as a people sacred to himself, as he swore to you; [o] 10 so that, when all the nations of the earth see you bearing the name of the Lord,* they will stand in awe of you.[p] 11 The Lord will increase in more than goodly measure the fruit of your womb, the offspring of your live-

x Dt 26, 17ff.—y Dt 11, 29; Jos 8, 33f.—z Ex 20, 4. 23; Lv 19, 4; Wis 14, 8.—a Dt 21, 18-21; Ex 21, 17; Lv 20, 9.—b Dt 19, 14.—c Lv 19, 14.—d Dt 24, 17; Ex 22, 21f.—e Dt 22; 23, 1; Lv 18, 8; 20, 11.—f Ex 22, 18; Lv 18, 23; 20, 15.—g Lv 18, 9; 20, 17.—h Lv 18, 17; 20, 14.—i Ex 20, 13; 21, 12; Nm 35, 20f.—j Gal 3 10.—k Lv 26, 1-45.—l Dt 7, 12-16.—m Dt 26, 19.—n Dt 7, 13; 30, 9.—o Dt 26, 18; Ex 19, 5f.—p Dt 2, 25; 11, 25.

27, 15-26: Amen: see note on Nm 5, 22.

28, 1-69: This chapter would read better immediately after chapter 26.

28, 6: In your coming in . . . in your going out: at the beginning and end of every action, or in all actions in general.

28, 7. 25: From but one direction . . . in seven: in one compact mass, contrasted with many scattered groups.

28, 10: You bearing the name of the Lord: literally, "The Lord's name is called over you," an expression signifying ownership and protection. Cf 2 Kgs 12, 28; 3 Kgs 8, 43; Is 4, 1; 63, 19; Jer 7, 10f; 14, 9; 15, 16; 25, 29; Am 9, 12.

stock, and the produce of your soil, in the land which he swore to your fathers he would give you. 12 The Lord will open up for you his rich treasure house of the heavens, to give your land rain in due season, blessing all your undertakings, so that you will lend to many nations and borrow from none.[q] 13 The Lord will make you the head, not the tail,* and you will always mount higher and not decline, as long as you obey the commandments of the Lord, your God, which I order you today to observe carefully; 14 not turning aside to the right or to the left from any of the commandments which I now give you, in order to follow other gods and serve them.

Curses for Disobedience. 15 "But if you do not hearken to the voice of the Lord, your God,[r] and are not careful to observe all his commandments which I enjoin on you today, all these curses shall come upon you and overwhelm you:

16 "May you be cursed in the city, and cursed in the country! 17 Cursed be your grain bin and your kneading bowl! 18 Cursed be the fruit of your womb, the produce of your soil and the offspring of your livestock, the issue of your herds and the young of your flocks! 19 May you be cursed in your coming in, and cursed in your going out!

Sickness and Defeat. 20 "The Lord will put a curse on you, defeat and frustration in every enterprise you undertake, until you are speedily destroyed and perish for the evil you have done in forsaking me. 21 The Lord will bring a pestilence upon you that will persist until he has exterminated you from the land you are entering to occupy. 22 The Lord will strike you with wasting and fever, with scorching, fiery drought, with blight and searing wind, that will plague you until you perish. 23 The sky over your heads will be like bronze and the earth under your feet like iron.[s] 24 For rain the Lord will give your land powdery dust, which will come down upon you from the sky until you are destroyed. 25 The Lord will let you be beaten down before your enemies; though you advance against them from one direction, you will flee before them in seven, so that you will become a terrifying example to all the kingdoms of the earth.[t] 26 Your carcasses will become food for all the birds of the air and for the beasts of the field, with no one to frighten them off. 27 The Lord will strike you with Egyptian boils[u] and with tumors, eczema and the itch, until you cannot be cured. 28 And the Lord will strike you with madness, blindness and panic, 29 so that even at midday you will grope like a blind man in the dark, unable to find your way.

Despoilment. "You will be oppressed and robbed continually, with no one to come to your aid. 30 Though you betroth a wife, another man will have her. Though you build a house, you will not live in it. Though you plant a vineyard, you will not enjoy its fruits. 31 Your ox will be slaughtered before your eyes, and you will not eat of its flesh. Your ass will be stolen in your presence, but you will not recover it. Your flocks will be given to your enemies, with no one to come to your aid. 32 Your sons and daughters will be given to a foreign nation while you look on and grieve for them in constant helplessness. 33 A people whom you do not know will consume the fruit of your soil and of all your labor, and you will be oppressed and crushed at all times without surcease, 34 until you are driven mad by what your eyes must look upon. 35 *The Lord will strike you with malignant boils of which you cannot be cured, on your knees and legs, and from the soles of your feet to the crown of your head.

Exile. 36 *v* "The Lord will bring you, and your king whom you have set over you, to a nation which you and your fathers have not known, and there you will serve strange gods of wood and stone, 37 and will call forth amazement, reproach and barbed scorn from all the nations to which the Lord will lead you.

Fruitless Labors. 38 "Though you spend much seed on your field, you will harvest but little, for the locusts will devour the crop.[w] 39 Though you plant and cultivate vineyards, you will not drink or store up the wine, for the grubs will eat the vines clean.[x] 40 Though you have olive trees

q Dt 15, 6.—r Bar 1, 20; Dn 9, 11; Mal 2, 2.—s Lv 26, 19.—t Lv 26, 17. 37.—u Ex 9, 9ff.—v 3 Kgs 9, 7ff; 2 Par 7, 20ff; 33, 11; 36, 6. 20.—w Mi 6, 15; Ag 1, 6.—x So 1, 13.

28, 13: The head, not the tail: in the honorable position as leader. Cf Is 9, 14; 19, 15.

28, 35: This verse is best read with v 27.

throughout your country, you will have no oil for ointment, for your olives will drop off unripe.[y] 41 Though you beget sons and daughters, they will not remain with you, but will go into captivity.[z] 42 Buzzing insects will infest all your trees and the crops of your soil. 43 The alien residing among you will rise higher and higher above you, while you sink lower and lower. 44 He will lend to you, not you to him. He will become the head, you the tail.

45 "All these curses will come upon you, pursuing you and overwhelming you, until you are destroyed, because you would not hearken to the voice of the Lord, your God, nor keep the commandments and statutes he gave you. 46 They will light on you and your descendants as a sign and a wonder* for all time. 47 Since you would not serve the Lord, your God, with joy and gratitude for abundance of every kind, 48 therefore in hunger and thirst, in nakedness and utter poverty, you will serve the enemies whom the Lord will send against you. He will put an iron yoke on your neck, until he destroys you.

Invasion and Siege. 49 [a] "The Lord will raise up against you a nation from afar, from the end of the earth, that swoops down like an eagle, a nation whose tongue you do not understand, 50 a nation of stern visage, that shows neither respect for the aged nor pity for the young. 51 They will consume the offspring of your livestock and the produce of your soil, until you are destroyed; they will leave you no grain or wine or oil, no issue of your herds or young of your flocks, until they have brought about your ruin. 52 They will besiege you in each of your communities, until the great, unscalable walls you trust in come tumbling down all over your land. They will so besiege you in every community throughout the land which the Lord, your God, has given you, 53 that in the distress of the siege to which your enemy subjects you, you will eat the fruit of your womb, the flesh of your own sons and daughters [b] whom the Lord, your God, has given you. 54 The most refined and fastidious man among you will begrudge his brother and his beloved wife and his surviving children 55 any share in the flesh of his children that he himself is using for food when nothing else is left him in the straits of the siege to which your enemy will subject you in all your communities. 56 The most refined and delicate woman among you, so delicate and refined that she would not venture to set the sole of her foot on the ground, will begrudge her beloved husband and her son and daughter 57 the afterbirth that issues from her womb and the infant she brings forth when she secretly uses them for food for want of anything else, in the straits of the siege to which your enemy will subject you in your communities.

Plagues. 58 "If you are not careful to observe every word of the Law which is written in this book, and to revere the glorious and awesome name of the Lord, your God, 59 he will smite you and your descendants with severe and constant blows, malignant and lasting maladies. 60 He will again afflict you with all the diseases of Egypt* which you dread, and they will persist among you.[c] 61 Should there be any kind of sickness or calamity not mentioned in this Book of the Law, that too the Lord will bring upon you until you are destroyed. 62 Of you who were numerous as the stars in the sky,[d] only a few will be left, because you would not hearken to the voice of the Lord, your God.

Exile. 63 "Just as the Lord once took delight in making you grow and prosper, [e] so will he now take delight in ruining and destroying you, and you will be plucked out of the land you are now entering to occupy. 64 The Lord will scatter you among all the nations from one end of the earth to the other,[f] and there you will serve strange gods of wood and stone, such as you and your fathers have not known. 65 Among these nations you will find no repose, not a foot of ground to stand upon, for there the Lord will give you an anguished heart and wasted eyes* and a dismayed spirit. 66 You will live in constant suspense and stand in dread both

y Mi 6, 15.—z Lam 1, 5.—a Jer 5, 15ff; Bar 4, 15f.—b Lv 26, 29; 4 Kgs 6, 28f; Jer 19, 9; Lam 4, 10; Bar 2, 3.—c Dt 28, 27.—d Dt 1, 10; Jer 42, 2.—e Dt 30, 9.—f Lv 26, 33.

28, 46: A sign and a wonder: an ominous example, attracting attention; cf Dt 29, 21-28.

28, 60: He will again afflict you with all the diseases of Egypt: such as the Lord had promised to remove with His people; cf Dt 7, 15.

28, 65: Wasted eyes: worn out and disappointed in their longing gaze.

day and night, never sure of your existence. 67 In the morning you will say, 'Would that it were evening!' and in the evening you will say, 'Would that it were morning!' for the dread that your heart must feel and the sight that your eyes must see. 68 The Lord will send you back in galleys* to Egypt, to the region I told you that you were never to see again;[g] and there you will offer yourselves for sale to your enemies as male and female slaves, but there will be no buyer."

69 These are the words of the covenant which the Lord ordered Moses to make with the Israelites in the land of Moab, in addition to the covenant which he made with them at Horeb.

CHAPTER 29.

Past Favors Recalled. 1 Moses summoned all Israel and said to them, "You have seen all that the Lord did in the land of Egypt before your very eyes to Pharao and all his servants and to all his land; 2 the great testings your own eyes have seen, and those great signs and wonders.[h] 3 But not even at the present day has the Lord yet given you a mind to understand, or eyes to see, or ears to hear.* 4 'I led you for forty years in the desert.[i] Your clothes did not fall from you in tatters nor your sandals from your feet; 5 bread was not your food, nor wine or beer your drink. Thus you should know that I, the Lord, am your God.' 6 [j] When we came to this place, Sehon, king of Hesebon, and Og, king of Basan, came out to engage us in battle, but we defeated them 7 and took over their land, which we then gave as a heritage to the Rubenites, Gadites, and half the tribe of Manasse.[k] 8 Keep the terms of this covenant, therefore, and fulfill them, that you may succeed in whatever you do.

All Israel Bound to the Covenant. 9 "You are all now standing before the Lord, your God—your chiefs and judges, your elders and officials, and all of the men of Israel, 10 together with your wives and children and the aliens who live in your camp, down to those who hew wood and draw water for you—11 that you may enter into the covenant of the Lord, your God, which he concluded with you today under this sanction of a curse;* 12 so that he may now establish you as his people and he may be your God, as he promised you and as he swore to your fathers Abraham, Isaac and Jacob. 13 But it is not with you alone that I am making this covenant, under this sanction of a curse; 14 it is just as much with those who are not here among us* today as it is with those of us who are now here present before the Lord, our God.

Warning against Idolatry. 15 "You know in what surroundings we lived in the land of Egypt and what we passed by in the nations we traversed, 16 and you saw the loathsome idols of wood and stone, of gold and silver, that they possess. 17 Let there be, then, no man or woman, no clan or tribe among you, who would now turn away their hearts from the Lord, our God, to go and serve these pagan gods! Let there be no root that would bear such poison and wormwood among you! 18 If any such person, upon hearing the words of this curse, should beguile himself into thinking that he can safely persist in his stubbornness of heart, as though to sweep away both the watered soil and the parched ground,* 19 the Lord will never consent to pardon him. Instead, the Lord's wrath and jealousy will flare up against that man, and every curse mentioned in this book will alight on him. The Lord will blot out his name from under the heavens 20 and will single him out from all the tribes of Israel for doom, in keeping with all the curses of the covenant inscribed in this Book of the Law.

Punishment for Infidelity. 21 "Future generations, your own descendants who will rise up after you, as well as the foreigners who will come here from far-off lands, when they see the calamities of this land and the ills with which the Lord has smitten it—22 all its soil being nothing

g Os 8, 13; 9, 3.—h Dt 4, 34; Ex 19, 4.—i Dt 8, 2. 4.—j Dt 2, 24. 32; 3, 1; Nm 21, 33ff.—k Dt 3, 16; Nm 32, 33.

28, 68: In galleys: in the ships of the Phoenician slave traders (Ez 27, 13; Jl 3, 6; Am 1, 9), who also dealt with Egypt (Is 23, 3).

29, 3: Eyes to see . . . ears to hear: with inner, spiritual discernment. Cf Mt 13, 43.

29, 11: Sanction of a curse: the present pact binds under penalty of the curses mentioned in this book. Cf v 20.

29, 14: Not here among us: this includes their descendants.

29, 18: To sweep away both the watered soil and the parched ground: apparently a proverb signifying that such an unfaithful Israelite will cause God to punish the good with the wicked, to root out the good plants growing in irrigated soil, together with the worthless plants growing in the dry ground.

but sulphur and salt, a burnt-out waste, unsown and unfruitful, without a blade of grass, destroyed like Sodom and Gomorra,[l] Adama and Seboim, which the Lord overthrew in his furious wrath—[23] they and all the nations will ask, 'Why has the Lord dealt thus with this land? Why this fierce outburst of wrath?'[m] [24] And the answer will be, 'Because they forsook the covenant which the Lord, the God of their fathers, had made with them when he brought them out of the land of Egypt, [25] and they went and served other gods and adored them, gods whom they did not know and whom he had not let fall to their lot: [26] that is why the Lord was angry with this land and brought on it all the imprecations listed in this book; [27] in his furious wrath and tremendous anger the Lord uprooted them from their soil and cast them out into a strange land,[n] where they are today.' [28] [Both what is still hidden* and what has already been revealed concern us and our descendants forever, that we may carry out all the words of this Law.]

CHAPTER 30.

Mercy for the Repentant. [1] "When all these things which I have set before you, the blessings and the curses, are fulfilled in you,[o] and from among whatever nations the Lord, your God, may have dispersed you, you ponder them in your heart: [2] then, provided that you and your children return to the Lord, your God, and heed his voice with all your heart and all your soul,[p] just as I now command you, [3] the Lord, your God, will change your lot; and taking pity on you, he will again gather you from all the nations wherein he has scattered you. [4] Though you may have been driven to the farthest corner of the world, even from there will the Lord, your God, gather you; even from there will he bring you back. [5] The Lord, your God, will then bring you into the land which your fathers once occupied, that you too may occupy it, and he will make you more prosperous and numerous than your fathers. [6] The Lord, your God, will circumcise your hearts* and the hearts of your descendants,[q] that you may love the Lord, your God, with all your heart and all your soul, and so may live. [7] But all those curses the Lord, your God, will assign to your enemies and the foes who persecuted you. [8] You, however, must again heed the Lord's voice and carry out all his commandments which I now enjoin on you. [9] Then the Lord, your God, will increase in more than goodly measure the returns from all your labors, the fruit of your womb, the offspring of your livestock, and the produce of your soil;[r] for the Lord, your God, will again take delight in your prosperity, even as he took delight in your fathers', [10] if only you heed the voice of the Lord, your God, and keep his commandments and statutes that are written in this Book of the Law, when you return to the Lord, your God, with all your heart and all your soul.

God's Command Clear. [11] *"For this command which I enjoin on you today is not too mysterious and remote for you. [12] It is not up in the sky, that you should say, 'Who will go up in the sky to get it for us and tell us of it, that we may carry it out?' [13] Nor is it across the sea, that you should say, 'Who will cross the sea to get it for us and tell us of it, that we may carry it out?' [14] No, it is something very near to you, already in your mouths* and in your hearts; you have only to carry it out.

The Choice before Israel. [15] "Here, then, I have today set before you life and prosperity, death and doom. [16] If you obey the commandments of the Lord, your God, which I enjoin on you today, loving him, and walking in his ways, and keeping his commandments, statutes and decrees, you will live and grow numerous, and the Lord, your God, will bless you in the land you are entering to occupy. [17] If, however, you turn away your hearts and will not listen, but are led astray and adore and serve other gods, [18] I tell you now that you will certainly perish; you will

l Gn 14, 10f; 19, 24f.—m 3 Kgs 9, 8f; Jer 22, 8f.—n Dn 9, 11-14.—o Dt 11, 26ff.—p Neh 1, 9.—q Dt 6, 5.—r Dt 28, 11.

29, 28: What is still hidden: the events of the future. What has already been revealed: God's law and the punishments in store for those who break it. Leave the future to God; our business is to keep His law.

30, 6: Circumcise your hearts: see note on Dt 10, 16. God; our business it to keep His law.

30, 14: In your mouths: that you may readily talk about it; cf Dt 6, 7; 11, 19. And in your hearts: that you may easily remember it; cf Dt 6, 6; 11, 18.

30, 11-14: God has revealed His will so clearly that ignorance of His law can be no excuse. St. Paul in Rom 10, 6-10, applies these words to the ease with which we can come to faith and salvation in Christ.

not have a long life on the land which you are crossing the Jordan to enter and occupy. 19 I call heaven and earth today to witness against you: [s] I have set before you life and death, the blessing and the curse.[t] Choose life, then, that you and your descendants may live, 20 by loving the Lord, your God, heeding his voice, and holding fast to him. For that will mean life for you, a long life for you to live on the land which the Lord swore he would give to your fathers Abraham, Isaac and Jacob."

CHAPTER 31.

The Lord's Leadership. 1 When Moses had finished speaking these words to all Israel, 2 he said to them, "I am now one hundred and twenty years old [u] and am no longer able to move about freely; besides, the Lord has told me that I shall not cross this Jordan. 3 It is the Lord, your God, who will cross before you; he will destroy these nations before you, that you may supplant them.[v] [It is Josue who will cross before you, as the Lord promised.] 4 [w] The Lord will deal with them just as he dealt with Sehon and Og, the kings of the Amorrites whom he destroyed, and with their country. 5 When, therefore, the Lord delivers them up to you, you must deal with them exactly as I have ordered you.[x] 6 Be brave and steadfast; have no fear or dread of them, for it is the Lord, your God, who marches with you; he will never fail you or forsake you." [y]

Encouragement of Josue. 7 Then Moses summoned Josue and in the presence of all Israel said to him, [z] "Be brave and steadfast, for you must bring this people into the land which the Lord swore to their fathers he would give them; you must put them in possession of their heritage. 8 It is the Lord who marches before you; he will be with you and will never fail you or forsake you. So do not fear or be dismayed."

The Reading of the Law. 9 When Moses had written down this law, he entrusted it to the Levitical priests who carry the Ark of the Covenant of the Lord, and to all the elders of Israel, 10 giving them this order: "On the feast of Booths,[a] at the prescribed time in the year of relaxation* which comes at the end of every seven-year period, 11 when all Israel goes to appear before the Lord, your God, in the place which he chooses, you shall read this law* aloud in the presence of all Israel. 12 Assemble the people—men, women and children, as well as the aliens who live in your communities—that they may hear it and learn it, and so fear the Lord, your God, and carefully observe all the words of this law. 13 Their children also, who do not know it yet, must hear it and learn it, that they too may fear the Lord, your God, as long as you live on the land which you will cross the Jordan to occupy."

Commission of Josue. 14 The Lord said to Moses, "The time is now approaching for you to die. Summon Josue, and present yourselves at the Meeting Tent that I may give him his commission." So Moses and Josue went and presented themselves at the Meeting Tent.* 15 And the Lord appeared at the Tent in a column of cloud, which stood still at the entrance of the Tent.

A Command to Moses. 16 The Lord said to Moses, "Soon you will be at rest with your fathers, and then this people will take to rendering wanton worship to the strange gods among whom they will live in the land they are about to enter.[b] They will forsake me and break the covenant which I have made with them. 17 At that time my anger will flare up against them; I will forsake them and hide my face from them, so that they will become a prey to be devoured, and many evils and troubles will befall them. At that time they will indeed say, 'Is it not because our God is not among us that these evils have befallen us?' 18 Yet I will be hiding my face from them at that time only because of all the evil they have done in turning to other gods. 19 Write out this song,[c] then, for yourselves. Teach it to the Israelites and have them recite it, so that this song may be a witness for me against the Israelites. 20 For when I have

s Dt 4, 26.—t Dt 11, 26ff; 28, 2. 15.—u Dt 34, 7; Nm 20, 12.—v Dt 9, 3.—w Nm 21, 21-35.—x Dt 7, 2.—y Dt 20, 3f.—z Jos 1, 6f. 9.—a Dt 16, 13ff.—b Jgs 2, 12. 17.—c Dt 31, 21; 32, 1-43.

31, 10: The year of relaxation: cf Dt 15, 1ff and the note there.

31, 11ff: Reading the law not only instructed the people but also consoled them by the assurance of the divine goodness.

31, 14f. 23: Verse 23 is best read immediately after verse 15; perhaps the original order was verses 7-8. 14-15. 23.

brought them into the land flowing with milk and honey which I promised on oath to their fathers, and they have eaten their fill and grown fat, if they turn to other gods and serve them, despising me and breaking my covenant; 21 then, when many evils and troubles befall them, this song, which their descendants will not have forgotten to recite, will bear witness against them. For I know what they are inclined to do even at the present time, before I have brought them into the land which I promised on oath to their fathers." 22 So Moses wrote this song that same day, and he taught it to the Israelites.

Commission of Josue. 23 Then the Lord commissioned Josue, son of Nun, and said to him, "Be brave and steadfast, for it is you who must bring the Israelites into the land which I promised them on oath.[d] I myself will be with you."

The Law Placed in the Ark. 24 When Moses had finished writing out on a scroll the words of the law in their entirety, 25 he gave the Levites[e] who carry the Ark of the Covenant of the Lord this order: 26 "Take this scroll of the law and put it beside the Ark of the Covenant of the Lord, your God, that there it may be a witness against you. 27 For I already know how rebellious and stiff-necked you will be. Why, even now, while I am alive among you, you have been rebels against the Lord! How much more, then, after I am dead! 28 *f* Therefore, assemble all your tribal elders and your officials before me, that I may speak these words for them to hear, and so may call heaven and earth to witness against them. 29 *g* For I know that after my death you are sure to become corrupt and to turn aside from the way along which I directed you, so that evil will befall you in some future age because you have done evil in the Lord's sight, and provoked him by your deeds."

The Song of Moses. 30 Then Moses recited the words of this song from beginning to end, for the whole assembly of Israel to hear:

CHAPTER 32.

A

1 Give ear,* O heavens, while I speak;
let the earth hearken to the words of my mouth!
2 May my instructions soak in like the rain,
and my discourse permeate like the dew,
like a downpour upon the grass,
like a shower upon the crops:
3 For I will sing the Lord's renown.
Oh, proclaim the greatness of our God!
4 The Rock[b]—how faultless are his deeds,
how right all his ways!
A faithful God, without deceit,
how just and upright he is!
5 Yet basely has he been treated by his degenerate children,
a perverse and crooked race![i]
6 Is the Lord to be thus repaid by you,
O stupid and foolish people?
Is he not your father who created you?
Has he not made you and established you?[j]
7 Think back on the days of old,
reflect on the years of age upon age.[k]
Ask your father and he will inform you,
ask your elders and they will tell you:
8 *l* When the Most High assigned the nations their heritage,
when he parceled out the descendants of Adam,
he set up the boundaries of the peoples after the number of the sons of God;* 9 while the Lord's own portion was Jacob,
his hereditary share was Israel.[m]
10 He found them in a wilderness, a wasteland of howling desert.
He shielded them and cared for them,
guarding them as the apple of his eye.[n]
11 As an eagle incites its nestlings forth by hovering over its brood,
so he spread his wings to receive them and bore them up on his pinions.[o]
12 The Lord alone was their leader,
no strange god was with him.
13 He had them ride triumphant over summits of the land*
and live off the products of its fields,
giving them honey to suck from its rocks
and olive oil from its hard, stony ground;
14 butter from its cows and milk from its sheep,
with the fat of its lambs and rams;
its Basan* bulls and its goats,

d Dt 31, 7f; Jos 1, 5ff.—e Dt 31, 9.—f Dt 32, 1-43.—g Jgs 2, 19.—h Ps 91 (92), 15; Ap 15, 3.—i Dt 31, 29; Ps 77 (78), 8; Lk 9, 41.—j Ex 4, 22; Is 63, 16; 64, 8; Jer 31, 9.—k Dt 4, 32; Ps 43 (44), 1.—l Gn 10, 1-32; Acts 17, 26.—m Ex 19, 5; Ps 32(33), 12.—n Dt 8, 15; Jer 2, 6; Za 2, 8.—o Ex 19, 4.

32, 1-43: In the style of the great prophets, the speaker is often God himself. The whole song is a poetic sermon, having for its theme God's benefits to Israel (vv 1-14) and Israel's ingratitude and idolatry in turning to the gods of the pagans, which sins will be punished by the pagans themselves (vv 15-29); in turn, the foolish pride of the pagans will be punished, and the Lord's honor will be vindicated (vv 30-43).

32, 8: The sons of God: the angels; cf Jb 1, 6; 2, 1; 38, 7; Ps 88 (89), 7f. Here the various nations are porrtayed as having their respective guardian angels. Cf Dn 10, 20f; 12, 1.

32, 13: The land: Chanaan.

32, 14: Basan: a fertile grazing land east of the Jordan, famous for its strong cattle. Cf Ps 21 (22), 13; Ez 39, 18; Am 4, 1.

with the cream of its finest wheat; and the foaming blood of its grapes you drank.

B

15 So Jacob ate his fill, the darling* grew fat and frisky; you became fat and gross and gorged.[p] They spurned the God who made them and scorned their saving Rock. 16 They provoked him with strange gods and angered him with abominable idols.[q]

17 They offered sacrifice to demons, to "no-gods," to gods whom they had not known before, to newcomers just arrived, of whom their fathers had never stood in awe. 18 You were unmindful of the Rock that begot you, you forgot the God who gave you birth.[r]

19 When the Lord saw this, he was filled with loathing and anger toward his sons and daughters. 20 "I will hide my face from them," he said, "and see what will then become of them. What a fickle race they are, sons with no loyalty in them![s]

21 "Since they have provoked me with their 'no-god' and angered me with their vain idols, I will provoke them with a 'no-people'; with a foolish nation I will anger them.[t]

22 [u] "For by my wrath a fire is enkindled that shall rage to the depths of the nether world, consuming the earth with its yield, and licking with flames the roots of the mountains. 23 I will spend on them woe upon woe and exhaust all my arrows against them:

24 "Emaciating hunger and consuming fever and bitter pestilence, and the teeth of wild beasts I will send among them, with the venom of reptiles gliding in the dust.

25 "Snatched away by the sword in the street and by sheer terror at home shall be the youth and the maiden alike, the nursing babe as well as the hoary old man.[v]

26 "I would have said, 'I will make an end of them and blot out their name from men's memories,' 27 had I not feared the insolence of their enemies, feared that these foes would mistakenly boast, 'Our own hand won the victory; the Lord had nothing to do with it.' "

28 *For they are a people devoid of reason, having no understanding. 29 If they had insight they would realize what happened, they would understand their success and say,

C

30 "How could one man rout a thousand, or two men put ten thousand to flight, unless it was because their Rock sold them and the Lord delivered them up?"

31 Indeed, their "rock" is not like our Rock, and our foes are under condemnation.

32 They are a branch of Sodom's vinestock, from the vineyards of Gomorra. Poisonous are their grapes and bitter their clusters. 33 Their wine is the venom of dragons and the cruel poison of cobras.

34 "Is not this preserved in my treasury, sealed up in my storehouse, 35 against the day of vengeance and requital, against the time they lose their footing?" Close at hand is the day of their disaster, and their doom is rushing upon them!

36 Surely, the Lord shall do justice for his people; on his servants he shall have pity.[w] When he sees their strength failing, and their protected and unprotected* alike disappearing,

37 He will say, "Where are their gods whom they relied on as their 'rock'? 38 Let those who ate the fat of your sacrifices and drank the wine of your libations rise up now and help you! Let them be your protection![x]

39 "Learn then that I, I alone, am God, and there is no god besides me.[y] It is I who bring both death and life, I who inflict wounds and heal them, and from my hand there is no rescue.

40 "To the heavens I raise my hand and swear: As surely as I live forever, 41 I will sharpen my flashing sword, and my hand shall lay hold of my quiver.

"With vengeance I will repay my foes and requite those who hate me. 42 I will make my arrows drunk with blood, and my sword shall gorge itself with flesh—

p Dt 31, 20.—q Nm 25, 2f; Ps 77 (78), 58.—r Jer 2, 32.—s Dt 31, 17.—t Rom 10, 19.—u Lam 4, 11.—v Lv 26, 25.—w 2 Mc 7, 6.—x Jgs 10, 14; Jer 2, 28.—y Dt 4, 35; Tb 13, 2; Wis 16, 13.

32, 15: The darling: a probable meaning of the Hebrew word yeshurun, a term of endearment for "Israel." Cf Dt 33, 5. 26; Is 44, 2.

32, 28-35: The reference is to the pagan nations, not to Israel.

32, 36: Their protected and unprotected: the meaning of the Hebrew is uncertain; according to some, the idea is "slaves and freemen."

with the blood of the slain and the captured, flesh from the heads of the enemy leaders."

43 Exult with him, you heavens, glorify him, all you angels of God; for he avenges the blood of his servants and purges his people's land.

44 So Moses, together with Josue, son of Nun, went and recited all the words of this song for the people to hear.

Final Appeal. 45 When Moses had finished speaking all these words to all Israel, 46 he said, [z] "Take to heart all the warning which I have now given you and which you must impress on your children, that you may carry out carefully every word of this law. 47 For this is no trivial matter for you; rather, it means your very life, since it is by this means that you are to enjoy a long life on the land which you will cross the Jordan to occupy."

Moses to View Chanaan. 48 On that very day the Lord said to Moses, 49 "Go up on Mount Nebo, here in the Abarim Mountains [it is in the land of Moab facing Jericho], and view the land of Chanaan, which I am giving to the Israelites as their possession.[a] 50 Then you shall die on the mountain you have climbed, and shall be taken to your people, just as your brother Aaron died on Mount Hor and there was taken to his people; [b] 51 because both of you broke faith with me among the Israelites at the waters of Meribath-Cades in the desert of Sin by failing to manifest my sanctity among the Israelites.[c] 52 You may indeed view the land at a distance, but you shall not enter that land which I am giving to the Israelites." [d]

z Dt 4, 9.—a Nm 27, 12; 33, 47f.—b Nm 20, 24ff. 28, 27, 13; 33, 38.—c Nm 20, 12; 27, 14.—d Dt 3, 27; 34, 4.—e Ex 19, 18. 20; Jgs 5, 4f.—f Jn 1, 17; 7, 19.—g Gn 49, 3f.—h Gn 49, 8-12.—i Gn 49, 5; Ex 17, 7; 28, 30; Nm 20, 13.—j Ex 30, 7f.—k Gn 49, 27.—l Gn 49, 22-26.

33, 2-5. 26-29: These verses seem to form an independent hymn describing, in the form of a theophany, the conquest of Chanaan. The first section of this hymn (vv 2-5) serves here as an introduction to the various "blessings"; the second section (vv 26-29), as their conclusion.

33, 3: His holy ones were in his hand: the Israelites were protected by the Lord.

33, 5. 26: The darling: see note on Dt 32, 15.

33, 6: In keeping with the other blessings, probably this verse was once introduced by the phrase, "Of Ruben he said." It is to be noted that there is no blessing here for Simeon.

33, 7: Bring him to his people: this probably refers to the isolated position of the tribe of Juda during the conquest of the Promised Land (cf Jgs 1, 17-19); according to some commentators the reference is to the divided kingdom.

33, 8: Thummim . . . Urim: see note on Ex 28, 30.

33, 9: The reference is probably to the Levites' slaughter of their brethren after the affair of the golden calf in the desert; cf Ex 32, 27-29.

CHAPTER 33.

Blessing upon the Tribes. 1 This is the blessing which Moses, the man of God, pronounced upon the Israelites before he died.

2 *He said: "The Lord came from Sinai and dawned on his people from Seir; [e] he shone forth from Mount Pharan and advanced from Meribath-Cades, while at his right hand a fire blazed forth and his wrath devastated the nations. 3 But all his holy ones were in his hand;* they followed at his feet and he bore them up on his pinions. 4 A law he gave to us; [f] he made the community of Jacob his domain, 5 and he became king of his darling,* when the chiefs of the people assembled and the tribes of Israel came together.

6 *"May Ruben live and not die out, but let his men be few." [g]

7 [h] The following is for Juda. He said: "The Lord hears the cry of Juda; you will bring him to his people.* His own hands defend his cause and you will be his help against his foes."

8 [i] Of Levi he said: "To Levi belong your Thummim, to the man of your favor your Urim; * for you put him to the test at Massa and you contended with him at the waters of Meriba. 9 *He said of his father, 'I regard him not'; his brothers he would not acknowledge, and his own children he refused to recognize. Thus the Levites keep your words, and your covenant they uphold. 10 They promulgate your decisions to Jacob and your law to Israel. They bring the smoke of sacrifice to your nostrils, and burnt offerings to your altar.[j] 11 Bless, O Lord, his possessions and accept the ministry of his hands. Break the backs of his adversaries and of his foes, that they may not rise."

12 Of Benjamin he said: "Benjamin is the beloved of the Lord, who shelters him all the day, while he abides securely at his breast." [k]

13 Of Joseph he said: [l] "Blessed by the Lord is his land with the best of the skies above and of the abyss crouching beneath; 14 with the best of the produce of the year, and the choicest sheaves of the months; 15 with the finest gifts of the age-old mountains and the best from the timeless hills; 16 with the best of the earth and its fullness, and the favor of him who

dwells in the bush.* These shall come upon the head of Joseph and upon the brow of the prince among his brothers,
17 the majestic bull, his father's first-born,
whose horns are those of the wild ox with which to gore the nations, even those at the ends of the earth." [These are the myriads of Ephraim and these the thousands of Manasse.]

18 Of Zabulon he said: "Rejoice, O Zabulon, in your pursuits, and you, Issachar, in your tents![m] 19 You who invite the tribes to the mountains where feasts are duly held, because you suck up the abundance of the seas* and the hidden treasures of the sand."

20 Of Gad he said: [n] "Blessed be he who has made Gad so vast! He lies there like a lion that has seized the arm and head of the prey. 21 He saw that the best should be his [o] when the princely portion* was assigned, while the heads of the people were gathered. He carried out the justice of the Lord and his decrees respecting Israel."

22 Of Dan he said: [p] "Dan is a lion's whelp, that springs forth from Basan!"*

23 Of Nephthali he said: [q] "Nephthali is enriched with favors and filled with the blessings of the Lord; the lake* and south of it are his possession!"

24 Of Aser he said: [r] "More blessed than the other sons be Aser!* May he be the favorite among his brothers, as the oil of his olive trees runs over his feet! 25 May your bolts be of iron and bronze; may your strength endure through all your days!

26 "There is no god like the God of the darling, who rides the heavens in his power, and rides the skies in his majesty; 27 he spread out the primeval tent; he extended the ancient canopy. He drove the enemy out of your way and the Amorrite he destroyed. 28 Israel has dwelt securely, and the fountain of Jacob has been undisturbed in a land of grain and wine, where the heavens drip with dew.[s] 29 How fortunate you are, O Israel! Where else is a nation victorious in the Lord?[t] The Lord is your saving shield, and his sword is your glory. Your enemies fawn upon you, as you stride upon their heights."

CHAPTER 34.

Death and Burial of Moses. 1 Then Moses went up from the plains of Moab to Mount Nebo,[u] the headland of Phasga which faces Jericho, and the Lord showed him all the land—Galaad, and as far as Dan, 2 all Nephthali, the land of Ephraim and Manasse, all the land of Juda as far as the Western Sea, 3 the Negeb, the circuit of the Jordan with the lowlands at Jericho, city of palms, and as far as Segor.
4 The Lord then said to him, "This is the land[v] which I swore to Abraham, Isaac and Jacob that I would give to their descendants. I have let you feast your eyes upon it, but you shall not cross over." 5 So there, in the land of Moab, Moses, the servant of the Lord, died[w] as the Lord had said; 6 and he was buried in the ravine opposite Beth-Phogor in the land of Moab, but to this day no one knows the place of his burial. 7 Moses was one hundred and twenty years old[x] when he died, yet his eyes were undimmed and his vigor unabated. 8 For thirty days the Israelites wept for Moses in the plains of Moab, till they had completed the period of grief and mourning for Moses.

9 Now Josue, son of Nun,[y] was filled with the spirit of wisdom, since Moses had laid his hands upon him; and so the Israelites gave him their obedience, thus carrying out the Lord's command to Moses.

10 [z] Since then no prophet has arisen in Israel like Moses, whom the Lord knew face to face. 11 [a] He had no equal in all the signs and wonders the Lord sent him to perform in the land of Egypt against

m Gn 49, 13ff.—n Gn 49, 19.—o Nm 32, 1. 5. 16-19. 31f; Jos 1, 12-15; 1 Par 5, 18-22.—p Gn 49, 16f.—q Gn 49, 21; Jos 19, 32-39.—r Gn 49, 20.—s Gn 27, 28.—t Dt 4, 7f.—u Dt 3, 27.—v Dt 3, 27; 32, 52; Gn 12, 7; 15, 18.—w Dt 32, 50.—x Dt 31, 2.—y Nm 27, 18. 23; Jos 1, 17.—z Ex 33, 11.—a Dt 4, 34.

33, 16: Him who dwells in the bush: a title given to the Lord because of His appearance to Moses in the burning bush; cf Ex 3.

33, 19: The abundance of the seas: perhaps the wealth that comes from sea-borne trade or from fishing. The hidden treasures of the sand: possibly an allusion to the valuable purple dye extracted from certain marine shells found on the coast of northern Palestine.

33, 21: The princely portion: Moses gave the tribe of Gad their land on the east of the Jordan only on condition that they would help the other tribes conquer the land west of the river; cf Nm 32; Jos 22.

33, 22: The sense is, "May he leap up like a lion of Basan"; the heavily wooded hills of Basan were notorious for their lions, but the tribe of Dan was not settled in this region.

33, 23: The lake: The Lake of Genesareth on which the land of this tribe bordered.

33, 24: The land of the tribe of Aser was covered with olive groves.

Pharao and all his servants and against all his land, [12] and for the might and terrifying power that Moses exhibited in the sight of all Israel.

THE BOOK OF JOSUE

The Book of Josue derives its name from the successor of Moses, with whose deeds it is principally concerned. It contains the record of the conquest, division and occupation of Chanaan by the Israelites under his leadership.

The purpose of the book is to demonstrate God's fidelity in giving to the Israelites the land He had promised them for an inheritance (Gn 15, 18ff; Jos 1, 2ff; 21, 41ff; 23, 14ff). Without divine intervention this people could never have conquered the powerful nations dwelling in Chanaan, a fact which accounts for the many miracles found in the narrative. The severity of the divine decree ordering the extermination of the inhabitants of the cities which the Israelites were to possess, was justified as a punishment for the crimes of these pagans and was directed to preserving the chosen people against the moral and religious corruption which prevailed in Chanaan (Dt 7, 1-6; 20, 16-18; Jos 8, 24ff; 10, 28-39).

The actual author of the book in its present form remains unknown. Many indications point to a date of composition prior to King David's reign; and some of the detailed descriptions, which seem to have been composed by an eyewitness, may even be the work of Josue himself.

Jewish and Christian tradition alike accept the historical accuracy and inspired character of the Book of Josue.

The entire history of the conquest of the Promised Land is a prophecy of the spiritual conquest of the world through the Church under the leadership of Jesus the Messias.

The Book of Josue may be divided as follows: I. Conquest of Chanaan (Jos 1, 1—12, 24). II. Division of the Land (Jos 13, 1—21, 45). III. Return of the Transjordan Tribes and Josue's Farewell (Jos 22, 1—24, 33).

I: CONQUEST OF CHANAAN

CHAPTER 1.

Divine Promise of Assistance. [1] After Moses, the servant of the Lord, had died, the Lord said to Moses' aide Josue, son of Nun: [2] "My servant Moses is dead. So prepare to cross the Jordan here, with all the people, into the land I will give the Israelites. [3] As I promised Moses, I will deliver to you every place where you set foot. [4] *Your domain is to be all the land of the Hethites, from the desert and from Lebanon east to the great river Euphrates and west to the Great Sea.[a] [5] No one can withstand you while you live. I will be with you as I was with Moses: [b] I will not leave you nor forsake you. [6] Be firm and steadfast, so that you may give this people possession of the land which I swore to their fathers I would give them. [7] Above all, be firm and steadfast, taking care to observe the entire Law which my servant Moses enjoined on you. Do not swerve from it either to the right or to the left, that you may succeed wherever you go. [8] Keep this Book of the Law on your lips. Recite it by day and by night, that you may observe carefully all that is written in it; then you will successfully attain your goal. [9] I command you: be firm and steadfast! Do not fear nor be dismayed, for the Lord, your God, is with you wherever you go." [c]

[10] So Josue commanded the officers of the people: [11] "Go through the camp and instruct the people, 'Prepare your provisions, for three days from now you shall

a Jos 14, 9; Gn 15, 18; Dt 11, 24.—b Dt 31, 8; Heb 13, 5.—c Dt 31, 7f.

1, 4: The ideal frontiers are given: in the south the desert of Sinai, in the north the Lebanon range, in the east the Euphrates, and in the west the Great Sea, the Mediterranean.

cross the Jordan here, to march in and take possession of the land which the Lord, your God, is giving you.'" [d]

The Transjordan Tribes. 12 Josue reminded the Rubenites, the Gadites, and the half-tribe of Manasse: 13 "Remember what Moses, the servant of the Lord, commanded you when he said, 'The Lord, your God, will permit you to settle in this land.' 14 Your wives, your children, and your livestock shall remain in the land Moses gave you here beyond the Jordan.[e] But all the warriors among you must cross over armed ahead of your kinsmen and you must help them 15 until the Lord has settled your kinsmen, and they like you possess the land which the Lord, your God, is giving them. Afterward you may return and occupy your own land, which Moses, the servant of the Lord, has given you east of the Jordan." [f] 16 "We will do all you have commanded us," they answered Josue, "and we will go wherever you send us. 17 We will obey you as completely as we obeyed Moses. But may the Lord, your God, be with you as he was with Moses. 18 If anyone rebels against your orders and does not obey every command you give him, he shall be put to death. But be firm and steadfast."

CHAPTER 2.

Spies Saved by Rahab. 1 Then Josue, son of Nun, secretly sent out two spies from Sattim, saying, "Go, reconnoiter the land and Jericho." When the two reached Jericho, they went into the house of a harlot* named Rahab,[g] where they lodged. 2 But a report was brought to the king of Jericho that some Israelites had come there that night to spy out the land. 3 So the king of Jericho sent Rahab the order, "Put out the visitors who have entered your house, for they have come to spy out the entire land." 4 The woman[h] had taken the two men and hidden them, so she said, "True, the men you speak of came to me, but I did not know where they came from. 5 At dark, when it was time for the gate to be shut, they left, and I do not know where they went. You will have to pursue them immediately to overtake them." 6 Now, she had led them to the roof, and hidden them among her stalks of flax spread out* there. 7 But the pursuers set out along the way of the fords of the Jordan, and once they had left, the gate was shut.

8 Before the spies fell asleep, Rahab* came to them on the roof 9 and said: "I know that the Lord has given you the land, that a dread of you has come upon us, and that all the inhabitants of the land are overcome with fear of you.[i] 10 For we have heard how the Lord dried up the waters of the Red Sea before you when you came out of Egypt,[j] and how you dealt with Sehon and Og, the two kings of the Amorrites beyond the Jordan, whom you doomed to destruction. 11 At these reports, we are disheartened; everyone is discouraged because of you, since the Lord, your God, is God in heaven above and on earth below.[k] 12 Now then, swear to me by the Lord that, since I am showing kindness to you, you in turn will show kindness to my family; [l] and give me an unmistakable token 13 that you are to spare my father and mother, brothers and sisters, and all their kin, and save us from death." 14 "We pledge our lives for yours," the men answered her. "If you do not betray this errand of ours, we will be faithful in showing kindness to you when the Lord gives us the land."

15 Then she let them down through the window with a rope; for she lived in a house built into the city wall.* 16 "Go up into the hill country," she suggested to them, "that your pursuers may not find you. Hide there for three days, until they return; then you may proceed on your way." 17 The men answered her, "This is how we will fulfill the oath you made us take: 18 When we come into the land, tie this scarlet cord in the window through which you are letting us down; and gather

d Dt 11, 31.—e Nm 32, 26.—f Jos 22, 4; Dt 3, 20.—g Mt 1, 5; Jas 2, 25.—h Jos 6, 17.—i Ex 15, 15f; 23, 27.—j Jos 4, 23; Ex 14, 21; Nm 21, 23-26. 33ff.—k Dt 4, 39.—l Jos 2, 18; 6, 23. 25.

2, 1: Harlot: this is the regular equivalent of the Hebrew word, but perhaps it is used here of Rahab in the broader sense of a woman who kept a public house. Josue's spies hoped to remain undetected at such an inn.

2, 6: Stalks of flax spread out: to dry in the sun, after they had been soaked in water, according to the ancient process of preparing flax for linen-making. In the Near East the flax harvest occurs near the time of the feast of the Passover (Jos 4, 19; 5, 10); cf Ex 9, 31.

2, 8-11: Rahab's faith and good works are praised in the New Testament; cf Heb 11, 31; Jas 2, 25.

2, 15: A house built into the city wall: such houses, which used the city wall for their own inner walls, have been found at ancient sites. The upper story of Rahab's house was evidently higher than the city wall. It was through the window of such a house that St. Paul escaped from Damascus; cf Acts 9, 25; 2 Cor 11, 33.

your father and mother, your brothers and all your family into your house. 19 Should any of them pass outside the doors of your house, he will be responsible for his own death, and we shall be guiltless. But we shall be responsible if anyone in the house with you is harmed. 20 If, however, you betray this errand of ours, we shall be quit of the oath you have made us take." 21 "Let it be as you say," she replied, and bade them farewell. When they were gone, she tied the scarlet cord in the window.

22 They went up into the hills, where they stayed three days until their pursuers, who had sought them all along the road without finding them, returned. 23 Then the two came back down from the hills, crossed the Jordan to Josue, son of Nun, and reported all that had befallen them. 25 They assured Josue, "The Lord has delivered all this land into our power; indeed, all the inhabitants of the land are overcome with fear of us."

CHAPTER 3.

Preparations for Crossing the Jordan. 1 Early the next morning, Josue [m] moved with all the Israelites from Sattim to the Jordan, where they lodged before crossing over. 2 Three days later the officers went through the camp 3 and issued these instructions to the people: "When you see the Ark of the Covenant of the Lord, your God, which the Levitical priests will carry, you must also break camp and follow it, 4 that you may know the way to take, for you have not gone over this road before. But let there be a space of two thousand cubits between you and the Ark. Do not come nearer to it." 5 Josue also said to the people, "Sanctify yourselves, for tomorrow the Lord will perform wonders among you." 6 And he directed the priests to take up the Ark of the Covenant and go on ahead of the people; and they did so.

7 Then the Lord said to Josue, "Today I will begin to exalt you in the sight of all Israel, that they may know I am with you, as I was with Moses.[n] 8 Now command the priests carrying the Ark of the Covenant to come to a halt in the Jordan when they reach the edge of the waters."

9 So Josue said to the Israelites, "Come here and listen to the words of the Lord, your God." 10 He continued: "This is how you will know that there is a living God in your midst, who at your approach will dispossess the Chanaanites, Hethites, Hevites, Pherezites, Gergesites, Amorrites and Jebusites.[o] 11 The Ark of the Covenant of the Lord of the whole earth will precede you into the Jordan. 12 [Now choose twelve men,[p] one from each of the tribes of Israel.] 13 When the soles of the feet of the priests carrying the Ark of the Lord, the Lord of the whole earth, touch the water of the Jordan, it will cease to flow; for the water flowing down from upstream will halt in a solid bank."

The Crossing Begun. 14 The people struck their tents to cross the Jordan, with the priests carrying the Ark of the Covenant ahead of them. 15 No sooner had these priestly bearers of the Ark waded into the waters at the edge of the Jordan,[q] which overflows all its banks during the entire season of the harvest,* 16 than the waters flowing from upstream halted, backing up in a solid mass[r] for a very great distance indeed, from Adama, a city in the direction of Sarthan; while those flowing downstream toward the Salt Sea of the Araba disappeared entirely.* Thus the people crossed over opposite Jericho. 17 While all Israel crossed over on dry ground, the priests carrying the Ark of the Covenant of the Lord remained motionless on dry ground in the bed of the Jordan[s] until the whole nation had completed the passage.

CHAPTER 4.

Memorial Stones. 1 After the entire nation had crossed the Jordan, 2 the Lord said to Josue, "Choose twelve men[t] from the people, one from each tribe, 3 and instruct them to take up twelve stones from this spot in the bed of the Jordan where the priests have been standing motionless.[u] Carry them over with you, and place

m Jos 2, 1.—n Jos 1, 5; 4, 14.—o Ex 33, 2; Dt 7, 1.—p Jos 4, 2. 4.—q Jer 49, 19.—r Ps 113 (114), 3.—s Jos 4, 7. 22.—t Jos 3, 12.—u Jos 3, 13; 4, 8f; Dt 27, 2.

3, 15: Season of the harvest: toward the end of March and the beginning of April, when the grain and other crops that grew during the rainy season of winter were reaped. The crossing took place "on the tenth day of the first month" of the Hebrew year, which began with the first new moon after the spring equinox; cf Jos 4, 19. At this time of the year the Jordan would be swollen from the winter rains and the melting snow of Mount Hermon.

3, 16: The sudden damming of the river could have been caused by a landslide, as has happened on other occasions. The miraculous character of this event would not thereby be removed because God who foretold it (Jos 3, 13), also caused it to take place at precisely the right moment (Jos 3, 15), whether or not He used natural forces to accomplish His will.

them where you are to stay tonight."

4 Summoning the twelve men whom he had selected from among the Israelites, one from each tribe, 5 Josue said to them: "Go to the bed of the Jordan in front of the Ark of the Lord, your God; lift to your shoulders one stone apiece, so that they will equal in number the tribes of the Israelites. 6 In the future, these are to be a sign among you. When your children ask you what these stones mean to you, 7 you shall answer them, 'The waters of the Jordan ceased to flow before the Ark of the Covenant of the Lord when it crossed the Jordan.'[v] Thus these stones are to serve as a perpetual memorial to the Israelites." 8 The twelve Israelites did as Josue had commanded: they took up as many stones from the bed of the Jordan as there were tribes of the Israelites, and carried them along to the camp site, where they placed them. 9 According to the Lord's direction, Josue also had twelve stones set up in the bed of the Jordan on the spot where the priests stood who were carrying the Ark of the Covenant. They are there to this day.

10 *The priests carrying the Ark remained in the bed of the Jordan until everything had been done that the Lord had commanded Josue to tell the people. The people crossed over quickly, 11 and when all had reached the other side, the Ark of the Lord, borne by the priests, also crossed to its place in front of them. 12 The Rubenites, Gadites, and half-tribe of Manasse, armed, marched in the vanguard of the Israelites, as Moses had ordered.[w] 13 About forty thousand troops equipped for battle passed over before the Lord to the plains of Jericho.

14 That day the Lord exalted Josue in the sight of all Israel,[x] and thenceforth during his whole life they respected him as they had respected Moses.

15 Then the Lord said to Josue, 16 "Command the priests carrying the Ark of the Commandments to come up from the Jordan."[y] 17 Josue did so, 18 and when the priests carrying the Ark of the Covenant of the Lord had come up from the bed of the Jordan, as the soles of their feet regained the dry ground, the waters of the Jordan resumed their course and as before overflowed all its banks.

19 The people came up from the Jordan on the tenth day of the first month, and camped in Galgal on the eastern limits of Jericho. 20 At Galgal Josue set up the twelve stones which had been taken from the Jordan, 21 saying to the Israelites, "In the future, when the children among you ask their fathers what these stones mean, 22 you shall inform them, 'Israel crossed the Jordan here on dry ground.' 23 For the Lord, your God, dried up the waters of the Jordan in front of you until you crossed over, just as the Lord, your God, had done at the Red Sea, which he dried up in front of us until we crossed over;[z] 24 in order that all the peoples of the earth may learn that the hand of the Lord is mighty, and that you may fear the Lord, your God, forever."

CHAPTER 5.

Rites at Galgal. 1 When all the kings of the Amorrites to the west of the Jordan and all the kings of the Chanaanites by the sea heard that the Lord had dried up the waters of the Jordan before the Israelites until they crossed over, they were disheartened and lost courage at their approach.

2 On this occasion the Lord said to Josue, "Make flint knives and circumcise the Israelite nation for the second time." 3 So Josue made flint knives and circumcised the Israelites at Gabaath-haaraloth,* 4 under these circumstances: Of all the people who came out of Egypt, every man of military age had died in the desert[a] during the journey after they left Egypt. 5 Though all the men who came out were circumcised, none of those born in the desert during the journey after the departure from Egypt were circumcised. 6 Now the Israelites had wandered forty years in the desert,[b] until all the warriors among the people that came forth from Egypt died off because they had not obeyed the command of the Lord. For the Lord swore that he would not let

v Jos 3, 13. 16.—w Dt 3, 18.—x Jos 3, 7.—y Jos 3, 6.—z Ex 14, 21.—a Nm 14, 29; 26, 64f; Dt 2, 16; Ps 105 (106), 26; 1 Cor 10, 5.—b Nm 14, 29; Heb 3, 11. 17.

4, 10-18: After the digression about the two sets of memorial stones, the author resumes the narrative by briefly repeating the story of the crossing, which he had already told in Jos 3, 14-17.

5, 3: Gabaath-haaraloth: "Hill of the Foreskins."

them see the land flowing with milk and honey which he had promised their fathers he would give us. 7 [c] It was the children whom he raised up in their stead whom Josue circumcised, for these were yet with foreskins, not having been circumcised on the journey. 8 When the rite had been performed, the whole nation remained in camp where they were, until they recovered. 9 Then the Lord said to Josue, "Today I have removed the reproach of Egypt from you." [d] Therefore the place is called Galgal* to the present day.

10 [e] While the Israelites were encamped at Galgal on the plains of Jericho, they celebrated the Passover on the evening of the fourteenth of the month.* 11 On the day after the Passover they ate of the produce of the land in the form of unleavened cakes and parched grain. On that same day 12 after the Passover on which they ate of the produce of the land, the manna ceased. No longer was there manna for the Israelites, who that year ate of the yield of the land of Chanaan.[f]

Siege at Jericho. 13 *While Josue was near Jericho, he raised his eyes and saw one who stood facing him, drawn sword in hand.[g] Josue went up to him and asked, "Are you one of us or of our enemies?" 14 He replied, "Neither. I am the captain of the host of the Lord and I have just arrived." Then Josue fell prostrate to the ground in worship, and said to him, "What has my lord to say to his servant?" 15 The captain of the host of the Lord replied to Josue, "Remove your sandals from your feet, for the place on which you are standing is holy." [h] And Josue obeyed.

CHAPTER 6.

1 Now Jericho was in a state of siege because of the presence of the Israelites, so that no one left or entered. 2 And to Josue the Lord said, "I have delivered Jericho and its king into your power. 3 Have all the soldiers circle the city, marching once around it. Do this for six days, 4 [i] with seven priests carrying rams' horns ahead of the Ark. On the seventh day march around the city seven times, and have the priests blow the horns. 5 When they give a long blast on the ram's horn and you hear that signal, all the people shall shout aloud. The wall of the city will collapse, and they will be able to make a frontal attack."

6 Summoning the priests, Josue, son of Nun, then ordered them to take up the Ark of the Covenant with seven of the priests carrying rams' horns in front of the Ark of the Lord. 7 And he ordered the people to proceed in a circle around the city, with the picked troops marching ahead of the Ark of the Lord. 8 At this order they proceeded, with the seven priests who carried the rams' horns before the Lord blowing their horns, and the Ark of the Covenant of the Lord following them. 9 In front of the priests with the horns marched the picked troops; the rear guard followed the Ark, and the blowing of horns was kept up continually as they marched. 10 But the people had been commanded by Josue not to shout or make any noise or outcry until he gave the word: only then were they to shout. 11 So he had the Ark of the Lord circle the city, going once around it, after which they returned to camp for the night.

12 Early the next morning, Josue had the priests take up the Ark of the Lord. 13 The seven priests bearing the rams' horns marched in front of the Ark of the Lord, blowing their horns. Ahead of these marched the picked troops, while the rear guard followed the Ark of the Lord, and the blowing of horns was kept up continually. 14 On this second day they again marched around the city once before returning to camp; and for six days in all they did the same.

15 On the seventh day, beginning at daybreak, they marched around the city seven times in the same manner; on that day only did they march around the city seven times. 16 The seventh time around, the priests blew the horns and Josue said to the people, "Now shout, for the Lord

c Dt 1, 39.—d Jos 4, 19.—e Ex 12, 6; Lv 23, 5; Nm 9, 3-5.—f Ex 16, 35.—g Ex 23, 20.—h Ex 3, 5; Acts 7, 33.—i Nm 10, 8f.

5, 9: The place is called Galgal: by popular etymology, because of the similarity of sound with the Hebrew word gallothi, "I have removed." Galgal probably means "(the place of) the boulders."

5, 10: The month: the first month of the year, later called Nisan; see note on Jos 3, 15. The crossing of the Jordan occurred, therefore, about the same time of the year as did the equally miraculous crossing of the Red Sea; cf Ex 12-14.

5, 13—6, 26: The account of the siege of Jericho embraces: (1) the command of the Lord, through His angel, to Josue (Jos 5, 13—6, 5); (2) Josue's instructions to the Israelites, with a brief summary of how these orders were carried out (Jos 6, 6-11); (3) a description of the action on each of the first six days (Jos 6, 12-14); (4) the events on the seventh day (Jos 6, 15-26).

has given you the city [17] *i* and everything in it. It is under the Lord's ban. Only the harlot Rahab and all who are in the house with her are to be spared, because she hid the messengers we sent. [18] *k* But be careful not to take, in your greed, anything that is under the ban;* else you will bring upon the camp of Israel this ban and the misery of it. [19] All silver and gold, and the articles of bronze or iron, are sacred to the Lord. They shall be put in the treasury of the Lord."

The Fall of Jericho. [20] As the horns blew, the people began to shout. When they heard the signal horn, they raised a tremendous shout. The wall collapsed,* and the people stormed the city in a frontal attack and took it.*l* [21] They observed the ban by putting to the sword all living creatures *m* in the city: men and women, young and old, as well as oxen, sheep and asses.

[22] Josue directed the two men who had spied out the land, "Go into the harlot's house and bring out the woman with all her kin, as you swore to her you would do."*n* [23] The spies entered and brought out Rahab, with her father, mother, brothers, and all her kin.*o* Her entire family they led forth and placed them outside the camp of Israel. [24] The city itself they burned with all that was in it,*p* except the silver, gold, and articles of bronze and iron, which were placed in the treasury of the house of the Lord. [25] *Because Rahab the harlot had hidden the messengers whom Josue had sent to reconnoiter Jericho, Josue spared her with her family and all her kin, who continue in the midst of Israel to this day.

[26] On that occasion Josue imposed the oath: Cursed before the Lord be the man who attempts to rebuild this city, Jericho. He shall lose his first-born* when he lays its foundation, and he shall lose his youngest son when he sets up its gates.*q* [27] Now, though the Lord was with Josue so that his fame spread throughout the land, the Israelites violated the ban.*r*

CHAPTER 7.

[1] Achan, son of Charmi, son of Zabdi, son of Zara of the tribe of Juda, took goods that were under the ban,*s* and the anger of the Lord flared up against the Israelites.

Defeat at Hai. [2] Josue next sent men from Jericho to Hai, which is near Bethel on its eastern side, with instructions to go up and reconnoiter the land. When they had explored Hai, [3] they returned to Josue and advised, "Do not send all the people up; if only about two or three thousand go up, they can overcome Hai. The enemy there are few; you need not call for an effort from all the people." [4] About three thousand of the people made the attack, but they were defeated by those at Hai, [5] who killed some thirty-six of them. They pressed them back across the clearing in front of the city gate till they broke ranks, and defeated them finally on the descent, so that the confidence of the people melted away like water.

[6] Josue, together with the elders of Israel, rent his garments and lay prostrate before the Ark of the Lord until evening; and they threw dust on their heads. [7] "Alas, O Lord God," Josue prayed, "why did you ever allow this people to pass over the Jordan, delivering us into the power of the Amorrites, that they might destroy us? Would that we had been content to dwell on the other side of the Jordan. [8] Pray, Lord, what can I say, now that Israel has turned its back to its enemies? [9] When the Chanaanites and the other inhabitants of the land hear of it, they will close in around us and efface our name from the earth. What will you do for your great name?"

[10] The Lord replied to Josue: "Stand up. Why are you lying prostrate? [11] *t* Israel has sinned: they have violated the covenant which I enjoined on them. They have stealthily taken goods subject to the ban, and have deceitfully put them in their baggage. [12] If the Israelites cannot stand up to their enemies, but must turn

j Jos 2, 4; Dt 20, 17; Heb 11, 31.—k Jos 7, 12. 25; Dt 13, 18.—l 2 Mc 12, 15; Heb 11, 30.—m Dt 7, 2.—n Jos 2, 14.—o Jos 2, 13; Heb 11, 31.—p Jos 8, 2.—q 3 Kgs 16, 34.—r Jos 1, 5.—s Jos 6, 18; 22, 10; 1 Par 2, 7.—t Jos 6, 17-19.

6, 18: That is under the ban: that is doomed to destruction; see notes on Lv 27, 29; Nm 18, 14; 21, 3.

6, 20: The wall collapsed: by the miraculous intervention of God, who may have used an earthquake for the purpose. The blowing of the horns and the shouting of the people, which obviously of themselves could not have produced this effect, were intended by God as a test of the people's obedience and of their faith in His promise; cf Heb 11, 30.

6, 25: From Mt 1, 5, we learn that Rahab married Salmon of the tribe of Juda and thus became the great-great-grandmother of David, Christ's ancestor; cf Ru 4, 18-22.

6, 26: He shall lose his first-born . . . its gates: this curse was fulfilled when Hiel rebuilt Jericho as a fortified city during the reign of Achab, king of Israel; cf 3 Kgs 16, 34. Till then Jericho was merely an unwalled village; cf Jos 18, 12. 21; Jgs 3, 13; 2 Kgs 10, 5.

their back to them, it is because they are under the ban.[u] I will not remain with you unless you remove from among you whoever has incurred the ban. 13 Rise, sanctify the people.[v] Tell them to sanctify themselves before tomorrow, for the Lord, the God of Israel, says: You are under the ban, O Israel. You cannot stand up to your enemies until you remove from among you whoever has incurred the ban. 14 In the morning you must present yourselves by tribes. The tribe which the Lord designates shall come forward by clans; the clan which the Lord designates shall come forward by families; the family which the Lord designates shall come forward one by one. 15 He who is designated as having incurred the ban shall be destroyed by fire, with all that is his, because he has violated the covenant of the Lord and has committed a shameful crime in Israel."

Achan's Guilt and Punishment 16 Early the next morning Josue had Israel come forward by tribes, and the tribe of Juda was designated.* 17 Then he had the clans of Juda come forward, and the clan of Zara was designated. He had the clan of Zara[w] come forward by families, and Zabdi was designated. 18 Finally he had that family come forward one by one, and Achan, son of Charmi, son of Zabdi, son of Zara of the tribe of Juda, was designated. 19 Josue said to Achan, "My son, give to the Lord, the God of Israel, glory and honor by telling me what you have done; do not hide it from me." 20 Achan answered Josue, "I have indeed sinned against the Lord, the God of Israel. This is what I have done: 21 Among the spoils, I saw a beautiful Babylonian mantle, two hundred shekels of silver, and a bar of gold fifty shekels in weight; in my greed I took them. They are now hidden in the ground inside my tent, with the silver underneath." 22 The messengers whom Josue sent hastened to the tent and found them hidden there, with the silver underneath. 23 They took them from the tent, brought them to Josue and all the Israelites, and spread them out before the Lord.

24 Then Josue and all Israel took Achan, son of Zara, with the silver, the mantle, and the bar of gold, and with his sons and daughters, his ox, his ass and his sheep, his tent, and all his possessions, and led them off to the Valley of Achor. 25 Josue said, "The Lord bring upon you today the misery with which you have afflicted us!"[x] And all Israel stoned him to death 26 and piled a great heap of stones over him, which remains to the present day.[y] Then the anger of the Lord relented. That is why the place is called the Valley of Achor* to this day.

CHAPTER 8.

Capture of Hai. 1 The Lord then said to Josue, "Do not be afraid or dismayed. Take all the army with you and prepare to attack Hai.[z] I have delivered the king of Hai into your power, with his people, city, and land. 2 Do to Hai and its king what you did to Jericho and its king; except that you may take its spoil and livestock as booty.[a] Set an ambush behind the city." 3 So Josue and all the soldiers prepared to attack Hai. Picking out thirty thousand warriors,* Josue sent them off by night 4 with these orders: "See that you ambush the city from the rear, at no great distance; then all of you be on the watch. 5 The rest of the people and I will come up to the city, and when they make a sortie against us as they did the last time, we will flee from them. 6 They will keep coming out after us until we have drawn them away from the city, for they will think we are fleeing from them as we did the last time. When this occurs, 7 rise from ambush and take possession of the city, which the Lord, your God, will deliver into your power. 8 When you have taken the city, set it afire in obedience to the Lord's command. 9 These are my orders to you." Then Josue sent them away. They went to the place of ambush, taking up their position to the west of Hai, toward Bethel. Josue, however, spent that night in the plain.

10 Early the next morning Josue mustered the army and went up to Hai at its head, with the elders of Israel. 11 When all the troops he led were drawn up in po-

u Jos 6, 18.—v Jos 3, 5; Lv 20, 7; 1 Kgs 16, 5.—w Nm 26, 20.—x Jos 6, 18; 22, 20; 1 Par 2, 7.—y Jos 8, 9.—z Jos 2, 24.—a Jos 6, 21. 24; Dt 20, 14.

7, 16ff: Was designated: probably by means of the Urim and Thummim; cf 1 Kgs 14, 38-42. See note on Ex 28, 30.

7, 26: Achor: "misery, affliction." The reference is to the saying of Josue in v 25, with an allusion also to the similar-sounding name of Achan.

8, 3: Thirty thousand warriors: this figure of the Hebrew text, which seems extremely high, may be due to a copyist's error; some manuscripts of the Septuagint have "three thousand," which is the number of the whole army in the first, unsuccessful attack (Jos 7, 4); the variant reading in v 12 mentions "five thousand."

sition before the city, they pitched camp north of Hai, on the other side of the ravine. 12 [He took about five thousand men and set them in ambush between Bethel and Hai, west of the city.] 13 Thus the people took up their stations, with the main body north of the city and the ambush west of it, and Josue waited overnight among his troops. 14 The king of Hai saw this, and he and all his army came out very early in the morning to engage Israel in battle at the descent toward the Araba, not knowing that there was an ambush behind the city. 15 Josue and the main body of the Israelites fled in seeming defeat toward the desert, 16 till the last of the soldiers in the city had been called out to pursue them. 17 Since they were drawn away from the city, with every man engaged in this pursuit of Josue and the Israelites, not a soldier remained in Hai [or Bethel], and the city was open and unprotected.

18 Then the Lord directed Josue, "Stretch out the javelin in your hand toward Hai, for I will deliver it into your power." Josue stretched out the javelin in his hand toward the city, 19 and as soon as he did so, the men in ambush rose from their post, rushed in, captured the city, and immediately set it on fire. 20 By the time the men of Hai looked back, the smoke from the city was already sky-high. Escape in any direction was impossible, because the Israelites retreating toward the desert now turned on their pursuers; 21 for when Josue and the main body of Israelites saw that the city had been taken from ambush and was going up in smoke, they struck back at the men of Hai. 22 Since those in the city came out to intercept them, the men of Hai were hemmed in by Israelites on either side, who cut them down without any fugitives or survivors [b] 23 except the king, whom they took alive and brought to Josue.

24 All the inhabitants of Hai who had pursued the Israelites into the desert were slain by the sword there in the open, down to the last man. 25 Then all Israel returned and put to the sword those inside the city. There fell that day a total of twelve thousand men and women, the entire population of Hai. 26 [c] Josue kept the javelin in his hand stretched out until he had fulfilled the doom on all the inhabitants of Hai. 27 However, the Israelites took for themselves as booty the livestock and the spoil of that city, according to the command of the Lord issued to Josue. 28 Then Josue destroyed the place by fire, reducing it to an everlasting mound of ruins, as it remains today.[d] 29 He had the king of Hai hanged on a tree until evening; [e] then at sunset Josue ordered the body removed from the tree and cast at the entrance of the city gate, where a great heap of stones was piled up over it, which remains to the present day.

Altar on Mount Ebal 30 *Later Josue built an altar to the Lord, the God of Israel, on Mount Ebal, 31 of unhewn stones on which no iron tool had been used,[f] in keeping with the command to the Israelites of Moses, the servant of the Lord, as recorded in the Book of the Law. On this altar they offered holocausts and peace offerings to the Lord. 32 There, in the presence of the Israelites, Josue inscribed upon the stones a copy of the law written by Moses.[g] 33 And all Israel, stranger and native alike, with their elders, officers and judges, stood on either side of the Ark facing the Levitical priests who were carrying the Ark of the Covenant of the Lord.[h] Half of them were facing Mount Garizim and half Mount Ebal, thus carrying out the instructions of Moses, the servant of the Lord, for the blessing of the people of Israel on this first occasion. 34 [i] Then were read aloud all the words of the law, the blessings and the curses, exactly as written in the Book of the Law. 35 [j] Every single word that Moses had commanded, Josue read aloud to the entire community, including the women and children, and the strangers who had accompanied Israel.

CHAPTER 9.

Confederacy against Israel. 1 When the news reached the kings west of the Jordan, in the mountain regions and in the foothills, and all along the coast of the Great Sea as far as Lebanon: Hethites, Amorrites, Chanaanites, Pherezites, Hevites and Jebusites,[k] 2 they all formed an

b Dt 7, 2.—c Ex 17, 11ff.—d Dt 13, 16.—e Jos 10, 26f; Dt 21, 22f; Jn 18, 31.—f Ex 20, 24f; Dt 27, 5f.—g Dt 27, 2. 8.—h Jos 3, 3; Dt 11, 27; 27, 12; 31, 9. 12.—i Dt 28, 2-68; 30, 19; 31, 11; Neh 8, 2f.—j Dt 31, 12.—k Jos 3, 10; Ex 3, 8. 17; 23, 23; Dt 1, 7.

8, 30-35: These ceremonies were prescribed in Dt 11 29, and in Dt 27, 2-26. See notes on those passages.

alliance to launch a common attack against Josue and Israel.

The Gabaonite Deception. 3 On learning what Josue had done to Jericho and Hai,
the inhabitants of Gabaon [l] 4 put into effect a device of their own. They chose
provisions for a journey, making use of
old sacks for their asses, and old wine-
skins, torn and mended. 5 They wore old,
patched sandals and shabby garments;
and all the bread they took was dry and
crumbly. 6 Thus they journeyed to Josue
in the camp at Galgal, where they said to
him and to the men of Israel, "We have
come from a distant land to propose that
you make an alliance with us." [m] 7 But the
men of Israel replied to the Hevites,*
"You may be living in land that is ours.
How, then, can we make an alliance with
you?" 8 But they answered Josue, "We
are your servants." Then Josue asked
them, "Who are you? Where do you come
from?" 9 They answered him, "Your serv-
ants have come from a far-off land, be-
cause of the fame of the Lord, your God.
For we have heard reports of all that he
did in Egypt [n] 10 and all that he did to the
two kings of the Amorrites beyond the
Jordan,[o] Sehon, king of Hesebon, and Og,
king of Basan, who lived in Astharoth.
11 So our elders and all the inhabitants
of our country said to us, 'Take along
provisions for the journey and go to meet
them. Say to them: We are your servants;
we propose that you make an alliance
with us.' 12 This bread of ours was still
warm when we brought it from home as
provisions the day we left to come to you,
but now it is dry and crumbled. 13 Here
are our wineskins, which were new when
we filled them, but now they are torn.
Look at our garments and sandals, which
are worn out from the very long journey."
14 Then the Israelite princes partook of
their provisions, without seeking the ad-
vice of the Lord.[p] 15 So Josue made an
alliance with them and entered into an
agreement to spare them,[q] which the
princes of the community sealed with an
oath.

Gabaonites Made Vassals. 16 Three days
after the agreement was entered into, the
Israelites learned that these people were
from nearby, and would be living in Is-
rael. 17 The third day on the road, the Is-
raelites came to their cities of Gabaon,
Caphira, Beroth and Cariathjarim, 18 but
did not attack them, because the princes
of the community had sworn to them by
the Lord, the God of Israel. When the
entire community grumbled against the
princes, 19 these all remonstrated with the
people, "We have sworn to them by the
Lord, the God of Israel, and so we can-
not harm them. 20 Let us therefore spare
their lives and so deal with them that we
shall not be punished for the oath we
have sworn to them." 21 Thus the princes
recommended that they be let live, as
hewers of wood and drawers of water*
for the entire community; and the com-
munity did as the princes advised them.

22 Josue summoned the Gabaonites and
said to them, "Why did you lie to us and
say that you lived at a great distance from
us, when you will be living in our very
midst? 23 For this are you accursed; every
one of you shall always be a slave [hewers
of wood and drawers of water] for the
house of my God." 24 They answered
Josue, "Your servants were fully informed
of how the Lord, your God, commanded
his servant Moses that you be given the
entire land and that all its inhabitants be
destroyed before you. Since, therefore, at
your advance, we were in great fear for
our lives, we acted as we did.[r] 25 And
now that we are in your power, do with
us what you think fit and right." 26 *Josue
did what he had decided: while he saved
them from being killed by the Israelites,
27 at the same time he made them, as they
still are, hewers of wood and drawers of
water for the community and for the altar
of the Lord, in the place of the Lord's
choice.[s]

CHAPTER 10.

The Siege of Gabaon. 1 Now Adonise-
dec, king of Jerusalem, heard that, in
the capture and destruction of Hai, Josue
had done to that city and its king as he
had done to Jericho and its king.[t] He

1 Jos 6, 21. 24; 11, 19.—m Ex 23, 32; Dt 7, 2.—n Jos 2, 10.—o Nm 21, 25. 33.—p Nm 27, 21.—q Jos 11, 19; 2 Kgs 21, 2.—r Ex 23, 27f; Dt 7, 1f.—s Dt 12, 5.—t Jos 9, 15; 6, 21. 24; 8, 26-29.

9, 7: The Hevites: apparently the Gabaonites belonged to this larger ethnic group (cf also Jos 11, 19), although in 2 Kgs 21, 2 they are classed as Amorrites; both groups are listed among the seven nations in Chanaan whom the Israelites were to exterminate; cf Dt 7, 1f.

9, 21: Hewers of wood and drawers of water: proverbial terms for the lowest social class in the Israelite community; cf Dt 29, 10f.

9, 26f: Later on, Saul violated the immunity of the Gabaonites, but David vindicated it; cf 2 Kgs 21, 1-9.

heard also that the inhabitants of Gabaon had made their peace with Israel, remaining among them, [2] and that there was great fear abroad, because Gabaon was large enough for a royal city, larger even than the city of Hai, and all its men were brave. [3] So Adonisedec, king of Jerusalem, sent for Oham, king of Hebron, Pharam, king of Jerimoth, Japhia, king of Lachis, and Dabir, king of Eglon, [4] to come to his aid for an attack on Gabaon, since it had concluded peace with Josue and the Israelites.[u] [5] The five Amorrite kings of Jerusalem, Hebron, Jerimoth, Lachis and Eglon,* united all their forces and marched against Gabaon, where they took up siege positions. [6] Thereupon, the men of Gabaon sent an appeal to Josue in his camp at Galgal: "Do not abandon your servants. Come up here quickly and save us. Help us, because all the Amorrite kings of the mountain country have joined forces against us."[v]

Josue's Victory. [7] So Josue marched up from Galgal with his picked troops and the rest of his soldiers. [8] Meanwhile the Lord said to Josue, "Do not fear them, for I have delivered them into your power. Not one of them will be able to withstand you." [9] And when Josue made his surprise attack upon them after an all-night march from Galgal, [10] the Lord threw them into disorder before him. The Israelites inflicted a great slaughter on them at Gabaon and pursued them down the Beth-Horon slope, harassing them as far as Azeca and Maceda.

[11] While they fled before Israel along the descent from Beth-Horon, the Lord hurled great stones from the sky* above them all the way to Azeca, killing many.[w] More died from these hailstones than the Israelites slew with the sword. [12] On this day, when the Lord delivered up the Amorrites to the Israelites, Josue prayed to the Lord, and said in the presence of Israel: Stand still, O sun, at Gabaon, O moon, in the valley of Aialon! [13] And the sun stood still, and the moon stayed, while the nation took vengeance on its foes.[x] Is this not recorded* in the Book of Jashar? The sun halted in the middle of the sky; not for a whole day did it resume its swift course. [14] Never before or since was there a day like this, when the Lord obeyed the voice of a man; for the Lord fought for Israel. [15] [Then Josue and all Israel returned to the camp at Galgal.]

Execution of Amorrite Kings. [16] Meanwhile the five kings who had fled, hid in a cave at Maceda. [17] When Josue was told that the five kings had been discovered hiding in a cave at Maceda, [18] he said, "Roll large stones to the mouth of the cave and post men over it to guard them. [19] But do not remain there yourselves. Pursue your enemies, and harry them in the rear. Do not allow them to escape to their cities, for the Lord, your God, has delivered them into your power."

[20] Once Josue and the Israelites had finally inflicted the last blows in this very great slaughter, and the survivors had escaped from them into the fortified cities, [21] all the army returned safely to Josue and the camp at Maceda, no man uttering a sound against the Israelites. [22] Then Josue said, "Open the mouth of the cave and bring out those five kings to me." [23] Obediently, they brought out to him from the cave the five kings, of Jerusalem, Hebron, Jerimoth, Lachis and Eglon. [24] When they had done so, Josue summoned all the men of Israel and said to the commanders of the soldiers who had marched with him, "Come forward and put your feet on the necks of these kings." They came forward and put their feet upon their necks. [25] Then Josue said to them, "Do not be afraid or dismayed, be firm and steadfast. This is what the Lord will do to all the enemies against whom you fight." [26] [y] Thereupon Josue struck and killed them, and hanged them on five trees, where they remained hanging until evening. [27] At sunset they were removed from the trees at the command

u Jos 9, 15.—v Jos 9, 6.—w Jb 38, 23.—x Sir 46, 4; Is 28, 21; Heb 3, 11.—y Jos 8, 29; Dt 21, 22f.

10, 5: Hebron . . . Eglon: these four cities were to the south and southwest of Jerusalem.

10, 11: Great stones from the sky: the hailstones mentioned in the next sentence.

10, 13: Is this not recorded: the reference is to the preceding, poetic passage. Evidently the Book of Jashar, like the Book of the Wars of the Lord (Nm 21, 14), recounted in epic style the exploits of Israel's early heroes. The sun halted: though it is widely supposed that this passage describes in popular language and according to external appearances a miraculous lengthening of the day, it is equally probable that Josue's prayer was rather for an abrupt obscuration of the sun, which would impede his enemies in their flight homeward and also prevent them from rallying their forces; this request would have been answered by the hailstorm (cf Sir 46, 5) and by a darkness relieved only twenty-four hours later, well into the next day.

of Josue and cast into the cave where they had hidden; over the mouth of the cave large stones were placed, which remain until this very day.

Conquest of Southern Chanaan. 28 *z* Maceda, too, Josue captured and put to the sword at that time. He fulfilled the doom on the city, on its king, and on every person in it, leaving no survivors. Thus he did to the king of Maceda what he had done to the king of Jericho. 29 Josue then passed on with all Israel from Maceda to Lebna, which he attacked. Lebna also, 30 with its king, the Lord delivered into the power of Israel. He put it to the sword with every person there, leaving no survivors. Thus he did to its king what he had done to the king of Jericho. 31 Josue next passed on with all Israel from Lebna to Lachis, where they set up a camp during the attack. 32 The Lord delivered Lachis into the power of Israel, so that on the second day Josue captured it and put it to the sword with every person in it, just as he had done to Lebna. 33 At that time Horam, king of Gazer, came up to help Lachis, but Josue defeated him and his people, leaving him no survivors. 34 From Lachis, Josue passed on with all Israel to Eglon; encamping near it, they attacked it 35 and captured it the same day, putting it to the sword. He fulfilled the doom that day on every person in it, just as he had done at Lachis. 36 From Eglon, Josue went up with all Israel to Hebron, which they attacked 37 and captured. They put it to the sword with its king, all its towns, and every person there, leaving no survivors, just as Josue had done to Eglon. He fulfilled the doom on it and on every person there. 38 Then Josue and all Israel turned back to Dabir and attacked it, 39 capturing it with its king and all its towns. They put them to the sword and fulfilled the doom on every person there, leaving no survivors. Thus was done to Dabir and its king what had been done to Hebron, as well as to Lebna and its king.

40 *a* Josue conquered the entire country; the mountain regions, the Negeb, the foothills, and the mountain slopes, with all their kings. He left no survivors, but fulfilled the doom on all who lived there, just as the Lord, the God of Israel, had commanded. 41 Josue conquered from Cadesbarne to Gaza, and all the land of Gosen* to Gabaon. 42 All these kings and their lands Josue captured in a single campaign, for the Lord, the God of Israel, fought for Israel. 43 Thereupon Josue with all Israel returned to the camp at Galgal.

CHAPTER 11.

Northern Confederacy. 1 When Jabin, king of Hasor,* learned of this, he sent a message to Jobab, king of Madon, to the king of Semron, to the king of Achsaph, 2 and to the northern kings in the mountain regions and in the Araba near Cheneroth, in the foothills, and in Naphath-Dor to the west.*b* 3 These were Chanaanites to the east and west, Amorrites, Hethites, Pherezites and Jebusites in the mountain regions, and Hevites at the foot of Hermon in the land of Maspha. 4 They came out with all their troops, an army numerous as the sands on the seashore, and with a multitude of horses and chariots. 5 All these kings joined forces and marched to the waters of Merom,* where they encamped together to fight against Israel.

6 The Lord said to Josue, "Do not fear them, for by this time tomorrow I will stretch them slain before Israel. You must hamstring their horses and burn their chariots." 7 Josue with his whole army came upon them at the waters of Merom in a surprise attack. 8 The Lord delivered them into the power of the Israelites, who defeated them and pursued them to Greater Sidon, to Masrephothmaim,*c* and eastward to the valley of Maspha. They struck them all down, leaving no survivors. 9 Josue did to them as the Lord had commanded: he hamstrung their horses and burned their chariots.

Conquest of Northern Chanaan. 10 At that time Josue, turning back, captured Hasor and slew its king with the sword; for Hasor formerly was the chief of all

z Jos 6, 21.—*a* Dt 20, 16f.—*b* Jos 12, 3; Jgs 1, 27.—*c* Jos 13, 6.

10, 41: Gosen: a town and its surrounding district at the southern end of the Judean mountains (cf Jos 11, 16; 15, 51); not to be confused with the land of Gesen in northeastern Egypt (Gen 45, 10), although in the current Hebrew Bible both names are spelled the same.

11, 1ff: Hasor, Madon, Semron and Cheneroth: cities and their surrounding districts in eastern Galilee. Achsaph and Naphath-Dor: southwest of Galilee. The mountain regions: in central and northern Galilee.

11, 5: The waters of Merom: a stream in central Galilee that flows southeast to water the fertile Araba, or plain of Cheneroth on the western shore of the lake of Genesareth.

those kingdoms. 11 He also fulfilled the doom by putting every person there to the sword, till none was left alive. Hasor itself he burned. 12 Josue thus captured all those kings with their cities and put them to the sword, fulfilling the doom on them, as Moses, the servant of the Lord, had commanded.[d] 13 However, Israel did not destroy by fire any of the cities built on raised sites, except Hasor, which Josue burned. 14 The Israelites took all the spoil and livestock of these cities as their booty; but the people they put to the sword, until they had exterminated the last of them, leaving none alive. 15 As the Lord had commanded his servant Moses, so Moses commanded Josue, and Josue acted accordingly.[e] He left nothing undone that the Lord had commanded Moses should be done.

Survey of the Conquest. 16 So Josue captured all this land: the mountain regions, the entire Negeb, all the land of Gosen, the foothills, the Araba, as well as the mountain regions and foothills of Israel,[f] 17 from Mount Halac that rises toward Seir[g] as far as Baal-Gad in the Lebanon valley at the foot of Mount Hermon. All their kings he captured and put to death. 18 Josue waged war against all these kings for a long time. 19 With the exception of the Hevites who lived in Gabaon, no city made peace with the Israelites; all were taken in battle.[h] 20 For it was the design of the Lord to encourage them to wage war against Israel, that they might be doomed to destruction and thus receive no mercy, but be exterminated, as the Lord had commanded Moses.[i]

21 *At that time Josue penetrated the mountain regions and exterminated the Enacim in Hebron,[j] Dabir, Anab, the entire mountain region of Juda, and the entire mountain region of Israel. Josue fulfilled the doom on them and on their cities, 22 so that no Enacim were left in the land of the Israelites. However, some survived in Gaza, in Geth, and in Azotus. 23 [k] Thus Josue captured the whole country, just as the Lord had foretold to Moses. Josue gave it to Israel as their heritage, apportioning it among the tribes. And the land enjoyed peace.*

CHAPTER 12.*

Lists of Conquered Kings. 1 The kings of the land east of the Jordan, from the River Arnon to Mount Hermon, including all the eastern section of the Araba, whom the Israelites conquered and whose lands they occupied, were: 2 [l] First, Sehon, king of the Amorrites, who lived in Hesebon. His domain extended from Aroer, which is on the bank of the Wadi Arnon, to include the wadi itself, and the land northward through half of Galaad to the Wadi Jaboc, 3 as well as the Araba from the eastern side of the Sea of Cheneroth, as far south as the eastern side of the Salt Sea of the Araba in the direction of Beth-jesimoth,[m] to a point under the slopes of Phasga. 4 Secondly, Og, king of Basan, a survivor of the Raphaim, who lived at Astharoth and Edrai.[n] 5 He ruled over Mount Hermon, Salecha, and all Basan as far as the boundary of the Gessurites and Maachathites, and over half of Galaad as far as the territory of Sehon, king of Hesebon. 6 After Moses, the servant of the Lord, and the Israelites conquered them, he assigned their land to the Rubenites, the Gadites, and the half-tribe of Manasse, as their property.[o]

7 This is a list of the kings whom Josue and the Israelites conquered west of the Jordan and whose land, from Baal-Gad in the Lebanon valley to Mount Halac which rises toward Seir, Josue apportioned to the tribes of Israel. 8 It included the mountain regions and foothills, the Araba, the slopes, the desert, and the Negeb, belonging to the Hethites, Amorrites, Chanaanites, Pherezites, Hevites and Jebusites. 9 They were the kings of Jericho,[p] Hai (which is near Bethel), 10 Jerusalem, Hebron, 11 Jerimoth, Lachis,[q] 12 Eglon, Gazer,[r] 13 Dabir, Gader,[s] 14 Horma, Arad, 15 Lebna, Adullam,[t] 16

d Dt 7, 2; 20, 16f.—e Dt 7, 2.—f Jos 10, 41; 12, 8.—g Jos 12, 7; Dt 7, 24.—h Jos 9, 3. 7. 15.—i Dt 2, 30; 20, 16f.—j Jos 15, 13f; Nm 13, 22; Dt 1, 28.—k Jos 14, 1-19, 51; Nm 34, 2-12.—l Nm 21, 21-26. 33ff.—m Jos 13, 20.—n Jos 13, 11f.—o Nm 32, 33; Dt 3, 12f.—p Jos 6, 2; 8, 23.—q Jos 10, 23.—r Jos 10, 23. 33.—s Jos 10, 38f; 15, 36.—t Jos 10, 29f; 15, 35.

11, 21ff: Most of the land assigned to the tribe of Juda was not conquered by it till the early period of the Judges. See note on Jgs 1, 1-36.

11, 23: The land enjoyed peace: of a limited and temporary nature. Many of the individual tribes had still to fight against the remaining Chanaanites; cf Jos 15, 13-17; 17, 12f. This verse forms the conclusion to the first part of the book. Cf note on Jos 12, 1-24 below.

12, 1-24: This chapter, inserted between the two principal parts of the book (chapters 1-11 and 13-21), resembles the lists of conquered cities which are inscribed on monuments of the Egyptian and Assyrian monarchs. Perhaps it was copied here from some such public Israelite record.

Maceda, Bethel,[u] 17 Thapphua, Hepher,[v] 18 Aphec, Saron,[w] 19 Madon, Hasor,[x] 20 Semron, Achsaph,[y] 21 Thaanach, Mageddo,[z] 22 Cades, Jecnaam (at Carmel),[a] 23 and Dor (in Naphath-Dor), the foreign king at Galgal,[b] 24 and the king of Thersa: thirty-one kings in all.

II: DIVISION OF THE LAND

CHAPTER 13.

Division of Land Commanded. 1 When Josue was old and advanced in years, the Lord said to him: [c] "Though now you are old and advanced in years, a very large part of the land still remains to be conquered. 2 This additional land includes all Gessur* and all the districts of the Philistines 3 (from the stream adjoining Egypt to the boundary of Accaron in the north is reckoned Chanaanite territory, though held by the five lords of the Philistines in Gaza, Azotus, Ascalon, Geth and Accaron), also where the Avvites are in the south; [d] 4 all the land of the Chanaanites from Ara of the Sidonians to Aphec, and the boundaries of the Amorrites; 5 and the Giblite territory; and all the Lebanon on the east, from Baal-Gad at the foot of Mount Hermon to the entrance to Hamath. 6 At the advance of the Israelites I will drive out all the Sidonian inhabitants of the mountain regions between Lebanon and Masrephothmaim; [e] at least include these areas in the division of the Israelite heritage, just as I have commanded you. 7 Now, therefore, apportion among the nine tribes and the half-tribes of Manasse the land which is to be their heritage."

The Eastern Tribes. 8 [f] Now the other half of the tribe of Manasse, as well as the Rubenites and Gadites, had received their heritage which Moses, the servant of the Lord, had given them east of the Jordan: 9 from Aroer on the bank of the Wadi Arnon and the city in the wadi itself, through the tableland of Medaba and Dibon, 10 with the rest of the cities of Sehon, king of the Amorrites, who reigned in Hesebon, to the boundary of the Ammonites; 11 also Galaad and the territory of the Gessurites and Maachathites, all Mount Hermon, and all Basan as far as Salecha, 12 the entire kingdom in Basan of Og, a survivor of the Raphaim, who reigned at Astharoth and Edrai. Though Moses conquered and occupied these territories, 13 the Israelites did not dislodge the Gessurites and Maachathites, so that Gessur and Maacha survive in the midst of Israel to this day. 14 [g] However, to the tribe of Levi Moses assigned no heritage since, as the Lord had promised them, the Lord, the God of Israel, is their heritage.

Ruben. 15 [h] What Moses gave to the Rubenite clans: [i] 16 Their territory reached from Aroer, on the bank of the Wadi Arnon, and the city in the wadi itself, through the tableland about Medaba, 17 to include Hesebon and all its towns which are on the tableland, Dibon, Bamoth-Baal, Beth-Baal-maon, 18 Jahas, Cedemoth, Mephaath, 19 Cariathaim, Sabama, Sarath-sahar on the knoll within the valley, 20 Beth-Phogor, the slopes of Phasga, Beth-jesimoth, 21 and the other cities of the tableland and, generally, of the kingdom of Sehon. This Amorrite king, who reigned in Hesebon, Moses had killed, with his vassals, the princes of Madian, who were settled in the land: Evi, Recem, Sur, Hur and Rebe; [j] 22 and among their slain followers the Israelites put to the sword also the soothsayer Balaam, son of Beor.[k] 23 The boundary of the Rubenites was the bank of the Jordan. These cities and their villages were the heritage of the clans of the Rubenites.

Gad. 24 [l] What Moses gave to the Gadite clans: 25 Their territory included Jazer, all the cities of Galaad, and half the land of the Ammonites as far as Aroer, toward Rabba (that is, 26 from Hesebon to Ramoth-Maspha and Betonim, and from Mahanaim to the boundary of Lodebar); 27 and in the Jordan valley: Beth-haram, Beth-nemra, Socchoth, Saphon, the other part of the kingdom of Sehon, king of Hesebon, with the bank of the Jordan to the southeastern tip of the Sea of Chineroth. 28 These cities and their villages were the heritage of the clans of the Gadites.

Manasse. 29 [m] What Moses gave to the clans of the half-tribe of Manasse: 30 Their territory included Mahanaim, all of

u Jos 8, 17; 10, 28.—v Jos 15, 34.—w Jos 15, 53.—x Jos 11, 1. 10.—y Jos 11, 1.—z Jos 17, 11.—a Jos 19, 37.—b Jos 11, 2.—c Jos 23, 1.—d Jgs 3, 3.—e Jos 11, 8.—f Jos 12, 6; Nm 32, 33.—g Jos 14, 3f; Nm 18, 20-24.—h Dt 3, 12-17.—i Nm 21, 25-31; 32, 37f.—j Nm 21, 24; 31, 8; Dt 3, 10.—k Nm 31, 8.—l Nm 32, 34ff.—m Nm 32, 39ff.

13, 2: Gessur: not to be confused with the large Aramaean district of the same name in Basan (vv 11-13; Dt 3, 14); here it is a region to the south of the Philistine country, since vv 2-5 list the unconquered lands along the coast from south to north; cf also 1 Kgs 27, 8.

Basan, the entire kingdom of Og, king of Basan, and all the villages of Jair, which are sixty cities in Basan.[n] 31 Half of Galaad, with Astharoth and Edrai, once the royal cities of Og in Basan, fell to the descendants of Machir, son of Manasse, for half the clans descended from Machir.

32 These are the portions which Moses gave when he was in the plains of Moab, beyond the Jordan east of Jericho. 33 However, Moses gave no heritage to the tribe of Levi, since the Lord himself, the God of Israel, is their heritage, as he promised.[o]

CHAPTER 14.

The Western Tribes. 1 Here follow the portions which the Israelites received in the land of Chanaan.[p] Eleazar the priest, Josue, son of Nun, and the heads of families in the tribes of the Israelites determined 2 their heritage by lot, in accordance with the instructions the Lord had given through Moses concerning the remaining nine and a half tribes.[q] 3 For to two and a half tribes Moses had already given a heritage beyond the Jordan; and though the Levites were given no heritage among the tribes,[r] 4 the descendants of Joseph formed two tribes, Manasse and Ephraim. The Levites themselves received no share of the land except cities to live in, with their pasture lands for the cattle and flocks.[s]

5 Thus, in apportioning the land, did the Israelites carry out the instructions of the Lord to Moses.

Caleb's Portion. 6[t] When the Judaites came up to Josue in Galgal, the Cenezite Caleb, son of Jephonne, said to him: "You know what the Lord said to the man of God, Moses, about you and me in Cadesbarne. 7[u] I was forty years old when the servant of the Lord, Moses, sent me from Cadesbarne to reconnoiter the land; and I brought back to him a conscientious report. 8[v] My fellow scouts who went up with me discouraged the people, but I was completely loyal to the Lord, my God. 9 On that occasion Moses swore this oath, 'The land where you have set foot shall become your heritage and that of your descendants forever, because you have been completely loyal to the Lord, my God.' 10 Now, as he promised, the Lord has preserved me while Israel was journeying through the desert, for the forty-five years since the Lord spoke thus to Moses; and although I am now eighty-five years old,[w] 11 I am still as strong today as I was the day Moses sent me forth, with no less vigor whether for war or for ordinary tasks.[x] 12 Give me, therefore, this mountain region which the Lord promised me that day, as you yourself heard. True, the Enacim are there, with large fortified cities, but if the Lord is with me I shall be able to drive them out, as the Lord promised."[y] 13 Josue blessed Caleb, son of Jephonne, and gave him Hebron as his heritage.[z] 14 Therefore Hebron remains the heritage of the Cenezite Caleb, son of Jephonne, to the present day, because he was completely loyal to the Lord, the God of Israel. 15 Hebron was formerly called Cariath-Arbe, for Arbe, the greatest among the Enacim.[a] And the land enjoyed peace.

CHAPTER 15.

Boundaries of Juda. 1 The lot for the clans of the Judaite tribe fell in the extreme south toward the boundary of Edom, the desert of Sin in the Negeb.[b] 2 [c] The boundary there ran from the bay that forms the southern end of the Salt Sea, 3 southward below the pass of Acrabbim, across through Sin, up to a point south of Cadesbarne, across to Hesron, and up to Addar; from there, looping around Carcaa, 4 it crossed to Asemon and then joined the Wadi of Egypt before coming out at the sea. [This is your southern boundary.] 5 The eastern boundary was the Salt Sea as far as the mouth of the Jordan.

6[d] The northern boundary climbed from the bay where the Jordan meets the sea, up to Beth-Hagla, and ran north of Beth-Arba, up to Eben-Boenben-Ruben. 7 Thence it climbed to Dabir, north of the vale of Achor,[e] in the direction of the Galgal that faces the pass of Adommim, on the south side of the wadi; from there it crossed to the waters of En-Sames and emerged at En-Rogel. 8 Climbing again to

n Nm 32, 41.—o Jos 18, 7; Nm 18, 20.—p Jos 17, 4; 21, 1; Nm 34, 17f.—q Nm 26, 55; 33, 54; 34, 13.—r Jos 13, 8. 14. 33.—s Jos 21, 3-40; Gn 48, 5.—t Nm 14, 24. 30; 32, 12; Dt 1, 36. 38.—u Nm 14, 6-9.—v Nm 13, 31ff; 14, 24; 32, 12; Dt 1, 36.—w Nm 14, 30.—x Sir 46, 1ff.—y Jos 11, 21.—z Jos 10, 36f; 15, 13-19; 21, 11f.—a Jgs 1, 10.—b Nm 34, 3.—c Nm 34, 3ff.—d Jos 18, 18f. 22.—e Jos 7, 26; 18, 16ff; 2 Kgs 17, 17.

the valley of Ben-Hennom* on the southern flank of the Jebusites [that is, Jerusalem], the boundary rose to the top of the mountain at the northern end of the valley of Raphaim,[f] which bounds the valley of Hennom on the west. [9] From the top of the mountain it ran to the fountain of waters of Nephthoa,[g] extended to the cities of Mount Ephron, and continued to Baala, or Cariath-jarim. [10] From Baala the boundary curved westward to Mount Seir and passed north of the ridge of Mount Jarim (that is, Chesalon); thence it descended to Beth-Sames, and ran across to Thamna. [11] It then extended along the northern flank of Accaron, continued through Sechrona, and across to Mount Baala, thence to include Jebneel, before it came out at the sea. [12] The western boundary was the Great Sea and its coast. This was the complete boundary of the clans of the Judaites.

Conquest by Caleb. [13] [h] As the Lord had commanded, Josue gave Caleb, son of Jephonne,[i] a portion among the Judaites, namely, Cariath-Arbe (Arbe was the father of Enac), that is, Hebron. [14] [i] And Caleb drove out from there the three Enacim, the descendants of Enac: Sesai, Ahiman and Tholmai. [15] *From there he marched up against the inhabitants of Dabir,[k] which was formerly called Cariath-sepher. [16] Caleb said, "I will give my daughter Achsa in marriage to the one who attacks Cariath-sepher and captures it." [17] Othoniel, son of Caleb's brother Cenez, captured it, and so Caleb gave him his daughter Achsa in marriage. [18] On the day of her marriage to Othoniel, she induced him to ask her father for some land. Then, as she alighted from the ass, Caleb asked her, "What is troubling you?" [19] She answered, "Give me an additional gift! Since you have assigned to me land in the Negeb, give me also pools of water." So he gave her the upper and the lower pools.

Cities of Juda. [20] *This is the heritage of the clans of the tribe of Judaites: [21] The cities of the tribe of the Judaites in the extreme southern district toward Edom were: Cabseel, Eder, Jagur, [22] Cina, Dimona, Adada, [23] Cades, Hasor and Jethnan; [24] Ziph, Telem, Baaloth, [25] Hasor-haddattha, and Carioth-Hesron (that is, Hasor); [26] Amam, Sama, Molada, [27] Hasar-gadda, Hassemon, Beth-Phelet, [28] Hasar-sual, Bersabee and Baziothia; [29] Baala, Iim, Esem, [30] Eltholad, Chesil, Horma, [31] Siceleg,[l] Medemena, Sensenna, [32] Lebaoth, Selhim and Ain Remmon; a total of twenty-nine cities with their villages.

[33] In the foothills:* Esthaol, Saraa, Asna, [34] Zanoe, En-gannim, Thapphua, Enaim, [35] Jerimoth, Adullam, Socho, Azeca, [36] Saaraim, Adithaim, Gadera and Gaderothaim; fourteen cities and their villages. [37] Sanan, Hadassa, Magdal-Gad, [38] Delean, Maspha, Jecthel, [39] Lachis, Bascath, Eglon, [40] Chebbon, Lehemas, Chethlis, [41] Gaderoth, Beth-Dagon, Naama and Maceda; sixteen cities and their villages. [42] Lebna, Ether, Asan, [43] Jephtha, Asna, Nesib, [44] Ceila, Achzib and Maresa; nine cities and their villages. [45] Accaron and its towns and villages; [46] from Accaron to the sea, all the towns that lie alongside Azotus, and their villages; [47] Azotus and its towns and villages; Gaza and its towns and villages, as far as the Wadi of Egypt and the coast of the Great Sea.

[48] In the mountain regions: Samir, Jether, Socchoth, [49] Danna, Cariath-senna (that is, Dabir), [50] Anab, Esthemo, Anim, [51] Gosen, Holon and Gilo; eleven cities and their villages. [52] Arab, Ruma, Esaan, [53] Janum, Beth-Thapphua, Aphec, [54] Humta, Cariath-Arbe (that is, Hebron), and Sior; nine cities and their villages. [55] Maon, Carmel, Ziph, Jetta, [56] Jezrael, Jecdaam, Zanoe, [57] Accain, Gabaa and Thamna; ten cities and their villages. [58] Halhul, Beth-Sur, Gedor, Mareth, Beth-Anoth and Elthecon; six cities and their villages. [59] Thecue, Ephratha (that is, Bethlehem), Phogor, Etam, Culom, Tatam, Sores, Karim, Gallim, Bether and

f Jos 18, 16.—g Jos 18, 15.—h Jgs 1, 10-15.—i Jos 14, 13ff.—j Nm 13, 22; Jgs 1, 20.—k Jos 10, 38.—l 1 Kgs 27, 6.

15, 8: The valley of Ben-Hennom: the southern limit of Jerusalem. Ben-Hennom means "son of Hennom." The place was also called valley of Hennom, in Hebrew ge-hen-nom whence the word "Gehenna" is derived.

15, 15-19: The story of Othoniel is told again in Jgs 1, 13-15; cf also Jgs 3, 9-11.

15, 20-62: This elaborate list of the cities of Juda was probably taken from a document made originally for administrative purposes; the cities are divided into four provincial districts, some of which have further subdivisions. For similar lists of the cities of Juda; cf Jos 19, 2-7; 1 Par 4, 28-32; 2 Esd 11, 25-30. This list has suffered in transmission, so that the totals given in vv 32 and 36 are not exact, and some of the names are probably misspelled; many of the cities cannot be identified.

15, 33: In the foothills: see note on Dt 1, 7.

Manocho; eleven cities and their villages.
60 Cariath-Baal (that is, Cariath-jarim)
and Arabba; two cities and their villages.[m]
61 In the desert:* Beth-araba, Meddin,
Sachacha, 62 Nebsan, Irhamelah and En-
gaddi; six cities and their villages. 63 [But
the Jebusites who lived in Jerusalem the
Judaites could not drive out; so the Jebu-
sites dwell in Jerusalem beside the Juda-
ites to the present day.[n]]

CHAPTER 16.

The Joseph Tribes. 1 The lot that fell to
the Josephites* extended from the Jordan
at Jericho to the waters of Jericho east of
the desert; then the boundary went up
from Jericho to the heights at Bethel.*
2 Leaving Bethel for Luz, it crossed the
ridge to the border of the Archites at Ata-
roth, 3 and descended westward to the
border of the Jephletites, to that of Lower
Beth-Horon, and to Gazer, ending thence
at the sea.[o]

Ephraim. 4 Within the heritage of Man-
asse and Ephraim, sons of Joseph, 5 the
dividing line* for the heritage of the clans
of the Ephraimites ran from east of Ata-
roth-addar to Upper Beth-Horon[p] 6 and
thence to the sea. From Machmethath[q]
on the north, their boundary curved east-
ward around Thaanath-Silo, and contin-
ued east of it to Janoe; 7 from there it
descended to Ataroth and Naara, and
skirting Jericho, it ended at the Jordan.
8 From Thapphua[r] the boundary ran
westward to the Wadi Cana and ended at
the sea. This was the heritage of the clans
of the Ephraimites, 9 including the vil-
lages that belonged to each city set aside
for the Ephraimites within the territory of
the Manasseites.[s] 10 But they did not drive
out the Chanaanites living in Gazer,[t] who
live on within Ephraim to the present day,
though they have been impressed as la-
borers.

CHAPTER 17.

Manasse. 1 Now as for the lot that fell
to the tribe of Manasse[u] as the first-born
of Joseph: since his eldest son, Machir,
the father of Galaad, was a warrior, who
had already obtained Galaad and Basan,
2 [v] the allotment was now made to the
other descendants of Manasse, the clans
of Abiezer, Helec, Esriel, Sichem, He-
pher and Semida, the other male children
of Manasse, son of Joseph.

3 Furthermore, Salphahad, son of He-
pher,[w] son of Galaad, son of Machir, son
of Manasse, had had no sons, but only
daughters, whose names were Mahala,
Noa, Hegla, Melcha, and Thersa. 4 These
presented themselves to Eleazar the priest,
to Josue, son of Nun, and to the princes,
saying, "The Lord commanded Moses to
give us a heritage among our kinsmen."
So in obedience to the command of the
Lord a heritage was given to each of them
among their father's kinsmen.[x] 5 Thus ten
shares fell to Manasse apart from the land
of Galaad and Basan beyond the Jordan,[y]
6 since these female descendants of Ma-
nasse received each a portion among his
sons. The land of Galaad fell to the rest
of the Manasseites.

7 Manasse bordered on Aser.* From
Machmethath near Sichem, another
boundary ran southward to include the
natives of En-Thapphua, 8 because the
district of Thapphua belonged to Ma-
nasse, although Thapphua itself was an
Ephraimite city on the border of Manasse.
9 This same boundary continued down to
the Wadi Cana.[z] The cities that belonged
to Ephraim from among the cities in
Manasse were those to the south of that
wadi; thus the territory of Manasse ran
north of the wadi and ended at the sea.
10 The land on the south belonged to
Ephraim and that on the north to Ma-
nasse; with the sea as their common
boundary, they reached Aser on the north
and Issachar on the east.

11 [a] Moreover, in Issachar and in Aser
Manasse was awarded Beth-San[b] and its
towns, Jeblaam and its towns, Dor and
its towns and the natives there, Endor and

m Jos 18, 14.—n Jgs 1, 21; 2 Kgs 5, 6.—o Jos 10, 10. 33.—p Jos 18, 13.—q Jos 17, 7.—r Jos 17, 7.—s Jos 17, 9.—t Jgs 1, 29.—u Gn 41, 51; 46, 20; 48, 18; 50, 23; Nm 26, 29; Dt 3, 13. 15.—v Nm 26, 29-32.—w Nm 26, 33; 27, 1; 36, 2.—x Nm 27, 6f; 36, 2.—y Jos 13, 30f.—z Jos 16, 8f.—a 1 Par 7, 29.—b Jgs 1, 27f.

15. 61: In the desert: same as Negeb; see note on Dt 1, 7.

16, 1–17, 18: The boundaries and cities of Juda, the most important tribe, having been given, the land of the next most important group, the two Josephite tribes of Ephraim and Manasse, is now described, though it was separated from Juda by the territories of Benjamin (Jos 18, 11-20) and Dn (Jos 19, 40-48).

16, 1-3: This line formed the southern boundary of Ephraim and the northern boundaries of Benjamin and of Dan.

16, 5: The dividing line: separating Ephraim from Manasse. Ephraim's northern border (v 5) is given in an east-to-west direction; its eastern border (v 6f) in a north-to-south direction.

17, 7: Manasse bordered on Aser: only at the extreme northwestern section of Manasse's territory. The boundary given in the following sentences (vv 7-10) is a more detailed description of the one already mentioned in Jos 16, 5ff, as separating Manasse from Ephraim.

its towns and natives, Thaanach and its towns and natives, and Mageddo and its towns and natives [the third is Naphath-Dor.] 12 Since the Manasseites could not conquer these cities, the Chanaanites persisted in this region. 13 When the Israelites grew stronger they impressed the Chanaanites as laborers, but they did not drive them out.

Protest of Joseph Tribes. 14 The descendants of Joseph said to Josue, "Why have you given us only one lot and one share as our heritage? [c] Our people are too many, because of the extent to which the Lord has blessed us." 15 Josue answered them, "If you are too many, go up to the forest and clear out a place for yourselves there in the land of the Pherezites and Raphaim, since the mountain regions of Ephraim are so narrow." 16 For the Josephites said, "Our mountain regions are not enough for us; on the other hand, the Chanaanites living in the valley region all have iron chariots, in particular those in Beth-San and its towns, and those in the valley of Jezrael." [d] 17 Josue therefore said to Ephraim and Manasse, the house of Joseph, "You are a numerous people and very strong. You shall have not merely one share, 18 for the mountain region which is now forest shall be yours when you clear it. Its adjacent land shall also be yours if, despite their strength and iron chariots, you drive out the Chanaanites."

CHAPTER 18.

1 After they had subdued the land, the whole community of the Israelites assembled at Silo, where they set up the Meeting Tent.[e]

The Seven Remaining Portions. 2 Seven tribes among the Israelites had not yet received their heritage. 3 Josue therefore said to the Israelites, "How much longer will you put off taking steps to possess the land which the Lord, the God of your fathers, has given you? 4 Choose three men from each of your tribes; I will commission them to begin a survey of the land, which they shall describe for purposes of inheritance. 5 [f] When they return to me, you shall divide it into seven parts. Juda is to retain its territory in the south, and the house of Joseph its territory in the north. 6 You shall bring here to me the description of the land in seven sections. I will then cast lots for you here before the Lord, our God. 7 For the Levites have no share among you,[g] because the priesthood of the Lord is their heritage; while Gad, Ruben, and the half-tribe of Manasse have already received the heritage east of the Jordan which Moses, the servant of the Lord, gave them."

8 When those who were to map out the land were ready for the journey, Josue instructed them to survey the land, prepare a description of it, and return to him; then he would cast lots for them there before the Lord in Silo. 9 So they went through the land, listed its cities in writing in seven sections, and returned to Josue in the camp at Silo. 10 Josue then divided up the land for the Israelites into their separate shares, casting lots for them before the Lord in Silo.

Benjamin. 11 One lot fell to the clans of the tribe of Benjaminites. The territory allotted them lay between the descendants of Juda and those of Joseph. 12 Their northern boundary* began at the Jordan and went over the northern flank of Jericho,[h] up westward into the mountains, till it reached the desert of Beth-Aven. 13 From there it crossed over to the southern flank of Luza (that is, Bethel). Then it ran down to Ataroth-addar, on the mountaintop south of Lower Beth-Horon.[i] 14 For the western border, the boundary line swung south from the mountaintop opposite Beth-Horon till it reached Cariath-Baal (that is, Cariath-jarim), which city belonged to the Judaites. This was the western boundary. 15 The southern boundary began at the limits of Cariath-jarim and projected to the spring at Nephthoa. 16 It went down to the edge of the mountain on the north of the valley of Raphaim, where it faces the valley of Ben-Hennom; and continuing down the valley of Hennom along the southern flank of the Jebusites, reached En-Rogel.[j] 17 Inclining to the north, it extended to En-Sames, and thence to Galiloth, oppo-

c Jos 16, 4; Gn 48, 19f. 22.—d Jgs 6, 33.—e Jos 19, 51.—f Jos 15, 1-17; 17, 18.—g Jos 13, 8. 33.—h Jos 16, 1.—i Jos 16, 2f. 5; Gn 28, 19.—j Jos 15, 7f.

18, 12-20: Benjamin's northern boundary (vv 12f) corresponds to part of the southern boundary of Ephraim (Jos 16, 1f). Their western border (v 14) was the eastern border of Dan (cf Jos 19, 40-47). Their southern boundary (vv 15-19) corresponded to part of the northern boundary of Juda (Jos 15, 6-9).

site the pass of Adommim. Then it dropped to Eben-Boen-ben-Ruben, [18] across the northern flank of the Araba overlook, down into the Araba.[k] [19] From there the boundary continued across the northern flank of Beth-Hagla and extended to the northern tip of the Salt Sea, at the southern end of the Jordan. This was the southern boundary. [20] The Jordan bounded it on the east. This was how the heritage of the clans of the Benjaminites was bounded on all sides.

[21] Now the cities belonging to the clans of the tribe of the Benjaminites were: Jericho, Beth-Hagla, Emec-Casis, [22] Beth-Araba, Samaraim, Bethel, [23] Avvim, Phara, Ophera, [24] Chephar-Ammoni, Ophni and Gaba; twelve cities and their villages. [25] Also Gabaon, Rama, Beroth, [26] Maspha, Chephira, Mosa, [27] Recem, Jerphael, Tharala, [28] Sela, Eleph, the Jebusite city (that is, Jerusalem), Gabaath and Cariath; fourteen cities and their villages. This was the heritage of the clans of Benjaminites.

CHAPTER 19.

Simeon. [1] The second lot fell to Simeon. The heritage of the clans of the tribe of Simeonites lay within that of the Judaites. [2] *l* For their heritage they received Bersabee, Sama, Molada, [3] Hasar-sual, Balaa, Asem, [4] Eltholad, Bethul, Horma, [5] Siceleg, Bethmar-chaboth, Hasar-Susa, [6] Beth-Lebaoth and Sarohen; thirteen cities and their villages. [7] Also Ain, Remmon, Ether and Asan; four cities and their villages, [8] besides all the villages around these cities as far as Baalath-Beer (that is, Ramoth-negeb). This was the heritage of the clans of the tribe of the Simeonites. [9] This heritage of the Simeonites was within the confines of the Judaites; for since the portion of the latter was too large for them, the Simeonites obtained their heritage within it.

Zabulon. [10] *The third lot fell to the clans of the Zabulonites. The limit of their heritage was at Sarid. [11] Their boundary went up west . . . and through Marala, reaching Debbaseth and the wadi that is near Jecnaam. [12] From Sarid eastward it ran to the district of Chaseleth-Thabor, on to Dabereth, and up to Japhia. [13] From there it continued eastward to Geth-hepher and to Eth-Casin, extended to Remmon, and turned to Noa. [14] Skirting north of Hannathon, the boundary ended at the valley of Jephthael. [15] Thus, with Cateth, Naalol, Semeron, Jedala and Bethlehem, there were twelve cities and their villages [16] to comprise the heritage of the clans of the Zabulonites.

Issachar. [17] *The fourth lot fell to Issachar. The territory of the clans of the Issacharites [18] included Jesrael, Chasaloth, Sunem, [19] Hapharaim, Seon, Anaharath, [20] Rabboth, Cesion, Abes, [21] Ramoth, Engannim and Beth-Phasses. [22] The boundary reached Thabor, Sehesima and Beth-Sames, ending at the Jordan. These sixteen cities and their villages [23] were the heritage of the clans of the Issacharites.

Aser. [24] *The fifth lot fell to the clans of the tribe of the Aserites. [25] Their territory included Halcath, Chale, Beten, Achsaph, [26] Elmelech, Amaad and Messal, and reached Carmel on the west, and Sihor-Labanath. [27] In the other direction, it ran eastward of Beth-Dagon, reached Zabulon and the valley of Jephthael; then north of Beth-Emec and Neiel, it extended to Cabul, [28] Masal, Abdon, Rohob,[m] Hammon and Cana, near Greater Sidon. [29] Then the boundary turned back to Rama and to the fortress city of Tyre; thence it cut back to Hosa and ended at the sea. Thus, with Mahaleb, Achzib, [30] Amma, Aphec and Rohob, there were twenty-two cities and their villages [31] to comprise the heritage of the clans of the tribe of the Aserites.

Nephthali. [32] *The sixth lot fell to the

k Jos 15, 6.—l 1 Par 4, 28-33.—m Jgs 1, 31.

19, 10-16: Zabulon's territory was in the central section of the Plain of Esdraelon and of southern Galilee; it was bounded on the south by Manasse, on the southeast by Issachar, on the northeast and north by Nephthali, and on the west by Aser. The site of the later city of Nazareth was within its borders. Bethlehem of Zabulon was, of course, distinct from the city of the same name in Juda. Twelve cities: apparently seven of the names are missing from v 15, unless some of the places mentioned in vv 12-14 are to be included in the number.

19, 17-23: Issachar's land was on the eastern watershed of the Plain of Esdraelon, but also included the southeastern end of the Galilean mountains. It was surrounded by Manasse on the south and east, by Nephthali on the north, and by Zabulon on the west. Jesrael (v 18) dominated the plain to which it gave its name, the later form of which was Esdraelon.

19, 24-31: Aser inherited the western slope of the Galilean hills as far as the sea, with Manasse to the south, Zabulon and Nephthali to the east, and Phoenicia to the north.

19, 32-39: Nephthali received eastern Galilee; Aser was to the west and Zabulon and Issachar were to the south, while the upper Jordan and Mount Hermon formed the eastern border. Part of the tribe of Dan later on occupied the northern extremity of Nephthali's lands, at the sources of the Jordan (v 47).

Nephthalites. The boundary of the clans of the Nephthalites [33] extended from Heleph, from the oak at Saananim to Lecum, including Adami-Neceb and Jebneel, and ended at the Jordan. [34] In the opposite direction, westerly, it ran through Aznoth-Thabor and from there extended to Hucoc; it touched Zabulon on the south, Aser on the west, and the Jordan on the east. [35] The fortified cities were Seddim, Ser, Hamath, Reccath, Chenereth, [36] Adama, Rama, Hasor, [37] Cedes, Edrai, En-Hasor, [38] Jeron, Magdal-El, Horem, Beth-Anath and Beth-Sames;[n] nineteen cities and their villages, [39] to comprise the heritage of the clans of the tribe of the Nephthalites.

Dan. [40] *The seventh lot fell to the clans of the tribe of Danites. [41] Their heritage was the territory of Saraa, Esthaol, Ir-Sames, [42] Saalebim, Aialon, Jethla,[o] [43] Elon, Thamna, Acron, [44] Eltheco, Gebbethon, Baalath, [45] Jud, Bene-Barac, Geth-Remmon, [46] Me-Jarcon and Reccon, with the coast at Joppe. [47] [p] But the territory of the Danites was too small for them; so the Danites marched up and attacked Lesem, which they captured and put to the sword. Once they had taken possession of Lesem,* they renamed the settlement after their ancestor Dan. [48] These cities and their villages were the heritage of the clans of the tribe of the Danites.

Josue's City. [49] When the last of them had received the portions of the land they were to inherit, the Israelites assigned a heritage in their midst to Josue, son of Nun. [50] In obedience to the command of the Lord, they gave him the city which he requested, Thamnath-Sare[q] in the mountain region of Ephraim. He rebuilt the city and made it his home.

[51] These are the final portions into which Eleazar the priest, Josue, son of Nun, and the heads of families in the tribes of the Israelites divided the land by lot in the presence of the Lord, at the door of the Meeting Tent in Silo.

CHAPTER 20.

Cities of Asylum. [1] The Lord said to Josue:* [2] "Tell the Israelites to designate the cities of which I spoke to them through Moses,[r] [3] to which one guilty of accidental and unintended homicide may flee for asylum from the avenger of blood. [4] [s] To one of these cities the killer shall flee, and standing at the entrance of the city gate, he shall plead his case before the elders, who must receive him and assign him a place in which to live among them. [5] Though the avenger of blood pursues him, they are not to deliver up the homicide who slew his fellow man unintentionally and not out of previous hatred. [6] Once he has stood judgment before the community, he shall live on in that city till the death of the high priest who is in office at the time. Then the killer may go back home to his own city from which he fled." [t]

List of Cities. [7] So they set apart Cedes in Galilee in the mountain region of Nephthali, Sichem in the mountain region of Ephraim, and Cariath-Arbe (that is, Hebron) in the mountain region of Juda.[u] [8] And beyond the Jordan east of Jericho they designated Bosor on the open tableland in the tribe of Ruben, Ramoth in Galaad in the tribe of Gad, and Golan in Basan in the tribe of Manasse.[v] [9] These were the designated cities[w] to which any Israelite or stranger living among them who had killed a person accidentally might flee to escape death at the hand of the avenger of blood, until he could appear before the community.

CHAPTER 21.

Levitical Cities. [1] The heads of the Levite families* came up to Eleazar the priest, to Josue, son of Nun, and to the heads of families of the other tribes of the Israelites[x] [2] at Silo in the land of Chanaan, and said to them, "The Lord

n Jgs 1, 33.—o Jgs 1, 35.—p Jgs 18, 27-29.—q Jos 24, 30; Jgs 2, 9.—r Ex 21, 13; Nm 35, 10-14; Dt 4, 41-43; 19, 2-9.—s Rom 4, 1f.—t Nm 35, 12. 24f.—u Jos 15, 13; 19, 37; 21, 21.—v Jos 21, 27. 36f.—w Nm 35, 15.—x Ex 6, 16-19; Nm 3, 17-20.

19, 40-46: The original territory of Dan was a small enclave between Juda, Benjamin, Ephraim and the Philistines.

19, 47: Lesem: called Lais in Jgs 18, where the story of the migration of the Danites is told at greater length.

20, 1-9: The laws concerning the cities of refuge are given in Nm 35, 9-28; Dt 19, 1-13; see notes on Nm 35, 16-25; Dt 19, 2.

21, 1: The order to establish special cities for the Levites is given in Nm 35, 1-8. The forty-eight cities listed here were hardly the exclusive possession of the Levites; at least the more important of them, such as Hebron, Sichem and Ramoth in Galaad, were certainly peopled for the most part by the tribe in whose territory they were situated. But in all these cities the Levites had special property rights which they did not possess in other cities; cf Lv 25, 32ff.

commanded, through Moses, that cities be given us to dwell in, with pasture lands for our livestock." [y] [3] Out of their own heritage, in obedience to this command of the Lord, the Israelites gave the Levites the following cities with their pasture lands.

[4] When the first lot among the Levites fell to the clans of the Caathites, the descendants of Aaron the priest obtained thirteen cities by lot from the tribes of Juda, Simeon and Benjamin. [5] The rest of the Caathites obtained ten cities by lot from the clans of the tribe of Ephraim, from the tribe of Dan, and from the half-tribe of Manasse. [6] The Gersonites obtained thirteen cities by lot from the clans of the tribe of Issachar, from the tribe of Aser, from the tribe of Nephthali, and from the half-tribe of Manasse. [7] The clans of the Merarites obtained twelve cities from the tribes of Ruben, Gad and Zabulon. [8] These cities with their pasture lands the Israelites allotted to the Levites in obedience to the Lord's command through Moses.[z]

Cities of the Priests. [9] [a] From the tribes of the Judaites and Simeonites they designated the following cities, [10] and assigned them to the descendants of Aaron in the Caathite clan of the Levites, since the first lot fell to them: [11] first, Cariath-Arbe (Arbe was the father of Enac), that is, Hebron, in the mountain region of Juda, with the adjacent pasture lands, [12] although the open country and villages belonging to the city had been given to Caleb, son of Jephonne,[b] as his property. [13] Thus to the descendants of Aaron the priest were given the city of asylum for homicides at Hebron, with its pasture lands; also, Lobna with its pasture lands, [14] Jether with its pasture lands, Esthemo with its pasture lands, [15] Holon with its pasture lands, Dabir with its pasture lands, [16] Asan with its pasture lands, Jetta with its pasture lands, and Beth-Sames with its pasture lands: nine cities from the two tribes mentioned. [17] From the tribe of Benjamin they obtained the four cities of Gabaon with its pasture lands, Gaba with its pasture lands, [18] Anathoth [c] with its pasture lands, and Almon with its pasture lands. [19] These cities which with their pasture lands belonged to the priestly descendants of Aaron were thirteen in all.

Cities of the Other Caathites. [20] [d] The rest of the Caathite clans among the Levites obtained by lot, from the tribe of Ephraim, four cities. [21] They were assigned, with its pasture lands, the city of asylum for homicides at Sichem in the mountain region of Ephraim; also Gazer with its pasture lands, [22] Cibsaim with its pasture lands, and Beth-Horon with its pasture lands. [23] From the tribe of Dan they obtained the four cities of Eltheco with its pasture lands, Gebbethon with its pasture lands, [24] Aialon with its pasture lands, and Geth-Remmon with its pasture lands; [25] and from the half-tribe of Manasse the two cities of Thaanach with its pasture lands and Jeblaam with its pasture lands. [26] These cities which with their pasture lands belonged to the rest of the Caathite clans were ten in all.

Cities of the Gersonites. [27] [e] The Gersonite clan of the Levites received from the half-tribe of Manasse two cities: the city of asylum for homicides at Golan, with its pasture lands; and also Beth-Astharoth with its pasture lands. [28] From the tribe of Issachar they obtained the four cities of Cesion with its pasture lands, Dabereth with its pasture lands, [29] Jerimoth with its pasture lands, and Engannim with its pasture lands; [30] from the tribe of Aser, the four cities of Messal with its pasture lands, Abdon with its pasture lands, [31] Halcath with its pasture lands, and Rohob with its pasture lands; and from the tribe of Nephthali, three cities: [32] the city of asylum for homicides at Cedes in Galilee, with its pasture lands; also Emath with its pasture lands, and Reccath with its pasture lands. [33] These cities which with their pasture lands belonged to the Gersonite clans were thirteen in all.

Cities of the Merarites. [34] [f] The Merarite clans, the last of the Levites, received from the tribe of Zabulon the four cities of Jecnaam with its pasture lands, Cartha with its pasture lands, [35] Remmon with its pasture lands, and Naalol with its pasture lands; [36] also, across the Jordan, from the tribe of Ruben, four cities: the city of asylum for homicides at Bosor with its pasture lands, Jahas with its pasture lands, [37] Cedemoth with its pasture lands,

y Nm 35, 2.—z Nm 35, 2.—a 1 Par 6, 54-60.—b Jos 14, 14; 15, 13.—c Jer 1, 1.—d 1 Par 6, 66-70.—e 1 Par 6, 71-76.—f 1 Par 6, 77-81.

and Mephaath with its pasture lands; [38] and from the tribe of Gad a total of four cities: the city of asylum for homicides at Ramoth in Galaad with its pasture lands, also Mahanaim with its pasture lands, [39] Hesebon with its pasture lands, and Jazer with its pasture lands. [40] The cities which were allotted to the Merarite clans, the last of the Levites, were therefore twelve in all.

[41] Thus the total number of cities [g] within the territory of the Israelites which, with their pasture lands, belonged to the Levites, was forty-eight. [42] With each and every one of these cities went the pasture lands round about it.

[43] And so the Lord gave Israel all the land he had sworn to their fathers he would give them.[h] Once they had conquered and occupied it, [44] the Lord gave them peace on every side, just as he had promised their fathers. Not one of their enemies could withstand them; the Lord brought all their enemies under their power. [45] Not a single promise [i] that the Lord made to the house of Israel was broken; every one was fulfilled.

III: RETURN OF THE TRANSJORDAN TRIBES AND JOSUE'S FAREWELL

CHAPTER 22.

The Eastern Tribes Dismissed. [1] At that time Josue summoned the Rubenites, the Gadites, and the half-tribe of Manasse [2] and said to them: [j] "You have done all that Moses, the servant of the Lord, commanded you, and have obeyed every command I gave you. [3] For many years now you have not once abandoned your kinsmen, but have faithfully carried out the commands of the Lord, your God. [4] Since, therefore, the Lord, your God, has settled your kinsmen as he promised them, you may now return to your tents beyond the Jordan; to your own land, which Moses, the servant of the Lord, gave you.[k] [5] But be very careful to observe the precept and Law which Moses, the servant of the Lord, enjoined upon you: love the Lord, your God; [l] follow him faithfully; keep his commandments; remain loyal to him; and serve him with your whole heart and soul." [6] Josue then blessed them and sent them away to their own tents.

[7] (For, to half the tribe of Manasse Moses had assigned land in Basan; [m] and to the other half Josue had given a portion along with their kinsmen west of the Jordan.) What Josue said to them when he sent them off to their tents with his blessing was, [8] "Now that you are returning to your own tents with great wealth, with very numerous livestock, with silver, gold, bronze and iron, and with a very large supply of clothing, divide these spoils of your enemies with your kinsmen there." [n] [9] So the Rubenites, the Gadites, and the half-tribe of Manasse left the other Israelites at Silo in the land of Chanaan and returned to the land of Galaad, their own property, which they had received according to the Lord's command through Moses.[o]

The Altar beside the Jordan. [10] When the Rubenites, the Gadites, and the half-tribe of Manasse came to the region of the Jordan in the land of Chanaan, they built there at the Jordan a conspicuously large altar. [11] The other Israelites heard the report [p] that the Rubenites, the Gadites, and the half-tribe of Manasse had built an altar in the region of the Jordan facing the land of Chanaan,* across from them, [12] and therefore they assembled their whole community at Silo to declare war on them.*

Accusation of the Western Tribes. [13] First, however, they sent to the Rubenites, the Gadites, and the half-tribe of Manasse in the land of Galaad an embassy consisting of Phinees, son of Eleazar the priest,[q] [14] and ten princes, one from every tribe of Israel, each one being both prince and military leader of his ancestral house. [15] When these came to the Rubenites, the Gadites, and the half-tribe of Manasse in the land of Galaad, they said to them: [16] [r] "The whole community of the Lord sends this message: What act of treachery is this you have committed against the

g Nm 35, 7.—h Gn 12, 7; 13, 15; 15, 18; 26, 3; 28, 4. 13.—i Jos 23, 14f.—j Jos 1, 16f; Nm 32, 20ff; Dt 3, 18ff.—k Jos 1, 13; 13, 8; Nm 32, 33.—l Dt 6, 5f. 17; 10, 12; 11, 1. 13. 22.—m Jos 17, 5.—n Nm 31, 27.—o Jos 18, 1; Nm 32, 1. 26. 29.—p Dt 13, 13ff.—q Ex 6, 25; Sir 45, 23.—r Lv 17, 8f.

22, 11: In the region of the Jordan facing the land of Chanaan: on the eastern side of the Jordan valley. The river itself formed the boundary between these eastern tribes and the rest of the tribes who lived in what was formerly Chanaan—though the term Chanaan could also be used of both sides of the Jordan valley (cf v 10). The Transjordan tribes naturally built their altar in their own territory.

22, 12: To declare war on them: the western Israelites considered this altar, which seemed to violate the customary unity of the sanctuary (cf Lv 17, 1-9; Dt 12, 4-14), as a sign of secession and dangerous to national unity. The motives for the war were political as well as religious.

God of Israel? You have seceded from the Lord this day, and rebelled against him by building an altar of your own! 17 For the sin of Phogor, a plague came upon the community of the Lord.[s] 18 We are still not free of that; must you now add to it? You are rebelling against the Lord today and by tomorrow he will be angry with the whole community of Israel! 19 If you consider the land you now possess unclean,* cross over to the land the Lord possesses, where the Dwelling of the Lord stands,[t] and share that with us. But do not rebel against the Lord, nor involve us in rebellion, by building an altar of your own in addition to the altar of the Lord, our God. 20 When Achan, son of Zara,[u] violated the ban, did not wrath fall upon the entire community of Israel? Though he was but a single man, he did not perish alone* for his guilt!"

Reply of the Eastern Tribes. 21 The Rubenites, the Gadites, and the half-tribe of Manasse replied to the military leaders of the Israelites: "The Lord is the God of gods. 22 The Lord, the God of gods,* knows and Israel shall know. If now we have acted out of rebellion or treachery against the Lord, our God, 23 and if we have built an altar of our own to secede from the Lord, or to offer holocausts, grain offerings or peace offerings upon it, the Lord himself will exact the penalty. 24 We did it rather out of our anxious concern lest in the future your children should say to our children: 'What have you to do with the Lord, the God of Israel? 25 For the Lord has placed the Jordan as a boundary between you and us. You descendants of Ruben and Gad have no share in the Lord.' Thus your children would prevent ours from reverring the Lord. 26 So we decided to guard our interests by building this altar of our own: not for holocausts or for sacrifices, 27 [v] but as evidence for you on behalf of ourselves and our descendants, that we have the right to worship the Lord in his presence with our holocausts, sacrifices, and peace offerings. Now in the future your children cannot say to our children, 'You have no share in the Lord.' 28 Our thought was, that if in the future they should speak thus to us or to our descendants, we could answer: 'Look at the model of the altar of the Lord which our fathers made, not for holocausts or for sacrifices, but to witness* between you and us.' 29 Far be it from us to rebel against the Lord or to secede now from the Lord by building an altar for holocaust, grain offering, or sacrifice in addition to the altar of the Lord, our God, which stands before his Dwelling."

30 When Phinees the priest and the princes of the community, the military leaders of the Israelites, heard what the Rubenites, the Gadites and the Manasseites had to say, they were satisfied. 31 Phinees, son of Eleazar the priest, said to the Rubenites, the Gadites and the Manasseites, "Now we know that the Lord is with us. Since you have not committed this act of treachery against the Lord, you have kept the Israelites free from punishment by the Lord."

32 Phinees, son of Eleazar the priest, and the princes returned from the Rubenites and the Gadites in the land of Galaad to the Israelites in the land of Chanaan, and reported the matter to them. 33 The report satisfied the Israelites, who blessed God and decided against declaring war on the Rubenites and Gadites or ravaging the land they occupied.

34 The Rubenites and the Gadites gave the altar its name* as a witness among them that the Lord is God.

CHAPTER 23.

Josue's Final Plea. 1 Many years later, after the Lord had given the Israelites rest from all their enemies round about them, and when Josue was old and advanced in years,[w] 2 he summoned all Israel (including their elders, leaders, judges and officers) and said to them: "I am old and advanced in years. 3 You

s Nm 25, 3f; Dt 4, 3.—t Jos 18, 1.—u Jos 7, 1. 5.—v Dt 12, 5f. 17f.—w Jos 13, 1.

22, 19: Unclean: not sanctified by the Dwelling of the Lord.

22, 20: Achan . . . did not perish alone: his guilt caused the failure of the first attack on Hai (Jos 7, 4-23); this fact is adduced as an argument for the solidarity and responsibility of all the Israelites.

22, 22: The Lord, the God of gods: the Hebrew, which cannot be adequately rendered in English here, adds to the divine name Yahweh ("the Lord") two synonymous words for "God," elohim and el. The repetition of these three sacred words adds force to the protestations of fidelity and innocence.

22, 28: To witness: far from being destined to form a rival sanctuary, the model of the altar was intended by the eastern tribes solely as a means of teaching their children to be faithful to the one true sanctuary beyond the Jordan.

22, 34: The name of this altar was the Hebrew word for "witness," *c* ed.

have seen all that the Lord, your God, has done for you against all these nations; for it has been the Lord, your God, himself who fought for you. 4 [x] Bear in mind that I have apportioned among your tribes as their heritage the nations that survive [as well as those I destroyed] between the Jordan and the Great Sea in the west. 5 The Lord, your God, will drive them out and dislodge them at your approach, so that you will take possession of their land as the Lord, your God, promised you. 6 Therefore strive hard to observe and carry out all that is written in the Book of the Law of Moses, not straying from it in any way,[y] 7 or mingling with these nations while they survive among you. You must not invoke their gods, or swear by them, or serve them, or worship them,[z] 8 but you must remain loyal to the Lord, your God, as you have been to this day. 9 At your approach the Lord has driven out large and strong nations, and to this day no one has withstood you. 10 One of you puts to flight a thousand, because it is the Lord, your God, himself who fights for you,[a] as he promised you. 11 Take great care, however, to love the Lord, your God. 12 For if you ever abandon him and ally yourselves with the remnant of these nations while they survive among you, by intermarrying and intermingling with them,[b] 13 know for certain that the Lord, your God, will no longer drive these nations out of your way. Instead they will be a snare and a trap for you, a scourge for your sides and thorns for your eyes, until you perish from this good land which the Lord, your God, has given you.

14 "Today, as you see, I am going the way of all men.* So now acknowledge with your whole heart and soul that not one of all the promises the Lord, your God, made to you has remained unfulfilled. Every promise has been fulfilled for you, with not one single exception. 15 [c] But just as every promise the Lord, your God, made to you has been fulfilled for you, so will he fulfill every threat,* even so far as to exterminate you from this good land which the Lord, your God, has given you. 16 If you transgress the covenant of the Lord, your God, which he enjoined on you, serve other gods and worship them, the anger of the Lord will flare up against you and you will quickly perish from the good land which he has given you."

x Jos 13, 2-7; 14, 2; 18, 10; Ps 77 (78), 54.—y Jos 1, 7.—z Dt 7, 2ff.—a Ex 14, 14; Lv 26, 8; Dt 3, 22.—b Ex 34, 16; Dt 7, 3.—c Lv 26, 14-38; Dt 28, 15-68.—d Gn 11, 26. 31; 31, 53.—e Gn 12, 1; Acts 7, 2-4.—f Gn 25, 24ff; 36, 8; 46, 1. 6; Acts 7, 15.—g Ex 3, 10; 7, 14; 12, 30.—h Ex 12, 37. 51; 14, 9.—i Ex 14, 10. 20. 27f.—j Nm 21, 21-35.—k Nm 22, 2-5.—l Nm 23, 1-24, 25.

23, 14: Men: drawing near to death, the inevitable goal of all; cf 3 Kgs 2, 1f.

23, 15: Every threat: mentioned especially in Dt 28, 15-68.

24, 2: Beyond the River: east of the Euphrates; cf Gn 11, 28-31.

CHAPTER 24.

Reminder of the Divine Goodness. 1 Josue gathered together all the tribes of Israel at Sichem, summoning their elders, their leaders, their judges and their officers. When they stood in ranks before God, 2 Josue addressed all the people: "Thus says the Lord, the God of Israel: In times past your fathers, down to Thare,[d] father of Abraham and Nahor, dwelt beyond the River* and served other gods. 3 But I brought your father Abraham from the region beyond the River and led him through the entire land of Chanaan.[e] I made his descendants numerous, and gave him Isaac. 4 To Isaac I gave Jacob and Esau.[f] To Esau I assigned the mountain region of Seir in which to settle, while Jacob and his children went down to Egypt.

5 "Then I sent Moses and Aaron, and smote Egypt with the prodigies which I wrought in her midst.[g] 6 Afterward I led you out of Egypt, and when you reached the sea, the Egyptians pursued your fathers to the Red Sea with chariots and horsemen.[h] 7 Because they cried out to the Lord,[i] he put darkness between your people and the Egyptians, upon whom he brought the sea so that it engulfed them. After you witnessed what I did to Egypt, and dwelt a long time in the desert, 8 [j] I brought you into the land of the Amorrites who lived east of the Jordan. They fought against you, but I delivered them into your power. You took possession of their land, and I destroyed them [the two kings of the Amorrites] before you. 9 [k] Then Balac, son of Sepphor, king of Moab, prepared to war against Israel. He summoned Balaam, son of Beor, to curse you; 10 [l] but I would not listen to Balaam. On the contrary, he had to bless you and I saved you from him. 11 Once you

crossed the Jordan [m] and came to Jericho, the men of Jericho fought against you, but I delivered them also into your power. 12 And I sent the hornets* ahead of you which drove them [the Amorrites, Pherezites, Chanaanites, Hethites, Gergesites, Hevites and Jebusites] out of your way; it was not your sword or your bow.[n]

13 "I gave you a land which you had not tilled and cities which you had not built, to dwell in; you have eaten of vineyards and olive groves which you did not plant.[o]

14 [p] "Now, therefore, fear the Lord and serve him completely and sincerely. Cast out the gods your fathers served beyond the River and in Egypt, and serve the Lord. 15 [q] If it does not please you to serve the Lord, decide today whom you will serve, the gods your fathers served* beyond the River or the gods of the Amorrites in whose country you are dwelling. As for me and my household, we will serve the Lord."

Renewal of the Covenant. 16 But the people answered, "Far be it from us to forsake the Lord for the service of other gods. 17 For it was the Lord, our God, who brought us and our fathers up out of the land of Egypt, out of a state of slavery. He performed those great miracles before our very eyes and protected us along our entire journey and among all the peoples through whom we passed. 18 At our approach the Lord drove out [all the peoples, including] the Amorrites who dwelt in the land. Therefore we also will serve the Lord, for he is our God."

19 Josue in turn said to the people, "You may not be able* to serve the Lord, for he is a holy God; he is a jealous God [r] who will not forgive your transgressions or your sins. 20 If, after the good he has done for you, you forsake the Lord and serve strange gods, he will do evil to you and destroy you."

21 But the people answered Josue, "We will still serve the Lord." 22 Josue therefore said to the people, "You are your own witnesses that you have chosen to serve the Lord." They replied, "We are, indeed!" 23 "Now, therefore, put away the strange gods that are among you and turn your hearts to the Lord, the God of Israel." 24 Then the people promised Josue, "We will serve the Lord, our God, and obey his voice."

25 So Josue made a covenant with the people that day and made statutes and ordinances for them at Sichem, 26 which he recorded in the Book of the Law of God. Then he took a large stone and set it up there under the oak that was in the sanctuary of the Lord.[s] 27 And Josue said to all the people, "This stone shall be our witness,[t] for it has heard all the words which the Lord spoke to us. It shall be a witness against you, should you wish to deny your God." 28 Then Josue dismissed the people, each to his own heritage.[u]

Death of Josue. 29 [v] After these events Josue, son of Nun, servant of the Lord, died at the age of a hundred and ten. 30 He was buried within the limits of his heritage at Thamnath-Sare [w] in the mountain region of Ephraim north of Mount Gaas. 31 Israel served the Lord during the entire lifetime of Josue and that of the elders who outlived Josue and knew all that the Lord had done for Israel. 32 [x] The bones of Joseph,* which the Israelites had brought up from Egypt, were buried in Sichem in the plot of ground Jacob had bought from the sons of Hemor, father of Sichem, for a hundred pieces of money. This was a heritage of the descendants of Joseph. 33 When Eleazar, son of Aaron, also died, he was buried on the hill which had been given to his son Phinees [y] in the mountain region of Ephraim.

m Jos 3, 14; 6, 1.—n Jos 11, 20; Ex 23, 28; Dt 7, 20.—o Dt 6, 10f.—p Dt 10, 12; 1 Kgs 7, 3; 12, 24; Tb 14, 10.—q Dt 30, 15-19.—r Ex 20, 5; 23, 21; 34, 14; Lv 19, 2.—s Gn 28, 18; 31, 45; Jgs 9, 6.—t Gn 31, 48. 52; Dt 31, 19. 21. 26.—u Jgs 2, 6.—v Jgs 2, 7ff.—w Jos 19, 50; Jgs 2, 9.—x Gn 33, 19; 50, 24; Ex 13, 19.—y Jos 22, 13.

24, 12: The hornets: see note on Ex 23, 28.

24, 15: The gods your fathers served: Abraham's ancestors were polytheists.

24, 19: Able: fidelity to God's service is not easy, and therefore those who take such solemn obligations on themselves must be ever vigilant against human weakness.

24, 32: Joseph: the mummified body of Joseph (Gn 50, 25f), which the Israelites took with them as they left Egypt (Ex 13, 19), was fittingly buried at the city of Sichem, near the border between the two Josephite tribes of Ephraim and Manasse.

THE BOOK OF JUDGES

The Book of Judges derives its title from the twelve heroes of Israel whose deeds it records. They were not magistrates, but military leaders sent by God to aid and to relieve His people in time of external danger. They exercised their activities in the interval of time between the death of Josue and the institution of the monarchy in Israel. Six of them—Othoniel, Aod, Barac, Gedeon, Jephte and Samson — are treated in some detail and have accordingly been styled the Major Judges. The other six, of whose activities this book preserves but a summary record, are called the Minor Judges. There were two other judges, whose judgeships are described in 1 Samuel — Heli and Samuel, who seem to have ruled the entire nation of Israel just before the institution of the monarchy. The twelve judges of the present book, however, very probably exercised their authority, sometimes simultaneously, over one or another tribe of Israel, never over the entire nation.

The purpose of the book is to show that the fortunes of Israel depended upon the obedience or disobedience of the people to God's Law. Whenever they rebelled against Him, they were oppressd by pagan nations; when they repented, He raised up judges to deliver them (cf Jgs 2, 10-23).

The accounts of various events, whether written shortly after their occurrence or orally transmitted, were later skillfully unified according to the moral purpose of the redactor sometime during the Israelite monarchy.

The book is divided as follows: I. Palestine after the Death of Josue (Jgs 1, 1—3, 6). II. Stories of the Judges (Jgs 3, 7—16, 31). III. The Tribes of Dan and Benjamin in the Days of the Judges (Jgs 17, 1—21, 25).

I: PALESTINE AFTER THE DEATH OF JOSUE

CHAPTER 1.

Pagan Survivors in Palestine. 1 After the death of Josue* the Israelites consulted the Lord, asking, "Who shall be first among us to attack the Chanaanites and to do battle with them?" [a] 2 The Lord answered, "Juda shall attack: I have delivered the land into his power." 3 Juda then said to his brother Simeon, "Come up with me into the territory allotted to me, and let us engage the Chanaanites in battle. I will likewise accompany you into the territory allotted to you." So Simeon went with him.

4 When the forces of Juda attacked, the Lord delivered the Chanaanites and Pherezites into their power, and they slew ten thousand of them in Bezec. 5 It was in Bezec that they came upon Adonibezec and fought against him. When they defeated the Chanaanites and Pherezites, 6 Adonibezec fled. They set out in pursuit, and when they caught him, cut off his thumbs and his big toes. 7 At this Adonibezec said, "Seventy kings, with their thumbs and big toes cut off, used to pick up scraps under my table. As I have done, so has God repaid me." He was brought to Jerusalem, and there he died. 8 [The Judaites fought against Jerusalem and captured it, putting it to the sword; then they destroyed the city by fire.]

9 [b] Afterward the Judaites went down to fight against the Chanaanites who lived in the mountain region, in the Negeb, and in the foothills. 10 [c] Juda also marched against the Chanaanites who dwelt in Hebron, which was formerly called Cariath-Arbe, and defeated Sesai, Ahiman and Tholmai.[d] 11 From there they marched against the inhabitants of Dabir, which was formerly called Cariath-sepher. 12 And Caleb said, "I will give my daughter Achsa in marriage to the one who attacks Cariath-sepher and captures it." 13 [e] Othoniel, son of Caleb's younger brother Cenez, captured it; so Caleb gave him his daughter Achsa in marriage. 14 On the day of her marriage to Othoniel she induced him to ask her father for some land. Then, as she alighted from the ass, Caleb asked her "What is troubling you?"

a Jgs 20, 18; Nm 27, 21.—b Jos 10, 40; 11, 16; 12, 8.—c Jos 15, 13-19.—d Nm 13, 22; Jos 14, 15.—e Jgs 3, 9.

1, 1-36: This chapter summarizes events most of which occurred shortly after the death of Josue. Perhaps because they were planned and inaugurated by him, they are also attributed to him in the last half of the preceding book (Jos 14—22).

15 "Give me an additional gift," she answered. "Since you have assigned land in the Negeb to me, give me also pools of water." So Caleb gave her the upper and the lower pool. 16 *The descendants of the Cinite, Moses' father-in-law, came up with the Judaites from the city of palms to the desert at Arad [which is in the Negeb]. But they later left and settled among the Amalecites.[f]

17 [g] Juda then went with his brother Simeon, and they defeated the Chanaanites who dwelt in Sephath. After having doomed the city to destruction, they renamed it Horma. 18 [h] Juda, however, did not occupy Gaza with its territory, Ascalon with its territory, or Accaron with its territory. 19 [i] Since the Lord was with Juda, he gained possession of the mountain region. Yet he could not dislodge those who lived on the plain, because they had iron chariots. 20 As Moses had commanded, Hebron was given to Caleb, who then drove from it the three sons of Enac.[j]

21 *The Benjaminites did not dislodge the Jebusites who dwelt in Jerusalem, with the result that the Jebusites live in Jerusalem beside the Benjaminites to the present day.[k]

22 The house of Joseph, too, marched up against Bethel, and the Lord was with them. 23 The house of Joseph had a reconnaissance made of Bethel, which formerly was called Luza.[l] 24 The scouts saw a man coming out of the city and said to him, "Show us a way into the city, and we will spare you." 25 He showed them a way into the city, which they then put to the sword; but they let the man and his whole clan go free. 26 He then went to the land of the Hethites, where he built a city and called it Luza, as it is still called.

27 Manasse did not take possession of Beth-San with its towns or of Thaanach with its towns. Neither did he dislodge the inhabitants of Dor and its towns, those of Jeblaam and its towns, or those of Mageddo and its towns.[m] The Chanaanites kept their hold in this district. 28 When the Israelites grew stronger, they impressed the Chanaanites as laborers, but did not drive them out. 29 Similarly, the Ephraimites did not drive out the Chanaanites living in Gezer, and so the Chanaanites live in Gezer in their midst.[n]

30 Zabulon did not dislodge the inhabitants of Cetron or those of Naalol; the Chanaanites live among them, but have become forced laborers.

31 [o] Nor did Aser drive out the inhabitants of Accho or those of Sidon, or take possession of Mahaleb, Achzib, Helba, Aphec or Rohob. 32 The Aserites live among the Chanaanite natives of the land, whom they have not dislodged.

33 [p] Nephthali did not drive out the inhabitants of Beth-Sames or those of Beth-Anath, and so they live among the Chanaanite natives of the land. However, the inhabitants of Beth-Sames and Beth-Anath have become forced laborers for them.

34 The Amorrites hemmed in the Danites in the mountain region, not permitting them to go down into the plain.[q] 35 The Amorrites had a firm hold in Har-Hares, Aialon and Saalebim, but as the house of Joseph gained the upper hand, they were impressed as laborers.

36 The territory of the Amorrites extended from the Acrabbim pass to Sela and beyond.

CHAPTER 2.

Infidelities of the Israelites. 1 An angel of the Lord went up from Galgal to Bochim and said, "It was I who brought you up from Egypt and led you into the land which I promised on oath to your fathers. I said that I would never break my covenant with you, 2 [r] but that you were not to make a pact with the inhabitants of this land, and you were to pull down their altars. Yet you have not obeyed me.[s] What did you mean by this? 3 For now I tell you, I will not clear them out of your way; they shall oppose you and their gods shall become a snare for you." [t]

4 When the angel of the Lord had made these threats to all the Israelites, the people wept aloud; 5 and so that place came to be called Bochim.* They offered sacrifice there to the Lord.

6 [u] When Josue dismissed the people,

f Jgs 4, 11; Nm 10, 29-32.—g Nm 21, 3.—h Jos 11, 22.—i Jos 17, 16ff.—j Jos 14, 9. 13; 15, 14.—k Jos 15, 63.—l Gn 28, 19; 35, 6; 48, 3; Jos 18, 13.—m Jos 17, 11ff.—n Jos 16, 10.—o Jos 19, 24-31.—p Jos 19, 32-39.—q Jos 19, 47f.—r Jgs 6, 8ff.—s Ex 34, 12f. 15; Dt 7, 2.5; 12, 2f.—t Nm 33, 55; Jos 23, 13.—u Jos 24, 28-31.

1, 16: Moses' brother-in-law Hobab; see note on Nm 10, 30ff. City of palms: Jericho; cf Dt 34, 3.

1, 21: According to Jos 18, 16, Jerusalem was assigned to the tribe of Benjamin. But it was not actually taken from the Jebusites until David captured it (2 Kgs 5, 6-9) and made it his capital, outside the tribal organization.

2, 5: Bochim: the Hebrew word for "weepers."

each Israelite went to take possession of his own hereditary land. 7 The people served the Lord during the entire lifetime of Josue, and of those elders who outlived Josue and who had seen all the great work which the Lord had done for Israel. 8 Josue, son of Nun, the servant of the Lord, was a hundred and ten years old when he died; 9 and they buried him within the borders of his heritage at Thamnath-Sare in the mountain region of Ephraim north of Mount Gaas.*v*

10 But once the rest of that generation were gathered to their fathers, and a later generation arose that did not know the Lord, or what he had done for Israel, 11 the Israelites offended the Lord by serving the Baals.* 12 Abandoning the Lord, the God of their fathers, who had led them out of the land of Egypt, they followed the other gods of the various nations around them, and by their worship of these gods provoked the Lord.

13 Because they had thus abandoned him and served Baal and the Astharthes,* 14 the anger of the Lord flared up against Israel, and he delivered them over to plunderers who despoiled them. He allowed them to fall into the power of their enemies round about whom they were no longer able to withstand.*w* 15 Whatever they undertook, the Lord turned into disaster for them, as in his warning he had sworn he would do, till they were in great distress.*x* 16 Even when the Lord raised up judges to deliver them from the power of their despoilers, 17 they did not listen to their judges, but abandoned themselves to the worship of other gods. They were quick to stray from the way their fathers had taken, and did not follow their example of obedience to the commandments of the Lord. 18 Whenever the Lord raised up judges for them, he would be with the judge and save them from the power of their enemies as long as the judge lived; it was thus the Lord took pity on their distressful cries of affliction under their oppressors. 19 But when the judge died, they would relapse and do worse than their fathers, following other gods in service and worship, relinquishing none of their evil practices or stubborn conduct.*y*

20 *z* In his anger toward Israel the Lord said, "Inasmuch as this nation has violated my covenant which I enjoined on their fathers, and has disobeyed me, 21 I for my part will not clear away for them any more of the nations which Josue left when he died." 22 Through these nations the Israelites were to be made to prove whether or not they would keep to the way of the Lord and continue in it as their fathers had done; 23 therefore the Lord allowed them to remain instead of expelling them immediately, or delivering them into the power of Israel.

CHAPTER 3.

1 The following are the nations which the Lord allowed to remain, so that through them he might try all those Israelites who had no experience of the battles with Chanaan [just to instruct, by training them in battle, 2 those generations only of the Israelites who would not have had that previous experience]: 3 *a* the five lords of the Philistines;* and all the Chanaanites, the Sidonians, and the Hevites who dwell in the mountain region of Lebanon between Baal-Hermon and the entrance to Hamath. 4 These served to put Israel to the test, to determine whether they would obey the commandments the Lord had enjoined on their fathers through Moses. 5 Besides, the Israelites were living among the Chanaanites, Hethites, Amorrites, Pherezites, Hevites and Jebusites. 6 In fact, they took their daughters in marriage, and gave their own daughters to their sons in marriage, and served their gods.

II: STORIES OF THE JUDGES

Othoniel. 7 *b* Because the Israelites had offended the Lord by forgetting the Lord, their God, and serving the Baals and the Asheras,* 8 the anger of the Lord flared up against them, and he allowed them to fall into the power of Chusan-Rasathaim,

v Jos 19, 50.—w Jgs 3, 7f; 4, 1f; 6, 1; 10, 6f; 13, 1.—x Dt 28, 15-68.—y Jgs 3, 12; 4, 1; 6, 1; 8, 33.—z Jos 23, 16.—a Jos 13, 2-6.—b Jgs 2, 11ff.

2, 11: Baals: the chief god of the Chanaanites and the Phoenicians was called "Baal," a word meaning "lord." He was honored by various titles, hence the plural form here, equivalent to "the pagan gods."

2, 13: Astharthes: the Chanaanite Phoenician goddess of love and fertility was Astharthe. The plural form used here refers to her various titles and images and is equivalent to "goddesses."

3, 3: The Philistines: non-Semitic invaders who gave their name to all Palestine, although they occupied only its southwestern plains. Their confederation embraced the five leading cities of Gaza, Ascalon, Azotus, Gath and Accaron.

3, 7: Asheras: elsewhere rendered "sacred poles." See note on Ex 34, 13; and on Dt 7, 5. Here the word seems to mean "goddesses."

king of Aram Naharaim, whom they served for eight years. 9 But when the Israelites cried out to the Lord, he raised up for them a savior, Othoniel, son of Caleb's younger brother Cenez, who rescued them. 10 The spirit of the Lord came upon him, and he judged Israel.[c] When he went out to war, the Lord delivered Chusan-Rasathaim, king of Aram, into his power, so that he made him subject. 11 The land then was at rest for forty years,[d] until Othoniel, son of Cenez, died.

Aod. 12 Again the Israelites offended the Lord, who because of this offense strengthened Eglon, king of Moab, against Israel. 13 In alliance with the Ammonites and Amalecites, he attacked and defeated Israel, taking possession of the city of palms. 14 The Israelites then served Eglon, king of Moab, for eighteen years.

15 But when the Israelites cried out to the Lord, he raised up for them a savior, the Benjaminite Aod, son of Gera, who was left-handed. It was by him that the Israelites sent their tribute to Eglon, king of Moab. 16 Aod made himself a two-edged dagger a foot long, and wore it under his clothes over his right thigh. 17 He presented the tribute to Eglon, king of Moab, who was very fat, 18 and after the presentation went off with the tribute bearers. 19 He returned, however, from where the idols are, near Galgal, and said, "I have a private message for you, O king." And the king said, "Silence!" Then when all his attendants had left his presence, 20 and Aod went in to him where he sat alone in his cool upper room, Aod said, "I have a message from God for you." So the king rose from his chair, 21 and then Aod with his left hand drew the dagger from his right thigh, and thrust it into Eglon's belly. 22 The hilt also went in after the blade, and the fat closed over the blade because he did not withdraw the dagger from his body.

23 Then Aod went out into the hall, shutting the doors of the upper room on him and locking them. 24 When Aod had left and the servants came, they saw that the doors of the upper room were locked, and thought, "He must be easing himself in the cool chamber." 25 They waited until they finally grew suspicious. Since he did not open the doors of the upper room, they took the key and opened them. There on the floor, dead, lay their lord!

26 During their delay Aod made good his escape and, passing the idols, took refuge in Seira. 27 On his arrival he sounded the horn in the mountain region of Ephraim, and the Israelites went down from the mountains with him as their leader. 28 "Follow me," he said to them, "for the Lord has delivered your enemies the Moabites into your power." So they followed him down and seized the fords of the Jordan leading to Moab, permitting no one to cross.[e] 29 On that occasion they slew about ten thousand Moabites, all of them strong and valiant men. Not a man escaped. 30 Thus was Moab brought under the power of Israel at that time; and the land had rest for eighty years.

Samgar. 31 After him there was Samgar, son of Anath, who slew six hundred Philistines with an oxgoad. He, too, rescued Israel.

CHAPTER 4.

Debora and Barac. 1 After Aod's death, however, the Israelites again offended the Lord. 2 So the Lord allowed them to fall into the power of the Chanaanite king, Jabin, who reigned in Hasor.[f] The general of his army was Sisara, who dwelt in Haroseth-Goim. 3 But the Israelites cried out to the Lord; for with his nine hundred iron chariots he sorely oppressed the Israelites for twenty years.

4 At this time the prophetess Debora, wife of Laphidoth, was judging Israel. 5 She used to sit under Debora's palm tree, situated between Rama and Bethel in the mountain region of Ephraim, and there the Israelites came up to her for judgment. 6 She sent and summoned Barac, son of Abinoem,[g] from Cedes of Nephthali. "This is what the Lord, the God of Israel, commands," she said to him: "go, march on Mount Thabor, and take with you ten thousand Nephthalites and Zabulonites. 7 I will lead Sisara, the general of Jabin's army, out to you at the Wadi Cison,[h] together with his chariots and troops, and will deliver them into your power." 8 But Barac answered her, "If

c Jgs 6, 34; 11, 29; 13, 25; 14, 6. 19; 15, 14.—d Jgs 5, 31; 8, 28.—e Jgs 4, 7. 14; 7, 9. 15.—f Jos 11, 1.10; Ps 82 (83), 10; 1 Kgs 12, 9.—g Heb 11, 32.—h Jgs 5, 21; Ps 82 (83), 10.

you come with me, I will go; if you do not come with me, I will not go." 9 "I will certainly go with you," she replied, "but you shall not gain the glory of the expedition on which you are setting out, for the Lord will have Sisara fall into the power of a woman." So Debora joined Barac and journeyed with him to Cedes.

10 Barac summoned Zabulon and Nephthali[i] to Cedes, and ten thousand men followed him. Debora also went up with him. 11 *Now the Cinite Heber had detached himself from his own people, the descendants of Hobab, Moses' brother-in-law,[j] and had pitched his tent by the terebinth of Saananim, which was near Cedes.

12 It was reported to Sisara that Barac, son of Abinoem, had gone up to Mount Thabor. 13 So Sisara assembled from Haroseth-Goim at the Wadi Cison all nine hundred of his iron chariots and all his forces. 14 Debora then said to Barac, "Be off, for this is the day on which the Lord has delivered Sisara into your power. The Lord marches before you." So Barac went down Mount Thabor, followed by his ten thousand men. 15 And the Lord put Sisara[k] and all his chariots and all his forces to rout before Barac. Sisara himself dismounted from his chariot and fled on foot. 16 Barac, however, pursued the chariots and the army as far as Haroseth-Goim. The entire army of Sisara fell beneath the sword, not even one man surviving.

17 *Sisara, in the meantime, had fled on foot to the tent of Jahel, wife of the Cinite Heber, since Jabin, king of Hasor, and the family of the Cinite Heber were at peace with one another. 18 Jahel went out to meet Sisara and said to him, "Come in, my lord, come in with me; do not be afraid." So he went into her tent, and she covered him with a rug. 19 He said to her, "Please give me a little water to drink. I am thirsty." But she opened a jug of milk for him to drink, and then covered him over.[l] 20 "Stand at the entrance of the tent," he said to her. "If anyone comes and asks, 'Is there someone here?' say, 'No!' " 21 Instead Jahel, wife of Heber, got a tent peg and took a mallet in her hand. While Sisara was sound asleep, she stealthily approached him and drove the peg through his temple down into the ground, so that he perished in death.[m] 22 Then when Barac came in pursuit of Sisara, Jahel went out to meet him and said to him, "Come, I will show you the man you seek." So he went in with her, and there lay Sisara dead, with the tent peg through his temple.

23 Thus on that day God humbled the Chanaanite king, Jabin, before the Israelites; 24 their power weighed ever heavier upon him, till at length they destroyed the Chanaanite king, Jabin.

CHAPTER 5.

Canticle of Debora. 1 On that day Debora [and Barac, son of Abinoem,] sang this song:

2 *Of chiefs who took the lead in Israel, of noble deeds by the people who bless the Lord,

3 Hear, O kings! Give ear, O princes!
I to the Lord will sing my song, my hymn to the Lord, the God of Israel.

4 O Lord, when you went out from Seir,
when you marched from the land of Edom,
the earth quaked and the heavens were shaken,
while the clouds sent down showers.
5 [n] Mountains trembled in the presence of the Lord:
[This is Sinai]
in the presence of the Lord, the God of Israel.[o]

6 In the days of Samgar, son of Anath,[p]
in the days of slavery caravans ceased;
those who traveled the roads went by roundabout paths.
7 Gone was freedom beyond the walls, gone indeed from Israel.

When I, Debora, rose, when I rose, a mother in Israel,
8 new gods* were their choice;
then the war was at their gates.
Not a shield could be seen, nor a lance,
among forty thousand in Israel!

9 My heart is with the leaders of Israel,
nobles of the people who bless the Lord;
10 they who ride on white asses, seated on

1 Jgs 5, 18.—j Nm 10, 29.—k Ps 82 (83), 10.—l Jgs 5, 25.—m Jgs 5, 26.—n Dt 33, 2; 2 Kgs 22, 8; Pss 17 (18), 8; 67 (68), 9.—o Ex 19, 16; Dt 4, 11; Ps 96 (97), 5.—p Jgs 3, 31.

4, 11: Most of the Cinites occupied a district in the southern part of Juda (Jgs 1, 16). A group of them, however, had detached themselves and settled in lower Galilee.

4, 17-22: It is to be noted that the sacred author merely records the fact of the murder of Sisara. We must not construe this as approval of Jahel's action.

5, 2-31: This canticle is an excellent example of early Hebrew poetry, even though some of its verses are now obscure.

5, 8: New gods: pagan deities; cf Dt 32, 16-18. God punished the idolatry of the Israelites by leaving them relatively unarmed before the attacks of their enemies, who had better weapons, made of iron; cf 1 Kgs 13, 19-22.

saddlecloths as they go their way; [11] sing of them to the strains of the harpers at the wells, where men recount the just deeds of the Lord, his just deeds that brought freedom to Israel.

[12] Awake, awake, Debora! awake, awake, strike up a song. Strength! arise, Barac, make despoilers your spoil, son of Abinoem. [13] Then down came the fugitives with the mighty, the people of the Lord came down for me as warriors.

[14] *From Ephraim, princes were in the valley; behind you was Benjamin, among your troops. From Machir came down commanders, and from Zabulon wielders of the marshal's staff. [15] With Debora were the princes of Issachar; Barac, too, was in the valley, his course unchecked.[q]

Among the clans of Ruben great were the searchings of heart. [16] Why do you stay beside your hearths listening to the lowing of the herds? Among the clans of Ruben great were the searchings of heart!

[17] Galaad, beyond the Jordan, rests; why does Dan spend his time in ships? Aser, who dwells along the shore, is resting in his coves. [18] Zabulon is the people defying death; Nephthali, too, on the open heights![r]

[19] The kings came and fought; then they fought, those kings of Chanaan, at Thaanach by the waters of Mageddo; no silver booty did they take,[s] [20] *From the the heavens the stars, too, fought; from their courses they fought against Sisara.[t]

[21] The Wadi Cison[u] swept them away; a wadi . . ., the Cison. [22] Then the hoofs of the horses pounded, with the dashing, dashing of his steeds.

[23] "Curse Meroz,"* says the Lord, "hurl a curse at its inhabitants! For they came not to my help, as warriors to the help of the Lord."

[24] Blessed among women be Jahel, blessed among tent-dwelling women.[v] [25] He asked for water, she gave him milk; in a princely bowl she offered curds.[w] [26] With her left hand she reached for the peg, with her right, for the workman's mallet.

She hammered Sisara, crushed his head; she smashed, stove in his temple. [27] At her feet he sank down, fell, lay still; down at her feet he sank and fell; where he sank down, there he fell, slain.

[28] From the window peered down and wailed the mother of Sisara, from the lattice: "Why is his chariot so long in coming? why are the hoofbeats of his chariots delayed?" [29] The wisest of her princesses answers her, and she, too, keeps answering herself:

[30] "They must be dividing the spoil they took: there must be a damsel or two for each man, spoils of dyed cloth as Sisara's spoil, an ornate shawl or two for me in the spoil."

[31] May all your enemies perish thus, O Lord! but your friends be as the sun rising in its might![x]

And the land was at rest for forty years.

CHAPTER 6.

The Call of Gedeon. [1] The Israelites offended the Lord, who therefore delivered them into the power of Madian for seven years, [2] so that Madian held Israel subject. For fear of Madian the Israelites established the fire signals on the mountains, the caves for refuge, and the strongholds. [3] And it used to be that when the Israelites had completed their sowing, Madian, Amalec and the Cedemites would come up,[y] [4] encamp opposite them, and destroy the produce of the land as far as the outskirts of Gaza, leaving no sustenance in Israel, nor sheep, oxen or asses. [5] For they would come up with their livestock, and their tents would become as numerous as locusts; and neither they nor their camels could be numbered, when they came into the land to lay it waste. [6] Thus was Israel reduced to misery by Madian, and so the Israelites cried out to the Lord.

[7] When Israel cried out to the Lord because of Madian, [8] [z] he sent a prophet to the Israelites who said to them, "The Lord, the God of Israel, says: I led you up from Egypt; I brought you out of the

q Jgs 4, 14.—r Jgs 4, 10.—s Jgs 1, 27; Jos 17, 11.—t Jgs 4, 15; Jos 10, 14.—u Jgs 4, 7. 13.—v Jgs 4, 17; Jdt 13, 23; Lk 1, 28. 42.—w Jgs 4, 19. 21.—x Ps 82 (83), 10-19.—y Jgs 7, 12; Dt 28, 30ff.—z Jgs 2, 1f; 10, 11-14.

5, 14-22: Praise for the tribes which formed the Israelite league against Sisara: Ephraim, Benjamin, Manasse (represented by Machir), Zabulon, Issachar, and Nephthali (led by Barac). The tribes of Ruben, Gad (Galaad), Dan, and Aser are chided for their lack of co-operation. The more distant tribes of Juda and Simeon are not mentioned.

5, 20f: It would seem that nature aided the Hebrews in some way. Perhaps the torrential rains swelled the waters of Cison, which then overwhelmed the Chanaanites.

5, 23: Meroz: an unknown locality in which Hebrews probably dwelt, since its inhabitants are cursed for their failure to proffer aid.

place of slavery. 9 I rescued you from the power of Egypt and of all your other oppressors. I drove them out before you and gave you their land. 10 And I said to you: I, the Lord, am your God; you shall not venerate the gods of the Amorrites in whose land you are dwelling. But you did not obey me."

11 Then the angel of the Lord came and sat under the terebinth in Ephra that belonged to Joas the Abiezerite. While his son Gedeon was beating out wheat in the wine press to save it from the Madianites, 12 the angel of the Lord appeared to him and said, "The Lord is with you, O champion!" 13 "My lord," Gedeon said to him, "if the Lord is with us, why has all this happened to us? Where are his wondrous deeds of which our fathers told us when they said, 'Did not the Lord bring us up from Egypt?' For now the Lord has abandoned us and has delivered us into the power of Madian." 14 The Lord turned to him and said, "Go with the strength you have and save Israel from the power of Madian. It is I who send you." 15 But he answered him, "Please, my lord, how can I save Israel? My family is the meanest in Manasse, and I am the most insignificant in my father's house." 16 "I shall be with you," the Lord said to him, "and you will cut down Madian to the last man." 17 He answered him, "If I find favor with you, give me a sign that you are speaking with me. 18 Do not depart from here, I pray you, until I come back to you and bring out my offering and set it before you." He answered, "I will await your return."

19 So Gedeon went off and prepared a kid and an epha of flour in the form of unleavened cakes. Putting the meat in a basket and the broth in a pot, he brought them out to him under the terebinth and presented them. 20 The angel of God said to him, "Take the meat and unleavened cakes and lay them on this rock; then pour out the broth." [a] When he had done so, 21 the angel of the Lord stretched out the tip of the staff he held, and touched the meat and unleavened cakes. Thereupon a fire came up from the rock which consumed the meat and unleavened cakes, and the angel of the Lord disappeared from sight. 22 [b] Gedeon, now aware that it had been the angel of the Lord, said, "Alas, Lord God, that I have seen the angel of the Lord face to face!" 23 The Lord answered him, "Be calm, do not fear. You shall not die." 24 So Gedeon built there an altar to the Lord and called it Yahweh-Salom.* To this day it is still in Ephra of the Abiezerites.

25 That same night the Lord said to him, "Take the seven-year-old spare bullock and destroy your father's altar to Baal and cut down the sacred pole* that is by it. 26 You shall build, instead, the proper kind of altar to the Lord, your God, on top of this stronghold. Then take the spare bullock and offer it as a holocaust on the wood from the sacred pole you have cut down." 27 So Gedeon took ten of his servants and did as the Lord had commanded him. But through fear of his family and of the townspeople, he would not do it by day, but did it at night. 28 Early the next morning the townspeople found that the altar of Baal had been destroyed, the sacred pole near it cut down, and the spare bullock offered on the altar that was built. 29 They asked one another, "Who did this?" Their inquiry led them to the conclusion that Gedeon, son of Joas, had done it. 30 So the townspeople said to Joas, "Bring out your son that he may die, for he has destroyed the altar of Baal and has cut down the sacred pole that was near it." 31 But Joas replied to all who were standing around him, "Do you intend to act in Baal's stead, or be his champion? If anyone acts for him, he shall be put to death by morning. If he whose altar has been destroyed is a god, let him act for himself!" 32 So on that day Gedeon was called Jerobbaal,* because of the words, "Let Baal take action against him, since he destroyed his altar." [c]

33 Then all Madian and Amalec and the Cedemites mustered and crossed over into the valley of Jezrael, where they encamped. 34 The spirit of the Lord enveloped Gedeon; he blew the horn that summoned Abiezer to follow him. 35 He sent messengers, too, throughout Manasse, which also obeyed his summons; through

a Jgs 13, 19.—b Gn 32, 31; Dt 5, 24ff.—c 1 Kgs 12, 11.

6, 24: Yahweh-Salom: Hebrew for "the Lord is peace," a reference to the Lord's words, "Be calm," literally, "Peace be to you!"

6, 25: The sacred pole: see note on Ex 34, 13.

6, 32: Jerobbaal: similar in sound to the Hebrew words meaning, "Let Baal take action."

Aser, Zabulon and Nephthali, likewise, he sent messengers and these tribes advanced to meet the others. 36 Gedeon said to God, "If indeed you are going to save Israel through me, as you promised, 37 I am putting this woolen fleece on the threshing floor. If dew comes on the fleece alone, while all the ground is dry, I shall know that you will save Israel through me, as you promised." 38 That is what took place. Early the next morning he wrung the dew from the fleece, squeezing out of it a bowlful of water. 39 Gedeon then said to God, "Do not be angry with me if I speak once more. Let me make just one more test with the fleece. Let the fleece alone be dry, but let there be dew on all the ground." 40 That night God did so; the fleece alone was dry, but there was dew on all the ground.

CHAPTER 7.

Defeat of Madian. 1 Early the next morning Jerobbaal[d] (that is, Gedeon) encamped by En-Harad with all his soldiers. The Camp of Madian was in the valley north of Gabaath-Hammore. 2 The Lord said to Gedeon, "You have too many soldiers with you for me to deliver Madian into their power, lest Israel vaunt itself against me and say, 'My own power brought me the victory.' 3 Now proclaim to all the soldiers, 'If anyone is afraid or fearful, let him leave.'"[e] When Gedeon put them to this test on the mountain, twenty-two thousand of the soldiers left, but ten thousand remained. 4 The Lord said to Gedeon, "There are still too many soldiers. Lead them down to the water and I will test them for you there. If I tell you that a certain man is to go with you, he must go with you. But no one is to go if I tell you he must not." 5 *When Gedeon led the soldiers down to the water, the Lord said to him, "You shall set to one side everyone who laps up the water as a dog does with its tongue; to the other, everyone who kneels down to drink." 6 Those who lapped up the water raised to their mouths by hand numbered three hundred, but all the rest of the soldiers knelt down to drink the water. 7 The Lord said to Gedeon, "By means of the three hundred who lapped up the water I will save you and will deliver Madian into your power. So let all the other soldiers go home." 8 Their horns, and such supplies as the soldiers had with them, were taken up, and Gedeon ordered the rest of the Israelites to their tents, but kept the three hundred men. Now the camp of Madian was beneath him in the valley.

9 That night the Lord said to Gedeon, "Go, descend on the camp, for I have delivered it up to you. 10 If you are afraid to attack, go down to the camp with your aide Phara. 11 When you hear what they are saying, you will have the courage to descend on the camp." So he went down with his aide Phara to the outposts of the camp. 12 The Madianites, Amalecites, and all the Cedemites lay in the valley, as numerous as locusts. Nor could their camels be counted, for these were as many as the sands on the seashore. 13 *When Gedeon arrived, one man was telling another about a dream. "I had a dream," he said, "that a round loaf of barley bread was rolling into the camp of Madian. It came to our tent and struck it, and as it fell it turned the tent upside down." 14 "This can only be the sword of the Israelite Gedeon, son of Joas," the other replied. "God has delivered Madian and all the camp into his power." 15 When Gedeon heard the description and explanation of the dream, he prostrated himself. Then returning to the camp of Israel, he said, "Arise, for the Lord has delivered the camp of Madian into your power."

16 He divided the three hundred men into three companies, and provided them all with horns and with empty jars and torches inside the jars. 17 "Watch me and follow my lead," he told them. "I shall go to the edge of the camp, and as I do, you must do also. 18 When I and those with me blow horns, you too must blow horns all around the camp and cry out, 'For the Lord and for Gedeon!'" 19 So Gedeon and the hundred men who were with him came to the edge of the camp at the be-

d Jgs 6, 32.—e Dt 20, 8.

7, 5: The Lord desired not numerous but reliable soldiers. Those who drank from their hands were alert, standing ready to resist attack, whereas the others were careless and undependable. The cowardly soldiers had already been dismissed (v 3); cf Dt 20, 8.

7, 13: The barley loaf represents the agricultural Hebrews while the tent refers to the nomadic Madianites. The overthrow of the tent indicates the victory of the Hebrews over their Madianite oppressors.

ginning of the middle watch,* just after the posting of the guards. They blew the horns and broke the jars they were holding. 20 All three companies blew horns and broke their jars. They held the torches in their left hands, and in their right the horns they were blowing, and cried out, "A sword for the Lord and Gedeon!" 21 They all remained standing in place around the camp, while the whole camp fell to running and shouting and fleeing. 22 But the three hundred men kept blowing the horns, and throughout the camp the Lord set the sword of one against another.*f* The army fled as far as Beth-Setta in the direction of Sarera, as far as the border of Abel-Mehula near Tebbath.

23 The Israelites were called to arms from Nephthali, from Aser, and from all Manasse, and they pursued Madian. 24 Gedeon also sent messengers throughout the mountain region of Ephraim to say, "Go down to confront Madian, and seize the water courses against them as far as Beth-Bera, as well as the Jordan." So all the Ephraimites were called to arms, and they seized the water courses as far as Beth-Bera, and the Jordan as well. 25 *g* They captured the two princes of Madian, Oreb and Zeb, killing Oreb at the rock of Oreb and Zeb at the wine press of Zeb. Then they pursued Madian and carried the heads of Oreb and Zeb to Gedeon beyond the Jordan.

CHAPTER 8.

1 But the Ephraimites said to him, "What have you done to us, not calling us when you went to fight against Madian?" And they quarreled bitterly with him. 2 "What have I accomplished now in comparison with you?" he answered them. "Is not the gleaning of Ephraim better than the vintage of Abiezer?*h* 3 Into your power God delivered the princes of Madian, Oreb and Zeb. What have I been able to do in comparison with you?" When he said this, their anger against him subsided.

4 When Gedeon reached the Jordan and crossed it with his three hundred men, they were exhausted and famished. 5 So he said to the men of Socchoth, "Will you give my followers some loaves of bread? They are exhausted, and I am pursuing Zebee and Salmana, kings of Madian." 6 But the princes of Socchoth replied, "Are the hands of Zebee and Salmana already in your possession, that we should give food to your army?"* 7 Gedeon said, "Very well; when the Lord has delivered Zebee and Salmana into my power, I will grind your flesh in with the thorns and briers of the desert." 8 He went up from there to Phanuel and made the same request of them, but the men of Phanuel answered him as had the men of Socchoth. 9 So to the men of Phanuel, too, he said, "When I return in triumph, I will demolish this tower."

10 Now Zebee and Salmana were in Carcor with their force of about fifteen thousand men; these were all who were left of the whole Cedemite army, a hundred and twenty thousand swordsmen having fallen. 11 Gedeon went up by the route of the nomads east of Nobe and Jegbaa, and attacked the camp when it felt secure. 12 Zebee and Salmana fled. He pursued them and took the two kings of Madian, Zebee and Salmana, captive, throwing the entire army into panic.

13 Then Gedeon, son of Joas, returned from battle by the pass of Hares. 14 He captured a young man of Socchoth, who upon being questioned listed for him the seventy-seven princes and elders of Socchoth. 15 So he went to the men of Socchoth and said, "Here are Zebee and Salmana, with whom you taunted me, 'Are the hands of Zebee and Salmana already in your possession, that we should give food to your weary followers?'" 16 He took the elders of the city, and thorns and briers of the desert, and ground these men of Socchoth into them. 17 He also demolished the tower of Phanuel and slew the men of the city.

18 Then he said to Zebee and Salmana, "Where now are the men you killed at Thabor?" "They all resembled you," they replied. "They appeared to be princes." 19 "They were my brothers, my mother's sons," he said. "As the Lord lives, if you had spared their lives, I should not kill you." 20 Then he said to his first-born,

f Ps 82 (83), 10; Is 9, 4.—*g* Jgs 8, 3; Ps 82 (83), 12; Is 10, 26.—*h* Jgs 6, 34.

7, 19: At the beginning of the middle watch: about two hours before midnight. The ancient Hebrews divided the night into three watches of about four hours each. At the beginning of a watch the sentinels were changed.

8, 6: Are the hands . . . in your possession . . . ? : i.e., can you already boast of victory? The hands as well as the heads of slain enemies were cut off and counted as trophies; cf 2 Kgs 4, 8; 4 Kgs 10, 7f; and the Ugaritic Anath Epic, V AB, II 10ff.

Jether, "Go, kill them." Since Jether was still a boy, he was afraid and did not draw his sword. 21 Zebee and Salmana said, "Come, kill us yourself, for a man's strength is like the man." So Gedeon stepped forward and killed Zebee and Salmana. He also took the crescents that were on the necks of their camels.

22 The Israelites then said to Gedeon, "Rule over us—you, your son, and your son's son—for you rescued us from the power of Madian." 23 But Gedeon answered them, "I will not rule over you, nor shall my son rule over you. The Lord must rule over you."

24 Gedeon went on to say, "I should like to make a request of you. Will each of you give me a ring from his booty?" (For being Ismaelites,* the enemy had gold rings.) 25 "We will gladly give them," they replied, and spread out a cloak into which everyone threw a ring from his booty. 26 The gold rings that he requested weighed seventeen hundred gold shekels, in addition to the crescents and pendants, the purple garments worn by the kings of Madian, and the trappings that were on the necks of their camels. 27 Gedeon made an ephod out of the gold and placed it in his city Ephra. However, all Israel paid idolatrous homage to it there, and it caused the ruin of Gedeon and his family.

28 Thus was Madian brought into subjection by the Israelites; no longer did they hold their heads high. And the land had rest for forty years, during the lifetime of Gedeon.

Gedeon's Son Abimelech. 29 Then Jerobbaal, son of Joas, went back home to stay. 30 *i* Now Gedeon had seventy sons, his direct descendants, for he had many wives. 31 His concubine* who lived in Sichem also bore him a son, whom he named Abimelech. 32 At a good old age Gedeon, son of Joas, died and was buried in the tomb of his father Joas in Ephra of the Abiezerites. 33 But after Gedeon was dead, the Israelites again abandoned themselves to the Baals, making Baal-Berith* their god 34 and forgetting the Lord, their God, who had delivered them from the power of their enemies all around them. 35 Nor were they grateful to the family of Jerobbaal [Gedeon] for all the good he had done for Israel.

CHAPTER 9.

1 Abimelech, son of Jerobbaal, went to his mother's kinsmen in Sichem, *j* and said to them and to the whole clan to which his mother's family belonged, 2 "Put this question to all the citizens of Sichem: 'Which is better for you: that seventy men, or all Jerobbaal's sons, rule over you, or that one man rule over you?' You must remember that I am your own flesh and bone." 3 When his mother's kin repeated these words to them on his behalf, all the citizens of Sichem sympathized with Abimelech, thinking, "He is our kinsman." 4 They also gave him seventy silver shekels from the temple of Baal-Berith, with which Abimelech hired shiftless men and ruffians as his followers. 5 He then went to his ancestral house in Ephra, and slew his brothers, the seventy sons of Jerobbaal, on one stone. Only the youngest son of Jerobbaal, Joatham, escaped, for he was hidden. 6 Then all the citizens of Sichem and all Beth-Mello came together and proceeded to make Abimelech king by the terebinth of the military post in Sichem.

7 When this was reported to him, Joatham went to the top of Mount Garizim, and standing there, cried out to them in a loud voice: "Hear me, citizens of Sichem, that God may then hear you! 8 Once the trees went to anoint a king over themselves. So they said to the olive tree, 'Reign over us.' *k* 9 But the olive tree answered them, 'Must I give up my rich oil, whereby men and gods are honored,* and go to wave over the trees?' 10 Then the trees said to the fig tree, 'Come; you reign over us!' 11 But the fig tree answered them, 'Must I give up my sweetness and my good fruit, and go to wave over the trees?' 12 Then the trees said to the vine, 'Come you, and reign over us.' 13 But the vine answered them, 'Must I give up my

i Jgs 9, 2. 5.—j Jgs 8, 31.—k Jgs 8, 22f.

8, 24: Ismaelites: here as in Gn 37, 25-28, the designation is not ethnic; it refers rather to their occupation as merchants.

8, 31: Concubine: see note on Gn 22, 24.

8, 33: Baal-Berith: one of the titles of Baal as worshiped by the Chanaanites of Sichem, meaning "the lord of the covenant."

9, 9: Whereby men and gods are honored: oil was used in the worship both of the true God and of false gods; it was prescribed in the worship of Yahweh (Lv 2, 1. 6. 15; 24, 2). It was also used to consecrate prophets, priests and kings (Ex 30, 25. 30; 1 Kgs 10, 1; 16, 13).

wine that cheers gods* and men, and go
to wave over the trees?' 14 Then all the
trees said to the buckthorn, 'Come; you
reign over us!' 15 But the buckthorn re-
plied to the trees, 'If you wish to anoint
me king over you in good faith, come
and take refuge in my shadow. Otherwise,
let fire come from the buckthorn and de-
vour the cedars of Lebanon.'

16 *"Now then, if you have acted in
good faith and honorably in appointing
Abimelech your king, if you have dealt
well with Jerobbaal and with his family,
and if you have treated him as he de-
served—17 for my father fought for you
at the risk of his life when he saved you
from the power of Madian; 18 but you
have risen against his family this day and
have killed his seventy sons upon one
stone, and have made Abimelech, the son
of his handmaid,[l] king over the citizens
of Sichem, because he is your kinsman—
19 if, then, you have acted in good faith
and with honor toward Jerobbaal and his
family this day, rejoice in Abimelech and
may he in turn rejoice in you. 20 But if
not, let fire come forth from Abimelech
to devour the citizens of Sichem and
Beth-Mello, and let fire come forth from
the citizens and from Beth-Mello to de-
vour Abimelech." 21 Then Joatham went
in flight to Beer, where he remained for
fear of his brother Abimelech.

22 When Abimelech had ruled Israel
for three years, 23 God put bad feelings
between Abimelech and the citizens of
Sichem, who rebelled against Abimelech.
24 This was to repay the violence done to
the seventy sons of Jerobbaal and to
avenge their blood upon their brother
Abimelech, who killed them, and upon
the citizens of Sichem, who encouraged
him to kill his brothers. 25 The citizens of
Sichem then set men in ambush for him
on the mountaintops, and these robbed
all who passed them on the road. But it
was reported to Abimelech.

26 Now Gaal, son of Obed, came over
to Sichem with his kinsmen. The citizens
of Sichem put their trust in him, 27 and
went out into the fields, harvested their
grapes and trod them out. Then they held
a festival and went to the temple of their
god, where they ate and drank and cursed
Abimelech. 28 Gaal, son of Obed, said,
"Who is Abimelech? And why should
we of Sichem serve him? Were not the
son of Jerobbaal and his lieutenant Zebul
once subject to the men of Hamor, father
of Sichem?[m] Why should we serve him?
29 Would that this people were entrusted
to my command! I would depose Abime-
lech. I would say to Abimelech, 'Get a
larger army and come out!' "

30 At the news of what Gaal, son of
Obed, had said, Zebul, the ruler of the
city, was angry 31 and sent messengers to
Abimelech in Aruma with the informa-
tion: "Gaal, son of Obed, and his kins-
men have come to Sichem and are stir-
ring up the city against you. 32 Now rouse
yourself; set an ambush tonight in the
fields, you and the men who are with you.
33 Promptly at sunrise tomorrow morn-
ing, make a raid on the city. When he
and his followers come out against you,
deal with him as best you can."

34 During the night Abimelech ad-
vanced with all his soldiers and set up an
ambush for Sichem in four companies.
35 Gaal, son of Obed, went out and stood
at the entrance of the city gate. When
Abimelech and his soldiers rose from
their place of ambush, 36 Gaal saw them
and said to Zebul, "There are men com-
ing down from the hilltops!" But Zebul
answered him, "You see the shadow of
the hills as men." 37 But Gaal went on to
say, "Men are coming down from the re-
gion of Tabbur-Haares, and one company
is coming by way of Elon-Meonenim."
38 Zebul said to him, "Where now is the
boast you uttered, 'Who is Abimelech that
we should serve him?' Are these not the
men for whom you expressed contempt?
Go out now and fight with them." 39 So
Gaal went out at the head of the citizens
of Sichem and fought against Abimelech.
40 But Abimelech routed him, and he fled
before him; and many fell slain right up
to the entrance of the gate. 41 Abimelech
returned to Aruma, but Zebul drove Gaal
and his kinsmen from Sichem, which they
had occupied.

42 The next day, when the people were
taking the field, it was reported to Abime-
lech, 43 who divided the men he had into

l Jgs 8, 31.—m Gn 34, 2. 6.

9, 13: Cheers gods: wine was used in the libations both of the Temple of Jerusalem and of pagan temples.

9, 16: Just as the noble trees refused the honor of royalty and were made subject to a mean plant, so did Abimelech of less noble birth than the seventy sons of Gedeon now tyrannize over the people.

three companies, and set up an ambush in the fields. He watched till he saw the people leave the city, and then rose against them for the attack. 44 Abimelech and the company with him dashed in and stood by the entrance of the city gate, while the other two companies rushed upon all who were in the field and attacked them. 45 That entire day Abimelech fought against the city, and captured it. He then killed its inhabitants and demolished the city, sowing the site with salt.*

46 When they heard of this, all the citizens of Magdal-Sichem went into the crypt of the temple of El-Berith. 47 It was reported to Abimelech that all the citizens of Magdal-Sichem were gathered together. 48 So he went up Mount Selmon with all his soldiers, took his ax in his hand, and cut down some brushwood. This he lifted to his shoulder, then said to the men with him, "Hurry! Do just as you have seen me do." 49 So all the men likewise cut down brushwood, and following Abimelech, placed it against the crypt. Then they set the crypt on fire over their heads, so that every one of the citizens of Magdal-Sichem, about a thousand men and women, perished.

50 Abimelech proceeded to Thebes, which he invested and captured. 51 Now there was a strong tower in the middle of the city, and all the men and women, in a word all the citizens of the city, fled there, shutting themselves in and going up to the roof of the tower. 52 Abimelech came up to the tower and fought against it, advancing to the very entrance of the tower to set it on fire. 53 But a certain woman cast the upper part of a millstone down on Abimelech's head, and it fractured his skull.[n] 54 He immediately called his armor-bearer and said to him, "Draw your sword and dispatch me, lest they say of me that a woman killed me."[o] So his attendant ran him through and he died. 55 When the Israelites saw that Abimelech was dead, they all left for their homes.

56 Thus did God requite the evil Abimelech had done to his father in killing his seventy brothers. 57 God also brought all their wickedness home to the Sichemites, for the curse of Joatham, son of Jerobbaal, overtook them.

CHAPTER 10.

Thola. 1 After Abimelech there rose to save Israel the Issacharite Thola, son of Dodo, a resident of Samir in the mountain region of Ephraim. 2 When he had judged Israel twenty-three years, he died and was buried in Samir.

Jair. 3 Jair the Galaadite came after him and judged Israel twenty-two years. 4 He had thirty sons who rode on thirty saddle-asses* and possessed thirty cities in the land of Galaad; these are called Havoth-Jair to the present day.[p] 5 Jair died and was buried in Camon.

Oppression by the Ammonites. 6 The Israelites again offended the Lord, serving the Baals and Astharthes, the gods of Aram, the gods of Sidon, the gods of Moab, the gods of the Ammonites, and the gods of the Philistines. Since they had abandoned the Lord and would not serve him, 7 the Lord became angry with Israel and allowed them to fall into the power of [the Philistines and] the Ammonites. 8 For eighteen years they afflicted and oppressed the Israelites in Basan, and all the Israelites in the Amorrite land beyond the Jordan in Galaad. 9 The Ammonites also crossed the Jordan to fight against Juda, Benjamin, and the house of Ephraim, so that Israel was in great distress.

10 Then the Israelites cried out to the Lord, "We have sinned against you; we have forsaken our God and have served the Baals." 11[q] The Lord answered the Israelites: "Did not the Egyptians, the Amorrites,[r] the Ammonites, the Philistines, 12 the Sidonians, the Amalecites, and the Madianites oppress you?[s] Yet when you cried out to me, and I saved you from their grasp, 13 you still forsook me and worshiped other gods. Therefore I will save you no more. 14 Go and cry out to the gods you have chosen; let them save you now that you are in distress." 15 But the Israelites said to the Lord, "We have sinned. Do to us whatever you please. Only save us this day." 16 And they cast out the foreign gods from their

n 2 Kgs 11, 21.—o 1 Kgs 31, 4; 1 Par 10, 4.—p Dt 3, 14.—q Jgs 2, 11ff; 6, 8ff.—r Nm 21, 21-32.—s Jgs 6, 3.

9, 45: Sowing the site with salt: a severe measure, which was a symbol of desolation, and even more, since it actually rendered the ground barren and useless.

10, 4: Saddle-asses: a sign of rank and wealth; cf Jgs 5, 10; 12, 14; Za 9, 9.

midst, and served the Lord, so that he grieved over the misery of Israel.

17 The Ammonites had gathered for war and encamped in Galaad, while the Israelites assembled and encamped in Maspha.[t] 18 And among the people the princes of Galaad said to one another, "The one who begins the war against the Ammonites shall be leader of all the inhabitants of Galaad."[u]

CHAPTER 11.

Jephte. 1 There was a chieftain, the Galaadite Jephte, born to Galaad of a harlot. 2 Galaad's wife had also borne him sons, and on growing up the sons of the wife had driven Jephte away, saying to him, "You shall inherit nothing in our family, for you are son of another woman." 3 So Jephte had fled from his brothers and had taken up residence in the land of Tob. A rabble had joined company with him, and went out with him on raids.

4 Some time later, the Ammonites warred on Israel. 5 When this occurred the elders of Galaad went to bring Jephte from the land of Tob. 6 "Come," they said to Jephte, "be our commander that we may be able to fight the Ammonites." 7 "Are you not the ones who hated me and drove me from my father's house?" Jephte replied to the elders of Galaad. "Why do you come to me now, when you are in distress?" 8 The elders of Galaad said to Jephte, "In any case, we have now come back to you; if you go with us to fight against the Ammonites, you shall be the leader of all of us who dwell in Galaad." 9 Jephte answered the elders of Galaad, "If you bring me back to fight against the Ammonites and the Lord delivers them up to me, I shall be your leader." 10 The elders of Galaad said to Jephte, "The Lord is witness between us that we will do as you say."

11 So Jephte went with the elders of Galaad, and the people made him their leader and commander.[v] In Maspha, Jephte settled all his affairs before the Lord. 12 Then he sent messengers to the king of the Ammonites to say, "What have you against me that you come to fight with me in my land?" 13 He answered the messengers of Jephte, "Israel took away my land from the Arnon to the Jaboc and the Jordan when they came up from Egypt.[w] Now restore the same peaceably."

14 Again Jephte sent messengers to the king of the Ammonites, 15 saying to him, "This is what Jephte says: Israel did not take the land of Moab or the land of the Ammonites.[x] 16 For when they came up from Egypt, Israel went through the desert to the Red Sea and came to Cades. 17 Israel then sent messengers to the king of Edom saying, 'Let me pass through your land.' But the king of Edom did not give consent. They also sent to the king of Moab, but he too was unwilling. So Israel remained in Cades.[y] 18 Then they went through the desert, and by-passing the land of Edom and the land of Moab, went east of the land of Moab and encamped across the Arnon.[z] Thus they did not go through the territory of Moab, for the Arnon is the boundary of Moab. 19 [a] Then Israel sent messengers to Sehon, king of the Amorrites, king of Hesebon. Israel said to him, 'Let me pass through your land to my own place.' 20 But Sehon refused to let Israel pass through his territory. On the contrary, he gathered all his soldiers, who encamped at Jasa and fought Israel. 21 But the Lord, the God of Israel, delivered Sehon and all his men into the power of Israel, who defeated them and occupied all the land of the Amorrites dwelling in that region, 22 the whole territory from the Arnon to the Jaboc, from the desert to the Jordan. 23 If now the Lord, the God of Israel, has cleared the Amorrites out of the way of his people, are you to dislodge Israel? 24 Should you not possess that which your god Chamos* gave you to possess, and should we not possess all that the Lord, our God, has cleared out for us? [b] 25 Again, are you any better than Balac, son of Sepphor, king of Moab? Did he ever quarrel with Israel, or did he war against

t Jgs 11, 29.—u Jgs 11, 5-11.—v Jgs 10, 18.—w Nm 21, 13. 24ff.—x Dt 2, 9. 19.—y Nm 20, 1. 14. 18-21; Dt 1, 46.—z Nm 21, 4. 11. 13; 22, 36; Dt 2, 8.—a Nm 21, 21-26; Dt 2, 26-36.—b Nm 21, 29; 3 Kgs 11, 7.

11, 24: Chamos: the chief god of the Moabites — not of the Ammonites, whose leading deity was called Moloch or Milchom; cf Nm 21, 29; 3 Kgs 11, 7; 4 Kgs 23, 13. The error is probably due to an ancient copyist. Jephte argues from the viewpoint of his adversaries, the Ammonites, that they were entitled to all the land they had conquered with the aid of their god. It does not necessarily follow that Jephte himself believed in the actual existence of this pagan god.

them [c] 26 when Israel occupied Hesebon
and its villages, Aroer and its villages,
and all the cities on the banks of the
Arnon? [d] Three hundred years have
passed; why did you not recover them
during that time? 27 I have not sinned
against you, but you wrong me by war-
ring against me. Let the Lord, who is
judge, decide this day between the Israel-
ites and the Ammonites!" 28 But the king
of the Ammonites paid no heed to the
message Jephte sent him.

Jephte's Vow. 29 The spirit of the Lord
came upon Jephte. He passed through
Galaad and Manasse, and through Mas-
pha-Galaad as well, and from there he
went on to the Ammonites. 30 *Jephte
made a vow to the Lord. "If you deliver
the Ammonites into my power," he said,
31 "whoever comes out of the doors of
my house to meet me when I return in
triumph from the Ammonites shall be-
long to the Lord. I shall offer him up as
a holocaust."

32 Jephte then went on to the Ammon-
ites to fight against them, and the Lord
delivered them into his power, 33 so that
he inflicted a severe defeat on them, from
Aroer to the approach to Mennith
(twenty cities in all) and as far as Abel-
cheramim. Thus were the Ammonites
brought into subjection by the Israelites. 34
When Jephte returned to his house in
Maspha, it was his daughter who came
forth, playing the tambourines and danc-
ing. She was an only child: he had neither
son nor daughter besides her. 35 When
he saw her, he rent his garments and
said, "Alas, daughter, you have struck me
down and brought calamity upon me. For
I have made a vow to the Lord and I
cannot retract." [e] 36 "Father," she replied,
"you have made a vow to the Lord. Do
with me as you have vowed, because the
Lord has wrought vengeance for you on
your enemies the Ammonites." 37 Then
she said to her father, "Let me have this
favor. Spare me for two months, that I
may go off down the mountains to mourn
my virginity* with my companions." 38
"Go," he replied, and sent her away for
two months. So she departed with her
companions and mourned her virginity
on the mountains. 39 At the end of the
two months she returned to her father,
who did to her as he had vowed. She had
not been intimate with man. It then be-
came a custom in Israel 40 for Israelite
women to go yearly to mourn the daugh-
ter of Jephte the Galaadite for four days
of the year.

CHAPTER 12.

The Shibboleth Incident. 1 The men of
Ephraim gathered together and crossed
over to Saphon. They said to Jephte,
"Why do you go on to fight with the
Ammonites without calling us to go with
you? We will burn your house over you." [f]
2 Jephte answered them, "My soldiers and
I were engaged in a critical contest with
the Ammonites. I summoned you, but
you did not rescue me from their power.
3 When I saw that you would not effect a
rescue, I took my life in my own hand
and went on to the Ammonites, and the
Lord delivered them into my power. Why,
then, do you come up against me this
day to fight with me?"

4 Then Jephte called together all the
men of Galaad and fought against Eph-
raim, whom they defeated; for the Eph-
raimites had said, "You of Galaad are
Ephraimite fugitives in territory belong-
ing to Ephraim and Manasse." 5 The
Galaadites took the fords of the Jordan
toward Ephraim. When any of the flee-
ing Ephraimites said, "Let me pass," the
men of Galaad would say to him, "Are
you an Ephraimite?" If he answered,
"No!" 6 they would ask him to say "Shib-
boleth."* If he said "Sibboleth," not being
able to give the proper pronunciation,
they would seize him and kill him at the
fords of the Jordan. Thus forty-two thou-
sand Ephraimites fell at that time.

7 After having judged Israel for six
years, Jephte the Galaadite died and was
buried in his city in Galaad.

Abesan. 8 After him Abesan of Bethle-
hem judged Israel. 9 He had thirty sons.

c Nm 22, 2; Jos 24, 9; Mi 6, 5.—d Nm 21, 25; Dt 2, 36.—e Nm 30, 3.—f Jgs 8, 1.

11, 30-40: The text clearly implies that Jephte vowed a human sacrifice, according to the custom of his pagan neighbors; cf 4 Kgs 3, 27. The inspired author merely records the fact; he does not approve of the action.

11, 37: Mourn my virginity: to bear children was woman's greatest pride; to be childless was regarded as a great misfortune. Hence Jephte's daughter asks permission to mourn the fact that she will be put to death before she can bear children.

12, 6: Shibboleth: "an ear of grain." The word was arbitrarily chosen merely for the purpose of revealing the tribal affinity of the speaker, since the Ephraimites pronounced the sibilant in the word with a sound somewhat different from that used by the men of Galaad.

He also had thirty daughters married outside the family, and he brought in as wives for his sons thirty young women from outside the family. After having judged Israel for seven years, 10 Abesan died and was buried in Bethlehem.

Elon. 11 After him the Zabulonite Elon judged Israel. When he had judged Israel for ten years, 12 the Zabulonite Elon died and was buried in Elon in the land of Zabulon.

Abdon. 13 After him the Pharathonite Abdon, son of Hillel, judged Israel. 14 He had forty sons and thirty grandsons who rode on seventy saddle-asses. After having judged Israel for eight years, 15 the Pharathonite Abdon, son of Hillel, died and was buried in Pharathon in the land of Ephraim on the mountain of the Amalecites.

CHAPTER 13.

The Birth of Samson. 1 The Israelites again offended the Lord, who therefore delivered them into the power of the Philistines for forty years.[g]

2 There was a certain man from Saraa, of the clan of the Danites, whose name was Manoe. His wife was barren and had borne no children. 3 An angel of the Lord appeared to the woman and said to her, "Though you are barren and have had no children, yet you will conceive and bear a son.[h] 4 Now, then, be careful to take no wine or strong drink and to eat nothing unclean. 5 As for the son you will conceive and bear, no razor shall touch his head,[i] for this boy is to be consecrated* to God from the womb. It is he who will begin the deliverance of Israel from the power of the Philistines."

6 The woman went and told her husband, "A man of God came to me; he had the appearance of an angel of God, terrible indeed. I did not ask him where he came from, nor did he tell me his name. 7 But he said to me, 'You will be with child and will bear a son. So take neither wine nor strong drink, and eat nothing unclean. For the boy shall be consecrated to God from the womb, until the day of his death.' " 8 Manoe then prayed to the Lord. "O Lord, I beseech you," he said, "may the man of God whom you sent, return to us to teach us what to do for the boy who will be born."

9 God heard the prayer of Manoe, and the angel of God came again to the woman as she was sitting in the field. Since her husband Manoe was not with her, 10 the woman ran in haste and told her husband. "The man who came to me the other day has appeared to me," she said to him; 11 so Manoe got up and followed his wife. When he reached the man, he said to him, "Are you the one who spoke to my wife?" "Yes," he answered. 12 Then Manoe asked, "Now, when that which you say comes true, what are we expected to do for the boy?" 13 The angel of the Lord answered Manoe, "Your wife is to abstain from all the things of which I spoke to her. 14 She must not eat anything that comes from the vine, nor take wine or strong drink, nor eat anything unclean. Let her observe all that I have commanded her." 15 Then Manoe said to the angel of the Lord, "Can we persuade you to stay, while we prepare a kid for you?" 16 But the angel of the Lord answered Manoe, "Although you press me, I will not partake of your food. But if you will, you may offer a holocaust to the Lord." Not knowing that it was the angel of the Lord, 17 Manoe said to him, "What is your name, that we may honor you when your words come true?" 18 The angel of the Lord answered him, *j* "Why do you ask my name, which is mysterious?"* 19 *k* Then Manoe took the kid with a cereal offering and offered it on the rock to the Lord, whose works are mysteries. While Manoe and his wife were looking on, 20 as the flame rose to the sky from the altar, the angel of the Lord ascended in the flame of the altar. When Manoe and his wife saw this, they fell prostrate to the ground; 21 but the angel of the Lord was seen no more by Manoe and his wife. Then Manoe, realizing that it was the angel of the Lord, 22 said to his wife, "We will certainly die, for we have seen God." *l* 23 But his wife pointed out to him, "If the Lord had meant to

g Jgs 10, 6.—h 1 Kgs 1, 20; Lk 1, 31.—i Nm 6, 5.—j Gn 32, 29.—k Jgs 6, 19ff.—l Jgs 6, 22f.

13, 5: Consecrated: in Hebrew, nazir. Samson therefore was for life to be under the Nazirite vow, which obliged him to abstain from drinking wine or having his hair cut; cf Nm 6, 2-8.

13, 18: Mysterious: incomprehensible, above human understanding. Hence, the angel speaks in the name of the Lord Himself, to whom Manoe at once offers a sacrifice.

kill us, he would not have accepted a holocaust and cereal offering from our hands! Nor would he have let us see all this just now, or hear what we have heard."

24 The woman bore a son and named him Samson.[m] The boy grew up and the Lord blessed him; 25 the spirit of the Lord first stirred him in Mahane-Dan, which is between Saraa and Esthaol.

CHAPTER 14.

Marriage of Samson. 1 Samson went down to Thamna and saw there one of the Philistine women.* 2 On his return he told his father and mother, "There is a Philistine woman I saw in Thamna whom I wish you to get as a wife for me." 3 His father and mother said to him, "Can you find no wife among your kinsfolk or among all our people, that you must go and take a wife from the uncircumcised Philistines?" But Samson answered his father, "Get her for me, for she pleases me." 4 [n] Now his father and mother did not know that this had been brought about by the Lord, who was providing an opportunity against the Philistines; for at that time they had dominion over Israel.

5 *So Samson went down to Thamna with his father and mother. When they had come to the vineyards of Thamna, a young lion came roaring to meet him. 6 But the spirit of the Lord came upon Samson, and although he had no weapons, he tore the lion in pieces as one tears a kid. 7 However, on the journey to speak for the woman, he did not mention to his father or mother what he had done. 8 Later, when he returned to marry the woman who pleased him, he stepped aside to look at the remains of the lion and found a swarm of bees and honey in the lion's carcass. 9 So he scooped the honey out into his palms and ate it as he went along. When he came to his father and mother, he gave them some to eat, without telling them that he had scooped the honey from the lion's carcass.

10 His father also went down to the woman, and Samson gave a banquet there, since it was customary for the young men to do this. 11 When they met him, they brought thirty men to be his companions.* 12 Samson said to them, "Let me propose a riddle to you. If within the seven days of the feast you solve it for me successfully, I will give you thirty linen tunics and thirty sets of garments. 13 But if you cannot answer it for me, you must give me thirty tunics and thirty sets of garments." "Propose your riddle," they responded; "we will listen to it." 14 So he said to them, "Out of the eater came forth food, and out of the strong came forth sweetness." 15 After three days' failure to answer the riddle, they said on the fourth day to Samson's wife, "Coax your husband to answer the riddle for us, or we will burn you and your family. Did you invite us here to reduce us to poverty?" 16 At Samson's side, his wife wept and said, "You must hate me; you do not love me, for you have proposed a riddle to my countrymen, but have not told me the answer." He said to her, "If I have not told it even to my father or my mother, must I tell it to you?" 17 But she wept beside him during the seven days the feast lasted. On the seventh day, since she importuned him, he told her the answer, and she explained the riddle to her countrymen.

18 On the seventh day, before the sun set, the men of the city said to him, "What is sweeter than honey, and what is stronger than a lion?" He replied to them, "If you had not plowed with my heifer, you would not have solved my riddle."

19 The spirit of the Lord came upon him, and he went down to Ascalon, where he killed thirty of their men and despoiled them; he gave their garments to those who had answered the riddle. Then he went off to his own family in anger, and 20 Samson's wife was married to the one

m Heb 11, 32.—n Jgs 15, 11.

14, 1-3: Marriages were arranged by the parents of the bridegroom as well as of the bride; cf Gn 24, 2-8; 34, 3-6. The Mosaic Law specified only seven pagan nations, not including the Philistines, in the prohibition against mixed marriages; cf Dt 7, 1-4. But national and religious sentiment was against any marriage with a non-Israelite; cf Gn 28, 1f; 3 Kgs 11, 1-10.

14, 5ff: Although Samson was accompanied by his parents on the journey to Thamna, v 7 implies that he was not near them when he tore the lion in pieces.

14, 11: Companions: known at a later period as "the friends of the bridegroom" (1 Mc 9, 39; Mk 2, 19), the best man and his fellows. Here they are Philistines (v 16), appointed by the family of the bride, who would also have several bridesmaids; cf Mt 25, 1-13.

who had been best man at his wedding.[o]

CHAPTER 15.

Samson Defeats the Philistines. [1] After some time, in the season of the wheat harvest, Samson visited his wife, bringing a kid. But when he said, "Let me be with my wife in private," her father would not let him enter, [2] saying, "I thought it certain you wished to repudiate her; so I gave her to your best man. Her younger sister is more beautiful than she; you may have her instead." [3] Samson said to them, "This time the Philistines cannot blame me if I harm them." [4] So Samson left and caught three hundred foxes. Turning them tail to tail, he tied between each pair of tails one of the torches he had at hand. [5] He then kindled the torches and set the foxes loose in the standing grain of the Philistines, thus burning both the shocks and the standing grain, and the vineyards and olive orchards as well.

[6] [p] When the Philistines asked who had done this, they were told, "Samson, the son-in-law of the Thamnaite, because his wife was taken and given to his best man." So the Philistines went up and destroyed her and her family by fire. [7] Samson said to them, "If this is how you act, I will not stop until I have taken revenge on you." [8] And with repeated blows, he inflicted a great slaughter on them. Then he went down and remained in a cavern of the cliff of Etam.

[9] The Philistines went up and, from a camp in Juda, deployed against Lehi. [10] When the men of Juda asked, "Why have you come up against us?" they answered, "To take Samson prisoner; to do to him as he has done to us." [11] Three thousand men of Juda went down to the cavern in the cliff of Etam and said to Samson, "Do you not know that the Philistines are our rulers? Why, then, have you done this to us?" He answered them, "As they have done to me, so have I done to them." [12] They said to him, "We have come to take you prisoner, to deliver you over to the Philistines." Samson said to them, "Swear to me that you will not kill me yourselves." [13] "No," they replied, "we will certainly not kill you but will only bind you and deliver you over to them." [q] So they bound him with two new ropes and brought him up from the cliff. [14] When he reached Lehi, and the Philistines came shouting to meet him, the spirit of the Lord came upon him: the ropes around his arms became as flax that is consumed by fire and his bonds melted away from his hands. [15] Near him was the fresh jawbone of an ass; he reached out, grasped it, and with it killed a thousand men. [16] Then Samson said, "With the jawbone of an ass I have piled them in a heap; with the jawbone of an ass I have slain a thousand men."

[17] As he finished speaking he threw the jawbone from him; and so that place was named Ramath-Lehi.* [18] Being very thirsty, he cried to the Lord and said, "You have granted this great victory by the hand of your servant. Must I now die of thirst or fall into the hands of the uncircumcised?" [19] Then God split the cavity in Lehi, and water issued from it, which Samson drank till his spirit returned and he revived. Hence that spring in Lehi is called En-Haccore* to this day.

[20] Samson judged Israel for twenty years in the days of the Philistines.[r]

CHAPTER 16.

[1] Once Samson went to Gaza, where he saw a harlot and visited her. [2] Informed that Samson had come there, the men of Gaza surrounded him with an ambush at the city gate all night long. And all the night they waited, saying, "Tomorrow morning we will kill him." [3] Samson rested there until midnight. Then he rose, seized the doors of the city gate and the two gateposts, and tore them loose, bar and all. He hoisted them on his shoulders and carried them to the top of the ridge opposite Hebron.

Samson and Dalila. [4] After that he fell in love with a woman in the Wadi Sorec whose name was Dalila. [5] The lords of the Philistines came to her and said, "Beguile him and find out the secret of his great strength, and how we may overcome and bind him so as to keep him helpless. We will each give you eleven hundred shekels of silver."

[6] So Dalila said to Samson, "Tell me the secret of your great strength and how

o Jgs 15, 2. 6.—p Jgs 14, 20.—q Jgs 16, 11f.—r Jgs 16, 31.

15, 17: Ramath-Lehi: "heights of the jawbone."

15, 19: En-Haccore: "the spring of him who cries out," an allusion to Samson's cry in v 18.

you may be bound so as to be kept helpless." 7 "If they bind me with seven fresh bowstrings which have not dried," Samson answered her, "I shall be as weak as any other man." 8 So the lords of the Philistines brought her seven fresh bowstrings which had not dried, and she bound him with them. 9 She had men lying in wait in the chamber and so she said to him, "The Philistines are upon you, Samson!" But he snapped the strings as a thread of tow is severed by a whiff of flame;[s] and the secret of his strength remained unknown.

10 Dalila said to Samson, "You have mocked me and told me lies. 11 Now tell me how you may be bound." "If they bind me tight with new ropes, with which no work has been done," he answered her, "I shall be as weak as any other man."[t] 12 So Dalila took new ropes and bound him with them. Then she said to him, "The Philistines are upon you, Samson!" For there were men lying in wait in the chamber. But he snapped them off his arms like thread.

13 Dalila said to Samson again, "Up to now you have mocked me and told me lies. Tell me how you may be bound." He said to her, "If you weave my seven locks of hair into the web and fasten them with the pin, I shall be as weak as any other man." 14 So while he slept, Dalila wove his seven locks of hair into the web, and fastened them in with the pin. Then she said, "The Philistines are upon you, Samson!" Awakening from his sleep, he pulled out both the weaver's pin and the web.

15 Then she said to him, "How can you say that you love me when you do not confide in me? Three times already you have mocked me, and not told me the secret of your great strength!" 16 She importuned him continually and vexed him with her complaints till he was deathly weary of them. 17 So he took her completely into his confidence and told her, "No razor has touched my head,[u] for I have been consecrated to God from my mother's womb. If I am shaved, my strength will leave me, and I shall be as weak as any other man!" 18 When Dalila saw that he had taken her completely into his confidence, she summoned the lords of the Philistines, saying, "Come up this time, for he has opened his heart to me." So the lords of the Philistines came and brought up the money with them. 19 She had him sleep on her lap, and called for a man who shaved off his seven locks of hair. Then she began to mistreat him, for his strength had left him. 20 When she said, "The Philistines are upon you, Samson!", and he woke from his sleep, he thought he could make good his escape as he had done time and again, for he did not realize that the Lord had left him. 21 But the Philistines seized him and gouged out his eyes. Then they brought him down to Gaza and bound him with bronze fetters, and he was put to grinding in the prison. 22 But the hair of his head began to grow as soon as it was shaved off.

The Death of Samson. 23 [v] The lords of the Philistines assembled to offer a great sacrifice to their god Dagon* and to make merry. They said, "Our god has delivered into our power Samson our enemy." 24 When their spirits were high, they said, "Call Samson that he may amuse us." So they called Samson from the prison, and he played the buffoon before them. 25 When the people saw him, they praised their god. For they said, "Our god has delivered into our power our enemy, the ravager of our land, the one who has multiplied our slain."

Then they stationed him between the columns. 26 Samson said to the attendant who was holding his hand, "Put me where I may touch the columns that support the temple and may rest against them." 27 The temple was full of men and women: all the lords of the Philistines were there, and from the roof about three thousand men and women looked on as Samson provided amusement. 28 Samson cried out to the Lord and said, "O Lord God, remember me! Strengthen me, O God, this last time that for my two eyes I may avenge myself once and for all on the Philistines." 29 Samson grasped the two middle columns on which the temple rested and braced himself against them, one at his right hand, the other at his left. 30 And Samson said, "Let me die with the Philistines!" He pushed hard,

s Jgs 15, 14.—t Jgs 15, 13.—u Jgs 13, 5.—v 1 Kgs 5, 2-5.

16, 23: Dagon was originally a Mesopotamian deity, whom the Philistines came to worship as their own god of grain.

and the temple fell upon the lords and all the people who were in it. Those he killed at his death were more than those he had killed during his lifetime.

31 All his family and kinsmen went down and bore him up for burial in the grave of his father Manoe between Saraa and Esthaol. He had judged Israel for twenty years.[w]

III: THE TRIBES OF DAN AND BENJAMIN IN THE DAYS OF THE JUDGES

CHAPTER 17.

Micha and the Levite. 1 There was a man in the mountain region of Ephraim whose name was Micha. 2 He said to his mother, "The eleven hundred shekels of silver over which you pronounced a curse in my hearing when they were taken from you, are in my possession. It was I who took them; so now I will restore them to you." 3 When he restored the eleven hundred shekels of silver to his mother, she took two hundred of them and gave them to the silversmith, who made of them a carved idol* overlaid with silver.[x] Then his mother said, "May the Lord bless my son! 4 I have consecrated the silver to the Lord as my gift in favor of my son, by making a carved idol overlaid with silver." It remained in the house of Micha. 5 Thus the layman Micha had a sanctuary. He also made an ephod and household idols,[y] and consecrated one of his sons, who became his priest. 6 In those days there was no king in Israel; everyone did what he thought best.[z]

7 There was a young Levite who had resided within the tribe of Juda at Bethlehem of Juda. 8 From that city he set out to find another place of residence. On his journey he came to the house of Micha in the mountain region of Ephraim. 9 Micha said to him, "Where do you come from?" He answered him, "I am a Levite from Bethlehem in Juda, and am on my way to find some other place of residence." 10 "Stay with me," Micha said to him. "Be father and priest to me,[a] and I will give you ten silver shekels a year, a set of garments, and your food." 11 So the young Levite decided to stay with the man, to whom he became as one of his own sons. 12 *Micha consecrated the young Levite, who became his priest, remaining in his house. 13 Therefore Micha said, "Now I know that the Lord will prosper me, since the Levite has become my priest."

CHAPTER 18.

Migration of the Danites. 1 At that time there was no king in Israel.[b] Moreover the tribe of Danites were in search of a district to dwell in, for up to that time they had received no heritage among the tribes of Israel.*

2 So the Danites sent from their clan a detail of five valiant men of Saraa and Esthaol, to reconnoiter the land and scout it. With their instructions to go and scout the land, they traveled as far as the house of Micha in the mountain region of Ephraim, where they passed the night. 3 Near the house of Micha, they recognized the voice* of the young Levite[c] and turned in that direction. "Who brought you here and what are you doing here?" they asked him. "What is your interest here?" 4 "This is how Micha treats me," he replied to them. "He pays me a salary and I am his priest."[d] 5 They said to him, "Consult God, that we may know whether the undertaking we are engaged in will succeed." 6 The priest said to them, "Go and prosper: the Lord is favorable to the undertaking you are engaged in."

7 So the five men went on and came to Lais. They saw that the people dwelling there lived securely after the manner of the Sidonians, quiet and trusting, with no lack of any natural resources. They were distant from the Sidonians and had no contact with other people. 8 When the five returned to their kinsmen in Saraa and Esthaol and were asked for a report, 9 they replied, "Come, let us attack them, for we have seen the land and it is very good. Are you going to hesitate? Do not be slothful about beginning your expedition to possess the land. 10 Those against

w Jgs 15, 20.—x Ex 20, 4; Lv 19, 4.—y Jgs 18, 14. 17.—z Jgs 18, 1; 21, 25.—a Jgs 18, 19.—b Jos 19, 40-48.—c Jgs 17, 7.—d Jgs 17, 10.

17, 3: Idol: an image, not of a pagan god, but of the Lord. The Mosaic Law forbade the making of an image even of the true God.

17, 12f: According to Nm 18, 1-7 only those Levites who were descended from Aaron could be consecrated as priests.

18, 1: The tribe of Dan had been assigned a territory with definite limits in central Palestine. However they were unable to gain possession of the better portion of their land (Jgs 1, 34). So they now seek territory elsewhere in Palestine.

18, 3: Recognized the voice: perhaps they noticed the peculiar pronunciation of his south Hebrew dialect.

whom you go are a trusting people, and the land is ample. God has indeed given it into your power: a place where no natural resource is lacking."

11 So six hundred men of the clan of the Danites, fully armed with weapons of war, set out from where they were in Saraa and Esthaol, 12 and encamped in Juda, up near Cariath-jarim; hence to this day the place, which lies west of Cariath-jarim, is called Mahane-Dan.[e]

13 From there they went on to the mountain region of Ephraim and came to the house of Micha. 14 The five men who had gone to reconnoiter the land of Lais said to their kinsmen, "Do you know that in these houses there are an ephod, household idols, and a carved idol overlaid with silver?[f] Now decide what you must do!" 15 So turning in that direction, they went to the house of the young Levite at the home of Micha and greeted him. 16 The six hundred men girt with weapons of war, who were Danites, stood by the entrance of the gate, and the priest stood there also. 17 Meanwhile the five men who had gone to reconnoiter the land went up and entered the house of Micha. 18 When they had gone in and taken the ephod, the household idols, and the carved idol overlaid with silver, the priest said to them, "What are you doing?" 19 They said to him, "Be still: put your hand over your mouth. Come with us and be our father and priest.[g] Is it better for you to be priest for the family of one man or to be priest for a tribe and a clan in Israel?" 20 The priest, agreeing, took the ephod, household idols, and carved idol and went off in the midst of the band. 21 As they turned to depart, they placed their little ones, their livestock, and their goods at the head of the column.

22 The Danites had already gone some distance, when those in the houses near that of Micha took up arms and overtook them. 23 They called to the Danites, who turned about and said to Micha, "What do you want, that you have taken up arms?" 24 "You have taken my god, which I made, and have gone off with my priest as well," he answered. "What is left for me? How, then, can you ask me what I want?" 25 The Danites said to him, "Let us hear no further sound from you, lest fierce men fall upon you and you and your family lose your lives." 26 The Danites then went on their way, and Micha, seeing that they were stronger than he, returned home.

27 Having taken what Micha had made, and the priest he had had, they attacked Lais, a quiet and trusting people; they put them to the sword and destroyed their city by fire. 28 No one came to their aid, since the city was far from Sidon and they had no contact with other people. The Danites then rebuilt the city, which was in the valley that belongs to Beth-Rohob, and lived there. 29 They named it Dan after their ancestor Dan, son of Israel. However, the name of the city was formerly Lais. 30 The Danites set up the carved idol for themselves, and Jonathan, son of Gersam, son of Moses, and his descendants were priests for the tribe of the Danites until the time of the captivity of the land.* 31 They maintained the carved idol Micha had made as long as the house of God was in Silo.

CHAPTER 19.

The Levite from Ephraim. 1 At that time, when there was no king in Israel,[h] there was a Levite residing in remote parts of the mountain region of Ephraim who had taken for himself a concubine from Bethlehem of Juda. 2 His concubine was unfaithful to him and left him for her father's house in Bethlehem of Juda, where she stayed for some four months. 3 Her husband then set out with his servant and a pair of asses, and went after her to forgive her and take her back. She brought him into her father's house, and on seeing him, the girl's father joyfully made him welcome. 4 He was detained by the girl's father, and so he spent three days with this father-in-law of his, eating and drinking and passing the night there. 5 *On the fourth day they rose early in the morning and he prepared to go. But the girl's father said to his son-in-law, "Fortify yourself with a little food; you can go later on." 6 So they stayed and the two men ate and drank together.

e Jgs 13, 25.—f Jgs 17, 4f.—g Jgs 17, 10.—h Jgs 17, 6.

18, 30: Until . . . land: about the year 734 B.C., when the Assyrian emperor Teglath-Pilesar III subjected northern Palestine.

19, 5-9: Such importuning of guests to prolong their stay at the home of their host is characteristic of Oriental hospitality.

Then the girl's father said to the husband,
"Why not decide to spend the night here
and enjoy yourself?" 7 The man still made
a move to go, but when his father-in-law
pressed him he went back and spent the
night there.

8 On the fifth morning he rose early
to depart, but the girl's father said, "For-
tify yourself and tarry until the after-
noon." When he and his father-in-law
had eaten, 9 and the husband was ready
to go with his concubine and servant, the
girl's father said to him, "It is already
growing dusk. Stay for the night. See, the
day is coming to an end. Spend the night
here and enjoy yourself. Early tomorrow
you can start your journey home." 10 The
man, however, refused to stay another
night; he and his concubine set out with
a pair of saddled asses, and traveled till
they came opposite Jebus, which is Jeru-
salem. 11 Since they were near Jebus with
the day far gone, the servant said to his
master, "Come, let us turn off to this city
of the Jebusites and spend the night in
it." 12 But his master said to him, "We
will not turn off to a city of foreigners,
who are not Israelites, but will go on to
Gabaa.[i] 13 Come," he said to his servant,
"let us make for some other place, either
Gabaa or Rama,[j] to spend the night." 14
So they continued on their way till the
sun set on them when they were abreast
of Gabaa of Benjamin.

15 *There they turned off to enter Ga-
baa for the night.[k] The man waited in the
public square of the city he had entered,
but no one offered them the shelter of his
home for the night. 16 In the evening,
however, an old man came from his work
in the field; he was from the mountain
region of Ephraim, though he lived
among the Benjaminite townspeople of
Gabaa. 17 When he noticed the traveler in
the public square of the city, the old man
asked where he was going, and whence
he had come. 18 He said to him, "We are
traveling from Bethlehem of Juda far up
into the mountain region of Ephraim,
where I belong. I have been to Bethlehem
of Juda and am now going back home;
but no one has offered us the shelter of
his house. 19 We have straw and fodder
for our asses, and bread and wine for the
woman and myself and for our servant;
there is nothing else we need." 20 "You
are welcome," the old man said to him,
"but let me provide for all your needs,
and do not spend the night in the public
square." 21 So he led them to his house
and provided fodder for the asses. Then
they washed their feet, and ate and drank.[l]

The Outrage at Gabaa. 22 [m] While they
were enjoying themselves, the men of the
city, who were corrupt,* surrounded the
house and beat on the door. They said to
the old man whose house it was, "Bring
out your guest, that we may abuse him."
23 The owner of the house went out to
them and said, "No, my brothers; do not
be so wicked. Since this man is my guest,
do not commit this crime. 24 Rather let
me bring out my maiden daughter or his
concubine. Ravish them, or do whatever
you want with them; but against the man
you must not commit this wanton crime."
25 When the men would not listen to his
host, the husband seized his concubine
and thrust her outside to them. They had
relations with her and abused her all night
until the following dawn, when they let
her go. 26 Then at daybreak the woman
came and collapsed at the entrance of the
house in which her husband was a guest,
where she lay until the morning. 27 When
her husband rose that day and opened
the door of the house to start out again
on his journey, there lay the woman, his
concubine, at the entrance of the house
with her hands on the threshold. 28 He
said to her, "Come, let us go"; but there
was no answer. So the man placed her
on an ass and started out again for home.

29 *On reaching home, he took a knife
to the body of his concubine, cut her into
twelve pieces, and sent them throughout
the territory of Israel. 30 [n] Everyone who
saw this said, "Nothing like this has been
done or seen from the day the Israelites
came up from the land of Egypt to this
day. Take note of it, and state what you
propose to do."

i Jgs 1, 21.—j Jos 18, 25.—k Jgs 20, 4.—l Gn 18, 4; 24, 32; 43, 24.—m Gn 19, 4-9.—n Os 9, 9; 10, 9.

19, 15: Private hospitality was the customary means of providing comfort to travelers where public facilities were so rare.

19, 22: Who were corrupt: literally "sons of Beleel," indicating extreme perversion; cf Gn 19, 4-8. This crime and its punishment made the name Gabaa proverbial as a place of shameful wickedness; cf Os 9, 9; 10, 9.

19, 29: A drastic means for arousing the tribes to avenge the unheard of crime of the Benjaminites.

CHAPTER 20.

Assembly of Israelites. 1 So all the Israelites came out as one man: from Dan to Bersabee,* and from the land of Galaad, the community was gathered to the Lord at Maspha. 2 The leaders of all the people and all the tribesmen of Israel, four hundred thousand foot soldiers who were swordsmen, presented themselves in the assembly of the people of God. 3 Meanwhile, the Benjaminites heard that the Israelites had gone up to Maspha. The Israelites asked to be told how the crime had taken place, 4 and the Levite, the husband of the murdered woman, testified: "My concubine and I went into Gabaa of Benjamin [o] for the night. 5 [p] But the citizens of Gabaa rose up against me by night and surrounded the house in which I was. Me they attempted to kill, and my concubine they abused so that she died. 6 [q] So I took my concubine and cut her up and sent her through every part of the territory of Israel, because of the monstrous crime they had committed in Israel. 7 *Now that you are all here, O Israelites, state what you propose to do." [r] 8 All the people rose as one man to say, "None of us is to leave for his tent or return to his home. 9 Now as for Gabaa, this is what we will do: We will proceed against it by lot, 10 taking from all the tribes of Israel ten men for every hundred, a hundred for every thousand, a thousand for every ten thousand, and procuring supplies for the soldiers who will go to deal fully and suitably with Gabaa of Benjamin for the crime it committed in Israel."

11 When, therefore, all the men of Israel without exception were leagued together against the city, 12 *the tribes of Israel sent men throughout the tribe of Benjamin to say, "What is this evil which has occurred among you? 13 Now give up these corrupt men of Gabaa, that we may put them to death and thus purge the evil from Israel." But the Benjaminites refused to accede to the demand of their brothers, the Israelites. 14 Instead, the Benjaminites assembled from their other cities to Gabaa, to do battle with the Israelites. 15 The number of the Benjaminite swordsmen from the other cities on that occasion was twenty-six thousand, in addition to the inhabitants of Gabaa. 16 Included in this total were seven hundred picked men who were left-handed, every one of them able to sling a stone at a hair without missing. 17 Meanwhile the other Israelites who, without Benjamin, mustered four hundred thousand swordsmen ready for battle, 18 moved on to Bethel and consulted God. When the Israelites asked who should go first in the attack on the Benjaminites,[s] the Lord said, "Juda shall go first."* 19 The next day the Israelites advanced on Gabaa with their forces.

War with Benjamin. 20 On the day the Israelites drew up in battle array at Gabaa for the combat with Benjamin, 21 the Benjaminites came out of the city and felled twenty-two thousand men of Israel. 23 Then the Israelites went up and wept before the Lord until evening. "Shall I again engage my brother Benjamin in battle?" they asked the Lord; and the Lord answered that they should. 22 But though the Israelite soldiers took courage and again drew up for combat in the same place as on the previous day, 24 when they met the Benjaminites for the second time, 25 once again the Benjaminites who came out of Gabaa against them felled eighteen thousand Israelites, all of them swordsmen. 26 So the entire Israelite army went up to Bethel, where they wept and remained fasting before the Lord until evening of that day, besides offering holocausts and peace offerings before the Lord. 27 [t] When the Israelites consulted the Lord (for the Ark of the Covenant of God was there in those days, 28 and Phinees, son of Eleazar, son of Aaron, was ministering to him in those days), and asked, "Shall I go out again to battle with

o Jgs 19, 14f.—p Jgs 19, 22-27.—q Jgs 19, 29.—r Jgs 19, 30.—s Jgs 1, 1f.—t 1 Kgs 4, 3f.

20, 1: From Dan to Bersabee: from north to south. The land of Galaad: all the territory east of the Jordan.

20, 7: The Israelites were asked to decide at once what action to take concerning this crime; cf 2 Kgs 16, 20. The Levite undoubtedly addressed the tribal heads who would speak in behalf of the multitude.

20, 12: Before the crime at Gabaa was punished, the Benjaminites were invited to join their brethren, the Israelites, in punishing the crime. Since they failed to respond, special messengers were sent asking them to deliver up the guilty ones. They replied by gathering their forces for combat.

20, 18: Juda shall go first: the same response as in Jgs 1, 1f, but without the assurance of immediate success. Only after the Israelites were punished at the hands of the Benjaminites for their own grossness, and had performed penance, did they succeed in punishing the latter for their part in the crime of rape and murder, by gaining the victory over them.

Benjamin, my brother, or shall I desist?" the Lord said, "Attack! for tomorrow I will deliver him into your power." [29] [u] So Israel set men in ambush around Gabaa.*

[30] The Israelites went up against the Benjaminites for the third time and formed their line of battle at Gabaa as on other occasions. [31] The Benjaminites went out to meet them, and in the beginning they killed off about thirty of the Israelite soldiers in the open field, just as on the other occasions. [32] Therefore the Benjaminites thought, "We are defeating them as before"; not realizing that disaster was about to overtake them. The Israelites, however, had planned the flight so as to draw them away from the city onto the highways. They were drawn away from the city onto the highways, of which the one led to Bethel, the other to Gabaon. [33] And then all the men of Israel rose from their places. They reformed their ranks at Baal-Thamar, and the Israelites in ambush rushed from their place west of Gabaa, [34] ten thousand picked men from all Israel, and advanced against the city itself. In a fierce battle, [35] the Lord defeated Benjamin before Israel; and on that day the Israelites killed twenty-five thousand one hundred men of Benjamin, all of them swordsmen.

[36] To the Benjaminites it had looked as though the enemy were defeated, for the men of Israel gave ground to Benjamin, trusting in the ambush they had set at Gabaa. [37] But then the men in ambush made a sudden dash into Gabaa, overran it, and put the whole city to the sword. [38] Now, the other Israelites had agreed with the men in ambush on a smoke signal they were to send up from the city. [39] And though the men of Benjamin had begun by killing off some thirty of the men of Israel, under the impression that they were defeating them as surely as in the earlier fighting, the Israelites wheeled about to resist [40] as the smoke of the signal column began to rise up from the city. It was when Benjamin looked back and saw the whole city in flames against the sky [41] that the men of Israel wheeled about. Therefore the men of Benjamin were thrown into confusion, for they realized the disaster that had overtaken them. [42] They retreated before the men of Israel in the direction of the desert, with the fight being pressed against them. In their very midst, meanwhile, those who had been in the city were spreading destruction. [43] The men of Benjamin had been surrounded, and were now pursued to a point east of Geba, [44] while eighteen thousand of them fell, warriors to a man. [45] The rest turned and fled through the desert to the rock Rimmon.[v] But on the highways the Israelites picked off five thousand men among them, and chasing them up to Gadaam, killed another two thousand of them there. [46] Those of Benjamin who fell on that day were in all twenty-five thousand swordsmen, warriors to a man. [47] But six hundred others who turned and fled through the desert reached the rock Rimmon, where they remained for four months.

[48] The men of Israel withdrew through the territory of the Benjaminites, putting to the sword the inhabitants of the cities, the livestock, and all they chanced upon. Moreover they destroyed by fire all the cities they came upon.

CHAPTER 21.

Wives for the Survivors. [1] Now the men of Israel* had sworn at Maspha that none of them would give his daughter in marriage to anyone from Benjamin. [2] So the people went to Bethel and remained there before God until evening, raising their voices in bitter lament.[w] [3] They said, "Lord, God of Israel, why has it come to pass in Israel that today one tribe of Israel should be lacking?" [4] Early the next day the people built an altar there and offered holocausts and peace offerings. [5] Then the Israelites asked, "Are there any among all the tribes of Israel who did not come up to the Lord for the assembly?" For they had taken a solemn oath that anyone who did not go up to the Lord at Maspha should be put to death without fail.[x]

[6] *The Israelites were disconsolate over their brother Benjamin and said, "Today

u Jos 8, 4-24.—v Jgs 21, 13.—w Jgs 20, 26.—x Jgs 20, 8ff.

20, 29-46: This stratagem proved more useful to the Israelites than force, as in the siege of Hai (Jos 8, 3-21). In the parallel accounts the first (vv 29-35) is a summary of the second (vv 36-46).

21, 1-3: The anger of the Israelites led them to destroy their brethren, the Benjaminites. Having realized their goal, however, they were soon filled with dismay, and sought to restore the tribe they had all but exterminated.

21, 6-9: This account is summarized in the parallel passage in vv 2-5.

one of the tribes of Israel has been cut off. 7 What can we do about wives for the survivors, since we have sworn by the Lord not to give them any of our daughters in marriage?" 8 And when they asked whether anyone among the tribes of Israel had not come up to the Lord in Maspha, they found that none of the men of Jabes-Galaad had come to the encampment for the assembly. 9 A roll call of the army established that none of the inhabitants of that city were present. 10 The community, therefore, sent twelve thousand warriors with orders to go to Jabes-Galaad and put those who lived there to the sword, including the women and children. 11 They were told to include under the ban* all males and every woman who was not still a virgin.[y] 12 Finding among the inhabitants of Jabes-Galaad four hundred young virgins, who had had no relations with men, they brought them to the camp at Silo in the land of Chanaan. 13 [z] Then the whole community sent a message to the Benjaminites at the rock Rimmon, offering them peace. 14 When Benjamin returned at that time, they gave them as wives the women of Jabes-Galaad whom they had spared; but these proved to be not enough for them.

15 The people were still disconsolate over Benjamin because the Lord had made a breach* among the tribes of Israel. 16 And the elders of the community said, "What shall we do for wives for the survivors? For every woman in Benjamin has been put to death." 17 They said, "Those of Benjamin who survive must have heirs, else one of the Israelite tribes will be wiped out. 18 *Yet we cannot give them any of our daughters in marriage, because the Israelites have sworn, 'Cursed be he who gives a woman to Benjamin!'" 19 Then they thought of the yearly feast of the Lord at Silo, north of Bethel, east of the highway that goes up from Bethel to Sichem, and south of Lebona. 20 And they instructed the Benjaminites, "Go and lie in wait in the vineyards. 21 When you see the girls of Silo come out to do their dancing, leave the vineyards and each of you seize one of the girls of Silo for a wife, and go to the land of Benjamin. 23 When their fathers or their brothers come to complain to us, we shall say to them, 'Release them to us as a kindness, since we did not take a woman apiece in the war. Had you yourselves given them these wives, you would now be guilty.'"

23 The Benjaminites did this; they carried off a wife for each of them from their raid on the dancers, and went back to their own territory, where they rebuilt and occupied the cities. 24 Also at that time the Israelites dispersed; each of them left for his own heritage in his own clan and tribe.

25 *In those days there was no king in Israel; everyone did what he thought best.[a]

y Nm 31, 17.—z Jgs 20, 47.—a Jgs 17, 6; 18, 1; 19, 1.

21, 11: Under the ban: see note on Nm 21, 3.

21, 15: Had made a breach: what is here attributed to God was in reality the free and deliberate act of the Israelites and happened only by the permissive will of God. The ancients attributed to the first primary cause what is more directly due to secondary causes.

21, 18: Regardless of the serious consequences of their vow, the Israelites considered themselves obliged to fulfill it; cf Jgs 11, 31. 35f. 39.

21, 25: Cf Jgs 17, 6; 18, 1; 19, 1. The verse explains why the lawlessness of the period of judges, and the events described herein, were possible.

THE BOOK OF RUTH

The Book of Ruth is named after the Moabite woman who was joined to the Israelite people by her marriage with the influential Booz of Bethlehem.

The book contains a beautiful example of filial piety, pleasing to the Hebrews especially because of its connection with King David, and useful both to Hebrews and to Gentiles. Its aim is to demonstrate the divine reward for such piety even when practiced by a stranger. Ruth's piety (Ru 2, 11), her spirit of self-sacrifice, and her moral integrity were favored by God with the gift of faith and an illustrious marriage whereby she became

the ancestress of David and of Christ. In this, the universality of the Messianic salvation is foreshadowed.

In the Greek and Latin canons the Book of Ruth is placed just after Judges, to which it is closely related because of the time of its action, and just before Samuel, for which it is an excellent introduction, since it traces the ancestry of the Davidic dynasty. One might characterize the literary form of this book as dramatic, since about two-thirds of it is in dialogue. Yet there is every indication that, as tradition has always held, it contains true history.

There is no certainty about the author of the book. It was written long after the events had passed (Ru 4, 7), which took place "in the time of the judges" (Ru 1, 1).

CHAPTER 1.

Noemi in Moab. 1 Once in the time of the judges* there was a famine in the land; so a man from Bethlehem of Juda departed with his wife and two sons to reside on the plateau of Moab. 2 The man was named Elimelech, his wife Noemi, and his sons Mahalon and Chelion; they were Ephrathites from Bethlehem of Juda. Some time after their arrival on the Moabite plateau, 3 Elimelech, the husband of Noemi, died, and she was left with her two sons, 4 who married Moabite women, one named Orpha, the other Ruth. When they had lived there about ten years, 5 both Mahalon and Chelion died also, and the woman was left with neither her two sons nor her husband. 6 She then made ready to go back from the plateau of Moab because word reached her there that the Lord had visited his people and given them food.

7 She and her two daughters-in-law left the place where they had been living. Then as they were on the road back to the land of Juda, 8 Noemi said to her two daughters-in-law, "Go back, each of you, to your mother's house!* May the Lord be kind to you as you were to the departed and to me! 9 May the Lord grant each of you a husband and a home in which you will find rest." She kissed them good-by, but they wept with loud sobs, 10 and told her they would return with her to her people. 11 "Go back, my daughters!" said Noemi. "Why should you come with me? Have I other sons in my womb who may become your husbands?* 12 Go back, my daughters! Go, for I am too old to marry again. And even if I could offer any hopes, or if tonight I had a husband or had borne sons, 13 would you then wait and deprive yourselves of husbands until those sons grew up? No, my daughters! my lot is too bitter for you, because the Lord has extended his hand against me." 14 Again they sobbed aloud and wept; and Orpha kissed her mother-in-law good-by, but Ruth stayed with her.

15 "See now!" she said, "your sister-in-law has gone back to her people and her god. Go back after your sister-in-law!" 16 *But Ruth said, "Do not ask me to abandon or forsake you! for wherever you go I will go, wherever you lodge I will lodge, your people shall be my people, and your God my God. 17 Wherever you die I will die, and there be buried. May the Lord do so and so to me, and more besides, if aught but death separates me from you!" 18 Noemi then ceased to urge her, for she saw she was determined to go with her.

The Return to Bethlehem. 19 So they went on together till they reached Bethlehem. On their arrival there, the whole city was astir over them, and the women asked, "Can this be Noemi?" 20 *a* But she said to them, "Do not call me Noemi.* Call me Mara, for the Almighty has made it very bitter for me. 21 I went away with an abundance, but the Lord has brought

a Ex 15, 23.

1, 1f: In the time of the judges: three generations before the end of the period of judges; cf Jgs 4, 21f. Bethlehem of Juda: to distinguish it from the town of the same name in the tribe of Zabulon (Jos 19, 15). Ephrathites from Bethlehem: belonging to a Judean clan which settled in Bethlehem; cf 1 Kgs 17, 12; 1 Par 2, 50f; 4, 4.

1, 8: Mother's house: the women's part of the dwelling; cf Jgs 4, 17; Ct 3, 4.

1, 11: Have I other sons . . . husbands? Noemi insisted that her daughters-in-law remain in their own country only for the sake of posterity. If she had had other sons, the levirate law would have obliged them to marry the widows of her deceased sons to perpetuate the names of the deceased; cf Gn 38, 8; Dt 25, 5f.

1, 16f: An example of heroic fidelity and piety. Ruth's decision, confirmed with an oath, to adhere to her mother-in-law impelled her to abandon her country and its pagan worship.

1, 20f: Noemi: means "amiable" or "pleasant", suggesting God's favor towards her.

me back destitute. Why should you call me Noemi, since the Lord has pronounced against me and the Almighty has brought evil upon me?"* 22 Thus it was that Noemi returned with the Moabite daughter-in-law, Ruth, who accompanied her back from the plateau of Moab. They arrived in Bethlehem at the beginning of the barley harvest.*

CHAPTER 2.

The Meeting. 1 Noemi had a prominent kinsman named Booz,[b] of the clan of her husband Elimelech. 2 Ruth the Moabite said to Noemi, "Let me go and glean ears of grain* in the field of anyone who will allow me that favor." [c] Noemi said to her, "Go, my daughter," 3 and she went. The field she entered to glean after the harvesters happened to be the section belonging to Booz of the clan of Elimelech. 4 Booz himself came from Bethlehem and said to the harvesters, "The Lord be with you!"* and they replied, "The Lord bless you!" 5 Booz asked the overseer of his harvesters, "Whose girl is this?" 6 The overseer of the harvesters answered, "She is the Moabite girl who returned from the plateau of Moab with Noemi.[d] 7 She asked leave to gather the gleanings into sheaves after the harvesters; and ever since she came this morning she has remained here until now, with scarcely a moment's rest."

8 Booz said to Ruth, "Listen, my daughter! Do not go to glean in anyone else's field; you are not to leave here. Stay here with my women servants. 9 Watch to see which field is to be harvested, and follow them; I have commanded the young men to do you no harm. When you are thirsty, you may go and drink from the vessels the young men have filled." 10 Casting herself prostrate upon the ground, she said to him, "Why should I, a foreigner, be favored with your notice?" 11 [e] Booz answered her: "I have had a complete account of what you have done for your mother-in-law after your husband's death; you have left your father and your mother and the land of your birth, and have come to a people whom you did not know previously. 12 May the Lord reward what you have done! May you receive a full reward from the Lord, the God of Israel, under whose wings you have come for refuge." 13 She said, "May I prove worthy of your kindness, my lord: you have comforted me, your servant, with your consoling words; would indeed that I were a servant of yours!" 14 At mealtime Booz said to her, "Come here and have some food; dip your bread in the sauce." Then as she sat near the reapers, he handed her some roasted grain and she ate her fill and had some left over. 15 She rose to glean, and Booz instructed his servants to let her glean among the sheaves themselves without scolding her, 16 and even to let drop some handfuls and leave them for her to glean without being rebuked.

17 She gleaned in the field until evening, and when she beat out what she had gleaned it came to about an epha of barley, 18 which she took into the city and showed to her mother-in-law. Next she brought out and gave her what she had left over from lunch. 19 So her mother-in-law said to her, "Where did you glean today? Where did you go to work? May he who took notice of you be blessed!" Then she told her mother-in-law with whom she had worked. "The man at whose place I worked today is named Booz," she said. 20 [f] "May he be blessed by the Lord, who is ever merciful to the living and to the dead," Noemi exclaimed to her daughter-in-law; and she continued, "He is a relative of ours, one of our next of kin."* 21 "He even told me," added Ruth the Moabite, "that I should stay with his servants until they complete his entire harvest." 22 "You would do well, my dear," Noemi rejoined, "to go out with his servants; for in someone else's field you might be insulted." 23 So she stayed gleaning with the servants of

b Ru 3, 2. 12; 4, 21; Mt 1, 5.—c Dt 24, 19.—d Ru 1, 22.—e Ru 1, 14-17.—f Ru 3, 9.

1, 21: The Almighty has brought evil upon me: the ancients regarded adversity as a punishment from God for personal sin, as if good and evil were always repaid in a temporal and material manner.

1, 22: Barley harvest: early April. This circumstance favored the events of the narrative that follow.

2, 2: Let me go and glean . . . grain: even the poor, the widow, the stranger, and the orphan had a right to glean at harvest time; cf Lv 19, 9f; 23, 22; Dt 24, 19-22.

2, 4: The Lord be with you: courtesy and religious feeling characterize the salutations of the Hebrews. This greeting is used in the Christian liturgy.

2, 20: One of our next of kin: literally "our redeemer," a near relative of the same clan who had the right and duty to restore the land which an impoverished kinsman had alienated (Lv 25, 25-28), and to marry the widow of a relative who had died without male offspring so as to raise up posterity to his name (Dt 25, 5-10).

Booz until the end of the barley and wheat harvests.

CHAPTER 3.

Ruth Again Presents Herself. When she was back with her mother-in-law,[g] 1 Noemi said to her, "My daughter, I must seek a home for you that will please you. 2 Now is not Booz, with whose servants you were, a relative of ours? This evening he will be winnowing barley at the threshing floor. 3 So bathe and anoint yourself; then put on your best attire and go down to the threshing floor. Do not make yourself known to the man before he has finished eating and drinking. 4 But when he lies down, take note of the place where he does so. Then go, uncover a place at his feet,* and lie down. He will tell you what to do." 5 "I will do whatever you advise," Ruth replied. 6 So she went down to the threshing floor and did just as her mother-in-law had instructed her.

7 Booz ate and drank to his heart's content. Then when he went and lay down at the edge of the sheaves, she stole up, uncovered a place at his feet, and lay down. 8 In the middle of the night, however, the man gave a start and turned around to find a woman lying at his feet. 9 He asked, "Who are you?" And she replied, "I am your servant Ruth. Spread the corner of your cloak over me,* for you are my next of kin." 10 He said, "May the Lord bless you, my daughter! You have been even more loyal now than before in not going after the young men, whether poor or rich.[h] 11 So be assured, daughter, I will do for you whatever you say; all my townspeople know you for a worthy woman. 12 [i] Now, though indeed I am closely related to you, you have another relative still closer.* 13 Stay as you are for tonight, and tomorrow, if he wishes to claim you, good! let him do so. But if he does not wish to claim you, as the Lord lives, I will claim you myself. Lie there until morning." [j] 14 So she lay at his feet until morning, but rose before men could recognize one another. Booz said, "Let it not be known that this woman came to the threshing floor." 15 Then he said to her, "Take off your cloak and hold it out." When she did so, he poured out six measures of barley, helped her lift the bundle,[k] and left for the city.

16 Ruth went home to her mother-in-law, who asked, "How have you fared, my daughter?" So she told her all the man had done for her, 17 and concluded, "He gave me these six measures of barley because he did not wish me to come back to my mother-in-law empty-handed!" 18 Noemi then said, "Wait here, my daughter, until you learn what happens, for the man will not rest, but will settle the matter today."

CHAPTER 4.

Booz Marries Ruth. 1 Booz went and took a seat at the gate;* and when he saw the closer relative [l] of whom he had spoken come along, he called to him by name, "Come and sit beside me!" And he did so. 2 Then Booz picked out ten of the elders* of the city and asked them to sit nearby. When they had done this, 3 he said to the near relative: "Noemi, who has come back from the Moabite plateau, is putting up for sale the piece of land that belonged to our kinsman Elimelech. 4 *So I thought I would inform you, bidding you before those here present, including the elders of my people, to put in your claim for it if you wish to acquire it as next of kin.[m] But if you do not wish to claim it, tell me so, that I may be guided accordingly, for no one has a prior claim to yours, and mine is next." He answered, "I will put in my claim."

5 *Booz continued, "Once you acquire the field from Noemi, you must take also

g Ru 1.—h Dt 25, 5.—i Ru 4, 1.—j Ru 4, 5; Dt 25, 5.—k Ru 2, 17.—l Ru 3, 12.—m Lv 25, 25.

3, 4: Uncover a place at his feet, etc.: confident of the virtue of Ruth and Booz, Noemi advises this unusual expedient to her daughter-in-law for the purpose of introducing her claim.

3, 9: Spread the corner of your cloak over me: be my protector by marrying me according to the duty of a near kinsman; cf Dt 25, 5; Ez 16, 8.

3, 12: Relative still closer: who had a prior right and duty to marry Ruth.

4, 1: Took a seat at the gate: i.e., of the city, where business affairs were settled.

4, 2: Ten of the elders: to serve as judges in legal matters as well as witnesses of the settlement of business affairs; cf Dt 25, 7-9.

4, 4: Poverty had obliged Noemi to sell the land of her deceased husband. The law permitted the nearest kinsman to redeem the land and thus preserve the family patrimony; cf Lv 25, 25.

4, 5f: The heir of Elimelech's field had died without children (Ru 1, 5). The nearest of kin could now redeem the land but he must also take Ruth, the widow of the late heir, to wife to perpetuate the family of the deceased; cf Dt 25, 5f. The first male child of such a marriage would be the legal son of Mahalon and grandson of Elimelech.

Ruth the Moabite,[n] the widow of the late heir, and raise up a family for the departed on his estate." [6] The near relative replied, "I cannot exercise my claim lest I depreciate my own estate. Put in a claim yourself in my stead, for I cannot exercise my claim." [7] Now it used to be the custom in Israel that, to make binding a contract of redemption or exchange, one party would take off his sandal* and give it to the other. This was the form of attestation in Israel. [8] So the near relative, in saying to Booz, "Acquire it for yourself," drew off his sandal. [9] Booz then said to the elders and to all the people, "You are witnesses today that I have acquired from Noemi all the holdings of Elimelech, Chelion and Mahalon. [10] I also take Ruth the Moabite, the widow of Mahalon, as my wife, in order to raise up a family for her late husband on his estate, so that the name of the departed may not perish among his kinsmen and fellow citizens. Do you witness this today?" [11] [o] All those at the gate, including the elders, said, "We do so. May the Lord make this wife come into your house like Rachel and Lia, who between them built up the house of Israel. May you do well in Ephratha and win fame in Bethlehem. [12] [p] With the offspring the Lord will give you from this girl, may your house become like the house of Phares, whom Thamar bore to Juda."*

[13] Booz took Ruth. When they came together as man and wife, the Lord enabled her to conceive and she bore a son. [14] Then the women said to Noemi, "Blessed is the Lord who has not failed to provide you today with an heir! May he become famous in Israel! He will be your comfort and the support of your old age, for his mother is the daughter-in-law who loves you. She is worth more to you than seven sons!" [16] Noemi took the child, placed him on her lap,* and became his nurse. [17] And the neighbor women gave him his name,[q] at the news that a grandson had been born to Noemi. They called him Obed. He was the father of Jesse, the father of David.*

[18] [r] These are the descendants of Phares: Phares was the father of Hesron,[s] [19] Hesron was the father of Ram, Ram was the father of Amminadab, [20] [t] Amminadab was the father of Nahasson, Nahasson was the father of Salmon, [21] Salmon was the father of Booz, Booz was the father of Obed, [22] [u] Obed was the father of Jesse, and Jesse became the father of David.

n Ru 3, 13; Dt 25, 5.—o Gn 29, 31—30, 24; 35, 19.—p Gn 38, 29.—q Lk 1, 58.—r 1 Par 2, 4-15; Mt 1, 3-6.—s Gn 46, 12; 1 Par 4, 1.—t Ex 6, 23; Nm 1, 7.—u 1 Kgs 16, 10-13.

4, 7: Take off his sandal, etc.: by this act the near relative renounced his legal right, both to the field of Elimelech and to the marriage with Ruth. The custom mentioned in Dt 25, 6 is somewhat different.

4, 12: Phares, whom Thamar bore to Juda: the right which Juda unwittingly satisfied for his daughter-in-law Thamar (Gn 38), Booz willingly rendered to Ruth.

4, 16: Placed him on her lap: took him as her own; cf Gn 30, 3; 48, 12; Nm 11, 12.

4, 17: The father of Jesse, the father of David: indicating the place of Obed, Jesse and David in the line of Juda and the ancestry of Christ, the Messias; cf Mt 1, 5f.

THE FIRST BOOK OF SAMUEL

OTHERWISE CALLED THE FIRST BOOK OF KINGS

This and the following Book are called by the Hebrews, "The Books of Samuel," because they contain the history of Samuel and the two kings, Saul and David, whom he anointed. They are more commonly named by the Church Fathers, "The First and Second Book of Kings."

I: HELI AND SAMUEL

1. Birth of Samuel—His Vocation

CHAPTER 1.

[1] There was a man of Ramathaimsophim, of mount Ephraim, and his name was Elcana, the son of Jeroham, the son of Eliu, the son of Thohu, the son of Suph, an Ephraimite.* [2] And he had two wives, the name of one was Anna, and the name of the other Phenenna. Phenenna had children, but Anna had no children. [3] And this man went up out of his city upon the appointed days, to adore and to offer sacrifice to the Lord of hosts in Silo. And the two sons of Heli, Ophni and Phinees, were there priests of the Lord. [4] Now the day

1, 1: An Ephraimite: he was of the tribe of Levi, but is called an Ephraimite from dwelling in mount Ephraim.

came, and Elcana offered sacrifice, and gave to Phenenna his wife, and to all her sons and daughters, portions; [5] but to Anna he gave one portion with sorrow, because he loved Anna. And the Lord had shut up her womb. [6] Her rival also afflicted her, and troubled her exceedingly, insomuch that she upbraided her, that the Lord had shut up her womb. [7] And thus she did every year, when the time returned that they went up to the temple of the Lord: and thus she provoked her, but Anna wept, and did not eat. [8] Then Elcana her husband said to her: Anna, why weepest thou? And why dost thou not eat? And why dost thou afflict thy heart? Am not I better to thee than ten children?

[9] So Anna arose after she had eaten and drunk in Silo. And Heli the priest sitting upon a stool before the door of the temple of the Lord, [10] as Anna had her heart full of grief, she prayed to the Lord, shedding many tears, [11] and she made a vow, saying: O Lord of hosts, if thou wilt look down on the affliction of thy servant, and wilt be mindful of me, and not forget thy handmaid, and wilt give to thy servant a man child, I will give him to the Lord all the days of his life, and no razor shall come upon his head. [12] And it came to pass, as she multiplied prayers before the Lord, that Heli observed her mouth. [13] Now Anna spoke in her heart, and only her lips moved, but her voice was not heard at all. Heli therefore thought her to be drunk, [14] and said to her: How long wilt thou be drunk? Digest a little the wine, of which thou hast taken too much. [15] Anna answering, said: Not so, my lord, for I am an exceeding unhappy woman, and have drunk neither wine nor any strong drink, but I have poured out my soul before the Lord. [16] Count not thy handmaid for one of the daughters of Belial, for out of the abundance of my sorrow and grief have I spoken till now. [17] Then Heli said to her: Go in peace; and the God of Israel grant thee thy petition, which thou hast asked of him. [18] And she said: Would to God thy handmaid may find grace in thy eyes. So the woman went on her way, and ate, and her countenance was no more changed. [19] And they rose in the morning, and worshiped before the Lord; and they returned, and came into their house at Ramatha.

And Elcana knew Anna his wife; and the Lord remembered her. [20] And it came to pass when the time was come about, Anna conceived and bore a son, [a] and called his name Samuel:* because she had asked him of the Lord. [21] And Elcana her husband went up, and all his house, to offer to the Lord the solemn sacrifice, and his vow. [22] But Anna went not up: for she said to her husband: I will not go till the child be weaned, and till I may carry him, that he may appear before the Lord, and may abide always there. [23] And Elcana her husband said to her: Do what seemeth good to thee, and stay till thou wean him: and I pray that the Lord may fulfill his word. So the woman stayed at home, and gave her son suck, till she weaned him.

[24] And after she had weaned him, she carried him with her, with three calves, and three bushels of flour, and a bottle of wine, and she brought him to the house of the Lord in Silo. Now the child was as yet very young. [25] And they immolated a calf, and offered the child to Heli. [26] And Anna said: I beseech thee, my lord, as thy soul liveth, my lord; I am that woman who stood before thee here praying to the Lord. [27] For this child did I pray, and the Lord hath granted me my petition, which I asked of him. [28] Therefore I also have lent him to the Lord: all the days of his life, he shall be lent to the Lord. And they adored the Lord there. And Anna prayed, and said:

CHAPTER 2.

The Canticle of Anna. [1] My heart hath rejoiced in the Lord, and my horn* is exalted in my God: my mouth is enlarged over my enemies, because I have joyed in thy salvation.

[2] There is none holy as the Lord is; for there is no other besides thee, and there is none strong like our God. [3] Do not multiply to speak lofty things, boasting. Let old matters depart from your mouth; for the Lord is a God of all knowledge, and to him are thoughts prepared. [4] The bow of the mighty is overcome, and the weak are girt with strength.

[5] They that were full before have hired

[a] 1012 B.C.

1, 20: Samuel: this name means, asked of God.

2, 1: My horn: the horn in the Scriptures signifies strength and power.

out themselves for bread: and the hungry are filled, so that the barren hath borne many; and she that had many children is weakened.

6 [b] The Lord killeth and maketh alive, he bringeth down to hell and bringeth back again. 7 The Lord maketh poor and maketh rich, he humbleth and he exalteth.

8 He raiseth up the needy from the dust, and lifteth up the poor from the dunghill, that he may sit with princes, and hold the throne of glory. For the poles of the earth are the Lord's, and upon them he hath set the world.

9 He will keep the feet of his saints, and the wicked shall be silent in darkness, because no man shall prevail by his own strength.

10 The adversaries of the Lord shall fear him: and upon them shall he thunder in the heavens. The Lord shall judge the ends of the earth, and he shall give empire to his king, and shall exalt the horn of his Christ.

11 And Elcana went to Ramatha, to his house: but the child ministered in the sight of the Lord before the face of Heli the priest.

12 Now the sons of Heli were children of Belial, not knowing the Lord, 13 nor the office of the priests to the people; but whosoever had offered a sacrifice, the servant of the priest came, while the flesh was in boiling with a fleshhook of three teeth in his hand, 14 and thrust it into the kettle, or into the caldron, or into the pot, or into the pan; and all that the fleshhook brought up, the priest took to himself. Thus did they to all Israel that came to Silo. 15 Also before they burnt the fat, the servant of the priest came, and said to the man that sacrificed: Give me flesh to boil for the priest, for I will not take of thee sodden flesh, but raw. 16 And he that sacrificed said to him: Let the fat first be burnt today according to the custom, and then take as much as thy soul desireth. But he answered and said to him: Not so; but thou shalt give it me now, or else I will take it by force. 17 Wherefore the sin of the young men was exceeding great before the Lord, because they withdrew men from the sacrifice of the Lord. 18 But Samuel ministered before the face of the Lord, being a child girded with a linen ephod. 19 And his mother made him a little coat, which she brought to him on the appointed days, when she went up with her husband to offer the solemn sacrifice. 20 And Heli blessed Elcana and his wife, and he said to him: The Lord give thee seed of this woman, for the loan thou hast lent to the Lord. And they went to their own home. 21 And the Lord visited Anna, and she conceived and bore three sons and two daughters: and the child Samuel became great before the Lord.

22 Now Heli was very old, and he heard all that his sons did to all Israel: and how they lay with the women that waited at the door of the tabernacle. 23 And he said to them: Why do ye these kinds of things, which I hear, very wicked things, from all the people? 24 Do not so, my sons, for it is no good report that I hear, that you make the people of the Lord to transgress. 25 If one man shall sin against another, God may be appeased in his behalf; but if a man shall sin against the Lord, who shall pray for him?* And they hearkened not to the voice of their father, because the Lord would slay them. 26 But the child Samuel advanced, and grew on, and pleased both the Lord and men.

27 And there came a man of God to Heli, and said to him: Thus saith the Lord: Did I not plainly appear to thy father's house, when they were in Egypt in the house of Pharao? 28 And I chose him out of all the tribes of Israel to be my priest, to go up to my altar, and burn incense to me, and to wear the ephod before me: and I gave to thy father's house of all the sacrifices of the children of Israel. 29 Why have you kicked away my victims and my gifts, which I commanded to be offered in the temple; and thou hast rather honored thy sons than me, to eat the firstfruits of every sacrifice of my people Israel? 30 Wherefore thus saith the Lord

b Dt 32, 39; Tb 13, 2; Wis 16, 13.

2, 25: Who shall pray for him: by these words, Heli would have his sons understand that by their abuse of sacred things, and of the very sacrifices which were appointed to appease the Lord, they deprived themselves of the ordinary means of reconciliation with God, which was by sacrifices. The more, because as they were the chief priests whose business it was to intercede for all others, they had no other to offer sacrifices and to make atonement for them. Because the Lord would slay them: because of their manifold sacrileges, he would not soften their hearts with his grace, but was determined to destroy them.

the God of Israel: [c] I said indeed that thy house, and the house of thy father should minister in my sight, forever. But now saith the Lord: Far be this from me; but whosoever shall glorify me, him will I glorify: but they that despise me, shall be despised. 31 Behold the days come, and I will cut off thy arm, and the arm of thy father's house, that there shall not be an old man in thy house. 32 And thou shalt see thy rival* in the temple, in all the prosperity of Israel, and there shall not be an old man in thy house forever. 33 However I will not altogether take away a man of thee from my altar; but that thy eyes may faint and thy soul be spent, and a great part of thy house shall die when they come to man's estate. 34 And this shall be a sign to thee, that shall come upon thy two sons, Ophni and Phinees: In one day they shall both of them die. 35 And I will raise me up a faithful priest, who shall do according to my heart and my soul, and I will build him a faithful house, and he shall walk all days before my anointed. 36 And it shall come to pass, that whosoever shall remain in thy house, shall come that he may be prayed for, and shall offer a piece of silver, and a roll of bread, and shall say: Put me, I beseech thee, to somewhat of the priestly office, that I may eat a morsel of bread.

CHAPTER 3.

God Calls Samuel Four Times. 1 Now the child Samuel ministered to the Lord before Heli, and the word of the Lord was precious in those days: there was no manifest vision. 2 And it came to pass one day when Heli lay in his place, and his eyes were grown dim, that he could not see, 3 before the lamp of God went out, Samuel slept in the temple of the Lord, where the ark of God was. 4 And the Lord called Samuel. And he answered: Here am I. 5 And he ran to Heli and said: Here am I, for thou didst call me. He said: I did not call; go back and sleep. And he went and slept.

6 And the Lord called Samuel again. And Samuel arose and went to Heli, and said: Here am I, for thou calledst me. He answered: I did not call thee, my son; return and sleep. 7 Now Samuel did not yet know the Lord, neither had the word of the Lord been revealed to him.

8 And the Lord called Samuel again the third time. And he arose up and went to Heli, 9 and said: Here am I, for thou didst call me. Then Heli understood that the Lord called the child, and he said to Samuel: Go, and sleep; and if he shall call thee any more, thou shalt say: Speak, Lord, for thy servant heareth. So Samuel went and slept in his place.

10 And the Lord came and stood; and he called, as he had called the other times: Samuel, Samuel. And Samuel said: Speak, Lord, for thy servant heareth. 11 And the Lord said to Samuel: Behold I do a thing in Israel, and whosoever shall hear it, both his ears shall tingle. 12 In that day I will raise up against Heli all the things I have spoken concerning his house; I will begin, and I will make an end. 13 For I have foretold unto him, that I will judge his house forever, for iniquity, because he knew that his sons did wickedly, and did not chastise them. 14 Therefore have I sworn to the house of Heli, that the iniquity of his house shall not be expiated with victims nor offerings forever.

15 And Samuel slept till morning, and opened the doors of the house of the Lord. And Samuel feared to tell the vision to Heli. 16 Then Heli called Samuel, and said: Samuel, my son. And he answered: Here am I. 17 And he asked him: What is the word that the Lord hath spoken to thee? I beseech thee hide it not from me. May God do so and so to thee, and add so and so, if thou hide from me one word of all that were said to thee. 18 So Samuel told him all the words, and did not hide them from him. And he answered: It is the Lord. Let him do what is good in his sight.

19 And Samuel grew, and the Lord was with him, and not one of his words fell to the ground. 20 And all Israel from Dan to Bersabee, knew that Samuel was a faithful prophet of the Lord. 21 And the Lord again appeared in Silo, for the Lord revealed himself to Samuel in Silo, according to the word of the Lord. And the word of Samuel came to pass to all Israel.

c 3 Kgs 2, 27.

2, 32: Rival: a priest of another race. This was partly fulfilled, when Abiathar, of the race of Heli, was removed from the priesthood, and Sadoc, who was of another line, substituted. It was more fully accomplished in the New Testament, when the priesthood of Aaron gave place to that of Christ.

CHAPTER 4.

The Philistines Vanquish the Israelites. 1 And it came to pass in those days, that the Philistines gathered themselves together to fight: and Israel went out to war against the Philistines, and camped by the Stone of help.* And the Philistines came to Aphec, 2 and put their army in array against Israel. And when they had joined battle, Israel turned their backs to the Philistines, and there were slain in that fight here and there in the fields about four thousand men. 3 And the people returned to the camp; and the ancients of Israel said: Why hath the Lord defeated us today before the Philistines? Let us fetch unto us the ark of the covenant of the Lord from Silo, and let it come in the midst of us, that it may save us from the hand of our enemies. 4 So the people sent to Silo, and they brought from thence the ark of the covenant of the Lord of hosts sitting upon the cherubims: and the two sons of Heli, Ophni and Phinees, were with the ark of the covenant of God.

5 And when the ark of the covenant of the Lord was come into the camp, all Israel shouted with a great shout, and the earth rang again. 6 And the Philistines heard the noise of the shout, and they said: What is this noise of a great shout in the camp of the Hebrews? And they understood that the ark of the Lord was come into the camp. 7 And the Philistines were afraid, saying: God is come into the camp. And sighing, they said: 8 Woe to us, for there was no such great joy yesterday and the day before. Woe to us. Who shall deliver us from the hand of these high gods? These are the gods that struck Egypt with all the plagues in the desert. 9 Take courage and behave like men, ye Philistines; lest you come to be servants to the Hebrews, as they have served you. Take courage and fight. 10 So the Philistines fought, and Israel was overthrown, and every man fled to his own dwelling: and there was an exceeding great slaughter; for there fell of Israel thirty thousand footmen. 11 And the ark of God was taken: and the two sons of Heli, Ophni and Phinees, were slain.

12 And there ran a man of Benjamin out of the army, and came to Silo the same day, with his clothes rent, and his head strewed with dust. 13 And when he was come, Heli sat upon a stool over against the way watching. For his heart was fearful for the ark of God. And when the man was come into the city, he told it: and all the city cried out. 14 And Heli heard the noise of the cry, and he said: What meaneth the noise of this uproar? But he made haste, and came, and told Heli. 15 Now Heli was ninety and eight years old, and his eyes were dim, and he could not see. 16 And he said to Heli: I am he that came from the battle, and have fled out of the field this day. And he said to him: What is there done, my son? 17 And he that brought the news answered, and said: Israel has fled before the Philistines, and there has been a great slaughter of the people; moreover, thy two sons, Ophni and Phinees, are dead; and the ark of God is taken. 18 And when he had named the ark* of God, he fell from his stool backwards by the door, and broke his neck, and died. For he was an old man, and far advanced in years; and he judged Israel forty years. 19 And his daughter-in-law, the wife of Phinees, was big with child, and near her time; and hearing the news that the ark of God was taken, and her father-in-law and her husband were dead, she bowed herself and fell in labor, for her pains came upon her on a sudden. 20 And when she was upon the point of death, they that stood about her said to her: Fear not, for thou hast borne a son. She answered them not, nor gave heed to them. 21 And she called the child Ichabod,* saying: The glory is gone from Israel, because the ark of God was taken, and for her father-in-law, and her husband; 22 and she said: The glory is departed from Israel, because the ark of God was taken.

2. Samuel the Judge

CHAPTER 5.

The Ark Plagues the Philistines. 1 And the Philistines took the ark of God and

4, 1: Help: in Hebrew Ebenezer; from the help which the Lord was pleased afterwards to give to his people Israel in that place, through the prayers of Samuel.

4, 18: Named the ark, etc.: from these circumstances, there is reason to think that Heli died in a state of grace, and by his temporal punishments escaped the eternal.

4, 21: Ichabod: i.e., Where is the glory? or There is no glory. We see how much the Israelites lamented the loss of the ark, though it was only the symbol of God's presence among them. How much more ought Christians to lament the loss of God himself, when by sin they have driven him out of their souls?

carried it from the Stone of help into Azotus. 2 And the Philistines took the ark of God, and brought it into the temple of Dagon, and set it by Dagon. 3 And when the Azotians arose early the next day, behold Dagon lay upon his face on the ground before the ark of the Lord; and they took Dagon, and set him again in his place. 4 And the next day again, when they rose in the morning, they found Dagon lying upon his face on the earth before the ark of the Lord: and the head of Dagon, and both the palms of his hands were cut off upon the threshold; 5 and only the stump of Dagon remained in its place. For this cause neither the priests of Dagon, nor any that go into the temple, tread on the threshold of Dagon in Azotus unto this day.

6 And the hand of the Lord was heavy upon the Azotians, and he destroyed them, [d] and afflicted Azotus and the lands thereof with emerods. And in the villages and fields in the midst of that country, there came forth a multitude of mice, and there was the confusion of a great mortality in the city. 7 And the men of Azotus seeing this kind of plague, said: The ark of the God of Israel shall not stay with us, for his hand is heavy upon us, and upon Dagon our god. 8 And sending, they gathered together all the lords of the Philistines to them, and said: What shall we do with the ark of the God of Israel? And the Gethites answered: Let the ark of the God of Israel be carried about. And they carried the ark of the God of Israel about. 9 And while they were carrying it about, the hand of the Lord came upon every city with an exceeding great slaughter; and he smote the men of every city, both small and great, and they had emerods in their secret parts. And the Gethites consulted together, and made themselves seats of skins.

10 Therefore they sent the ark of God into Accaron. And when the ark of God was come into Accaron, the Accaronites cried out, saying: They have brought the ark of the God of Israel to us, to kill us and our people. 11 They sent therefore and gathered together all the lords of the Philistines, and they said: Send away the ark of the God of Israel, and let it return into its own place, and not kill us and our people. 12 For there was the fear of death in every city, and the hand of God was exceeding heavy. The men also that did not die, were afflicted with the emerods: and the cry of every city went up to heaven.

d Ps 77 (78), 66.—e Ex 12, 31.

CHAPTER 6.

The Ark Returned to Israel. 1 Now the ark of God was in the land of the Philistines seven months. 2 And the Philistines called for the priests and the diviners, saying: What shall we do with the ark of the Lord? Tell us how we are to send it back to its place? And they said: 3 If you send back the ark of the God of Israel, send it not away empty, but render unto him what you owe for sin, and then you shall be healed: and you shall know why his hand departeth not from you. 4 They answered: What is it we ought to render unto him for sin? And they answered: 5 According to the number of the provinces of the Philistines you shall make five golden emerods, and five golden mice, for the same plague hath been upon you all and upon your lords. And you shall make the likeness of your emerods, and the likeness of the mice that have destroyed the land, and you shall give glory to the God of Israel: to see if he will take off his hand from you, and from your gods, and from your land. 6 Why do you harden your hearts, as Egypt and Pharao hardened their hearts? [e] Did not he, after he was struck, then let them go, and they departed? 7 Now therefore take and make a new cart: and two kine that have calved, on which there hath come no yoke, tie to the cart, and shut up their calves at home. 8 And you shall take the ark of the Lord, and lay it on the cart, and the vessels of gold, which you have paid him for sin, you shall put into a little box, at the side thereof: and send it away that it may go. 9 And you shall look: and if it go up by the way of his own coasts toward Bethsames, then he hath done us this great evil; but if not, we shall know that it is not his hand hath touched us, but it hath happened by chance.

10 They did therefore in this manner: and taking two kine that had suckling calves, they yoked them to the cart, and shut up their calves at home. 11 And they laid the ark of God upon the cart, and

the little box that had in it the golden mice and the likeness of the emerods. 12 And the kine took the straight way that leadeth to Bethsames, and they went along the way, lowing as they went, and turned not aside neither to the right hand nor to the left: and the lords of the Philistines followed them as far as the borders of Bethsames.

13 Now the Bethsamites were reaping wheat in the valley: and lifting up their eyes they saw the ark, and rejoiced to see it. 14 And the cart came into the field of Josue a Bethsamite, and stood there. And there was a great stone, and they cut in pieces the wood of the cart, and laid the kine upon it, a holocaust to the Lord. 15 And the Levites took down the ark of God, and the little box that was at the side of it, wherein were the vessels of gold, and they put them upon the great stone. The men also of Bethsames offered holocausts and sacrificed victims that day to the Lord. 16 And the five princes of the Philistines saw, and they returned to Accaron the same day.

17 And these are the golden emerods, which the Philistines returned for sin to the Lord: For Azotus one, for Gaza one, for Ascalon one, for Geth one, for Accaron one. 18 And the golden mice according to the number of the cities of the Philistines of the five provinces, from the fenced city to the village that was without wall, and to the great Abel (*the stone*) whereon they set down the ark of the Lord, which was till that day in the field of Josue the Bethsamite.

19 But he slew of the men of Bethsames, because they had seen* the ark of the Lord: and he slew of the people seventy men, and fifty thousand of the common people. And the people lamented, because the Lord had smitten the people with a great slaughter. 20 And the men of Bethsames said: Who shall be able to stand before the Lord this holy God? And to whom shall he go up from us? 21 And they sent messengers to the inhabitants of Cariathiarim, saying: The Philistines have brought back the ark of the Lord. Come ye down and fetch it up to you.

CHAPTER 7.

The Ark at Cariathiarim. 1 And the men of Cariathiarim came and fetched up the ark of the Lord and carried it into the house of Abinadab in Gabaa:* and they sanctified Eleazar his son, to keep the ark of the Lord. 2 And it came to pass that from the day the ark of the Lord abode in Cariathiarim days were multiplied (for it was now the twentieth year), and all the house of Israel rested following the Lord. 3 And Samuel spoke to all the house of Israel, saying: *f* If you turn to the Lord with all your heart, put away the strange gods from among you, Baalim and Astaroth: and prepare your hearts unto the Lord, and serve him only, and he will deliver you out of the hand of the Philistines. 4 Then the children of Israel put away Baalim and Astaroth, and served the Lord only.

Samuel's Exhortation. 5 And Samuel said: Gather all Israel to Masphath, that I may pray to the Lord for you. 6 And they gathered together to Masphath: and they drew water, and poured it out before the Lord, and they fasted on that day, and they said there: We have sinned against the Lord. And Samuel judged the children of Israel in Masphath.

7 And the Philistines heard that the children of Israel were gathered together to Masphath, and the lords of the Philistines went up against Israel. And when the children of Israel heard this, they were afraid of the Philistines. 8 And they said to Samuel: Cease not to cry to the Lord our God for us, that he may save us out of the hand of the Philistines. 9 And Samuel took a sucking lamb, and offered it whole for a holocaust to the Lord: and Samuel cried to the Lord for Israel, and the Lord heard him. 10 And it came to pass, when Samuel was offering the holocaust, the Philistines began the battle against Israel; *g* but the Lord thundered with a great thunder on that day upon the Philistines, and terrified them, and they were overthrown before the face of Israel. 11 *h* And the men of Israel going out of Masphath pursued after the Philistines, and made slaughter of them till they came under Bethchar. 12 And Samuel took a stone and laid it between Masphath and Sen: and he called the place,

f Dt 6, 13; Mt 4, 10.—*g* Sir 46, 17.—*h* Sir 46, 18.

6, 19: Seen: curiously looked into; it is likely this plague reached all the neighboring country, as well as the city of Bethsames.

7, 1: In Gabaa: i.e., on the hill, for Gabaa means a hill.

the Stone of help. And he said: Thus far the Lord hath helped us.

13 And the Philistines were humbled, and they did not come any more into the borders of Israel. And the hand of the Lord was against the Philistines all the days of Samuel. 14 And the cities, which the Philistines had taken from Israel, were restored to Israel, from Accaron to Geth, and their borders: and he delivered Israel from the hand of the Philistines, and there was peace between Israel and the Amorrhites.

15 And Samuel judged Israel all the days of his life. 16 And he went every year about to Bethel and to Galgal and to Masphath, and he judged Israel in the aforesaid places. 17 And he returned to Ramatha, for there was his house, and there he judged Israel. He built also there an altar to the Lord.

II: SAUL, FIRST KING OF ISRAEL

1. The Election of Saul

CHAPTER 8.

Israel Desires a King. 1 And it came to pass when Samuel was old, that he appointed his sons to be judges over Israel. 2 Now the name of his firstborn son was Joel, and the name of the second was Abia, judges in Bersabee. 3 And his sons walked not in his ways; but they turned aside after lucre, and took bribes, and perverted judgment.

4 Then all the ancients of Israel being assembled, came to Samuel to Ramatha, 5 and they said to him: Behold thou art old, and thy sons walk not in thy ways. *i* Make us a king, to judge us, as all nations have.

6 And the word was displeasing in the eyes of Samuel, that they should say: Give us a king, to judge us. And Samuel prayed to the Lord. 7 And the Lord said to Samuel: Hearken to the voice of the people in all that they say to thee. For they have not rejected* thee, but me, that I should not reign over them. 8 According to all their works, they have done from the day that I brought them out of Egypt until this day: as they have forsaken me, and served strange gods, so do they also unto thee. 9 Now therefore hearken to their voice; but yet testify to them, and foretell them the right* of the king that shall reign over them.

10 Then Samuel told all the words of the Lord to the people that had desired a king of him, 11 and said: This will be the right of the king that shall reign over you: He will take your sons, and put them in his chariots, and will make them his horsemen, and his running footmen to run before his chariots; 12 and he will appoint of them to be his tribunes, and centurions, and to plough his fields, and to reap his corn, and to make him arms and chariots. 13 Your daughters also he will take to make him ointments, and to be his cooks, and bakers. 14 And he will take your fields, and your vineyards, and your best oliveyards, and give them to his servants. 15 Moreover he will take the tenth of your corn, and of the revenues of your vineyards, to give his eunuchs and servants. 16 Your servants also and handmaids, and your goodliest young men, and your asses he will take away, and put them to his work. 17 Your flocks also he will tithe, and you shall be his servants. 18 And you shall cry out in that day from the face of the king, whom you have chosen to yourselves: and the Lord will not hear you in that day, because you desired unto yourselves a king.

19 But the people would not hear the voice of Samuel, and they said: Nay: but there shall be a king over us. 20 And we also will be like all nations; and our king shall judge us, and go out before us, and fight our battles for us. 21 And Samuel heard all the words of the people, and rehearsed them in the ears of the Lord. 22 And the Lord said to Samuel: Hearken to their voice, and make them a king. And Samuel said to the men of Israel: Let every man go to his city.

CHAPTER 9.

Saul Encounters Samuel. 1 Now there was a man of Benjamin whose name was Cis, the son of Abiel, the son of Seror, the son of Bechorath, the son of Aphia, the son of a man of Jemini, valiant and

i Os 13, 10; Acts 13, 21.

8, 7: Rejected, etc.: the government of Israel hitherto had been a theocracy. In it God Himself ruled, by laws which He had enacted, and by judges extraordinarily raised up by Himself. Therefore He complains that his people rejected Him, in desiring a change of government.

8, 9: The right: i.e., the manner in which he shall proceed, having no one to control him, when he has the power in his hand.

strong. 2 And he had a son whose name was Saul, a choice and goodly man, and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he appeared above all the people.

3 And the asses of Cis, Saul's father, were lost; and Cis said to his son Saul: Take one of the servants with thee, and arise, go, and seek the asses. And when they had passed through mount Ephraim, 4 and through the land of Salisa, and had not found them, they passed also through the land of Salim, and they were not there: and through the land of Jemini, and found them not. 5 And when they were come to the land of Suph, Saul said to the servant that was with him: Come, let us return, lest perhaps my father forget the asses, and be concerned for us. 6 And he said to him: Behold there is a man of God in this city, a famous man: all that he saith, cometh certainly to pass. Now therefore let us go thither, perhaps he may tell us of our way, for which we are come. 7 And Saul said to his servant: Behold we will go; *but* what shall we carry to the man of God? The bread is spent in our bags: and we have no present to make to the man of God, nor anything at all. 8 The servant answered Saul again, and said: Behold there is found in my hand the fourth part of a sicle of silver, let us give it to the man of God, that he may tell us our way. 9 (Now in time past, in Israel when a man went to consult God he spoke thus: Come, let us go to the seer.* For he that is now called a prophet, in time past was called a seer.) 10 And Saul said to his servant: Thy word is very good. Come, let us go. And they went into the city, where the man of God was.

11 And when they went up the ascent to the city, they found maids coming out to draw water, and they said to them: Is the seer here? 12 They answered and said to them: He is. Behold he is before you, make haste now, for he came today into the city, for there is a sacrifice* of the people today in the high place. 13 As soon as you come into the city, you shall immediately find him, before he go up to the high place to eat; for the people will not eat till he come, because he blesseth the victim, and afterwards they eat that are invited. Now therefore go up, for today you shall find him.

14 And they went up into the city. And when they were walking in the midst of the city, behold Samuel was coming out over against them, to go up to the high place. 15 *j* Now the Lord had revealed to the ear of Samuel the day before Saul came, saying: 16 Tomorrow about this same hour I will send thee a man of the land of Benjamin, and thou shalt anoint him to be ruler over my people Israel: and he shall save my people out of the hand of the Philistines, for I have looked down upon my people, because their cry is come to me. 17 And when Samuel saw Saul, the Lord said to him: Behold the man, of whom I spoke to thee, this man shall reign over my people.

18 And Saul came to Samuel in the midst of the gate and said: Tell me, I pray thee, where is the house of the seer? 19 And Samuel answered Saul, saying: I am the seer, go up before me to the high place, that you may eat with me today, and I will let thee go in the morning and tell thee all that is in thy heart. 20 And as for the asses, which were lost three days ago, be not solicitous, because they are found. And for whom shall be all the best things of Israel? Shall they not be for thee and for all thy father's house? 21 And Saul answering, said: Am not I a son of Jemini of the least tribe of Israel, and my kindred the last among all the families of the tribe of Benjamin? Why then hast thou spoken this word to me?

Saul Is Entertained. 22 Then Samuel, taking Saul and his servant, brought them into the parlor, and gave them a place at the head of them that were invited. For

j Acts 13, 21.

9, 9: A seer: because of his seeing by divine light hidden things and things to come.

9, 12: A sacrifice: the law did not allow the offering of sacrifice in any other place but in the tabernacle or temple where the ark of the covenant was kept. Samuel, however, by divine dispensation, offered sacrifices in other places, because the house of God in Silo, having lost the ark, was now cast off; as a figure of the reprobation of the Jews, Ps 77 (78), 60. 67. In Cariathiarim where the ark was, there was neither tabernacle nor altar. The high place (excelsum): the excelsa or high places, so often mentioned in Scripture, were places of worship, in which were altars for sacrifice. These were sometimes employed in the service of the true God, as in the present case: but more frequently in the service of idols; and were called excelsa, which is commonly (though perhaps not so accurately) rendered high places, not because they were always upon hills, but because of the high altars, and pillars, and monuments, erected there, on which were set up the idols, or images of their deities.

there were about thirty men. 23 And Samuel said to the cook: Bring the portion, which I gave thee, and commanded thee to set it apart by thee. 24 And the cook took up the shoulder, and set it before Saul. And Samuel said: Behold what is left, set it before thee, and eat, because it was kept of purpose for thee, when I invited the people. And Saul ate with Samuel that day.

25 And they went down from the high place into the town, and he spoke with Saul upon the top of the house: and he prepared a bed for Saul on the top of the house, and he slept. 26 And when they were risen in the morning, and it began now to be light, Samuel called Saul on the top of the house, saying: Arise, that I may let thee go. And Saul arose; and they went out both of them, to wit, he and Samuel. 27 And as they were going down in the end of the city, Samuel said to Saul: Speak to the servant to go before us, and pass on; but stand thou still a while, that I may tell thee the word of the Lord.

CHAPTER 10.

Saul Is Anointed. 1 And [k] Samuel took a little vial of oil, and poured it upon his head, and kissed him, and said: Behold, the Lord hath anointed thee to be prince over his inheritance, and thou shalt deliver his people out of the hands of their enemies, that are round about them. And this shall be a sign unto thee, that God hath anointed thee to be prince. 2 When thou shall depart from me this day, thou shalt find two men by the sepulchre of Rachel in the borders of Benjamin to the south, and they shall say to thee: The asses are found which thou wentest to seek; and thy father thinking no more of the asses is concerned for you, and saith: What shall I do for my son? 3 And when thou shalt depart from thence, and go farther on, and shalt come to the oak of Thabor, there shall meet thee three men going up to God to Bethel,* one carrying three kids, and another three loaves of bread, and another carrying a bottle of wine. 4 And they will salute thee, and will give thee two loaves, and thou shalt take them at their hand. 5 After that thou shalt come to the hill of God,* where the garrison of the Philistines is. And when thou shalt be come there into the city, thou shalt meet a company of prophets coming down from the high place, with a psaltery and a timbrel, and a pipe, and a harp before them, and they shall be prophesying. 6 And the spirit of the Lord shall come upon thee, and thou shalt prophesy with them, and shalt be changed into another man. 7 When therefore these signs shall happen to thee, do whatsoever thy hand shall find, for the Lord is with thee. 8 And thou shalt go down before me to Galgal (for I will come down to thee), that thou mayest offer an oblation, and sacrifice victims of peace: seven days shalt thou wait, [l] till I come to thee, and I will show thee what thou art to do.

9 So when he had turned his back to go from Samuel, God gave unto him another heart, and all these things came to pass that day. 10 And they came to the foresaid hill, and behold a company of prophets met him. And the spirit of the Lord came upon him, and he prophesied in the midst of them. 11 And all that had known him yesterday and the day before, seeing that he was with the prophets, and prophesied, said to each other: What is this that hath happened to the son of Cis? *Is* Saul also among the prophets? 12 And one answered another, saying: And who is their father?* Therefore it became a proverb: [m] Is Saul also among the prophets? 13 And when he had made an end of prophesying, he came to the high place.

14 And Saul's uncle said to him, and to his servant: Whither went you? They answered: To seek the asses; and not finding them we went to Samuel. 15 And his uncle said to him: Tell me what Samuel said to thee. 16 And Saul said to his uncle: He told us that the asses were found. But of the matter of the kingdom

k 1052 B.C.; Acts 13, 21.—l 1 Kgs 13, 8.—m 1 Kgs 19, 24.

10, 3: Bethel: where there was at that time an altar of God, it being one of the places where Samuel judged Israel.

10, 5: The hill of God: Gabaa, in which there was also at that time, a high place or altar. Prophets: these were men whose office it was to sing hymns and praises to God; for such in Scripture are called prophets, and their singing praises to God is called prophesying. See 1 Par 15, 22, and 25, 1. In those days there were schools for training prophets. One of these schools was at this hill of God, and another at Najoth in Ramatha. See 1 Kgs 19, 20. 21.

10, 12: Their father: i.e., their teacher or superior. As much as to say, "Who could bring about such a wonderful change as to make Saul a prophet?"

of which Samuel had spoken to him, he told him not.

Saul Is Proclaimed King. 17 And Samuel called together the people to the Lord in Maspha; 18 and he said to the children of Israel: Thus saith the Lord the God of Israel: I brought up Israel out of Egypt, and delivered you from the hand of the Egyptians, and from the hand of all the kings who afflicted you. 19 But you this day have rejected your God, who only hath saved you out of all your evils and your tribulations; and you have said: *n* Nay, but set a king over us. Now therefore stand before the Lord by your tribes, and by your families.

20 And Samuel brought to him all the tribes of Israel, and the lot fell on the tribe of Benjamin. 21 And he brought the tribe of Benjamin and the kindreds thereof, and the lot fell upon the kindred of Metri, and it came to Saul the son of Cis. They sought him therefore and he was not found. 22 And after this they consulted the Lord whether he would come thither. And the Lord answered: Behold he is hidden at home. 23 And they ran and fetched him thence; and he stood in the midst of the people, and he was higher than any of the people from the shoulders and upward. 24 And Samuel said to all the people: Surely you see him whom the Lord hath chosen, that there is none like him among all the people. And all the people cried and said: God save the king.

25 And Samuel told the people the law of the kingdom, and wrote it in a book, and laid it up before the Lord; and Samuel sent away all the people, everyone to his own house. 26 Saul also departed to his own house in Gabaa: and there went with him a part of the army, whose hearts God had touched. 27 But the children of Belial said: Shall this fellow be able to save us? And they despised him, and brought him no presents, but he disssembled as though he heard not.

2. The Wars and Errors of Saul

CHAPTER 11.

Saul Defeats the Ammonites. 1 And it came to pass about a month after this that Naas the Ammonite came up, and began to fight against Jabes Galaad. And all the men of Jabes said to Naas: Make a covenant with us, and we will serve thee. 2 And Naas the Ammonite answered them: On this condition will I make a covenant with you, that I may pluck out all your right eyes, and make you a reproach in all Israel. 3 And the ancients of Jabes said to him: Allow us seven days, that we may send messengers to all the coasts of Israel; and if there be no one to defend us we will come out to thee. 4 The messengers therefore came to Gabaa of Saul; and they spoke these words in the hearing of the people: and all the people lifted up their voices and wept.

5 And behold Saul came, following oxen out of the field, and he said: What aileth the people that they weep? And they told him the words of the men of Jabes. 6 And the spirit of the Lord came upon Saul, when he had heard these words, and his anger was exceedingly kindled. 7 And taking both the oxen, he cut them in pieces, and sent them into all the coasts of Israel by messengers, saying: Whosoever shall not come forth, and follow Saul and Samuel, so shall it be done to his oxen. And the fear of the Lord fell upon the people, and they went out as one man. 8 And he numbered them in Bezech, and there were of the children of Israel three hundred thousand, and of the men of Juda thirty thousand. 9 And they said to the messengers that came: Thus shall you say to the men of Jabes Galaad: Tomorrow, when the sun shall be hot, you shall have relief. The messengers therefore came, and told the men of Jabes: and they were glad. 10 And they said: In the morning we will come out to you: and you shall do what you please with us. 11 And it came to pass, when the morrow was come that Saul put the people in three companies: and he came into the midst of the camp in the morning watch, and he slew the Ammonites until the day grew hot, and the rest were scattered, so that two of them were not left together.

12 And the people said to Samuel: *o* Who is he that said: Shall Saul reign over us? Bring the men and we will kill them. 13 And Saul said: No man shall be killed this day, because the Lord this day hath wrought salvation in Israel. 14 And Samuel said to the people: Come and let

n 1 Kgs 8, 19.—o 1 Kgs 10, 27.

us go to Galgal, and let us renew the kingdom there. 15 And all the people went to Galgal, and there they made Saul king before the Lord in Galgal, and they sacrificed there victims of peace before the Lord. And there Saul and all the men of Israel rejoiced exceedingly.

CHAPTER 12.

Samuel Resigns His Judgeship. 1 And Samuel said to all Israel: Behold I have hearkened to your voice in all that you said to me, and have made a king over you. 2 And now the king goeth before you. But I am old and greyheaded, and my sons are with you. Having then conversed with you from my youth unto this day, behold here I am. 3 *p* Speak of me before the Lord, and before his anointed, whether I have taken any man's ox, or ass: if I have wronged any man, if I have oppressed any man, if I have taken a bribe at any man's hand: and I will despise it this day, and will restore it to you. 4 And they said: Thou hast not wronged us, nor oppressed us, nor taken aught at any man's hand.

5 And he said to them: The Lord is witness against you, and his anointed is witness this day, that you have not found anything in my hand. And they said: He is witness.

6 And Samuel said to the people: *It is* the Lord, who made Moses and Aaron, and brought our fathers out of the land of Egypt. 7 Now therefore stand up, that I may plead in judgment against you before the Lord, concerning all the kindness of the Lord, which he hath shown to you, and to your fathers: 8 *q* How Jacob went into Egypt, and your fathers cried to the Lord, and the Lord sent Moses and Aaron, and brought your fathers out of Egypt, and made them dwell in this place. 9 And they forgot the Lord their God, *r* and he delivered them into the hands of Sisara, captain of the army of Hasor, and into the hands of the Philistines, and into the hand of the king of Moab, and they fought against them. 10 But afterwards they cried to the Lord, and said: We have sinned, because we have forsaken the Lord, and have served Baalim and Astaroth; but now deliver us from the hand of our enemies, and we will serve thee. 11 *s* And the Lord sent Jerobaal, and Badan, and Jephte, and Samuel, and delivered you from the hand of your enemies round about, and you dwelt securely. 12 But seeing that Naas king of the children of Ammon was come against you, you said to me: *t* Nay, but a king shall reign over us, whereas the Lord your God was your king. 13 Now therefore your king is here, whom you have chosen and desired: Behold the Lord hath given you a king. 14 If you will fear the Lord, and serve him, and hearken to his voice, and not provoke the mouth of the Lord, then shall both you, and the king who reigneth over you, be followers of the Lord your God. 15 But if you will not hearken to the voice of the Lord, but will rebel against his words, the hand of the Lord shall be upon you, and upon your fathers. 16 Now then stand, and see this great thing which the Lord will do in your sight. 17 Is it not wheat harvest* today? I will call upon the Lord, and he shall send thunder and rain; and you shall know and see that you yourselves have done a great evil in the sight of the Lord, in desiring a king over you.

18 And Samuel cried unto the Lord, and the Lord sent thunder and rain that day.

19 And all the people greatly feared the Lord and Samuel. And all the people said to Samuel: Pray for thy servants to the Lord thy God, that we may not die, for we have added to all our sins this evil, to ask for a king. 20 And Samuel said to the people: Fear not. You have done all this evil; but yet depart not from following the Lord, but serve the Lord with all your heart. 21 And turn not aside after vain things which shall never profit you, nor deliver you, because they are vain. 22 And the Lord will not forsake his people for his great name's sake, because the Lord hath sworn to make you his people. 23 And far from me be this sin against the Lord, that I should cease to pray for you, and I will teach you the good and right way. 24 Therefore fear the Lord, and serve him in truth and with your whole heart, for you have seen the great works which he hath done among you. 25 But if you will still do wickedly,

p Sir 46, 19.—*q* Gn 46, 5.—*r* Jgs 4, 2.—*s* Jgs 6, 14.—*t* 1 Kgs 8, 19; 10, 19.

12, 17: Wheat harvest: at this time of the year, it never thunders or rains in these countries.

both you and your king shall perish together.

CHAPTER 13.

War Between Saul and the Philistines. 1 Saul was a child of one year* when he began to reign, and he reigned two years over Israel. 2 And Saul chose him three thousand men of Israel: and two thousand were with Saul in Machmas, and in mount Bethel: and a thousand with Jonathan in Gabaa of Benjamin, and the rest of the people he sent back every man to their dwellings. 3 And Jonathan smote the garrison of the Philistines which was in Gabaa. And when the Philistines had heard of it, Saul sounded the trumpet over all the land, saying: Let the Hebrews hear. 4 And all Israel heard this report: Saul hath smitten the garrison of the Philistines. And Israel took courage against the Philistines. And the people were called together after Saul to Galgal.

5 The Philistines also were assembled to fight against Israel, thirty thousand chariots, and six thousand horsemen, and a multitude of people besides, like the sand on the seashore for number. And going up they camped in Machmas at the east of Bethaven. 6 And when the men of Israel saw that they were straitened (for the people were distressed), they hid themselves in caves, and in thickets, and in rocks, and in dens, and in pits. 7 And *some of* the Hebrews passed over the Jordan into the land of Gad and Galaad. And when Saul was yet in Galgal, all the people that followed him were greatly afraid. 8 And he waited seven days according to the appointment of Samuel, [u] and Samuel came not to Galgal, and the people slipped away from him. 9 Then Saul said: Bring me the holocaust, and the peace offerings. And he offered the holocaust. 10 And when he had made an end of offering the holocaust, behold Samuel came: and Saul went forth to meet him and salute him. 11 And Samuel said to him: What hast thou done? Saul answered: Because I saw that the people slipped from me, and thou wast not come according to the days appointed, and the Philistines were gathered together in Machmas, 12 I said: Now will the Philistines come down upon me to Galgal, and I have not appeased the face of the Lord. Forced by necessity, I offered the holocaust. 13 And Samuel said to Saul: Thou hast done foolishly, and hast not kept the commandments of the Lord thy God, which he commanded thee. And if thou hadst not done thus, the Lord would now have established thy kingdom over Israel forever. 14 But thy kingdom shall not continue. [v] The Lord hath sought him a man according to his own heart: and him hath the Lord commanded to be prince over his people, because thou hast not observed that which the Lord commanded.

15 And Samuel arose and went up from Galgal to Gabaa of Benjamin. And the rest of the people went up after Saul, to meet the people who fought against them, going from Galgal to Gabaa in the hill of Benjamin. And Saul numbered the people, that were found with him, about six hundred men.

16 And Saul and Jonathan his son, and the people that were present with them, were in Gabaa of Benjamin; but the Philistines encamped in Machmas. 17 And there went out of the camp of the Philistines three companies to plunder. One company went towards the way of Ephra to the land of Sual; 18 and another went by the way of Beth-horon, and the third turned to the way of the border, above the valley of Seboim towards the desert. 19 Now there was no smith to be found in all the land of Israel, for the Philistines had taken this precaution, lest the Hebrews should make them swords or spears. 20 So all Israel went down to the Philistines, to sharpen every man his ploughshare, and his spade, and his axe, and his rake. 21 So that their shares, and their spades, and their forks, and their axes were blunt, even to the goad, which was to be mended. 22 And when the day of battle was come, there was neither sword nor spear found in the hand of any of the people that were with Saul and Jonathan, except Saul and Jonathan his son. 23 And the army of the Philistines went out in order to advance further in Machmas.

CHAPTER 14.

Jonathan's Miraculous Victory. 1 Now it came to pass one day that Jonathan the

u 1 Kgs 10, 8.—v Acts 13, 22.

13, 1: Of one year: i.e., he was good and like an innocent child, and for two years continued in that innocence.

son of Saul said to the young man that bore his armor: Come, and let us go over to the garrison of the Philistines which is on the other side of yonder place. But he told not this to his father. 2 And Saul abode in the uttermost part of Gabaa under the pomegranate tree, which was in Magron. And the people with him were about six hundred men. 3 And Achias the son of Achitob brother to Ichabod the son of Phinees, [w] the son of Heli the priest of the Lord in Silo, wore the ephod. And the people knew not whither Jonathan was gone. 4 Now there were between the ascents by which Jonathan sought to go over to the garrison of the Philistines, rocks standing up on both sides, and steep cliffs like teeth on the one side and on the other: the name of the one was Boses, and the name of the other was Sene: 5 one rock stood out towards the north over against Machmas, and the other to the south over against Gabaa. 6 And Jonathan said to the young man that bore his armor: Come, let us go over to the garrison of these uncircumcised, it may be the Lord will do for us, because it is easy for the Lord to save either by many, or by few. 7 And his armorbearer said to him: Do all that pleaseth thy mind; go whither thou wilt, and I will be with thee wheresoever thou hast a mind. 8 And Jonathan said: Behold we will go over to these men. And when we shall be seen by them, 9 if they shall speak thus to us: Stay till we come to you; let us stand still in our place, and not go up to them. 10 But if they shall say: Come up to us; let us go up, because the Lord hath delivered them into our hands. This shall be a sign unto us.*

11 So both of them discovered themselves to the garrison of the Philistines. And the Philistines said: Behold the Hebrews come forth out of the holes wherein they were hid. 12 And the men of the garrison spoke to Jonathan, and to his armorbearer, and said: Come up to us, and we will show you a thing. And Jonathan said to his armorbearer: Let us go up, follow me, [x] for the Lord hath delivered them into the hands of Israel. 13 And Jonathan went up creeping on his hands and feet, and his armorbearer after him. And some fell before Jonathan, others his armorbearer slew as he followed him. 14 And the first slaughter which Jonathan and his armorbearer made, was of about twenty men, within half an acre of land, which a yoke of oxen is wont to plough in a day. 15 And there was a miracle in the camp, through the fields: yea and all the people of their garrison, who had gone out to plunder, were amazed, and the earth trembled: and it happened as a miracle from God.

16 And the watchmen of Saul, who were in Gabaa of Benjamin looked, and behold a multitude overthrown, and fleeing this way and that. 17 And Saul said to the people that were with him: Look, and see who is gone from us. And when they had sought, it was found that Jonathan and his armorbearer were not there. 18 And Saul said to Achias: Bring the ark of the Lord. (For the ark of God was there that day with the children of Israel.) 19 And while Saul spoke to the priest, there arose a great uproar in the camp of the Philistines: and it increased by degrees, and was heard more clearly. And Saul said to the priest: Draw in thy hand. 20 Then Saul and all the people that were with him, shouted together, and they came to the place of the fight: and behold every man's sword was turned upon his neighbor, and there was a very great slaughter. 21 Moreover the Hebrews that had been with the Philistines yesterday and the day before, and went up with them into the camp, returned to be with the Israelites, who were with Saul and Jonathan. 22 And all the Israelites that had hid themselves in mount Ephraim, hearing that the Philistines fled, joined themselves with their countrymen in the fight. And there were with Saul about ten thousand men. 23 And the Lord saved Israel that day. And the fight went on as far as Bethaven.

Jonathan Violates Saul's Oath. 24 And the men of Israel were joined together that day; and Saul adjured the people, saying: Cursed be the man that shall eat food till evening, till I be revenged of my enemies. So none of the people tasted any food. 25 And all the common people came into a forest, in which there was honey upon the ground. 26 And when the people

w 1 Kgs 4, 21.—x 1 Mc 4, 30.

14, 10: This shall be a sign: it is likely Jonathan was instructed by divine inspiration to make choice of this sign; otherwise observation of omens is superstitious and sinful.

came into the forest, behold the honey dropped, but no man put his hand to his mouth. For the people feared the oath. 27 But Jonathan had not heard when his father adjured the people. And he put forth the end of the rod, which he had in his hand, and dipped it in a honeycomb. And he carried his hand to his mouth, and his eyes were enlightened. 28 And one of the people answering, said: Thy father hath bound the people with an oath, saying: Cursed be the man that shall eat any food this day. (And the people were faint.) 29 And Jonathan said: My father hath troubled the land. You have seen yourselves that my eyes are enlightened, because I tasted a little of this honey; 30 how much more if the people had eaten of the prey of their enemies, which they found? Had there not been a greater slaughter among the Philistines?

31 So they smote that day the Philistines from Machmas to Ailon. And the people were wearied exceedingly. 32 And falling upon the spoils, they took sheep, and oxen, and calves, and slew them on the ground. And the people ate them with the blood. 33 And they told Saul that the people had sinned against the Lord, eating with the blood. And he said: You have transgressed. Roll here to me now a great stone. 34 And Saul said: Disperse yourselves among the people, and tell them to bring me every man his ox and his ram, and slay them upon this stone, and eat, and you shall not sin against the Lord in eating with the blood. So all the people brought every man his ox with him till the night, and slew them there. 35 And Saul built an altar to the Lord: and he then first began to build an altar to the Lord.

36 And Saul said: Let us fall upon the Philistines by night, and destroy them till the morning light, and let us not leave a man of them. And the people said: Do all that seemeth good in thy eyes. And the priest said: Let us draw hither unto God. 37 And Saul consulted the Lord: Shall I pursue after the Philistines? Wilt thou deliver them into the hands of Israel? And he answered him not that day. 38 And Saul said: Bring hither all the corners of the people, and know, and see by whom this sin hath happened today. 39 As the Lord liveth who is the savior of Israel, if it was done by Jonathan my son, he shall surely die. In this none of the people gainsaid him. 40 And he said to all Israel: Be you on one side, and I with Jonathan my son will be on the other side. And the people answered Saul: Do what seemeth good in thy eyes.

The People Free Jonathan. 41 And Saul said to the Lord: O Lord God of Israel, give a sign, *by which we may know,* what the meaning is, that thou answerest not thy servant today. If this iniquity be in me, or in my son Jonathan, give a proof; or if this iniquity be in thy people, give holiness. And Jonathan and Saul were taken, and the people escaped. 42 And Saul said: Cast lots between me and Jonathan my son. And Jonathan was taken.* 43 And Saul said to Jonathan: Tell me what thou hast done. And Jonathan told him, and said: I did but taste a little honey with the end of the rod, which was in my hand, and behold I *must* die. 44 And Saul said: May God do so and so to me, and add still more: for dying thou shalt die, O Jonathan. 45 And the people said to Saul: Shall Jonathan then die, who hath wrought this great salvation in Israel? This must not be. As the Lord liveth, there shall not one hair of his head fall to the ground, for he hath wrought with God this day. So the people delivered Jonathan, that he should not die. 46 And Saul went back, and did not pursue after the Philistines. And the Philistines went to their own places.

47 And Saul having his kingdom established over Israel, fought against all his enemies round about, against Moab, and against the children of Ammon, and Edom, and the kings of Soba, and the Philistines; and whithersoever he turned himself, he overcame. 48 And gathering together an army, he defeated Amalec, and delivered Israel from the hand of them that spoiled them.

49 And the sons of Saul were Jonathan, and Jessui, and Melchisua; and the names of his two daughters, the name of the firstborn *was* Merob, and the name of the younger Michol. 50 And the name of Saul's wife was Achinoam the daughter of Achimaas; and the name of the captain

14, 42: Jonathan was taken: though Jonathan was excused from sin through ignorance of the prohibition, God was pleased on this occasion to let the lot fall upon him, to demonstrate the great obligation of obedience to princes and parents.

of his army was Abner, the son of Ner, the cousin german of Saul. 51 For Cis was the father of Saul, and Ner the father of Abner was son of Abiel.

52 And there was a great war against the Philistines all the days of Saul. For whomsoever Saul saw to be a valiant man, and fit for war, he took him to himself.

CHAPTER 15.

Saul Is Sent To Destroy Amalec. 1 And Samuel said to Saul: The Lord sent me to anoint thee king over his people Israel. Now therefore hearken thou unto the voice of the Lord. 2 Thus saith the Lord of hosts: I have reckoned up all that Amalec hath done to Israel: *y* how he opposed them in the way when they came up out of Egypt. 3 Now therefore go and smite Amalec, and utterly destroy all that he hath. Spare him not, nor covet anything that is his; but slay both man and woman, child* and suckling, ox and sheep, camel and ass.

4 So Saul commanded the people, and numbered them as lambs: two hundred thousand footmen, and ten thousand of the men of Juda. 5 And when Saul was come to the city of Amalec, he laid ambushes in the torrent. 6 And Saul said to the Cinite: Go, depart and get ye down from Amalec, lest I destroy thee with him. For thou hast shown kindness to all the children of Israel, when they came up out of Egypt. And the Cinite departed from the midst of Amalec.

7 And Saul smote Amalec from Hevila, until thou comest to Sur, which is over against Egypt. 8 And he took Agag the king of Amalec alive; but all the common people he slew with the edge of the sword. 9 And Saul and the people spared Agag and the best of the flocks of sheep and of the herds, and the garments and the rams, and all that was beautiful, and would not destroy them; but everything that was vile and good for nothing, that they destroyed.

10 And the word of the Lord came to Samuel, saying: 11 It repenteth me that I have made Saul king, for he hath forsaken me, and hath not executed my commandments. And Samuel was grieved, and he cried unto the Lord all night. 12 And when Samuel rose early to go to Saul in the morning, it was told Samuel that Saul was come to Carmel, and had erected for himself a triumphant arch, and returning had passed on, and gone down to Galgal. And Samuel came to Saul, and Saul was offering a holocaust to the Lord out of the choicest of the spoils which he had brought from Amalec. 13 And when Samuel was come to Saul, Saul said to him: Blessed be thou of the Lord, I have fulfilled the word of the Lord. 14 And Samuel said: What meaneth then this bleating of the flocks, which soundeth in my ears, and the lowing of the herds, which I hear? 15 And Saul said: They have brought them from Amalec: for the people spared the best of the sheep and of the herds that they might be sacrificed to the Lord thy God, but the rest we have slain.

16 And Samuel said to Saul: Suffer me, and I will tell thee what the Lord hath said to me this night. And he said to him: Speak. 17 And Samuel said: When thou wast a little one in thy own eyes, wast thou not made the head of the tribes of Israel? And the Lord anointed thee to be king over Israel. 18 And the Lord sent thee on the way, and said: Go, and kill the sinners of Amalec, and thou shalt fight against them until thou hast utterly destroyed them. 19 Why then didst thou not hearken to the voice of the Lord; but hast turned to the prey, and hast done evil in the eyes of the Lord? 20 And Saul said to Samuel: Yea, I have hearkened to the voice of the Lord, and have walked in the way by which the Lord sent me, and have brought Agag the king of Amalec, and Amalec I have slain. 21 But the people took of the spoils sheep and oxen, *as* the firstfruits of those things that were slain, to offer sacrifice to the Lord their God in Galgal.

Saul Is Cast Off. 22 And Samuel said: *z* Doth the Lord desire holocausts and victims, and not rather that the voice of the Lord should be obeyed? For obedience is better than sacrifices: and to hearken rather than to offer the fat of rams. 23 Because it is like the sin of witchcraft, to rebel; and like the crime of idolatry, to

y Ex 17, 8.—z Eccl 4, 17; Os 6, 6; Mt 9, 13; 12, 7.

15, 3: Child: the great Master of life and death sometimes ordained that children should be put to the sword, in punishment for the crimes of their parents, and that they might not live to follow the same wicked ways. But without such an ordinance of God it is not allowable, in any wars, to kill children.

refuse to obey. Forasmuch therefore as thou hast rejected the word of the Lord, the Lord hath *also* rejected thee from being king.

24 And Saul said to Samuel: I have sinned because I have transgressed the commandment of the Lord and thy words, fearing the people, and obeying their voice. 25 But now bear, I beseech thee, my sin, and return with me, that I may adore the Lord. 26 And Samuel said to Saul: I will not return with thee, because thou hast rejected the word of the Lord, and the Lord hath rejected thee from being king over Israel. 27 And Samuel turned about to go away: but he laid hold upon the skirt of his mantle, and it rent. 28 And Samuel said to him: [a] The Lord hath rent the kingdom of Israel from thee this day, and hath given it to thy neighbor who is better than thee. 29 But the triumpher in Israel will not spare, and will not be moved to repentance, for he is not a man that he should repent. 30 Then he said: I have sinned; yet honor me now before the ancients of my people, and before Israel, and return with me, that I may adore the Lord thy God.

31 So Samuel turned again after Saul: and Saul adored the Lord. 32 And Samuel said: Bring hither to me Agag the king of Amalec. And Agag was presented to him, very fat and trembling. And Agag said: Doth bitter death separate in this manner? 33 And Samuel said: As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed him in pieces before the Lord in Galgal.

34 And Samuel departed to Ramatha, but Saul went up to his house in Gabaa. 35 And Samuel saw Saul no more till the day of his death.* Nevertheless, Samuel mourned for Saul, because the Lord repented that he had made him king over Israel.

III: SAUL AND DAVID

1. David is Anointed King

CHAPTER 16.

Samuel Anoints David. 1 And the Lord said to Samuel: How long wilt thou mourn for Saul, whom I have rejected from reigning over Israel? Fill thy horn with oil, and come, that I may send thee to Isai the Bethlehemite, for I have provided me a king among his sons. 2 And Samuel said: How shall I go? For Saul will hear of it, and he will kill me. And the Lord said: Thou shalt take with thee a calf of the herd, and thou shalt say: I am come to sacrifice to the Lord. 3 And thou shalt call Isai to the sacrifice, and I will show thee what thou art to do, and thou shalt anoint him whom I shall show to thee. 4 Then Samuel did as the Lord had said to him. And he came to Bethlehem, and the ancients of the city wondered, and meeting him, they said: Is thy coming hither peaceable? 5 And he said: *It is* peaceable. I am come to offer sacrifice to the Lord, be ye sanctified, and come with me to the sacrifice. And he sanctified Isai and his sons, and called them to the sacrifice.

6 And when they were come in, he saw Eliab, and said: Is the Lord's anointed before him? 7 And the Lord said to Samuel: Look not on his countenance, nor on the height of his stature, because I have rejected him, nor do I judge according to the look of man, for man seeth those things that appear, [b] but the Lord beholdeth the heart. 8 And Isai called Abinadab, and brought him before Samuel. And he said: Neither hath the Lord chosen this. 9 And Isai brought Samma, and he said of him: Neither hath the Lord chosen this. 10 Isai therefore brought his seven sons before Samuel, and Samuel said to Isai: The Lord hath not chosen anyone of these. 11 And Samuel said to Isai: Are here all thy sons? He answered: There remaineth yet a young one, who keepeth the sheep. And Samuel said to Isai: Send, and fetch him, for we will not sit down till he come hither. 12 He sent therefore and brought him. Now he was ruddy and beautiful to behold, and of a comely face. And the Lord said: Arise, and anoint him, for this is he. 13 Then Samuel took the horn of oil, [c] and anointed him in the midst of his brethren. And the spirit of the Lord came upon David from that day forward. And Samuel rose up, and went to Ramatha.

An Evil Spirit Troubles Saul. 14 But the

a 1 Kgs 28, 17.—b Ps 7, 10.—c 2 Kgs 7, 8; Pss 77 (78), 70; 88 (89), 21; Acts 7, 46; 13, 22.

15, 35: Saw Saul no more till the day of his death: i.e., he visited him no more.

spirit of the Lord departed from Saul, and an evil spirit from the Lord* troubled him. 15 And the servants of Saul said to him: Behold *now* an evil spirit from God troubleth thee. 16 Let our lord give orders, and thy servants who are before thee will seek out a man skillful in playing on the harp, that when the evil spirit from the Lord is upon thee, he may play with his hand, and thou mayest bear it more easily. 17 And Saul said to his servants: Provide me then some man that can play well, and bring him to me. 18 And one of the servants answering said: Behold I have seen a son of Isai the Bethlehemite, a skillful player, and one of great strength, and a man fit for war, and prudent in his words, and a comely person, and the Lord is with him. 19 Then Saul sent messengers to Isai, saying: Send me David thy son, who is in the pastures. 20 And Isai took an ass laden with bread, and a bottle of wine, and a kid of the flock, and sent them by the hand of David his son to Saul. 21 And David came to Saul, and stood before him; and he loved him exceedingly, and made him his armorbearer. 22 And Saul sent to Isai, saying: Let David stand before me, for he hath found favor in my sight. 23 So whensoever the evil spirit from the Lord was upon Saul, David took his harp, and played with his hand, and Saul was refreshed, and was better, for the evil spirit departed from him.*

CHAPTER 17.

David and Goliath. 1 Now the Philistines gathering together their troops to battle, assembled at Socho of Juda, and camped between Socho and Azeca in the borders of Dommim. 2 And Saul and the children of Israel being gathered together came to the valley of Terebinth, and they set the army in array to fight against the Philistines. 3 And the Philistines stood on a mountain on the one side, and Israel stood on a mountain on the other side, and there was a valley between them.

4 And there went out a man baseborn from the camp of the Philistines named Goliath, of Geth, whose height was six cubits and a span. 5 And he had a helmet of brass upon his head, and he was clothed with a coat of mail with scales, and the weight of his coat of mail was five thousand sicles of brass. 6 And he had greaves of brass on his legs, and a buckler of brass covered his shoulders. 7 And the staff of his spear was like a weaver's beam, and the head of his spear weighed six hundred sicles of iron. And his armorbearer went before him. 8 And standing he cried out to the bands of Israel, and said to them: Why are you come out prepared to fight? Am not I a Philistine, and you the servants of Saul? Choose out a man of you, and let him come down and fight hand to hand. 9 If he be able to fight with me, and kill me, we will be servants to you; but if I prevail against him, and kill him, you shall be servants, and shall serve us. 10 And the Philistine said: I have defied the bands of Israel this day. Give me a man, and let him fight with me hand to hand. 11 And Saul and all the Israelites hearing these words of the Philistines were dismayed, and greatly afraid.

12 *d* Now David was the son of that Ephrathite of Bethlehem Juda before mentioned, whose name was Isai, who had eight sons, and was an old man in the days of Saul, and of great age among men. 13 And his three eldest sons followed Saul to the battle. And the names of his three sons that went to the battle, were Eliab the firstborn, and the second Abinadab, and the third Samma. 14 But David was the youngest. So the three eldest having followed Saul, 15 David went, and returned from Saul, to feed his father's flock at Bethlehem.

16 Now the Philistine came out morning and evening, and presented himself forty days.

17 And Isai said to David his son: Take for thy brethren an ephi of frumenty, and these ten loaves, and run to the camp to thy brethren. 18 And carry these ten little cheeses to the tribune; and go see thy brethren, if they are well: and learn with whom they are placed. 19 But Saul, and they, and all the children of Israel were in the valley of Terebinth fighting against the Philistines.

David Departs. 20 David therefore arose in the morning, and gave the charge of

d 1 Kgs 16, 1.

16, 14: From the Lord: an evil spirit, by divine permission, and for his punishment, either possessed or obsessed Saul.

16, 23: Departed from him: chased away by David's devotion.

the flock to the keeper, and went away loaded as Isai had commanded him. And he came to the place of Magala, and to the army, which was going out to fight, and shouted for the battle. 21 For Israel had put themselves in array, and the Philistines who stood against them were prepared. 22 And David leaving the vessels which he had brought, under the care of the keeper of the baggage, ran to the place of the battle and asked if all things went well with his brethren. 23 And as he talked with them, that baseborn man whose name was Goliath, the Philistine, of Geth, showed himself coming up from the camp of the Philistines. And he spoke according to the same words, *and* David heard *them.* 24 And all the Israelites when they saw the man, fled from his face, fearing him exceedingly. 25 And someone of Israel said: Have you seen this man that is come up, for he is come up to defy Israel? And the man that shall slay him, the king will enrich with great riches, and will give him his daughter, and will make his father's house free from tribute in Israel. 26 And David spoke to the men that stood by him, saying: What shall be given to the man that shall kill this Philistine, and shall take away the reproach from Israel? For who is this uncircumcised Philistine, that he should defy the armies of the living God? 27 And the people answered him the same words saying: These things shall be given to the man that shall slay him. 28 Now when Eliab his eldest brother heard this, when he was speaking with others, he was angry with David, and said: Why camest thou hither? And why didst thou leave those few sheep in the desert? I know thy pride, and the wickedness of thy heart, that thou art come down to see the battle. 29 And David said: What.have I done? Is there not cause to speak? 30 And he turned a little aside from him to another, and said the same word. And the people answered him as before.

31 And the words which David spoke were heard, and were rehearsed before Saul. 32 And when he was brought to him, he said to him: Let not any man's heart be dismayed in him. I thy servant will go, and will fight against the Philistine. 33 And Saul said to David: Thou art not able to withstand this Philistine, nor to fight against him, for thou art *but* a boy, but he is a warrior from his youth.

34 And David said to Saul: [e] Thy servant kept his father's sheep, and there came a lion, or a bear, and took a ram out of the midst of the flock. 35 And I pursued after them, and struck them, and delivered it out of their mouth; and they rose up against me, and I caught them by the throat, and I strangled and killed them. 36 For I thy servant have killed both a lion and a bear; and this uncircumcised Philistine shall be also as one of them. I will go now, and take away the reproach of the people, for who is this uncircumcised Philistine, who hath dared to curse the army of the living God? 37 And David said: The Lord who delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistine. And Saul said to David: Go, and the Lord be with thee.

38 And Saul clothed David with his garments, and put a helmet of brass upon his head, and armed him with a coat of mail. 39 And David having girded his sword upon his armor, began to try if he could walk in armor, for he was not accustomed to it. And David said to Saul: I cannot go thus, for I am not used to it. And he laid them off, 40 and he took his staff, which he had always in his hands, and chose him five smooth stones out of the brook, and put them into the shepherd's scrip, which he had with him, and he took a sling in his hand, and went forth against the Philistine.

41 And the Philistine came on, and drew near against David, and his armorbearer before him. 42 And when the Philistine looked and beheld David, he despised him. For he was a young man, ruddy and of a comely countenance. 43 And the Philistine said to David: Am I a dog, that thou comest to me with a staff? And the Philistine cursed David by his gods. 44 And he said to David: Come to me, and I will give thy flesh to the birds of the air, and to the beasts of the earth. 45 And David said to the Philistine: Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel,

e Sir 47, 3.

which thou hast defied [46] this day; and the Lord will deliver thee into my hand, and I will slay thee, and take away thy head from thee; and I will give the carcasses of the army of the Philistines this day to the birds of the air, and to the beasts of the earth, that all the earth may know that there is a God in Israel. [47] And all this assembly shall know that the Lord saveth not with sword and spear, for it is his battle, and he will deliver you into our hands.

David Slays Goliath. [48] And when the Philistine arose and was coming, and drew near to meet David, David made haste, and ran to the fight to meet the Philistine. [49] And he put his hand into his scrip, and took a stone, and cast it with the sling, and fetching it about struck the Philistine in the forehead. And the stone was fixed in his forehead, and he fell on his face upon the earth. [50] *f* And David prevailed over the Philistine, with a sling and a stone, and he struck, and slew the Philistine. And as David had no sword in his hand, [51] he ran, and stood over the Philistine, and took his sword, and drew it out of the sheath, and slew him, and cut off his head. And the Philistines seeing that their champion was dead, fled away.

[52] And the men of Israel and Juda rising up shouted, and pursued after the Philistines till they came to the valley and to the gates of Accaron, and there fell *many* wounded of the Philistines in the way of Saraim, and as far as Geth, and as far as Accaron. [53] And the children of Israel returning, after they had pursued the Philistines, fell upon their camp. [54] And David taking the head of the Philistine brought it to Jerusalem, but his armor he put in his tent.

[55] Now at the time that Saul saw David going out against the Philistines, he said to Abner the captain of the army: Of what family is this young man descended, Abner? And Abner said: As thy soul liveth, O king, I know not. [56] And the king said: Inquire thou, whose son this man is. [57] And when David was returned, after the Philistine was slain, Abner took him, and brought him in before Saul, with the head of the Philistine in his hand. [58] And Saul said to him: Young man, of what family art thou? And David said: I am the son of thy servant Isai the Bethlehemite.

f Sir 47, 4; 1 Mc 4, 30.—g 1 Kgs 21, 11; Sir 47, 7.—h 1 Kgs 16, 13.

CHAPTER 18.

The Friendship of Jonathan and David. [1] And it came to pass, when he had made an end of speaking to Saul, the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. [2] And Saul took him that day, and would not let him return to his father's house. [3] And David and Jonathan made a covenant, for he loved him as his own soul. [4] And Jonathan stripped himself of the coat with which he was clothed, and gave it to David, and the rest of his garments, even to his sword, and to his bow, and to his girdle. [5] And David went out to whatsoever business Saul sent him, and he behaved himself prudently: and Saul set him over the soldiers, and he was acceptable in the eyes of all the people, and especially in the eyes of Saul's servants.

[6] Now when David returned, after he slew the Philistine, the women came out of all the cities of Israel, singing and dancing, to meet king Saul, with timbrels of joy and cornets. [7] And the women sung as they played, and they said: *g* Saul slew his thousands, and David his ten thousands. [8] And Saul was exceeding angry, and this word was displeasing in his eyes, and he said: They have given David ten thousands, and to me they have given *but* a thousand; what can he have more but the kingdom? [9] And Saul did not look on David with a good eye from that day and forward.

[10] And the day after the evil spirit from God came upon Saul, and he prophesied in the midst of his house. And David played with his hand as at other times. And Saul held a spear in his hand, [11] and threw it, thinking to nail David to the wall, and David stepped aside out of his presence twice. [12] And Saul feared David, because the Lord was with him, and was departed from himself. [13] Therefore Saul removed him from him, and made him a captain over a thousand men, and he went out and came in before the people. [14] And David behaved wisely in all his ways, *h* and the Lord was with him. [15] And Saul saw that he was exceeding prudent, and

began to beware of him. 16 But all Israel and Juda loved David, for he came in and went out before them.

Saul Plots against David. 17 And Saul said to David: Behold my elder daughter Merob, her will I give thee to wife; only be a valiant man, [i] and fight the battles of the Lord. Now Saul said within himself: Let not my hand be upon him, but let the hands of the Philistines be upon him. 18 And David said to Saul: Who am I, or what is my life, or my father's family in Israel, that I should be son-in-law of the king? 19 And it came to pass at the time when Merob the daughter of Saul should have been given to David, that she was given to Hadriel the Molathite to wife.

20 But Michol the other daughter of Saul loved David. And it was told Saul, and it pleased him. 21 And Saul said: I will give her to him, that she may be a stumbling-block to him, and that the hand of the Philistines may be upon him. And Saul said to David: In two things thou shalt be my son-in-law this day. 22 And Saul commanded his servants to speak to David privately, saying: Behold thou pleasest the king, and all his servants love thee. Now therefore be the king's son-in-law. 23 And the servants of Saul spoke all these words in the ears of David. And David said: Doth it seem to you a small matter to be the king's son-in-law? But I am a poor man, and of small ability. 24 And the servants of Saul told him, saying: Such words as these hath David spoken. 25 And Saul said: Speak thus to David: The king desireth not any dowry, but only a hundred foreskins of the Philistines, to be avenged of the king's enemies. Now Saul thought to deliver David into the hands of the Philistines. 26 And when his servants had told David the words that Saul had said, the word was pleasing in the eyes of David to be the king's son-in-law. 27 And after a few days David rose up, and went with the men that were under him, and he slew of the Philistines two hundred men, and brought their foreskins and numbered them out to the king, that he might be his son-in-law. Saul therefore gave him Michol his daughter to wife. 28 And Saul saw, and understood that the Lord was with David. And Michol the daughter of Saul loved him. 29 And Saul began to fear David more: and Saul became David's enemy continually. 30 And the princes of the Philistines went forth: and from the beginning of their going forth, David behaved himself more wisely than all the servants of Saul, and his name became very famous.

CHAPTER 19.

New Attempts on David's Life. 1 And Saul spoke to Jonathan his son and to all his servants, that they should kill David. But Jonathan the son of Saul loved David exceedingly. 2 And Jonathan told David, saying: Saul my father seeketh to kill thee; wherefore look to thyself, I beseech thee, in the morning, and thou shalt abide in a secret place and shalt be hid. 3 And I will go out and stand beside my father in the field where thou art; and I will speak of thee to my father, and whatsoever I shall see, I will tell thee. 4 And Jonathan spoke good things of David to Saul his father, and said to him: Sin not, O king, against thy servant, David, because he hath not sinned against thee, and his works are very good towards thee. 5 And he put his life in his hand, and slew the Philistine, and the Lord wrought great salvation for all Israel. Thou sawest it and didst rejoice. Why therefore wilt thou sin against innocent blood by killing David, who is without fault? 6 And when Saul heard this, he was appeased with the words of Jonathan, and swore: As the Lord liveth, he shall not be slain. 7 Then Jonathan called David and told him all these words: and Jonathan brought in David to Saul, and he was before him, as he had been yesterday and the day before.

8 And the war began again, and David went out and fought against the Philistines, and defeated them with a great slaughter, and they fled from his face. 9 And the evil spirit from the Lord came upon Saul, and he sat in his house, and held a spear in his hand: and David played with his hand. 10 And Saul endeavored to nail David to the wall with his spear. And David slipped away out of the presence of Saul. And the spear missed him, and was fastened in the wall, and David fled and escaped that night. 11 Saul therefore sent his guards to David's house to watch him, that he might be killed in

[i] 1 Kgs 25, 28.

the morning. And when Michol David's wife had told him this, saying: Unless thou save thyself this night, tomorrow thou wilt die, 12 she let him down through a window. And he went and fled away and escaped. 13 And Michol took an image and laid it on the bed, and put a goat's skin with the hair at the head of it, and covered it with clothes. 14 And Saul sent officers to seize David: and it was answered that he was sick. 15 And again Saul sent to see David, saying: Bring him to me in the bed, that he may be slain. 16 And when the messengers were come in, they found an image upon the bed, and a goat's skin at its head. 17 And Saul said to Michol: Why hast thou deceived me so, and let my enemy go and flee away? And Michol answered Saul: Because he said to me: Let me go, or else I will kill thee.

The Flight of David. 18 But David fled and escaped, and came to Samuel in Ramatha, and told him all that Saul had done to him. And he and Samuel went and dwelt in Najoth.* 19 And it was told Saul by some, saying: Behold David is in Najoth in Ramatha. 20 So Saul sent officers to take David: and when they saw a company of prophets prophesying* and Samuel presiding over them, the spirit of the Lord came also upon them, and they likewise began to prophesy. 21 And when this was told Saul, he sent other messengers; but they also prophesied. And again Saul sent messengers the third time: and they prophesied also. And Saul being exceedingly angry, 22 went also himself to Ramatha, and came as far as the great cistern, which is in Socho, and he asked, and said: In what place are Samuel and David? And it was told him: Behold they are in Najoth in Ramatha. 23 And he went to Najoth in Ramatha, and the spirit of the Lord came upon him also, and he went on, and prophesied till he came to Najoth in Ramatha. 24 And he stripped himself also of his garments, and prophesied with the rest before Samuel, and lay down naked all that day and night. This gave occasion to a proverb: *i* What! Is Saul too among the prophets?

j 1 Kgs 10, 12.—k Lk 2, 4.

19, 18: Najoth: it was probably a school of prophets in or near Ramatha under the direction of Samuel.

19, 20: Prophesying: i.e., singing praises to God by divine impulse. God was pleased on this occasion that both Saul's messengers and himself should experience the like impulse, that he might understand how vain are the designs of man against him whom God protects.

20, 5: Tomorrow is the new moon: the neomenia, or first day of the moon, kept as a festival according to the law. Therefore Saul feasted on that day, and expected the attendance of his family.

CHAPTER 20.

Covenant of Jonathan and David. 1 But David fled from Najoth, which is in Ramatha, and came and said to Jonathan: What have I done? What is my iniquity, and what *is* my sin against thy father, that he seeketh my life? 2 And he said to him: God forbid, thou shalt not die, for my father will do nothing great or little, without first telling me. Hath then my father hid this word only from me? No, this shall not be. 3 And he swore again to David. And David said: Thy father certainly knoweth that I have found grace in thy sight, and he will say: Let not Jonathan know this, lest he be grieved. But truly as the Lord liveth, and thy soul liveth, there is but one step (as I may say) between me and death.

4 And Jonathan said to David: Whatsoever thy soul shall say to me, I will do for thee. 5 And David said to Jonathan: Behold tomorrow is the new moon,* and I according to custom am wont to sit beside the king to eat. Let me go then that I may be hid in the field till the evening of the third day. 6 If thy father look and inquire for me, thou shalt answer him: David asked me that he might run to Bethlehem *k* his own city, because there are solemn sacrifices there for all his tribe. 7 If he shall say: *It is* well, thy servant shall have peace; but if he be angry, know that his malice is come to its height. 8 Deal mercifully then with thy servant, for thou hast brought me thy servant into a covenant of the Lord with thee. But if there be any iniquity in me, do thou kill me, and bring me not in to thy father. 9 And Jonathan said: Far be this from thee, for if I should certainly know that evil is determined by my father against thee, I could do no otherwise than tell thee. 10 And David answered Jonathan: Who shall bring me word, if thy father should answer thee harshly concerning me? 11 And Jonathan said to David: Come and let us go out into the field. And when they were both of them gone out into the field, 12 Jonathan said to David: O Lord God of Israel, if I shall discover my father's mind, tomorrow or the day after, and

there be anything good for David, and I send not immediately to thee, and make it known to thee, [13] may the Lord do so and so to Jonathan and add still more. But if my father shall continue in malice against thee, I will discover it to thy ear, and will send thee away, that thou mayest go in peace, and the Lord be with thee, as he hath been with my father. [14] And if I live, thou shalt show me the kindness of the Lord; but if I die, [15] thou shalt not take away thy kindness from my house forever, when the Lord shall have rooted out the enemies of David, everyone of them from the earth, may he take away Jonathan* from his house, and may the Lord require it at the hands of David's enemies. [16] Jonathan therefore made a covenant with the house of David: and the Lord required it at the hands of David's enemies. [17] And Jonathan swore again to David, because he loved him, for he loved him as his own soul.

[18] And Jonathan said to him: Tomorrow is the new moon, and thou wilt be missed, [19] for thy seat will be empty till after tomorrow. So thou shalt go down quickly, and come to the place, where thou must be hid on the day when it is lawful to work, and thou shalt remain beside the stone, which is called Ezel. [20] And I will shoot three arrows near it, and will shoot as if I were exercising myself at a mark. [21] And I will send a boy, saying to him: Go and fetch me the arrows. [22] If I shall say to the boy: Behold the arrows are on this side of thee, take them up, come thou to me, because there is peace to thee, and there is no evil, as the Lord liveth. But if I shall speak thus to the boy: Behold the arrows are beyond thee, go in peace, for the Lord hath sent thee away. [23] And concerning the word which I and thou have spoken, the Lord be between thee and me forever.

David Hides in the Field. [24] So David was hid in the field, and the new moon came, and the king sat down to eat bread. [25] And when the king sat down upon his chair (according to custom) which was beside the wall, Jonathan arose, and Abner sat by Saul's side, and David's place appeared empty. [26] And Saul said nothing that day, for he thought it might have happened to him, that he was not clean, nor purified. [27] And when the second day after the new moon was come, David's place appeared empty again. And Saul said to Jonathan his son: Why cometh not the son of Isai to meat neither yesterday nor today? [28] And Jonathan answered Saul: He asked leave of me earnestly to go to Bethlehem, [29] and he said: Let me go, for there is a solemn sacrifice in the city, one of my brethren hath sent for me. And now if I have found favor in thy eyes, I will go quickly, and see my brethren. For this cause he came not to the king's table. [30] Then Saul being angry against Jonathan said to him: Thou son of a woman that is the ravisher of a man, do I not know that thou lovest the son of Isai to thy own confusion and to the confusion of thy shameless mother? [31] For as long as the son of Isai liveth upon earth, thou shalt not be established, nor thy kingdom. Therefore now presently send, and fetch him to me, for he is the son of death.* [32] And Jonathan answering Saul his father, said: Why shall he die: what hath he done? [33] And Saul caught up a spear to strike him. And Jonathan understood that it was determined by his father to kill David. [34] So Jonathan rose from the table in great anger, and did not eat bread on the second day after the new moon. For he was grieved for David, because his father had put him to confusion.

[35] And when the morning came, Jonathan went into the field, according to the appointment with David, and a little boy with him. [36] And he said to his boy: Go, and fetch me the arrows which I shoot. And when the boy ran, he shot another arrow beyond the boy. [37] The boy therefore came to the place of the arrow which Jonathan had shot; and Jonathan cried after the boy, and said: Behold the arrow is there further beyond thee. [38] And Jonathan cried again after the boy, saying: Make haste speedily, stand not. And Jonathan's boy gathered up the arrows, and brought them to his master, [39] and he knew not at all what was doing: for only Jonathan and David knew the matter. [40] Jonathan therefore gave his arms to the boy, and said to him: Go, and carry them into the city. [41] And when the boy was

20, 15: May he take away Jonathan, etc.: it is a curse upon himself, if he should not be faithful to this promise. Require it, etc.: i.e., revenge it upon David's enemies, and upon me, if I should fail to keep my word.

20, 31: The son of death: i.e., one that deserves death, and shall surely be put to death.

gone, David rose out of his place, which was towards the south, and falling on his face to the ground, adored thrice, and kissing one another, they wept together, but David more. 42 And Jonathan said to David: Go in peace, and let all stand that we have sworn both of us in the name of the Lord, saying: The Lord be between me and thee, and between my seed and thy seed forever. 43 And David arose, and departed, and Jonathan went into the city.

2. David's Flight

CHAPTER 21.

David at Nobe. 1 And David came to Nobe* to Achimelech the priest: and Achimelech was astonished at David's coming. And he said to him: Why art thou alone, and no man with thee? 2 And David said to Achimelech the priest: The king hath commanded me a business, and said: Let no man know the thing for which thou art sent by me, and what manner of commands I have given thee; and I have appointed my servants to such and such a place. 3 Now therefore if thou have anything at hand, though it were but five loaves, give me, or whatsoever thou canst find. 4 And the priest answered David, saying: I have no common bread at hand, but only holy bread, if the young men be clean,* especially from women? 5 And David answered the priest, and said to him: Truly, as to what concerneth women, we have refrained ourselves from yesterday and the day before, when we came out, and the vessels* of the young men were holy. Now this way is defiled, but it shall also be sanctified this day in the vessels. 6 *l* The priest therefore gave him hallowed bread; for there was no bread there, but only the loaves of proposition, which had been taken away from before the face of the Lord, that hot loaves might be set up. 7 Now a certain man of the servants of Saul was there that day, within the tabernacle of the Lord: and his name was Doeg, an Edomite, the chiefest of Saul's herdsmen.

8 And David said to Achimelech: Hast thou here at hand a spear, or a sword? For I brought not my own sword, nor my own weapons with me, for the king's business required haste. 9 And the priest said: Lo, here is the sword of Goliath the Philistine whom thou slewest in the valley of Terebinth, wrapped up in a cloth behind the ephod. If thou wilt take this, take it, for here is no other but this. And David said: There is none like that, give it me.

10 And David arose and fled that day from the face of Saul, and came to Achis the king of Geth. 11 And the servants of Achis, when they saw David, said to him: Is not this David the king of the land? Did they not sing to him in their dances, saying: *m* Saul hath slain his thousands, and David his ten thousands? 12 But David laid up these words in his heart, and was exceedingly afraid at the face of Achis the king of Geth. 13 And he changed his countenance before them, and slipped down between their hands; and he stumbled against the doors of the gate and his spittle ran down upon his beard. 14 And Achis said to his servants: You saw the man *was* mad. Why have you brought him to me? 15 Have we need of madmen, that you have brought in this fellow, to play the madman in my presence? Shall this fellow come into my house?

CHAPTER 22.

David Among the Moabites. 1 David therefore went from thence and fled to the cave of Odollam. And when his brethren and all his father's house had heard of it, they went down to him thither; 2 and all that were in distress and oppressed with debt and under affliction of mind gathered themselves unto him. And he became their prince, and there were with him about four hundred men.

3 And David departed from thence into Maspha of Moab, and he said to the king of Moab: Let my father and my mother tarry with you, I beseech thee, till I know what God will do for me. 4 And he left them under the eyes of the king of Moab, and they abode with him all the days that

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1 Mt 12, 3f.—m 1 Kgs 18, 7; Sir 47, 7.

21, 1: Nobe: a city of the tribe of Benjamin, to which the tabernacle of the Lord had been translated from Silo.

21, 4: If the young men be clean, etc.: if this cleanness was required of them that were to eat that bread, which was but a figure of the bread of life, how clean ought Christians to be when they receive the Holy Eucharist. With good reason the Church of God admits none to be her ministers who consecrate and daily receive this most pure sacrament, but such as devote themselves to a life of perpetual purity.

21, 5: The vessels: i.e., the bodies, have been holy, i.e., have been kept from impurity. Is defiled: is liable to expose us to dangers of uncleanness. Be sanctified, etc., i.e., we shall take care to keep our vessels holy, i.e., to keep our bodies from everything that may defile us.

David was in the hold.* 5 And Gad the prophet said to David: Abide not in the hold, depart, and go into the land of Juda. And David departed, and came into the forest of Haret.

6 And Saul heard that David was seen, and the men that were with him. Now whilst Saul abode in Gabaa, and was in the wood, which is by Rama, having his spear in his hand, and all his servants were standing about him, 7 he said to his servants that stood about him: Hear me now, ye sons of Jemini: Will the son of Isai give everyone of you fields, and vineyards, and make you all tribunes, and centurions, 8 that all of you have conspired against me, and there is no one to inform me, especially when even my son hath entered into league with the son of Isai? There is not one of you that pitieth my case, nor that giveth me any information: because my son hath raised up my servant against me, plotting against me to this day.

9 And Doeg the Edomite who stood by, and was the chief among the servants of Saul, answering, said: I saw the son of Isai, in Nobe with Achimelech the son of Achitob the priest. 10 And he consulted the Lord for him, and gave him victuals, and gave him the sword of Goliath the Philistine.

11 Then the king sent to call for Achimelech the priest the son of Achitob, and all his father's house, the priests that were in Nobe, and they came all of them to the king. 12 And Saul said to Achimelech: Hear, thou son of Achitob. He answered: Here I am, my lord. 13 And Saul said to him: Why have you conspired against me, thou, and the son of Isai, and thou hast given him bread and a sword, and hast consulted the Lord for him, that he should rise up against me, continuing a traitor to this day. 14 And Achimelech answering the king, said: And who amongst all thy servants is so faithful as David, who is the king's son-in-law, and goeth forth at thy bidding, and is honorable in thy house? 15 Did I begin today to consult the Lord for him? Far be this from me. Let not the king suspect such a thing against his servant, *or anyone* in all my father's house, for thy servant knew nothing of this matter, either little or great. 16 And the king said: Dying thou shalt die, Achimelech, thou and all thy father's house. 17 And the king said to the messengers that stood about him: Turn, and kill the priests of the Lord, for their hand is with David, because they knew that he was fled, and they told it not to me. And the king's servants would not put forth their hands against the priests of the Lord. 18 And the king said to Doeg: Turn thou, and fall upon the priests. And Doeg the Edomite turned, and fell upon the priests and slew in that day eighty-five men that wore the linen ephod. 19 And Nobe the city of the priests he smote with the edge of his sword, both men and women, children, and sucklings, and ox and ass, and sheep with the edge of the sword.

20 But one of the sons of Achimelech the son of Achitob, whose name was Abiathar, escaped, and fled to David, 21 and told him that Saul had slain the priests of the Lord. 22 And David said to Abiathar: I knew that day when Doeg the Edomite was there, that without doubt he would tell Saul: I have been the occasion of the death of all the souls of thy father's house. 23 Abide thou with me, fear not, for he that seeketh my life, seeketh thy life also, and with me thou shalt be saved.

CHAPTER 23.

David Relieves Ceila. 1 And they told David, saying: Behold the Philistines fight against Ceila, and they rob the barns. 2 Therefore David consulted the Lord, saying: Shall I go and smite these Philistines? And the Lord said to David: Go, and thou shalt smite the Philistines, and shalt save Ceila. 3 And the men that were with David, said to him: Behold we are in fear here in Judea, how much more if we go to Ceila against the bands of the Philistines? 4 Therefore David consulted the Lord again. And he answered and said to him: Arise, and go to Ceila: for I will deliver the Philistines into thy hand. 5 David, therefore, and his men went to Ceila, and fought against the Philistines, and brought away their cattle, and made a great slaughter of them: and David saved the inhabitants of Ceila.

6 Now at that time, when Abiathar the son of Achimelech fled to David to Ceila,

22, 4: The hold: the stronghold, or fortress of Maspha.

he came down having an ephod* with him. 7 And it was told Saul that David was come to Ceila. And Saul said: The Lord hath delivered him into my hands, and he is shut up, being come into a city, that hath gates and bars. 8 And Saul commanded all the people to go down to fight against Ceila, and to besiege David, and his men. 9 Now when David understood that Saul secretly prepared evil against him, he said to Abiathar the priest: Bring hither the ephod. 10 And David said: O Lord God of Israel, thy servant hath heard a report that Saul designeth to come to Ceila, to destroy the city for my sake. 11 Will the men of Ceila deliver me into his hands? And will Saul come down, as thy servant hath heard? O Lord God of Israel, tell thy servant. And the Lord said: He will come down. 12 And David said: Will the men of Ceila deliver me, and my men, into the hands of Saul? And the Lord said: They will deliver thee up.

13 Then David and his men, who were about six hundred, arose, and departing from Ceila, wandered up and down uncertain where they should stay. And it was told Saul that David was fled from Ceila, and had escaped: wherefore he forbore to go out.

David in the Desert of Ziph. 14 But David abode in the desert in strongholds, and he remained in a mountain of the desert of Ziph, in a woody hill. And Saul sought him always, but the Lord delivered him not into his hands.

15 And David saw that Saul was come out to seek his life. And David was in the desert of Ziph, in a wood. 16 And Jonathan the son of Saul arose, and went to David into the wood, and strengthened his hands in God. And he said to him: 17 Fear not, for the hand of my father Saul shall not find thee, and thou shalt reign over Israel, and I shall be next to thee, yea, and my father knoweth this. 18 And the two made a covenant before the Lord, and David abode in the wood; but Jonathan returned to his house.

19 *n* And the Ziphites went up to Saul in Gabaa, saying: Lo, doth not David lie hid with us in the strongholds of the wood, in mount Hachila, which is on the right hand of the desert? 20 Now therefore come down, as thy soul hath desired to come down, and it shall be our business to deliver him into the king's hands. 21 And Saul said: Blessed be ye of the Lord, for you have pitied my case. 22 Go therefore, I pray you, and use all diligence, and curiously inquire, and consider the place where his foot is, and who hath seen him there, for he thinketh of me, that I lie craftily in wait for him. 23 Consider and see all his lurking holes, wherein he is hid, and return to me with the certainty of the thing, that I may go with you. And if he should even go down into the earth to hide himself, I will search him out in all the thousands of Juda. 24 And they arose and went to Ziph before Saul. And David and his men were in the desert of Maon, in the plain at the right hand of Jesimon.

25 Then Saul and his men went, to seek him. And it was told David, and forthwith he went down to the rock, and abode in the wilderness of Maon. And when Saul had heard of it, he pursued after David in the wilderness of Maon. 26 And Saul went on this side of the mountain, and David and his men were on the other side of the mountain. And David despaired of being able to escape from the face of Saul. And Saul and his men encompassed David and his men round about to take them. 27 And a messenger came to Saul, saying: Make haste to come, for the Philistines have poured in themselves upon the land. 28 Wherefore Saul returned, leaving the pursuit of David, and went to meet the Philistines. For this cause they called that place, the Rock of Division.

CHAPTER 24.

Saul Seeks David in Engaddi. 1 Then David went up from thence, and dwelt in strongholds of Engaddi. 2 And when Saul was returned from following the Philistines, they told him, saying: Behold, David is in the desert of Engaddi. 3 Saul therefore took three thousand chosen men out of all Israel, and went out to seek after David and his men, even upon the most craggy rocks, which are accessible only to wild goats. 4 And he came to the sheepcotes, which were in his way. And there was a cave into which Saul went to

n 1 Kgs 26, 1.

23, 6: An ephod: i.e., the vestment of the high priest, with the urim and thummim, by which the Lord gave his oracles.

ease nature. Now David and his men lay hid in the inner part of the cave. 5 And the servants of David said to him: Behold the day, of which the Lord said to thee: I will deliver thy enemy unto thee, that thou mayest do to him as it shall seem good in thy eyes. Then David arose, and secretly cut off the hem of Saul's robe. 6 After which David's heart struck him,* because he had cut off the hem of Saul's robe. 7 And he said to his men: The Lord be merciful unto me, that I may do no such thing to my master, the Lord's anointed, as to lay my hand upon him, because he is the Lord's anointed. 8 And David stopped his men with his words, and suffered them not to rise against Saul. But Saul rising up out of the cave, went on his way.

9 And David also rose up after him; and going out of the cave cried after Saul, saying: My lord the king. And Saul looked behind him: and David bowing himself down to the ground, worshiped, 10 and said to Saul: Why dost thou hear the words of men that say: David seeketh thy hurt? 11 Behold this day thy eyes have seen, that the Lord hath delivered thee into my hand in the cave, and I had a thought to kill thee,* but my eye hath spared thee. For I said: I will not put out my hand against my lord, because he is the Lord's anointed. 12 Moreover see and know, O my father, the hem of thy robe in my hand, that when I cut off the hem of thy robe, I would not put out my hand against thee. Reflect, and see, that there is no evil in my hand, nor iniquity, neither have I sinned against thee; but thou liest in wait for my life, to take it away. 13 The Lord judge between me and thee, and the Lord revenge me of thee;* but my hand shall not be upon thee. 14 As also it is said in the old proverb: *From the wicked shall wickedness come forth.* Therefore my hand shall not be upon thee. After whom dost thou come out, O king of Israel? 15 After whom dost thou pursue? After a dead dog? After a flea? 16 Be the Lord judge, and judge between me and thee, and see, and judge my cause, and deliver me out of thy hand.

17 And when David had made an end of speaking these words to Saul, Saul said: Is this thy voice, my son David? And Saul lifted up his voice, and wept. 18 And he said to David: Thou art more just than I; for thou hast done good to me, and I have rewarded thee with evil. 19 And thou hast shown this day what good things thou hast done to me: how the Lord delivered me into thy hand, and thou hast not killed me. 20 For who when he hath found his enemy, will let him go well away? But the Lord reward thee for this good turn, for what thou hast done to me this day. 21 And now as I know that thou shalt surely be king, and have the kingdom of Israel in thy hand, 22 swear to me by the Lord, that thou wilt not destroy my seed after me, nor take away my name from the house of my father. 23 And David swore to Saul. So Saul went home; and David and his men went up into safer places.

CHAPTER 25.

David, Nabal, and Abigail. 1 And Samuel died, o and all Israel was gathered together, and they mourned for him, and buried him in his house in Ramatha. And David rose and went down into the wilderness of Pharan.

2 Now there was a certain man in the wilderness of Maon, and his possessions were in Carmel, and the man was very great: and he had three thousand sheep, and a thousand goats: and it happened that he was shearing his sheep in Carmel. 3 Now the name of the man was Nabal, and the name of his wife was Abigail. And she was a prudent and very comely woman, but her husband was churlish, and very bad and ill-natured, and he was of the house of Caleb.

4 And when David heard in the wilderness that Nabal was shearing his sheep, 5 he sent ten young men, and said to them: Go up to Carmel, and go to Nabal, and salute him in my name with peace. 6 And you shall say: Peace be to my brethren, and to thee, and peace to thy house, and peace to all that thou hast. 7 I heard that thy shepherds that were with us in the

o 1 Kgs 28, 3; Sir 46, 20.

24, 6: Heart struck him: i.e., with remorse, fearing he had done amiss.

24, 11: A thought to kill thee: i.e., a suggestion to which I did not consent.

24, 13: Revenge me of thee or, as it is in the Hebrew, will revenge me: the meaning is, that he refers his whole cause to God, to judge and punish according to his justice; nevertheless, to preserve him from all personal hatred for Saul, or desire of gratifying his own passion, by seeking revenge. Far from rejoicing at Saul's death, he mourned most bitterly for him.

desert were shearing. We never molested them, neither was there aught missing to them of the flock at anytime, all the while they were with us in Carmel. 8 Ask thy servants, and they will tell thee. Now therefore let thy servants find favor in thy eyes, for we are come in a good day, whatsoever thy hand shall find give to thy servants, and to thy son David.

9 And when David's servants came, they spoke to Nabal all these words in David's name, and then held their peace. 10 But Nabal answering the servants of David, said: Who is David? And what is the son of Isai? Servants are multiplied nowadays who flee from their masters. 11 Shall I then take my bread, and my water, and the flesh of my cattle, which I have killed for my shearers, and give to men whom I know not whence they are? 12 So the servants of David went back their way, and returning came and told him all the words that he said. 13 Then David said to his young men: Let every man gird on his sword. And they girded on every man his sword. And David also girded on his sword: and there followed David about four hundred men, and two hundred remained with the baggage.

14 But one of the servants told Abigail the wife of Nabal, saying: Behold David sent messengers out of the wilderness to salute our master, and he rejected them. 15 These men were very good to us, and gave us no trouble; neither did we ever lose anything all the time that we conversed with them in the desert. 16 They were a wall unto us both by night and day, all the while we were with them keeping the sheep. 17 Wherefore consider, and think what thou hast to do, for evil is determined against thy husband, and against thy house, and he is a son of Belial, so that no man can speak to him.

18 Then Abigail made haste and took two hundred loaves, and two vessels of wine, and five sheep ready dressed, and five measures of parched corn, and a hundred clusters of raisins, and two hundred cakes of dry figs, and laid them upon asses. 19 And she said to her servants: Go before me. Behold I will follow after you; but she told not her husband Nabal. 20 And when she had gotten upon an ass, and was coming down to the foot of the mountain, David and his men came down over against her, and she met them. 21 And David said: Truly in vain have I kept all that belonged to this *man* in the wilderness, and nothing was lost of all that pertained unto him, and he hath returned me evil for good. 22 May God do so and so, and add more to the foes of David, if I leave* of all that belong to him till the morning, any that pisseth against the wall.

Abigail Appeases David. 23 And when Abigail saw David, she made haste and lighted off the ass, and fell before David, on her face, and adored upon the ground. 24 And she fell at his feet, and said: Upon me let this iniquity be, my lord. Let thy handmaid speak, I beseech thee, in thy ears, and hear the words of thy servant. 25 Let not my lord the king, I pray, regard this naughty man Nabal, for according to his name,* he is a fool, and folly is with him; but I thy handmaid did not see thy servants, my lord, whom thou sentest. 26 Now therefore, my lord, the Lord liveth, and thy soul liveth, who hath withholden thee from coming to blood, and hath saved thy hand to thee. And now let thy enemies be as Nabal, and all they that seek evil to my lord. 27 Wherefore receive this blessing, which thy handmaid hath brought to thee, my lord, and give it to the young men that follow thee, my lord. 28 Forgive the iniquity of thy handmaid, for the Lord will surely make for my lord a faithful house, *p* because thou, my lord, fightest the battles of the Lord: let not evil therefore be found in thee all the days of thy life. 29 For if a man at any time shall rise, and persecute thee, and seek thy life, the soul of my lord shall be kept, as in the bundle of the living, with the Lord thy God; but the souls of thy enemies shall be whirled, as with the violence and whirling of a sling. 30 And when the Lord shall have done to thee, my lord, all the good that he hath spoken concerning thee, and shall have made thee prince over Israel, 31 this shall not be an occasion of grief to thee, and a scruple of heart to my lord, that thou hast shed innocent blood, or hast revenged thyself. And when the Lord shall have

p 1 Kgs 16, 18; 17, 40.

25, 22: If I leave, etc.: David certainly sinned in his designs against Nabal and his family, and afterwards blessed God for hindering him from executing the revenge he had proposed.

25, 25: His name: Nabal, in Hebrew, signifies a fool.

done well by my lord, thou shalt remember thy handmaid.

32 And David said to Abigail: Blessed be the Lord the God of Israel, who sent thee this day to meet me, and blessed be thy speech, 33 and blessed be thou, who hast kept me today from coming to blood and revenging me with my own hand. 34 Otherwise *as* the Lord liveth the God of Israel, who hath withholden me from doing thee any evil: if thou hadst not quickly come to meet me, there had not been left to Nabal by the morning light any that pisseth against the wall. 35 And David received at her hand all that she had brought him, and said to her: Go in peace into thy house. Behold I have heard thy voice, and have honored thy face.

36 And Abigail came to Nabal; and behold he had a feast in his house, like the feast of a king, and Nabal's heart was merry, for he was very drunk, and she told him nothing less or more until morning. 37 But early in the morning when Nabal had digested his wine, his wife told him these words, and his heart died within him, and he became as a stone. 38 And after ten days had passed the Lord struck Nabal, and he died. 39 And when David had heard that Nabal was dead, he said: Blessed be the Lord,* who hath judged the cause of my reproach at the hand of Nabal, and hath kept his servant from evil, and the Lord hath returned the wickedness of Nabal upon his head. Then David sent and treated with Abigail, that he might take her to himself for a wife. 40 And David's servants came to Abigail to Carmel, and spoke to her, saying: David hath sent us to thee, to take thee to himself for a wife. 41 And she arose and bowed herself down with her face to the earth, and said: Behold, let thy servant be a handmaid, to wash the feet of the servants of my lord. 42 And Abigail arose, and made haste, and got upon an ass, and five damsels went with her, her waiting maids, and she followed the messengers of David, and became his wife.

43 Moreover David took also Achinoam of Jezrael: and they were both of them his wives. 44 But Saul gave Michol his daughter, David's wife, to Phalti, the son of Lais, who was of Gallim.

3. David among the Philistines

CHAPTER 26.

Saul in David's Power. 1 And the men of Ziph came to Saul in Gabaa, saying: [q] Behold David is hid in the hill of Hachila, which is over against the wilderness. 2 And Saul arose, and went down to the wilderness of Ziph, having with him three thousand chosen men of Israel, to seek David in the wilderness of Ziph. 3 And Saul encamped in Gabaa Hachila, which was over against the wilderness in the way. And David abode in the wilderness. And seeing that Saul was come after him into the wilderness, 4 he sent spies, and learned that he was most certainly come thither. 5 And David arose secretly, and came to the place where Saul was. And when he had beheld the place wherein Saul slept, and Abner the son of Ner, the captain of his army, and Saul sleeping in a tent, and the rest of the multitude round about him, 6 David spoke to Achimelech the Hethite, and Abisai the son of Sarvia the brother of Joab, saying: Who will go down with me to Saul into the camp? And Abisai said: I will go with thee.

7 So David and Abisai came to the people by night, and found Saul lying and sleeping in the tent, and his spear fixed in the ground at his head, and Abner and the people sleeping round about him. 8 And Abisai said to David: God hath shut up thy enemy this day into thy hands. Now then I will run him through with my spear even to the earth at once, and there shall be no need of a second time. 9 And David said to Abisai: Kill him not, for who shall put forth his hand against the Lord's anointed, and shall be guiltless? 10 And David said: As the Lord liveth, unless the Lord shall strike him, or his day shall come to die, or he shall go down to battle and perish; 11 the Lord be merciful unto me, that I extend not my hand upon the Lord's anointed. But now take the spear, which is at his head, and the cup of water, and let us go. 12 So David took the spear and the cup of water which was at Saul's head, and they went away. And no man saw it, or knew

q 1 Kgs 23, 19.

25, 39: Blessed be, etc.: David praises God on this occasion, not out of joy for the death of Nabal, but because God had taken his cause in hand, in punishing the injury done to him; whilst, by a merciful providence he kept him from revenging himself.

it, or awaked, but they were all asleep, for a deep sleep from the Lord was fallen upon them.

13 And when David was gone over to the other side, and stood on the top of the hill afar off, and a good space was between them, 14 David cried to the people, and to Abner the son of Ner, saying: Wilt thou not answer, Abner? And Abner answering, said: Who art thou that criest, and disturbest the king? 15 And David said to Abner: Art not thou a man? And who is like thee in Israel? Why then hast thou not kept thy lord the king? For there came one of the people in to kill the king thy lord. 16 This thing is not good, that thou hast done. As the Lord liveth, you are the sons of death, who have not kept your master, the Lord's anointed. And now where is the king's spear, and the cup of water, which was at his head?

Saul Acknowledges David's Innocence. 17 And Saul knew David's voice, and said: Is this thy voice, my son David? And David said: It is my voice, my lord the king. 18 And he said: Wherefore doth my lord persecute his servant? What have I done? Or what evil is there in my hand? 19 Now therefore hear, I pray thee, my lord the king, the words of thy servant: If the Lord stir thee up against me, let him accept of sacrifice; but if the sons of men, they are cursed in the sight of the Lord, who have cast me out this day, that I should not dwell in the inheritance of the Lord, saying: Go, serve strange gods. 20 And now let not my blood be shed upon the earth before the Lord, for the king of Israel is come out to seek a flea, as the partridge is hunted in the mountains.

21 And Saul said: I have sinned. Return, my son David, for I will no more do thee harm, because my life hath been precious in thy eyes this day. For it appeareth that I have done foolishly, and have been ignorant in very many things. 22 And David answering, said: Behold the king's spear. Let one of the king's servants come over and fetch it. 23 And the Lord will reward everyone according to his justice, and his faithfulness: for the Lord hath delivered thee this day into my hand, and I would not put forth my hand against the Lord's anointed. 24 And as thy life hath been much set by this day in my eyes, so let my life be much set by in the eyes of the Lord, and let him deliver me from all distress. 25 Then Saul said to David: Blessed art thou, my son David, and truly doing thou shalt do, and prevailing thou shalt prevail. And David went on his way, and Saul returned to his place.

CHAPTER 27.

David at Siceleg. 1 And [r] David said in his heart: I shall one day or other fall into the hands of Saul. Is it not better for me to flee, and to be saved in the land of the Philistines, that Saul may despair of me, and cease to seek me in all the lands of Israel? I will flee then out of his hands. 2 And David arose and went away, both he and the six hundred men that were with him, to Achis the son of Maoch, king of Geth. 3 And David dwelt with Achis at Geth, he and his men: every man with his household, and David with his two wives, Achinoam the Jezraelitess, and Abigail the wife of Nabal of Carmel. 4 And it was told Saul that David was fled to Geth, and he sought no more after him.

5 And David said to Achis: If I have found favor in thy sight, let a place be given me in one of the cities of this country, that I may dwell there, for why should thy servant dwell in the royal city with thee? 6 Then Achis gave him Siceleg that day, for which reason Siceleg belongeth to the kings of Juda unto this day. 7 And the time that David dwelt in the country of the Philistines, was four months.

8 And David and his men went up, and pillaged Gessuri,* and Gerzi, and the Amalecites: for these were of old the inhabitants of the countries, as men go to Sur, even to the land of Egypt. 9 And David wasted all the land, and left neither man nor woman alive; and took away the sheep and the oxen, and the asses, and the camels, and the apparel, and returned and came to Achis. 10 And Achis said to him: Whom hast thou gone against today? David answered: Against the south

r 1012 B.C.

27, 8: Pillaged Gessuri, etc.: these probably were enemies of the people of God; and some, if not all of them, were of the number of those whom God had ordered to be destroyed. Though we are not obliged to justify everything that David did: in relating what was done, the Scriptures do not say that it was well done. Even the true servants of God, are not to be imitated in all they do.

of Juda, and against the south of Jerameel, and against the south of Ceni. 11 And David saved neither man nor woman, neither brought he any of them to Geth, saying: Lest they should speak against us. So did David, and such was his proceeding all the days that he dwelt in the country of the Philistines. 12 And Achis believed David, saying: He hath done much harm to his people Israel; therefore he shall be my servant forever.

CHAPTER 28.

Saul Invokes a Witch. 1 And it came to pass in those days, that the Philistines gathered together their armies to be prepared for war against Israel. And Achis said to David: Know thou now assuredly, that thou shalt go out with me to the war, thou and thy men. 2 And David said to Achis: Now thou shalt know what thy servant will do. And Achis said to David: And I will appoint thee to guard my life forever.

3 [s] Now Samuel was dead, and all Israel mourned for him, and buried him in Ramatha his city; and Saul had put away all the magicians and soothsayers out of the land.

4 And the Philistines were gathered together, and came and camped in Sunam: and Saul also gathered together all Israel, and came to Gelboe. 5 And Saul saw the army of the Philistines, and was afraid, and his heart was very much dismayed. 6 And he consulted the Lord, and he answered him not, neither by dreams, nor by priests, nor by prophets. 7 And Saul said to his servants: Seek me a woman that hath a [t] divining spirit, and I will go to her, and inquire by her. And his servants said to him: There is a woman that hath a divining spirit at Endor. 8 Then he disguised himself, and put on other clothes, and he went, and two men with him, and they came to the woman by night, and he said to her: Divine to me by thy divining spirit, and bring me up him whom I shall tell thee. 9 And the woman said to him: Behold thou knowest all that Saul hath done, and how he hath rooted out the magicians and soothsayers from the land. Why then dost thou lay a snare for my life, to cause me to be put to death? 10 And Saul swore unto her by the Lord, saying: As the Lord liveth, there shall no evil happen to thee for this thing. 11 And the woman said to him: Whom shall I bring up to thee? And he said: Bring me up Samuel.

12 And when the woman saw Samuel, she cried out with a loud voice, and said to Saul: Why hast thou deceived me? For thou art Saul. 13 And the king said to her: Fear not. What hast thou seen? And the woman said to Saul: I saw gods ascending from the earth. 14 And he said to her: What form is he of? And she said: An old man cometh up, and he is covered with a mantle. And Saul understood that it was Samuel,* and he bowed himself with his face to the ground, and adored.

15 And Samuel said to Saul: [u] Why hast thou disturbed my rest, that I should be brought up? And Saul said: I am in great distress: for the Philistines fight against me, and God is departed from me, and would not hear me, neither by the hand of prophets, nor by dreams. Therefore I have called thee, that thou mayest show me what I shall do. 16 And Samuel said: Why asketh thou me, seeing the Lord has departed from thee, and is gone over to thy rival? 17 For the Lord will do to thee as he spoke by me, and he will rend thy kingdom out of thy hand, and will give it to thy neighbor David, 18 because thou didst not obey the voice of the Lord, neither didst thou execute the wrath of his indignation upon Amalec. Therefore hath the Lord done to thee what thou sufferest this day. 19 And the Lord also will deliver Israel with thee into the hands of the Philistines. And tomorrow thou and thy sons shall be with me;* and the Lord will also deliver the army of Israel into the hands of the Philistines. 20 And forthwith Saul fell all along on the ground, for he was frightened with the words of Samuel, and there was no strength in him, for he had eaten no bread all that day.

21 And the woman came to Saul (for he was very much troubled) and said to him: Behold thy handmaid hath obeyed thy voice, and I have put my life in my

s 1 Kgs 25, 1; Sir 46, 20.—t Lv 20, 27; Dt 18, 11; Acts 16, 16.—u Sir 6, 20.

28, 14: Understood that it was Samuel: it is the more common opinion of Church Fathers and interpreters, that the soul of Samuel appeared, and not, as some have imagined an evil spirit in his shape. It was not the power of her magic that brought him thither, but God was pleased for the punishment of Saul, that Samuel himself should denounce to him the evils that were falling upon him. See Sir 46, 20.

28, 19: With me: i.e., in the state of the dead, and in another world, though not in the same place.

hand, and I hearkened unto the words which thou spokest to me. 22 Now therefore hear thou also the voice of thy handmaid, and let me set before thee a morsel of bread, that thou mayest eat and recover strength, and be able to go on thy journey. 23 But he refused, and said: I will not eat. But his servants and the woman forced him, and at length hearkening to their voice, he arose from the ground and sat upon the bed. 24 Now the woman had a fatted calf in the house, and she made haste and killed it: and taking meal kneaded it, and baked some unleavened bread, 25 and set it before Saul, and before his servants. And when they had eaten they rose up, and walked all that night.

CHAPTER 29.

David Abandoned by Philistines. 1 Now [v] all the troops of the Philistines were gathered together to Aphec. And Israel also camped by the fountain which is in Jezrahel. 2 And the lords of the Philistines marched with their hundreds and their thousands; but David and his men were in the rear with Achis. 3 And the princes of the Philistines said to Achis: What mean these Hebrews? And Achis said to the princes of the Philistines: Do you not know David, who was the servant of Saul the king of Israel, and hath been with me many days, or years, and I have found no fault in him since the day that he fled over to me until this day? 4 [w] But the princes of the Philistines were angry with him, and they said to him: Let this man return, and abide in his place, which thou hast appointed him, and let him not go down with us to battle, lest he be an adversary to us, when we shall begin to fight, for how can he otherwise appease his master but with our heads? 5 Is not this David to whom they sung in their dances, saying: Saul slew his thousands, and David his ten thousands?

6 Then Achis called David, and said to him: As the Lord liveth, thou art upright and good in my sight, and so is thy going out and thy coming in with me in the army. And I have not found any evil in thee since the day that thou camest to me unto this day, but thou pleasest not the lords. 7 Return therefore, and go in peace, and offend not the eyes of the princes of the Philistines. 8 And David said to Achis: But what have I done, and what hast thou found in me thy servant from the day that I have been in thy sight until this day, that I may not go and fight against the enemies of my lord the king? 9 And Achis answering said to David: I know that thou art good in my sight, [x] as an angel of God: but the princes of the Philistines have said: He shall not go up with us to the battle. 10 Therefore arise in the morning, thou and the servants of thy lord, who came with thee; and when you are up before day, and it shall begin to be light, go on your way. 11 So David and his men arose in the night, that they might set forward in the morning, and returned to the land of the Philistines: and the Philistines went up to Jezrahel.

CHAPTER 30.

David Pursues the Amalecites. 1 Now when David and his men were come to Siceleg on the third day, [y] the Amalecites had made an invasion on the south side upon Siceleg, and had smitten Siceleg, and burnt it with fire, 2 and had taken the women captives that were in it, both little and great: and they had not killed any person, but had carried them with them, and went on their way. 3 So when David and his men came to the city, and found it burnt with fire, and that their wives and their sons and their daughters were taken captives, 4 David and the people that were with him, lifted up their voices, and wept till they had no more tears. 5 For the two wives also of David were taken captives, Achinoam the Jezraelitess, and Abigail the wife of Nabal of Carmel.

6 And David was greatly afflicted, for the people had a mind to stone him, for the soul of every man was bitterly grieved for his sons, and daughters, but David took courage in the Lord his God. 7 And he said to Abiathar the priest the son of Achimelech: Bring me hither the ephod. And Abiathar brought the ephod to David. 8 And David consulted the Lord, saying: Shall I pursue after these robbers, and shall I overtake them, or not? And the Lord said to him: Pursue after them,

v 1012 B.C.—w 1 Par 12, 19.—x 2 Ksg 14, 17. 20; 19, 27.—y 1 Par 12, 20.

for thou shalt surely overtake them and recover the prey. 9 So David went, he and the six hundred men that were with him, and they came to the torrent Besor: and some being weary stayed there. 10 But David pursued, he and four hundred men: for two hundred stayed, who being weary could not go over the torrent Besor.

11 And they found an Egyptian in the field, and brought him to David: and they gave him bread to eat, and water to drink, 12 as also a piece of cake of figs, and two bunches of raisins. And when he had eaten them his spirits returned, and he was refreshed, for he had not eaten bread, nor drunk water three days and three nights. 13 And David said to him: To whom dost thou belong? Or whence dost thou come? And whither art thou going? He said: I am a young man of Egypt, the servant of an Amalecite, and my master left me, because I began to be sick three days ago. 14 For we made an invasion on the south side of Cerethi, and upon Juda, and upon the south of Caleb, and we burnt Siceleg with fire. 15 And David said to him: Canst thou bring me to this company? And he said: Swear to me by God, that thou wilt not kill me, nor deliver me into the hands of my master, and I will bring thee to this company. And David swore to him. 16 And when he had brought him, behold they were lying spread upon all the ground, eating and drinking, and as it were keeping a festival day for all the prey and the spoils which they had taken out of the land of the Philistines, and out of the land of Juda. 17 And David slew them from the evening unto the evening of the next day, and there escaped not a man of them, but four hundred young men, who had gotten upon camels, and fled. 18 So David recovered all that the Amalecites had taken, and he rescued his two wives. 19 And there was nothing missing small or great, neither of their sons nor their daughters, nor of the spoils, and whatsoever they had taken David recovered all. 20 And he took all the flocks and the herds, and made them go before him. And they said: This is the prey of David.

21 And David came to the two hundred men, who being weary had stayed, and were not able to follow David, and he had ordered them to abide at the torrent Besor. And they came out to meet David, and the people that were with him. And David coming to the people saluted them peaceably. 22 Then all the wicked and unjust men that had gone with David answering said: Because they came not with us, we will not give them anything of the prey which we have recovered; but let every man take his wife and his children, and be contented with them, and go his way. 23 But David said: You shall not do so, my brethren, with these things, which the Lord hath given us, who hath kept us, and hath delivered the robbers that invaded us into our hands. 24 And no man shall hearken to you in this matter. But equal shall be the portion of him that went down to battle and of him that abode at the baggage, and they shall divide alike. 25 And this hath been done from that day forward, and since was made a statute, and an ordinance, and as a law in Israel.

26 Then David came to Siceleg, and sent presents of the prey to the ancients of Juda his neighbors, saying: Receive a blessing of the prey of the enemies of the Lord: 27 to them that were in Bethel, and that were in Ramoth to the south, and to them that were in Jether, 28 and to them that were in Aroer and that were in Sephamoth, and that were in Esthamo, 29 and that were in Rachal, and that were in the cities of Jerameel, and that were in the cities of Ceni, 30 and that were in Arama, and that were in the lake Asan, and that were in Athach, 31 and that were in Hebron, and to the rest that were in those places, in which David had abode with his men.

CHAPTER 31.

Death of Saul and His Sons. 1 And [z] the Philistines fought against Israel, and the men of Israel fled from before the Philistines, and fell down slain in mount Gelboe. 2 [a] And the Philistines fell upon Saul, and upon his sons, and they slew Jonathan, and Abinadab and Melchisua the sons of Saul. 3 And the whole weight of the battle was turned upon Saul: and the archers overtook him, and he was grievously wounded by the archers. 4 [b] Then Saul said to his armorbearer: Draw thy

z 1012 B.C.—a 1 Par 10, 2f.—b 1 Par 10, 4.

sword, and kill me, lest these uncircumcised come, and slay me, and mock at me. And his armorbearer would not, for he was struck with exceeding great fear. Then Saul took his sword, and fell upon it. 5 And when his armorbearer saw this, to wit, that Saul was dead, he also fell upon his sword and died with him. 6 So Saul died, and his three sons, and his armorbearer, and all his men that same day together. 7 And the men of Israel, that were beyond the valley, and beyond the Jordan, seeing that the Israelites were fled, and that Saul was dead, and his sons, forsook their cities, and fled. And the Philistines came, and dwelt there.

8 And on the morrow the Philistines came to strip the slain, and they found Saul and his three sons lying in mount Gelboe. 9 And they cut off Saul's head, and stripped him of his armor, and sent into the land of the Philistines round about, to publish it in the temples of their idols, and among their people. 10 And they put his armor in the temple of Astaroth, but his body they hung on the wall of Bethsan.

11 *c* Now when the inhabitants of Jabes Galaad had heard all that the Philistines had done to Saul, 12 all the most valiant men arose, and walked all the night, and took the body of Saul, and the bodies of his sons, from the wall of Bethsan. And they came to Jabes Galaad, and burnt them there: 13 and they took their bones and buried them in the wood of Jabes: and fasted seven days.

c 2 Kgs 2, 4.

THE SECOND BOOK OF SAMUEL

OTHERWISE CALLED THE SECOND BOOK OF KINGS

This Book relates the transactions from the death of Saul until the end of David's reign.

I: DAVID'S REIGN OVER JUDA

CHAPTER 1.

David Mourns for Saul and Jonathan. 1 Now *a* it came to pass, after Saul was dead, that David returned from the slaughter of the Amalecites, and abode two days in Siceleg. 2 And on the third day, there appeared a man who came out of Saul's camp, with his garments rent, and dust strewed on his head. And when he came to David, he fell upon his face, and adored. 3 And David said to him: From whence comest thou? And he said to him: I am fled out of the camp of Israel. 4 And David said unto him: What is the matter that is come to pass? Tell me. He said: The people are fled from the battle, and many of the people are fallen and dead: moreover Saul and Jonathan his son are slain. 5 And David said to the young man that told him: How knowest thou that Saul and Jonathan his son are dead? 6 And the young man that told him, said: I came by chance upon mount Gelboe, and Saul leaned upon his spear: and the chariots and horsemen drew near unto him, 7 and looking behind him, and seeing me, he called me. And I answered: Here am I. 8 And he said to me: Who art thou? And I said to him: I am an Amalecite. 9 And he said to me: Stand over me, and kill me, for anguish is come upon me, and as yet my whole life is in me. 10 So standing over him, I killed him,* for I knew that he could not live after the fall. And I took the diadem that was on his head, and the bracelet that was on his arm, and have brought *them* hither to thee, my lord.

11 Then David took hold of his garments and rent them, and likewise all the men that were with him. 12 And they mourned, and wept, and fasted until evening for Saul, and for Jonathan his son, and for the people of the Lord, and for the house of Israel, because they were fallen by the sword.

13 And David said to the young man that told him: Whence art thou? He answered: I am the son of a stranger of Amalec. 14 David said to him: *b* Why didst thou not fear to put out thy hand

a 1012 B.C.—b Ps 104 (105), 15.

1, 10: I killed him: this story of the young Amalecite was not true, as proved by comparison with the last chapter of the previous book.

to kill the Lord's anointed? 15 And David calling one of his servants, said: Go near and fall upon him. And he struck him so that he died. 16 And David said to him: Thy blood be upon thy own head, for thy own mouth hath spoken against thee, saying: I have slain the Lord's anointed.

17 And David made this kind of lamentation over Saul, and over Jonathan his son. 18 (Also he commanded that they should teach the children of Juda the use of the bow, as it is written in the book of the just.) And he said: Consider, O Israel, for them that are dead, wounded on thy high places.

19 The illustrious of Israel are slain upon thy mountains: How are the valiant fallen?

20 Tell it not in Geth, publish it not in the streets of Ascalon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.

21 Ye mountains of Gelboe, let neither dew, nor rain come upon you, neither be they fields of firstfruits, for there was cast away the shield of the valiant, the shield of Saul as though he had not been anointed with oil.

22 From the blood of the slain, from the fat of the valiant, the arrow of Jonathan never turned back, and the sword of Saul did not return empty.

23 Saul and Jonathan, lovely and comely in their life, even in death they were not divided: they were swifter than eagles, stronger than lions.

24 Ye daughters of Israel, weep over Saul, who clothed you with scarlet in delights, who gave ornaments of gold for your attire.

25 How are the valiant fallen in battle? Jonathan slain in the high places?

26 I grieve for thee, my brother Jonathan: exceeding beautiful, and amiable *to me* above the love of women. As the mother loveth her only son, so did I love thee.

27 How are the valiant fallen and the weapons of war perished?

1. David, King of Juda

CHAPTER 2.

David Anointed King of Juda. 1 And [c] after these things David consulted the Lord, saying: Shall I go up into one of the cities of Juda? And the Lord said to him: Go up. And David said: Whither shall I go up? And he answered him: Into Hebron. 2 So David went up, and his two wives, Achinoam the Jezraelitess and Abigail the wife of Nabal of Carmel: 3 and the men also that were with him, David brought up every man with his household: and they abode in the towns of Hebron. 4 [d] And the men of Juda came, and anointed David there, to be king over the house of Juda.

And it was told David that the men of Jabes Galaad had buried Saul. 5 David therefore sent messengers to the men of Jabes Galaad, and said to them: Blessed be you to the Lord, who have shown this mercy to your master Saul, and have buried him. 6 And now the Lord surely will render you mercy and truth, and I also will requite you for this good turn, because you have done this thing. 7 Let your hands be strengthened, and be ye men of valor; for although your master Saul be dead, yet the house of Juda hath anointed me to be their king.

Abner Makes Isboseth King. 8 But Abner the son of Ner, general of Saul's army, took Isboseth the son of Saul, and led him about through the camp, 9 and made him king over Galaad, and over Gessuri, and over Jezrahel, and over Ephraim, and over Benjamin, and over all Israel. 10 Isboseth the son of Saul was forty years old when he began to reign over Israel, and he reigned two years;* and only the house of Juda followed David. 11 And the number of the days that David abode, reigning in Hebron over the house of Juda, was seven years and six months, 12 and Abner the son of Ner, and the servants of Isboseth the son of Saul, went out from the camp to Gabaon. 13 And Joab the son of Sarvia and the servants of David went out, and met them by the pool of Gabaon. And when they were come together, they sat down over against one another: the one on the one side of the pool, and the other on the other side. 14 And Abner said to Joab: Let the young men rise, and play before us. And Joab answered: Let them rise. 15 Then there arose and went over twelve

c 1012 B.C.—d 1 Mc 2, 57; 2 Kgs 5, 3.

2, 10: He reigned two years: i.e., before he began visibly to decline, but in all he reigned seven years and six months, the length of David's reign in Hebron.

in number of Benjamin, of the part of Isboseth the son of Saul, and twelve of the servants of David. 16 And everyone catching his fellow by the head, thrust his sword into the side of his adversary, and they fell down together. And the name of the place was called: The field of the valiant, in Gabaon. 17 And there was a very fierce battle that day: and Abner was put to flight, with the men of Israel, by the servants of David.

18 And there were the three sons of Sarvia there, Joab, and Abisai, and Asael. Now Asael was a most swift runner, like one of the roes that abide in the woods. 19 And Asael pursued after Abner, and turned not to the right hand nor to the left from following Abner. 20 And Abner looked behind him, and said: Art thou Asael? And he answered: I am. 21 And Abner said to him: Go to the right hand or to the left, and lay hold on one of the young men and take thee his spoils. But Asael would not leave off following him close. 22 And again Abner said to Asael: Go off, and do not follow me, lest I be obliged to stab thee to the ground, and I shall not be able to hold up my face to Joab thy brother. 23 But he refused to hearken to him, and would not turn aside; wherefore Abner struck him with his spear with a back stroke in the groin, and thrust him through, and he died upon the spot. And all that came to the place where Asael fell down and died stood still. 24 Now while Joab and Abisai pursued after Abner, the sun went down. And they came as far as the hill of the aqueduct, that lieth over against the valley by the way of the wilderness in Gabaon.

25 And the children of Benjamin gathered themselves together to Abner; and being joined in one body, they stood on the top of a hill. 26 And Abner cried out to Joab, and said: Shall thy sword rage unto utter destruction? Knowest thou not that it is dangerous to drive people to despair? How long dost thou defer to bid the people cease from pursuing after their brethren? 27 And Joab said: As the Lord liveth, if thou hadst spoke sooner, *even* in the morning the people should have retired from pursuing after their brethren. 28 Then Joab sounded the trumpet, and all the army stood still, and did not pursue after Israel any farther, nor fight any more.

29 And Abner and his men walked all that night through the plains: and they passed the Jordan, and having gone through all Beth horon came to the camp. 30 And Joab returning, after he had left Abner, assembled all the people. And there were wanting of David's servants nineteen men, beside Asael. 31 But the servants of David had killed of Benjamin, and of the men that were with Abner, three hundred and sixty, who all died. 32 And they took Asael, and buried him in the sepulchre of his father in Bethlehem, and Joab, and the men that were with him, marched all the night, and they came to Hebron at break of day.

CHAPTER 3.

Civil War. 1 Now there was a long war between the house of Saul* and the house of David: David prospering and growing always stronger and stronger, but the house of Saul decaying daily.

2 *e* And sons were born to David in Hebron: and his firstborn was Amnon of Achinoam the Jezraelitess; 3 and his second Cheleab of Abigail the wife of Nabal of Carmel; and the third Absalom the son of Maacha the daughter of Tholmai king of Gessur; 4 and the fourth Adonias, the son of Haggith; and the fifth Saphathia the son of Abital; 5 and the sixth Jethraam of Egla the wife of David: these were born to David in Hebron.

6 Now while there was war between the house of Saul and the house of David, Abner the son of Ner ruled the house of Saul. 7 And Saul had a concubine named Respha, the daughter of Aia. And Isboseth said to Abner: 8 Why didst thou go in to my father's concubine? And he was exceedingly angry for the words of Isboseth, and said: Am I a dog's head against Juda this day, who have shown mercy to the house of Saul thy father, and to his brethren and friends, and have not delivered thee into the hands of David, and hast thou sought this day against me to charge me with a matter concerning a woman? 9 So do God to Abner, and more also, unless as the Lord hath sworn to David, so I do to him, 10 that the

e 1 Par 3, 1.

3, 1: There was a long war between the house of Saul, etc.: rather a strife or emulation than a war with arms; it lasted five years and a half.

kingdom be translated from the house of Saul, and the throne of David be set up over Israel, and over Juda from Dan to Bersabee. 11 And he could not answer him a word, because he feared him.

Abner's Pact with David. 12 Abner [f] therefore sent messengers to David for himself, saying: Whose is the land? And that they should say: Make a league with me, and my hand shall be with thee, and I will bring all Israel to thee. 13 And he said: Very well. I will make a league with thee; but one thing I require of thee, saying: Thou shalt not see my face before thou bring Michol the daughter of Saul; and so thou shalt come, and see me. 14 And David sent messengers to Isboseth the son of Saul, saying: [g] Restore my wife Michol, whom I espoused to me for a hundred foreskins of the Philistines. 15 And Isboseth sent, and took her from her husband Phaltiel, the son of Lais. 16 And her husband followed her, weeping as far as Bahurim: and Abner said to him: Go and return. And he returned.

17 Abner also spoke to the ancients of Israel, saying: Both yesterday and the day before you sought for David that he might reign over you. 18 Now then do it; because the Lord hath spoken to David, saying: By the hand of my servant David I will save my people Israel from the hands of the Philistines, and of all their enemies. 19 And Abner spoke also to Benjamin. And he went to speak to David in Hebron all that seemed good to Israel and to all Benjamin. 20 And he came to David in Hebron with twenty men. And David made a feast for Abner, and his men that came with him. 21 And Abner said to David: I will rise, that I may gather all Israel unto thee my lord the king, and may enter into a league with thee, and that thou mayest reign over all as thy soul desireth.

Now when David had brought Abner on his way, and he was gone in peace, 22 immediately David's servants and Joab came, after having slain the robbers, with an exceeding great booty. And Abner was not with David in Hebron, for he had now sent him away, and he was gone in peace. 23 And Joab and all the army that was with him, came afterwards. And it was told Joab that Abner the son of Ner came to the king, and he hath sent him away, and he is gone in peace. 24 And Joab went in to the king, and said: What hast thou done? Behold Abner came to thee. Why didst thou send him away, and he is gone and departed? 25 Knowest thou not Abner the son of Ner, that to this end he came to thee, that he might deceive thee, and to know thy going out and thy coming in, and to know all thou dost?

Joab Slays Abner. 26 Then Joab going out from David, sent messengers after Abner, and brought him back from the cistern of Sira, David knowing nothing of it. 27 And when [h] Abner was returned to Hebron, Joab took him aside to the middle of the gate, to speak to him treacherously. And he stabbed him there in the groin, and he died, in revenge of the blood of Asael his brother. 28 And when David heard of it, after the thing was now done, he said: I and my kingdom are innocent before the Lord forever of the blood of Abner the son of Ner; 29 and may it come upon the head of Joab, and upon all his father's house; and let there not fail from the house of Joab one that hath an issue of seed, or that is a leper, or that holdeth the distaff, or that falleth by the sword, or that wanteth bread. 30 So Joab and Abisai his brother slew Abner, because he had killed their brother Asael at Gabaon in the battle.

31 And David said to Joab, and to all the people that were with him: Rend your garments, and gird yourselves with sackcloths, and mourn before the funeral of Abner. And king David himself followed the bier. 32 And when they had buried Abner in Hebron, king David lifted up his voice, and wept at the grave of Abner; and all the people also wept.

33 And the king mourning and lamenting over Abner, said: Not as cowards are wont to die, hath Abner died. 34 Thy hands were not bound, nor thy feet laden with fetters; but as men fall before the children of iniquity, so didst thou fall. And all the people repeating it wept over him.

35 And when all the people came to take meat with David, while it was yet

[f] 1005 B.C.—[g] 1 Kgs 18, 27.—[h] 3 Kgs 2, 5.

broad day, David swore, saying: So do God to me, and more also, if I taste bread or anything else before sunset. 36 And all the people heard, and they were pleased, and all that the king did seemed good in the sight of all the people. 37 And all the people and all Israel understood that day that it was not the king's doing, that Abner the son of Ner was slain. 38 The king also said to his servants: Do you not know that a prince and a great man is slain this day in Israel? 39 But I as yet am tender, *though* anointed king. And these men the sons of Sarvia are too hard for me. The Lord reward him that doth evil according to his wickedness.

CHAPTER 4.

Murder of Isboseth. 1 And *i* Isboseth the son of Saul heard that Abner was slain in Hebron: and his hands were weakened, and all Israel was troubled. 2 Now the son of Saul had two men captains of his bands: the name of the one was Baana, and the name of the other Rechab, the sons of Remmon a Berothite of the children of Benjamin, for Beroth also was reckoned in Benjamin. 3 And the Berothites fled into Gethaim, and were sojourners there until that time. 4 And Jonathan the son of Saul had a son that was lame of his feet, for he was five years old when the tidings came of Saul and Jonathan from Jezrael. And his nurse took him up and fled; and as she made haste to flee, he fell and became lame. And his name was Miphiboseth.

5 And the sons of Remmon the Berothite, Rechab and Baana, coming, went into the house of Isboseth in the heat of the day; and he was sleeping upon his bed at noon. And the doorkeeper of the house, who was cleansing wheat, was fallen asleep. 6 And they entered into the house secretly taking ears of corn, and Rechab and Baana his brother stabbed him in the groin, and fled away. 7 For when they came into the house, he was sleeping upon his bed in a parlor, and they struck him and killed him: and taking away his head they went off by the way of the wilderness, *walking* all night. 8 And they brought the head of Isboseth to David to Hebron. And they said to the king: Behold the head of Isboseth the son of Saul thy enemy who sought thy life; and the Lord hath revenged my lord the king this day of Saul and of his seed. 9 But David answered Rechab and Baana his brother, the sons of Remmon the Berothite, and said to them: As the Lord liveth, who hath delivered my soul out of all distress, 10 *j* the man that told me, and said: Saul is dead, who thought he brought good tidings, I apprehended, and slew him in Siceleg, who should have been rewarded for his news. 11 How much more now when wicked men have slain an innocent man in his own house upon his bed, shall I not require his blood at your hand, and take you away from the earth? 12 And David commanded his servants and they slew them: and cutting off their hands and feet, hanged them up over the pool in Hebron; but the head of Isboseth they took and buried in the sepulchre of Abner in Hebron.

1 1005 B.C.—j 2 Kgs 1, 14.—k 1005 B.C.—l 1 Par 11, 1. —m 2 Kgs 2, 4.—n 3 Kgs 2, 11.

2. David, King of All Israel

CHAPTER 5.

David Anointed King. 1 Then *k* all the tribes of Israel came to David in Hebron, saying: *l* Behold we are thy bone and thy flesh. 2 Moreover yesterday also and the day before, when Saul was king over us, thou wast he that did lead out and bring in Israel. And the Lord said to thee: Thou shalt feed my people Israel, and thou shalt be prince over Israel. 3 The ancients also of Israel came to the king to Hebron, and king David made a league with them in Hebron before the Lord: *m* and they anointed David to be king over Israel.

4 David was thirty years old when he began to reign, *n* and he reigned forty years. 5 In Hebron he reigned over Juda seven years and six months; and in Jerusalem he reigned three and thirty years over all Israel and Juda.

6 And the king and all the men that were with him went to Jerusalem to the Jebusites the inhabitants of the land. And they said to David: Thou shalt not come in hither unless thou take away the blind and the lame that say: David shall not come in hither.

7 But David took the castle of Sion: the same is the city of David. 8 For Da-

vid had offered that day a reward to whosoever should strike the Jebusites and get up to the gutters of the tops of the houses, and take away the blind and the lame that hated the soul of David. Therefore it is said in the proverb: The blind and the lame shall not come into the temple. No temple at that time

9 o And David dwelt in the castle, and called it, The city of David: and built round about from Mello and inwards. 10 And he went on prospering and growing up, and the Lord God of hosts was with him.

11 p And Hiram the king of Tyre sent messengers to David, and cedar trees, and carpenters, and masons for walls: and they built a house for David. 12 And David knew that the Lord had confirmed him king over Israel, and that he had exalted his kingdom over his people Israel.

13 q And David took more concubines and wives of Jerusalem,* after he was come from Hebron: and there were born to David other sons also and daughters. 14 And these are the names of them that were born to him in Jerusalem: Samua, and Sobab, and Nathan, and Solomon, 15 and Jebahar, and Elisua, and Nepheg, 16 and Japhia, and Elisama, and Elioda, and Eliphaleth.

17 And the Philistines heard that they had anointed David to be king over Israel. And they all came to seek David. And when David heard of it, he went down to a stronghold. 18 r And the Philistines coming spread themselves in the valley of Raphaim. 19 And David consulted the Lord, saying: Shall I go up to the Philistines? And wilt thou deliver them into my hand? And the Lord said to David: Go up, for I will surely deliver the Philistines into thy hand. 20 s And David came to Baal Pharasim, and defeated them there, and he said: The Lord hath divided my enemies before me, as waters are divided. t Therefore the name of the place was called Baal Pharasim. 21 And they left there their idols which David and his men took away.

22 And the Philistines came up again and spread themselves in the valley of Raphaim. 23 And David consulted the Lord: Shall I go up against the Philistines, and wilt thou deliver them into my hands? He answered: Go not up against them, but fetch a compass behind them, and thou shalt come upon them over against the pear trees. 24 And when thou shalt hear the sound of one going in the tops of the pear trees, then shalt thou join battle: for then will the Lord go out before thy face to strike the army of the Philistines. 25 And David did as the Lord had commanded him, and he smote the Philistines from Gabaa until thou come to Gezer.

CHAPTER 6.

The Ark in the House of Obededom.

1 And David again gathered together all the chosen men of Israel, thirty thousand. 2 u And David arose and went, with all the people that were with him of the men of Juda to fetch the ark of God, upon which the name of the Lord of hosts is invoked, who sitteth over it upon the cherubim. 3 And they laid the ark of God upon a new cart: and took it out of the house of Abinadab, who was in Gabaa.* And Oza and Ahio, the sons of Abinadab, drove the new cart. 4 v And when they had taken it out of the house of Abinadab, who was in Gabaa, Ahio having care of the ark of God went before the ark. 5 But David and all Israel played before the Lord on all manner of instruments made of wood, on harps and lutes and timbrels and cornets and cymbals.

6 And when they came to the floor of Nachon, Oza put forth his hand to the ark of God, and took hold of it, because the oxen kicked and made it lean aside. 7 And the indignation of the Lord was enkindled against Oza, and he struck him for his rashness. And he died there before the ark of God. 8 w And David was grieved because the Lord had struck Oza, and the name of that place was called: The striking of Oza, to this day. 9 And David was afraid of the Lord that day, saying: How shall the ark of the Lord come to me? 10 And he would not

o 1 Par 11, 8.—p 1 Par 14, 1.—q 1 Par 3, 5.—r 1 Par 14, 9.—s Is 28, 21.—t 1 Par 14, 11.—u 1 Par 13, 5.—v 1 Kgs 7, 1.—w 1 Par 13, 11.

5, 13: David took more concubines and wives of Jerusalem: not harlots, but wives of an inferior condition; for such, in Scripture are styled concubines.

6, 3: Gabaa: the hill of Cariathiarim, where the ark was kept in the house of Abinadab, after the Philistines restored it.

have the ark of the Lord brought in to himself into the city of David; but he caused it to be carried into the house of Obededom the Gethite. 11 And the ark of the Lord abode in the house of Obededom the Gethite three months. And the Lord blessed Obededom, and all his household.

The Ark Taken to Jerusalem. 12 *x* And it was told king David that the Lord had blessed Obededom, and all that he had, because of the ark of God. So David went, and brought away the ark of God out of the house of Obededom into the city of David with joy. And there were with David seven choirs,* and calves for victims. 13 *y* And when they that carried the ark of the Lord had gone six paces, he sacrificed an ox and a ram. 14 And David danced with all his might before the Lord. And David was girded with a linen ephod. 15 And David and all the house of Israel brought the ark of the covenant of the Lord with joyful shouting, and with sound of trumpet. 16 And when the ark of the Lord was come into the city of David, Michol the daughter of Saul, looking out through a window, saw king David leaping and dancing before the Lord: and she despised him in her heart.

17 And they brought the ark of the Lord, and set it in its place in the midst of the tabernacle, which David had pitched for it: and David offered holocausts and peace offerings before the Lord. 18 And when he had made an end of offering holocausts and peace offerings, he blessed the people in the name of the Lord of hosts. 19 And he distributed to all the multitude of Israel, both men and women, to everyone a cake of bread, and a piece of roasted beef, and fine flour fried with oil: and all the people departed everyone to his house.

20 And David returned to bless his own house. And Michol the daughter of Saul coming out to meet David, said: How glorious was the king of Israel today, uncovering himself before the handmaids of his servants, and was naked, as if one of the buffoons should be naked. 21 And David said to Michol: Before the Lord, who chose me rather than thy father, and then all his house, and commanded me to be ruler over the people of the Lord in Israel, 22 I will both play and make myself meaner than I have done. And I will be little in my own eyes; and with the handmaids of whom thou spokest, I shall appear more glorious. 23 Therefore Michol the daughter of Saul had no child to the day of her death.

x 1 Par 15, 25.—y 1 Par 15, 26.—z 1 Par 17, 1.—a 1 Kgs 16, 11; Ps 77 (78), 70.

6, 12: Choirs: or companies of musicians.

CHAPTER 7.

David Proposes to Build a Temple. 1 And it came to pass when the king sat in his house, and the Lord had given him rest on every side from all his enemies, 2 he said to Nathan the prophet: *z* Dost thou see that I dwell in a house of cedar, and the ark of God is lodged within skins? 3 And Nathan said to the king: Go, do all that is in thy heart, because the Lord is with thee.

4 But it came to pass that night, that the word of the Lord came to Nathan, saying: 5 Go, and say to my servant David: Thus saith the Lord: Shalt thou build me a house to dwell in? 6 Whereas I have not dwelt in a house from the day that I brought the children of Israel out of the land of Egypt even to this day, but have walked in a tabernacle, and in a tent. 7 In all the places that I have gone through with all the children of Israel, did ever I speak a word to anyone of the tribes of Israel whom I commanded to feed my people Israel, saying: Why have you not built me a house of cedar? 8 And now thus shalt thou speak to my servant David: Thus saith the Lord of hosts: *a* I took thee out of the pastures from following the sheep to be ruler over my people Israel. 9 And I have been with thee wheresoever thou hast walked, and have slain all thy enemies from before thy face; and I have made thee a great name, like unto the name of the great ones that are on the earth. 10 And I will appoint a place for my people Israel, and I will plant them, and they shall dwell therein, and shall be disturbed no more; neither shall the children of iniquity afflict them any more as they did before, 11 from the day that I appointed judges over my people Israel. And I will give thee rest from all thy enemies. And the Lord foretelleth to

thee, that the Lord will make thee a house. 12 *b* And when thy days shall be fulfilled and thou shalt sleep with thy fathers, I will raise up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.* 13 *c* He shall build a house to my name, and I will establish the throne of his kingdom forever. 14 *d* I will be to him a father, and he shall be to me a son: and if he commit any iniquity, I will correct him with the rod of men, and with the stripes of the children of men. 15 *e* But my mercy I will not take away from him, as I took it from Saul, whom I removed from before my face. 16 And thy house shall be faithful, and thy kingdom forever before thy face, *f* and thy throne shall be firm forever.

17 According to all these words and according to all this vision, so did Nathan speak to David.

David's Prayer. 18 And David went in, and sat before the Lord, and said: Who am I, O Lord God, and what is my house, that thou hast brought me thus far? 19 But yet this hath seemed little in thy sight, O Lord God, unless thou didst also speak of the house of thy servant for a long time to come, for this is the law of Adam, O Lord God. 20 And what can David say more unto thee? For thou knowest thy servant, O Lord God: 21 for thy word's sake and according to thy own heart thou hast done all these great things, so that thou wouldst make it known to thy servant. 22 Therefore thou art magnified, O Lord God, because there is none like to thee, neither is there any God besides thee, in all the things that we have heard with our ears. 23 And what nation is there upon earth as thy people Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for them great and terrible things upon the earth, before the face of thy people, whom thou redeemedst to thyself out of Egypt, from the nations and their gods? 24 For thou hast confirmed to thyself thy people Israel to be an everlasting people: and thou, O Lord God, art become their God. 25 And now, O Lord God, raise up forever the word that thou hast spoken concerning thy servant and concerning his house: and do as thou hast spoken, 26 that thy name may be magnified forever, and it may be said: The Lord of hosts *is* God over Israel; and the house of thy servant David shall be established before the Lord. 27 Because thou, O Lord of hosts, God of Israel, hast revealed to the ear of thy servant saying: I will build thee a house. Therefore hath thy servant found in his heart to pray this prayer to thee. 28 And now, O Lord God, thou art God, and thy words shall be true, for thou hast spoken to thy servant these good things. 29 And now begin, and bless the house of thy servant, that it may endure forever before thee, because thou, O Lord God, hast spoken it, and with thy blessing let the house of thy servant be blessed forever.

CHAPTER 8.

Wars and Victories of David. 1 And it came to pass after this that David defeated the Philistines, and brought them down, *g* and David took the bridle of tribute out of the hand of the Philistines.

2 And he defeated Moab, and measured them with a line, casting them down to the earth: and he measured with two lines, one to put to death, and one to save alive: and Moab was made to serve David under tribute.

3 David defeated also Adarezer the son of Rohob king of Soba, when he went to extend his dominion over the river *h* Euphrates. 4 And David took from him a thousand and seven hundred horsemen, and twenty thousand footmen, and houghed all the chariot horses: and only reserved of them one hundred chariots. 5 And the Syrians of Damascus came to succor Adarezer the king of Soba. And David slew of the Syrians two and twenty thousand men. 6 And David put garrisons in Syria of Damascus; and Syria served David under tribute; and the Lord preserved David in all his enterprises, whithersoever he went.

7 And David took the arms of gold which the servants of Adarezer wore, and brought them to Jerusalem. 8 And out of Bete, and out of Beroth, cities of

b 3 Kgs 8, 19.—c 3 Kgs 5, 5.—d 1 Par 22, 10; Heb 1, 5.—e Ps 88 (89), 4. 37.—f Heb 1, 8.—g 1 Par 18, 1.—h 1 Par 18, 3.

7, 12: I will establish his kingdom: this prophecy relates partly to Solomon, but much more to Christ, who is called the son of David in Scripture. He is the builder of the true temple, the Church, which is His everlasting kingdom, and which shall never fail.

Adarezer, king David took an exceeding great quantity of brass.

9 And Thou the king of Emath heard that David had defeated all the forces of Adarezer. 10 And Thou sent Joram his son to king David to salute him, and to congratulate with him, and to return him thanks, because he had fought against Adarezer, and had defeated him. For Thou was an enemy to Adarezer, and in his hand were vessels of gold, and vessels of silver, and vessels of brass. 11 And king David dedicated them to the Lord, together with the silver and gold that he had dedicated of all the nations, which he had subdued: 12 of Syria, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalec, and of the spoils of Adarezer the son of Rohob king of Soba.

13 David also made himself a name, when he returned after taking Syria in the valley of the saltpits, killing eighteen thousand. 14 And he put guards in Edom, and placed *there* a garrison: and all Edom was made to serve David. And the Lord preserved David in all enterprises he went about.

15 And David reigned over all Israel: and David did judgment and justice to all his people. 16 And Joab the son of Sarvia was over the army; and Josaphat the son of Ahilud was recorder;* 17 and Sadoc the son of Achitob and Achimelech the son of Abiathar were the priests; and Saraias was the scribe;* 18 and Banaias the son of Joiada was over the Cerethi and Phelethi:* and the sons of David were the princes.

CHAPTER 9.

David's Kindness to Miphiboseth. 1 And David said: Is there anyone, think you, left of the house of Saul, that I may show kindness to him for Jonathan's sake? 2 Now there was of the house of Saul a servant named Siba: and when the king had called him to him, he said to him: Art thou Siba? And he answered: I am Siba thy servant. 3 And the king said: Is there anyone left of the house of Saul, that I may show the mercy of God unto him? And Siba said to the king: There is a son of Jonathan left, who is lame of his feet. 4 Where is he? said he. And Siba said to the king: Behold he is in the house of Machir the son of Ammiel in Lodabar. 5 Then king David sent, and brought him out of the house of Machir the son of Ammiel of Lodabar. 6 And when Miphiboseth the son of Jonathan the son of Saul was come to David, he fell on his face and worshiped. And David said: Miphiboseth? And he answered: Behold thy servant. 7 And David said to him: Fear not, for I will surely show thee mercy for Jonathan thy father's sake, and I will restore the lands of Saul thy father, and thou shalt eat bread at my table always. 8 He bowed down to him, and said: Who am I thy servant, that thou shouldst look upon such a dead dog as I am?

9 Then the king called Siba the servant of Saul, and said to him: All that belonged to Saul, and all his house, I have given to thy master's son. 10 Thou therefore and thy sons and thy servants shall till the land for him: and thou shalt bring in food for thy master's son, that he may be maintained: and Miphiboseth the son of thy master shall always eat bread at my table. And Siba had fifteen sons and twenty servants. 11 And Siba said to the king: As thou my lord the king hast commanded thy servant, so will thy servant do: and Miphiboseth shall eat at my table, as one of the sons of the king. 12 And Miphiboseth had a young son whose name was Micha: and all the kindred of the house of Siba served Miphiboseth. 13 But Miphiboseth dwelt in Jerusalem, because he ate always of the king's table, and he was lame of both feet.

CHAPTER 10.

Ammonites and Syrians Conquered. 1 And it came to pass after this that the king of the children of Ammon died, and Hanon his son reigned in his stead. 2 And David said: *i* I will show kindness to Hanon the son of Naas, as his father showed kindness to me. So David sent his servants to comfort him for the death of his father. But when the servants of David were come into the land of the children of Ammon, 3 the princes of the children

i 1 Par 19, 2.

8, 16: Recorder: or chancellor.

8, 17: Scribe: or secretary.

8, 18: The Cerethi and Phelethi: the king's guards. Princes: literally priests (Cohen.) So called by a title of honor, and not from exercising the priestly functions.

of Ammon said to Hanon their lord: Thinkest thou that for the honor of thy father David hath sent comforters to thee, and hath not David rather sent his servants to thee to search and spy into the city, and overthrow it? 4 Wherefore Hanon took the servants of David, and shaved off the one half of their beards, and cut away half of their garments even to the buttocks, and sent them away. 5 When this was told David, he sent to meet them, for the men were sadly put to confusion, and David commanded them, *saying*: Stay at Jericho, till your beards be grown, and then return.

6 And the children of Ammon, seeing that they had done an injury to David, sent and hired the Syrians of Rohob, and the Syrians of Soba, twenty thousand footmen, and of the king of Maacha a thousand men, and of Istob twelve thousand men. 7 And when David heard this, he sent Joab and the whole army of warriors. 8 And the children of Ammon came out, and set their men in array at the entering in of the gate; but the Syrians of Soba, and of Rohob, and of Istob, and of Maacha were by themselves in the field. 9 Then Joab seeing that the battle was prepared against him, both before and behind, chose of all the choice men of Israel, and put them in array against the Syrians; 10 and the rest of the people he delivered to Abisai his brother, who set them in array against the children of Ammon. 11 And Joab said: If the Syrians are too strong for me, then thou shalt help me; but if the children of Ammon are too strong for thee, then I will help thee. 12 Be of good courage, and let us fight for our people, and for the city of our God, and the Lord will do what is good in his sight. 13 And Joab and the people that were with him, began to fight against the Syrians, and they immediately fled before him. 14 And the children of Ammon seeing that the Syrians were fled, they fled also before Abisai, and entered into the city; and Joab returned from the children of Ammon, and came to Jerusalem.

15 Then the Syrians seeing that they had fallen before Israel, gathered themselves together. 16 And Adarezer sent and fetched the Syrians that were beyond the river, and brought *over* their army; and Sobach, the captain of the host of Adarezer, was their general. 17 And when this was told David, he gathered all Israel together, and passed over the Jordan, and came to Helam; and the Syrians set themselves in array against David, and fought against him. 18 And the Syrians fled before Israel, and David slew of the Syrians *the men* of seven hundred chariots and forty thousand horsemen; and smote Sobach the captain of the army, who presently died. 19 And all the kings that were auxiliaries of Adarezer, seeing themselves overcome by Israel, were afraid and fled away, eight and fifty thousand men before Israel. And they made peace with Israel, and served them; and all the Syrians were afraid to help the children of Ammon any more.

II: DAVID, THE PENITENT KING

CHAPTER 11.

David Commits Adultery. 1 And *i* it came to pass at the return of the year, at the time when kings go forth to war, that David sent Joab and his servants with him, and all Israel, and they spoiled the children of Ammon, and besieged Rabba, but David remained in Jerusalem.

2 In the meantime it happened that David arose from his bed after noon, and walked upon the roof of the king's house; and he saw from the roof of his house a woman washing herself, over against him; and the woman was very beautiful. 3 And the king sent, and inquired who the woman was. And it was told him, that she was Bethsabee the daughter of Eliam, the wife of Urias the Hethite. 4 And David sent messengers, and took her, and she came in to him, and he slept with her: *k* and presently she was purified from her uncleanness, 5 and she returned to her house, having conceived. And she sent and told David, and said: I have conceived.

6 And David sent to Joab, saying: Send me Urias the Hethite. And Joab sent Urias to David. 7 And Urias came to David. And David asked how Joab did, and the people, and how the war was carried on. 8 And David said to Urias: Go into thy house, and wash thy feet. And Urias went out from the king's

j 1 Par 20, 1.—*k* Lv 15, 18.

house, and there went out after him a mess of meat from the king. 9 But Urias slept before the gate of the king's house, with the other servants of his lord, and went not down to his own house. 10 And it was told David by some that said: Urias went not to his house. And David said to Urias: Didst thou not come from thy journey? Why didst thou not go down to thy house? 11 And Urias said to David: The ark of God and Israel and Juda dwell in tents, and my lord Joab and the servants of my lord abide upon the face of the earth; and shall I go into my house, to eat and to drink, and to sleep with my wife? By thy welfare and by the welfare of thy soul I will not do this thing. 12 Then David said to Urias: Tarry here today, and tomorrow I will send thee away. Urias tarried in Jerusalem that day and the next. 13 And David called him to eat and to drink before him, and he made him drunk: and he went out in the evening, and slept on his couch with the servants of his lord, and went not down into his house.

Murder of Urias. 14 And when the morning was come, David wrote a letter to Joab, and sent it by the hand of Urias, 15 writing in the letter: Set ye Urias in the front of the battle, where the fight is strongest; and leave ye him, that he may be wounded and die. 16 Wherefore as Joab was besieging the city, he put Urias in the place where he knew the bravest men were. 17 And the men coming out of the city, fought against Joab, and there fell some of the people of the servants of David, and Urias the Hethite was killed also. 18 Then Joab sent and told David all things concerning the battle. 19 And he charged the messenger, saying: When thou hast told all the words of the battle to the king, 20 if thou see him to be angry, and he shall say: Why did you approach so near to the wall to fight? Knew you not that many darts are thrown from above off the wall? 21 Who killed Abimelech the son of Jerobaal? *l* Did not a woman cast a piece of a millstone upon him from the wall, and slew him in Thebes? Why did you go near the wall? Thou shalt say: Thy servant Urias the Hethite is also slain.

22 So the messenger departed, and came and told David all that Joab had commanded him. 23 And the messenger said to David: The men prevailed against us, and they came out to us into the field; and we vigorously charged and pursued them even to the gate of the city. 24 And the archers shot their arrows at thy servants from off the wall above; and some of the king's servants are slain, and thy servant Urias the Hethite is also dead. 25 And David said to the messenger: Thus shalt thou say to Joab: Let not this thing discourage thee, for various is the event of war, and sometimes one, sometimes another is consumed by the sword. Encourage thy warriors against the city, and exhort them that thou mayest overthrow it.

26 And the wife of Urias heard that Urias her husband was dead, and she mourned for him. 27 And the mourning being over, David sent and brought her into his house, and she became his wife, and she bore him a son. And this thing which David had done, was displeasing to the Lord.

CHAPTER 12.

Nathan and David. 1 And the Lord sent Nathan to David. And when he was come to him, he said to him: There were two men in one city, the one rich, and the other poor. 2 The rich man had exceeding many sheep and oxen. 3 But the poor man had nothing at all but one little ewe lamb, which he had bought and nourished up, and which had grown up in his house together with his children, eating of his bread, and drinking of his cup, and sleeping in his bosom; and it was unto him as a daughter. 4 And when a certain stranger was come to the rich man, he spared to take of his own sheep and oxen, to make a feast for that stranger, who was come to him, but took the poor man's ewe, and dressed it for the man that was come to him.

5 And David's anger being exceedingly kindled against that man, he said to Nathan: As the Lord liveth, the man that hath done this is a child of death. 6 *m* He shall restore the ewe fourfold, because he did this thing, and had no pity. 7 And Nathan said to David: Thou art the man. Thus saith the Lord the God of Israel: I anointed thee king over Israel, and I de-

1 Jgs 9, 53.—m Ex 22, 2-3.

livered thee from the hand of Saul, [8] and gave thee thy master's house and thy master's wives into thy bosom, and gave thee the house of Israel and Juda; and if these things be little, I shall add far greater things unto thee. [9] Why therefore hast thou despised the word of the Lord, to do evil in my sight? Thou hast killed Urias the Hethite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. [10] Therefore the sword shall never depart from thy house, because thou hast despised me, and hast taken the wife of Urias the Hethite to be thy wife. [11] Thus saith the Lord: Behold, I will raise* up evil against thee out of thy own house, and I will take thy wives before thy eyes [n] and give them to thy neighbor, and he shall lie with thy wives in the sight of this sun. [12] For thou didst it secretly; but I will do this thing in the sight of all Israel, and in the sight of the sun.

David Is Forgiven. [13] And David said to Nathan: I have sinned against the Lord. And Nathan said to David: [o] The Lord also hath taken away thy sin; thou shalt not die. [14] Nevertheless, because thou hast given occasion to the enemies of the Lord to blaspheme, for this thing the child, that is born to thee, shall surely die. [15] And Nathan returned to his house. The Lord also struck the child which the wife of Urias had borne to David, and his life was despaired of. [16] And David besought the Lord for the child: and David kept a fast, and going in by himself lay upon the ground. [17] And the ancients of his house came to make him rise from the ground; but he would not, neither did he eat meat with them. [18] And it came to pass on the seventh day that the child died, and the servants of David feared to tell him that the child was dead. For they said: Behold when the child was yet alive, we spoke to him, and he would not hearken to our voice. How much more will he affiict himself if we tell him that the child is dead! [19] But when David saw his servants whispering, he understood that the child was dead; and he said to his servants: Is the child dead? They answered him: He is dead. [20] Then David arose from the ground, and washed and anointed himself. And when he had changed his apparel, he went into the house of the Lord and worshiped, and then he came into his house, and he called for bread, and ate. [21] And his servants said to him: What thing is this that thou hast done? Thou didst fast and weep for the child, while it was alive, but when the child was dead, thou didst rise up, and eat bread. [22] And he said: While the child was yet alive, I fasted and wept for him, for I said: Who knoweth whether the Lord may not give him to me, and the child may live? [23] But now that he is dead, why should I fast? Shall I be able to bring him back any more? I shall go to him rather, but he shall not return to me.

[24] And David comforted Bethsabee his wife, and went in unto her, and slept with her: and she bore a son, and he called his name Solomon, and the Lord loved him. [25] And he sent by the hand of Nathan the prophet, and called his name: Amiable to the Lord,* because the Lord loved him.

[26] [p] And Joab fought against Rabbath of the children of Ammon, and laid close siege to the royal city. [27] And Joab sent messengers to David, saying: I have fought against Rabbath, and the city of waters* is about to be taken. [28] Now therefore gather thou the rest of the people together, and besiege the city and take it, lest when the city shall be wasted by me, the victory be ascribed to my name. [29] Then David gathered all the people together, and went out against Rabbath; and after fighting, he took it. [30] And he took the crown of their king from his head, the weight of which was a talent of gold, set with most precious stones, and it was put upon David's head, and the spoils of the city which were very great he carried away. [31] And bringing forth the people thereof he sawed them, and drove over them chariots armed with iron; and divided them with knives, and made them pass through brick-kilns. So

n 2 Kgs 16, 21.—o Sir 47, 11.—p 1 Par 20, 1.

12, 11: I will raise, etc.: all these evils, inasmuch as they were punishments, came upon David by a just judgment of God, for his sin. Therefore God says, I will raise, etc., but God was not the author of the sins of Absalom and his associates, but only permitted them.

12, 25: Amiable to the Lord: or, beloved of the Lord. In Hebrew, Jedidiah.

12, 27: The city of waters: Rabbath the royal city of the Ammonites, was called the city of waters, from being encompassed with waters.

did he to all the cities of the children of Ammon. And David returned with all the army to Jerusalem.

CHAPTER 13.

Amnon Ravishes Thamar. 1 And it came to pass after this, that Amnon the son of David loved the sister of Absalom the son of David, who was very beautiful, and her name was Thamar. 2 And he was exceedingly fond of her, so that he fell sick for the love of her, for as she was a virgin, he thought it hard to do anything dishonestly with her. 3 Now Amnon had a friend, named Jonadab the son of Semmaa the brother of David, a very wise man.* 4 And he said to him: Why dost thou grow so lean from day to day, O son of the king? Why dost thou not tell me the reason of it? And Amnon said to him: I am in love with Thamar the sister of my brother Absalom. 5 And Jonadab said to him: Lie down upon thy bed, and feign thyself sick: and when thy father shall come to visit thee, say to him: Let my sister Thamar, I pray thee, come to me, to give me to eat, and to make me a mess, that I may eat it at her hand. 6 So Amnon lay down, and made as if he were sick. And when the king came to visit him, Amnon said to the king: I pray thee let my sister Thamar come, and make in my sight two little messes, that I may eat at her hand.

7 Then David sent home to Thamar, saying: Come to the house of thy brother Amnon, and make him a mess. 8 And Thamar came to the house of Amnon her brother, but he was laid down; and she took meal and tempered it, and dissolving it in his sight she made little messes. 9 And taking what she had boiled, she poured it out, and set it before him, but he would not eat. And Amnon said: Put out all persons from me. And when they had put all persons out, 10 Amnon said to Thamar: Bring the mess into the chamber, that I may eat at thy hand. And Thamar took the little messes which she had made, and brought them in to her brother Amnon in the chamber. 11 And when she had presented him the meat, he took hold of her, and said: Come lie with me, my sister. 12 She answered him: Do not so, my brother, do not force me, for no such thing must be done in Israel. Do not thou this folly. 13 For I shall not be able to bear my shame, and thou shalt be as one of the fools in Israel; but rather speak to the king, and he will not deny me to thee. 14 But he would not hearken to her prayers, but being stronger overpowered her and lay with her. 15 Then Amnon hated her with an exceeding great hatred, so that the hatred wherewith he hated her was greater than the love with which he had loved her before. And Amnon said to her: Arise, and get thee gone. 16 She answered him: This evil which now thou dost against me in driving me away, is greater than that which thou didst before. And he would not hearken to her; 17 but calling the servants that ministered to him, he said: Thrust this woman out from me and shut the door after her. 18 And she was clothed with a long robe, for the king's daughters that were virgins, used such kind of garments. Then his servant thrust her out, and shut the door after her. 19 And she put ashes on her head, and rent her long robe and laid her hands upon her head, and went on crying. 20 And Absalom her brother said to her: Hath thy brother Amnon lain with thee? But now, sister, hold thy peace, he is thy brother; and afflict not thy heart for this thing. So Thamar remained pining away in the house of Absalom her brother. 21 And when king David heard of these things, he was exceedingly grieved; and he would not afflict the spirit of his son Amnon, for he loved him, because he was his firstborn. 22 But Absalom spoke not to Amnon neither good nor evil, for Absalom hated Amnon because he had ravished his sister Thamar.

23 And it came to pass after two years, that the sheep of Absalom were shorn in Baalhasor, which is near Ephraim; and Absalom invited all the king's sons: 24 and he came to the king, and said to him: Behold thy servant's sheep are shorn. Let the king, I pray, with his servants come to his servant. 25 And the king said to Absalom: Nay, my son, do not ask that we should all come, and be chargeable to thee. And when he pressed him, and he would not go, he blessed him. 26 And Absalom said: If thou wilt

13, 3: A very wise man: i.e., a crafty and subtle man: for the counsel he gave on this occasion shows that his wisdom was but carnal and worldly.

not come, at least let my brother Amnon, I beseech thee, come with us. And the king said to him: It is not necessary that he should go with thee. 27 But Absalom pressed him, so that he let Amnon and all the king's sons go with him. And Absalom made a feast as it were the feast of a king.

Absalom Kills Amnon. 28 And Absalom had commanded his servants, saying: Take notice when Amnon shall be drunk with wine, and when I shall say to you: Strike him, and kill him, fear not, for it is I that command you. Take courage, and be valiant men. 29 And the servants of Absalom did to Amnon as Absalom had commanded them. And all the king's sons arose and got up every man upon his mule, and fled.

30 And while they were yet in the way, a rumor came to David, saying: Absalom hath slain all the king's sons, and there is not one of them left. 31 Then the king rose up, and rent his garments, and fell upon the ground, and all his servants that stood about him rent their garments. 32 But Jonadab the son of Semmaa David's brother answering, said: Let not my lord the king think that all the king's sons are slain: Amnon only is dead, for he was appointed by the mouth of Absalom from the day that he ravished his sister Thamar. 33 Now therefore let not my lord the king take this thing into his heart, saying: All the king's sons are slain, for Amnon only is dead.

34 But Absalom fled away. And the young man that kept the watch, lifted up his eyes and looked, and behold there came much people by a byway on the side of the mountain. 35 And Jonadab said to the king: Behold the king's sons are come: as thy servant said, so it is. 36 And when he made an end of speaking, the king's sons also appeared; and coming in they lifted up their voice, and wept; and the king also and all his servants wept very much. 37 But Absalom fled, and went to Tholomai the son of Ammiud the king of Gessur. And David mourned for his son every day.

38 And Absalom, after he was fled and come into Gessur, was there three years. And king David ceased to pursue after Absalom, because he was comforted concerning the death of Amnon.

CHAPTER 14.

Absalom Recalled to Jerusalem. 1 And Joab the son of Sarvia, understanding that the king's heart was turned to Absalom, 2 sent to Thecua, and fetched from thence a wise woman, and said to her: Feign thyself to be a mourner, and put on mourning apparel, and be not anointed with oil, that thou mayest be as a woman that had a long time been mourning for one dead. 3 And thou shalt go in to the king, and shalt speak to him in this manner. And Joab put the words in her mouth.

4 And when the woman of Thecua was come in to the king, she fell before him upon the ground, and worshiped, and said: Save me, O king. 5 And the king said to her: What is the matter with thee? She answered: Alas, I am a widow woman, for my husband is dead. 6 And thy handmaid had two sons: and they quarreled with each other in the field, and there was none to part them: and the one struck the other, and slew him. 7 And behold the whole kindred rising against thy handmaid, saith: Deliver him that hath slain his brother, that we may kill him for the life of his brother, whom he slew, and that we may destroy the heir. And they seek to quench my spark which is left, and will leave my husband no name, nor remainder upon the earth. 8 And the king said to the woman: Go to thy house, and I will give charge concerning thee. 9 And the woman of Thecua said to the king: Upon me, my lord, be the iniquity, and upon the house of my father; but may the king and his throne be guiltless. 10 And the king said: If anyone shall say aught against thee, bring him to me, and he shall not touch thee any more. 11 And she said: Let the king remember the Lord his God, that the next of kin be not multiplied to take revenge, and that they may not kill my son. And he said: As the Lord liveth, there shall not one hair of thy son fall to the earth.

12 Then the woman said: Let thy handmaid speak one word to my lord the king. And he said: Speak. 13 And the woman said: Why hast thou thought such a thing against the people of God, and why hath the king spoken this word, to sin, and not bring home again his own

exile? 14 We all die, and like waters that return no more, we fall down into the earth; [q] neither will God have a soul to perish, but recalleth, meaning that he that is cast off should not altogether perish. 15 Now therefore I am come, to speak this word to my lord the king before the people. And thy handmaid said: I will speak to the king, it may be the king will perform the request of his handmaid. 16 And the king hath hearkened to me to deliver his handmaid out of the hand of all that would destroy me and my son together out of the inheritance of God. 17 Then let thy handmaid say, that the word of my lord the king be made as a sacrifice. [r] For even as an angel of God, so is my lord the king, that he is neither moved with blessing nor cursing: wherefore the Lord thy God is also with thee.

18 And the king answering, said to the woman: Hide not from me the thing that I ask thee. And the woman said to him: Speak, my lord the king. 19 And the king said: Is not the hand of Joab with thee in all this? The woman answered and said: By the health of thy soul, my lord, O king, it is neither on the left hand, nor on the right, in all these things which my lord the king hath spoken: for thy servant Joab, he commanded me, and he put all these words into the mouth of thy handmaid. 20 That I should come about with this form of speech, thy servant Joab commanded this; but thou, my lord, O king, art wise, according to the wisdom of an angel of God, to understand all things upon earth.

21 And the king said to Joab: Behold I am appeased and have granted thy request. Go therefore and fetch back the boy Absalom. 22 And Joab falling down to the ground upon his face, adored, and blessed the king. And Joab said: This day thy servant hath understood that I have found grace in thy sight, my lord, O king, for thou hast fulfilled the request of thy servant. 23 Then Joab arose and went to Gessur, and brought Absalom to Jerusalem. 24 But the king said: Let him return into his house, and let him not see my face. So Absalom returned into his house, and saw not the king's face.

25 But in all Israel there was not a man so comely and so exceedingly beautiful as Absalom: from the sole of the foot to the crown of his head there was no blemish in him. 26 And when he polled his hair (now he was polled once a year, because his hair was burdensome to him) he weighed the hair of his head at two hundred sicles, according to the common weight. 27 And there were born to Absalom three sons, and one daughter, whose name was Thamar, and who was very beautiful.

28 And Absalom dwelt two years in Jerusalem, and saw not the king's face. 29 He sent therefore to Joab, to send him to the king, but he would not come to him. And when he had sent the second time, and he would not come to him, 30 he said to his servants: You know the field of Joab near my field, that hath a crop of barley: go now and set it on fire. So the servants of Absalom set the corn on fire. And Joab's servants coming with their garments rent, said: The servants of Absalom have set part of the field on fire. 31 Then Joab arose, and came to Absalom to his house, and said: Why have thy servants set my corn on fire? 32 And Absalom answered Joab: I sent to thee beseeching thee to come to me, that I might send thee to the king, to say to him: Wherefore am I come from Gessur? It had been better for me to be there. I beseech thee therefore that I may see the face of the king; and if he be mindful of my iniquity, let him kill me. 33 So Joab going in to the king, told him all; and Absalom was called for, and he went in to the king, and prostrated himself on the ground before him: and the king kissed Absalom.

CHAPTER 15.

Absalom Foments Rebellion. 1 Now after these things Absalom made himself chariots, and horsemen, and fifty men to run before him. 2 And Absalom rising up early stood by the entrance of the gate, and when any man had business to come to the king's judgment, Absalom called him to him, and said: Of what city art thou? He answered, and said: Thy servant is of such a tribe of Israel. 3 And Absalom answered him: Thy words seem to me good and just. But there is no man appointed by the king to hear thee. And

q Ez 18, 32; 33, 11.—r 1 Kgs 29, 9.

Absalom said: 4 O that they would make me judge over the land, that all that have business might come to me, that I might do them justice! 5 Moreover when any man came to him to salute him, he put forth his hand and took him, and kissed him. 6 And this he did to all Israel that came for judgment, to be heard by the king, and he enticed the hearts of the men of Israel.

7 And after forty years, Absalom said to king David: Let me go, and pay my vows which I have vowed to the Lord in Hebron. 8 For thy servant made a vow, when he was in Gessur of Syria, saying: If the Lord shall bring me again into Jerusalem, I will offer sacrifice to the Lord. 9 And king David said to him: Go in peace. And he arose, and went to Hebron.

10 And Absalom sent spies into all the tribes of Israel, saying: As soon as you shall hear the sound of the trumpet, say ye: Absalom reigneth in Hebron. 11 Now there went with Absalom two hundred men out of Jerusalem that were called, going with simplicity of heart, and knowing nothing of the design. 12 Absalom also sent for Achitophel the Gilonite, David's counsellor, from his city Gilo. And while he was offering sacrifices, there was a strong conspiracy, and the people running together increased with Absalom.

Flight of David. 13 And there came a messenger to David, saying: All Israel with their whole heart followeth Absalom. 14 And David said to his servants that were with him in Jerusalem: Arise and let us flee, for we shall not escape *else* from the face of Absalom. Make haste to go out, lest he come and overtake us, and bring ruin upon us, and smite the city with the edge of the sword. 15 And the king's servants said to him: Whatsoever our lord the king shall command, we thy servants will willingly execute. 16 And the king went forth, and all his household on foot. And the king left ten women his concubines* to keep the house. 17 And the king going forth and all Israel on foot, stood afar off from the house; 18 and all his servants walked by him, and the bands of the Cerethi and the Phelethi, and all the Gethites, valiant warriors, six hundred men who had followed him from Geth on foot, went before the king.

19 And the king said to Ethai the Gethite: Why comest thou with us? Return and dwell with the king, for thou art a stranger, and art come out of thy own place. 20 Yesterday thou camest, and today shalt thou be forced to go forth with us? But I shall go whither I am going. Return thou, and take back thy brethren with thee, and the Lord will show thee mercy and truth, because thou hast shown grace and fidelity. 21 And Ethai answered the king, saying: As the Lord liveth, and as my lord the king liveth, in what place soever thou shalt be, my lord, O king, either in death or in life, there will thy servant be. 22 And David said to Ethai: Come, and pass over. And Ethai the Gethite passed, and all the men that were with him, and the rest of the people.

23 And they all wept with a loud voice, and all the people passed over: the king also himself went over the brook Cedron, and all the people marched towards the way that looketh to the desert.

24 And Sadoc the priest also came, and all the Levites with him carrying the ark of the covenant of God, and they set down the ark of God. And Abiathar went up, till all the people that was come out of the city had done passing. 25 And the king said to Sadoc: Carry back the ark of God into the city. If I shall find grace in the sight of the Lord, he will bring me again, and he will show me it and his tabernacle. 26 But if he shall say to me: Thou pleasest me not; I am ready. Let him do that which is good before him. 27 And the king said to Sadoc the priest: O seer, return into the city in peace, and let Achimaas thy son, and Jonathan the son of Abiathar, your two sons, be with you. 28 Behold I will lie hid in the plains of the wilderness, till there come word from you to certify me. 29 So Sadoc and Abiathar carried back the ark of God into Jerusalem, and they tarried there.

30 But David went up by the ascent of mount Olivet, going up and weeping,* walking barefoot, and with his head covered, and all the people that were with them, went up with their heads covered weeping. 31 And it was told David that

15, 16: Concubines: i.e., wives of an inferior degree.
15, 30: Weeping, etc., David on this occasion wept for his sins, which he knew were the cause of all his sufferings.

Achitophel also was in the conspiracy with Absalom, and David said: Infatuate, O Lord, I beseech thee, the counsel of Achitophel. 32 And when David was come to the top of the mountain, where he was about to adore the Lord, behold Chusai the Arachite came to meet him with his garment rent and his head covered with earth. 33 And David said to him: If thou come with me, thou wilt be a burden to me; 34 but if thou return into the city, and wilt say to Absalom: I am thy servant, O king; as I have been thy father's servant, so I will be thy servant: thou shalt defeat the counsel of Achitophel. 35 And thou hast with thee Sadoc and Abiathar the priests: and what thing soever thou shalt hear out of the king's house, thou shalt tell it to Sadoc and Abiathar the priests. 36 And there are with them their two sons, Achimaas the son of Sadoc and Jonathan the son of Abiathar: and you shall send by them to me everything that you shall hear. 37 Then Chusai the friend of David went into the city, and Absalom came into Jerusalem.

CHAPTER 16.

Siba Betrays Miphiboseth. 1 And when David was a little past the top of the hill, behold Siba the servant of Miphiboseth came to meet him with two asses, laden with two hundred loaves of bread, and a hundred bunches of raisins, a hundred cakes of figs, and a vessel of wine. 2 And the king said to Siba: What mean these things? And Siba answered: The asses *are* for the king's household to sit on; and the loaves and the figs for thy servants to eat, and the wine to drink if any man be faint in the desert. 3 And the king said: Where is thy master's son? [s] And Siba answered the king: He remained in Jerusalem, saying: Today will the house of Israel restore me the kingdom of my father. 4 And the king said to Siba: I give thee all that belonged to Miphiboseth. And Siba said: I beseech thee let me find grace before thee, my lord, O king.

s 2 Kgs 19, 27.—t 3 Kgs 2, 8.

16, 10 and 11. Hath bid him curse: not that the Lord was the author of Semei's sins, which proceeded purely from his own malice, and the abuse of his free will. Permitting Semei's malicious disposition to break out on this occasion, God made use of him as His instrument to punish David for his sins.

5 And king David came as far as Bahurim; and behold there came out from thence a man of the kindred of the house of Saul named Semei, the son of Gera, and coming out [t] he cursed as he went on, 6 and he threw stones at David, and at all the servants of king David: and all the people and all the warriors walked on the right and on the left side of the king. 7 And thus said Semei when he cursed the king: Come out, come out, thou man of blood, and thou man of Belial. 8 The Lord hath repaid thee for all the blood of the house of Saul, because thou hast usurped the kingdom in his stead, and the Lord hath given the kingdom into the hand of Absalom thy son; and behold thy evils press upon thee, because thou art a man of blood. 9 And Abisai the son of Sarvia said to the king: Why should this dead dog curse my lord the king? I will go, and cut off his head. 10 And the king said: What have I to do with you, ye sons of Sarvia? Let him alone and let him curse, for the Lord hath bid him curse* David; and who is he that shall dare say, why hath he done so? 11 And the king said to Abisai, and to all his servants: Behold my son, who came forth from my bowels, seeketh my life. How much more now a son Jemini! Let him alone that he may curse as the Lord hath bidden him. 12 Perhaps the Lord may look upon my affliction, and the Lord may render me good for the cursing of this day. 13 And David and his men with him went by the way. And Semei by the hill's side went over against him, cursing, and casting stones at him, and scattering earth. 14 And the king and all the people with him came weary, and refreshed themselves there.

15 But Absalom and all his people came into Jerusalem, and Achitophel was with him. 16 And when Chusai the Arachite, David's friend, was come to Absalom, he said to him: God save thee, O king, God save thee, O king. 17 And Absalom said to him: Is this thy kindness to thy friend? Why wentest thou not with thy friend? 18 And Chusai answered Absalom: Nay, for I will be his, whom the Lord hath chosen, and all this people, and all Israel, and with him will I abide. 19 Besides this, whom shall I serve? Is it not the king's son? As I have served thy father, so will I serve thee also.

20 And Absalom said to Achitophel: Consult what we are to do. 21 And Achitophel said to Absalom: Go in to the concubines of thy father, whom he hath left to keep the house, that when all Israel shall hear that thou hast disgraced thy father, their hands may be strengthened* with thee. 22 *u* So they spread a tent for Absalom on the top of the house, and he went into his father's concubines before all Israel. 23 Now the counsel of Achitophel, which he gave in those days, *was* as if a man should consult God: so was all the counsel of Achitophel, both when he was with David, and when he was with Absalom.

CHAPTER 17.

Achitophel and Chusai. 1 And Achitophel said to Absalom: I will choose me twelve thousand men, and I will arise and pursue after David this night. 2 And coming upon him (for he is now weary and weak handed) I will defeat him. And when all the people is put to flight that is with him, I will kill the king who will be left alone. 3 And I will bring back all the people, as if they were but one man, for thou seekest *but* one man. And all the people shall be in peace. 4 And his saying pleased Absalom, and all the ancients of Israel. 5 But Absalom said: Call Chusai the Arachite, and let us hear what he also saith. 6 And when Chusai was come to Absalom, Absalom said to him: Achitophel hath spoken after this manner. Shall we do it or not? What counsel dost thou give? 7 And Chusai said to Absalom: The counsel that Achitophel hath given this time is not good. 8 And again Chusai said: Thou knowest thy father, and the men that are with him, that they are very valiant, and bitter in their mind, as a bear raging in the wood when her whelps are taken away. And thy father is a warrior, and will not lodge with the people. 9 Perhaps he now lieth hid in pits, or in some other place where he list. And when anyone shall fall at the first, everyone that heareth it shall say: There is a slaughter among the people that followed Absalom. 10 And the most valiant man, whose heart is as the heart of a lion, shall melt for fear; for all the people of Israel know thy father to be a valiant man, and that all who are with him are valiant. 11 But this seemeth to me to be good counsel: Let all Irsael be gathered to thee, from Dan to Bersabee, as the sand of the sea which cannot be numbered; and thou shalt be in the midst of them. 12 And we shall come upon him in what place soever he shall be found; and we shall cover him, as the dew falleth upon the ground, and we shall not leave of the men that are with him, not so much as one. 13 And if he shall enter into any city, all Israel shall cast ropes round about that city, and we will draw it into the river, so that there shall not be found so much as one small stone thereof. 14 And Absalom, and all the men of Israel said: The counsel of Chusai the Arachite is better than the counsel of Achitophel: and by the will of the Lord the profitable counsel of Achitophel was defeated, that the Lord might bring evil upon Absalom.

David Crosses the Jordan. 15 And Chusai said to Sadoc and Abiathar the priests: Thus and thus did Achitophel counsel Absalom and the ancients of Israel; and thus and thus did I counsel them. 16 Now therefore send quickly and tell David, saying: Tarry not this night in the plains of the wilderness, but without delay pass over, lest the king be swallowed up, and all the people that is with him.

17 And Jonathan and Achimaas stayed by the fountain Rogel: and there went a maid and told them: and they went forward to carry the message to king David, for they might not be seen, nor enter into the city. 18 But a certain boy saw them, and told Absalom. But they making haste went into the house of a certain man in Bahurim. who had a well in his court, and they went down into it. 19 And a woman took, and spread a covering over the mouth of the well, as it were to dry sodden barley; and so the thing was not known. 20 And when Absalom's servants were come into the house, they said to the woman: Where is Achimaas and Jonathan? And the woman answered them: They passed on in haste, after they had tasted a little water. But they that sought them, when they found them

u 2 Kgs 12, 11.

16, 21: Their hands may be strengthened, etc.: the people might suspect Absalom of becoming reconciled to his father, and therefore followed him with some fear of being left in the lurch, till they saw such a crime committed as seemed to make reconciliation impossible.

not, returned into Jerusalem. 21 And when they were gone, they came up out of the well, and going on told king David, and said: Arise, and pass quickly over the river, for this manner of counsel has Achitophel given against you. 22 So David arose, and all the people that were with him, and they passed over the Jordan, until it grew light, and not one of them was left that was not gone over the river.

23 But Achitophel seeing that his counsel was not followed, saddled his ass, and arose and went home to his house and to his city, and putting his house in order, hanged himself, and was buried in the sepulchre of his father.

24 But David came to the Camp, and Absalom passed over the Jordan, he and all the men of Israel with him. 25 Now Absalom appointed Amasa in Jacob's stead over the army. And Amasa was the son of a man who was called Jethra of Jezrael, who went in to Abigail the daughter of Naas, the sister of Sarvia who was the mother of Joab. 26 And Israel camped with Absalom in the land of Galaad.

27 And when David was come to the Camp, Sobi the son of Naas of Rabbath of the children of Ammon, and Machir the son of Ammihel of Lodabar, and Berzellai the Galaadite of Rogelim, 28 brought him beds, and tapestry, and earthen vessels, and wheat, and barley, and meal, and parched corn, and beans, and lentils, and fried pulse, 29 and honey, and butter, and sheep, and fat calves, and they gave to David and the people that were with him, to eat: for they suspected that the people were faint with hunger and thirst in the wilderness.

CHAPTER 18.

Joab Slays Absalom and David Mourns. 1 And David having reviewed his people, appointed over them captains of thousands and of hundreds, 2 and sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abisai the son of Sarvia Joab's brother, and a third part under the hand of Ethai, who was of Geth. And the king said to the people: I also will go forth with you. 3 And the people answered: Thou shalt not go forth, for if we flee away, they will not much mind us; or if half of us should fall, they will not greatly care, for thou alone art accounted for ten thousand. It is better therefore that thou shouldst be in the city to succor us. 4 And the king said to them: What seemeth good to you, that will I do. And the king stood by the gate, and all the people went forth by their troops, by hundreds and by thousands. 5 And the king commanded Joab, and Abisai, and Ethai, saying: Save me the boy Absalom. And all the people heard the king giving charge to all the princes concerning Absalom.

6 So the people went out into the field against Israel, and the battle was fought in the forest of Ephraim. 7 And the people of Israel were defeated there by David's army, and a great slaughter was made that day of twenty thousand men. 8 And the battle there was scattered over the face of all the country, and there were many more of the people whom the forest consumed,* than whom the sword devoured that day.

9 And it happened that Absalom met the servants of David, riding on a mule; and as the mule went under a thick and large oak, his head stuck in the oak; and while he hung between the heaven and the earth, the mule on which he rode passed on. 10 And one saw this and told Joab, saying: I saw Absalom hanging upon an oak. 11 And Joab said to the man that told him: If thou sawest him, why didst thou not stab him to the ground, and I would have given thee ten sicles of silver, and a belt? 12 And he said to Joab: If thou wouldst have paid down in my hands a thousand pieces of silver, I would not lay my hands upon the king's son, for in our hearing the king charged thee, and Abisai, and Ethai, saying: Save me the boy Absalom. 13 Yea and if I should have acted boldly against my own life, this could not have been hid from the king, and wouldst thou have stood by me? 14 And Joab said: Not as thou wilt, but I will set upon him in thy sight. So he took three lances in his hand, and thrust them into the heart of Absalom; and whilst he yet panted for life, sticking on the oak, 15 ten young men, armorbearers of Joab, ran up, and striking him slew him.

18, 8: Consumed: i.e., by pits and precipices.

16 And Joab sounded the trumpet, and kept back the people from pursuing after Israel in their flight, being willing to spare the multitude. 17 And they took Absalom, and cast him into a great pit in the forest, and they laid an exceeding great heap of stones upon him; but all Israel fled to their own dwellings. 18 Now Absalom had reared up for himself, in his lifetime, a pillar, which is in the king's valley, for he said: I have no son,* and this shall be the monument of my name. And he called the pillar by his own name, and it is called the Hand of Absalom to this day.

19 And Achimaas the son of Sadoc said: I will run and tell the king, that the Lord hath done judgment for him from the hand of his enemies. 20 And Joab said to him: Thou shalt not be the messenger this day, but shalt bear tidings another day. This day I will not have thee bear tidings, because the king's son is dead. 21 And Joab said to Chusai: Go, and tell the king what thou hast seen. Chusai bowed down to Joab, and ran. 22 Then Achimaas the son of Sadoc said to Joab again: Why might not I also run after Chusai? And Joab said to him: Why wilt thou run, my son? Thou wilt not be the bearer of good tidings. 23 He answered: But what if I run? And he said to him: Run. Then Achimaas running by a nearer way passed Chusai.

David Mourns for Absalom. 24 And David sat between the two gates. And the watchman that was on the top of the gate upon the wall, lifting up his eyes, saw a man running alone. 25 And crying out he told the king, and the king said: If he be alone, there are good tidings in his mouth. And as he was coming apace, and drawing nearer, 26 the watchman saw another man running, and crying aloud from above, he said: I see another man running alone. And the king said: He also is a good messenger. 27 And the watchman said: The running of the foremost seemeth to me like the running of Achimaas the son of Sadoc. And the king said: He is a good man, and cometh with good news.

28 And Achimaas crying out, said to the king: God save thee, O king. And falling down before the king with his face to the ground, he said: Blessed be the Lord thy God, who hath shut up the men that have lifted up their hands against the lord my king. 29 And the king said: Is the young man Absalom safe? And Achimaas said: I saw a great tumult, O king, when thy servant Joab sent me thy servant. I know nothing else. 30 And the king said to him: Pass, and stand here. 31 And when he had passed, and stood still, Chusai appeared, and coming up he said: I bring good tidings, my lord, the king, for the Lord hath judged for thee this day from the hand of all that have risen up against thee. 32 And the king said to Chusai: Is the young man Absalom safe? And Chusai answering him, said: Let the enemies of my lord, the king, and all that rise against him unto evil, be as the young man is.

33 The king therefore being much moved, went up to the high chamber over the gate, and wept. And as he went he spoke in this manner: [v] My son Absalom, Absalom my son! Would to God* that I might die for thee, Absalom my son, my son Absalom!

CHAPTER 19.

David Returns to Jerusalem. 1 And it was told Joab that the king wept and mourned for his son. 2 And the victory that day was turned into mourning unto all the people, for the people heard that day: The king grieveth for his son. 3 And the people shunned the going into the city that day as a people would do that hath turned their backs, and fled away from the battle. 4 And the king covered his head, and cried with a loud voice: O my son Absalom, O Absalom my son, O my son!

5 Then Joab going into the house to the king, said: Thou hast shamed this day the faces of all thy servants that have saved thy life, and the lives of thy sons, and of thy daughters, and the lives of thy wives, and the lives of thy concubines. 6 Thou lovest them that hate thee, and

v 2 Kgs 19, 4.

18, 18: No son: the sons mentioned above, ch 14, 27, were dead when this pillar was erected, unless we suppose he raised this pillar before they were born.

18, 33: Would to God: David lamented the death of Absalom, because of the wretched state in which he died. He would have been glad to save the life of Absalom even by dying for him. David was a figure of Christ weeping, praying and dying for his rebellious children, and even for them that crucified him.

thou hatest them that love thee. And thou hast shown this day that thou carest not for thy nobles, nor for thy servants. And I now plainly perceive that if Absalom had lived, and all we had been slain, then it would have pleased thee. 7 Now therefore arise, and go out, and speak to the satisfaction of thy servants, for I swear to thee by the Lord, that if thou wilt not go forth, there will not tarry with thee so much as one this night: and that will be worse to thee than all the evils that have befallen thee from thy youth until now. 8 Then the king arose and sat in the gate; and it was told to all the people that the king sat in the gate; and all the people came before the king, but Israel fled to their own dwellings.

9 And all the people were at strife in all the tribes of Israel, saying: The king delivered us out of the hand of our enemies, and he saved us out of the hand of the Philistines; and now he is fled out of the land for Absalom. 10 But Absalom, whom we anointed over us, is dead in the battle. How long are you silent, and bring not back the king?

11 And king David sent to Sadoc and Abiathar the priests, saying: Speak to the ancients of Juda, saying: Why are you the last to bring the king back to his house? (For the talk of all Israel was come to the king in his house.) 12 You are my brethren, you are my bone, and my flesh, why are you the last to bring back the king? 13 And say ye to Amasa: Art not thou my bone, and my flesh? So do God to me and add more, if thou be not the chief captain of the army before me always in the place of Joab. 14 And he inclined the heart of all the men of Juda, as it were of one man; and they sent to the king, saying: Return thou, and all thy servants. 15 And the king returned and came as far as the Jordan, and all Juda came as far as Galgal to meet the king, and to bring him over the Jordan.

David Pardons Semei and Miphiboseth. 16 *w* And Semei the son of Gera the son of Jemini of Bahurim, made haste and went down with the men of Juda to meet king David, 17 with a thousand men of Benjamin; and Siba the servant of the house of Saul, and his fifteen sons and twenty servants were with him. And going over the Jordan, 18 they passed the fords before the king, that they might help over the king's household, and do according to his commandment. And Semei the son of Gera falling down before the king, when he was come over the Jordan, 19 said to him: Impute not to me, my lord, the iniquity, nor remember the injuries of thy servant on the day that thou, my lord, the king, wentest out of Jerusalem, nor lay it up in thy heart, O king. 20 For I thy servant acknowledge my sin; and therefore I am come this day the first of all the house of Joseph, and am come down to meet my lord the king. 21 But Abisai the son of Sarvia answering said: Shall Semei for these words not be put to death, because he cursed the Lord's anointed? 22 And David said: What have I to do with you, ye sons of Sarvia? Why are you a satan this day to me? Shall there any man be killed this day in Israel? Do not I know that this day I am made king over Israel? 23 And the king said to Semei: Thou shalt not die. And he swore unto him.

24 And Miphiboseth the son of Saul came down to meet the king, and he had neither washed his feet, nor trimmed his beard; nor washed his garments from the day that the king went out, until the day of his return in peace. 25 And when he met the king at Jerusalem, the king said to him: Why camest thou not with me, Miphiboseth? 26 And he answering, said: My lord, O king, my servant despised me, for I thy servant spoke to him to saddle me an ass, that I might get on and go with the king, for I thy servant am lame. 27 *x* Moreover he hath also accused me thy servant to thee, my lord the king; but *y* thou my lord the king art as an angel of God, do what pleaseth thee. 28 For all of my father's house were no better than worthy of death before my lord the king; and thou hast set me thy servant among the guests of thy table. What just complaint therefore have I? Or what right to cry any more to the king? 29 Then the king said to him: Why speakest thou any more? What I have said is determined. Thou and Siba divide the possessions. 30 And Miphiboseth answered the king: Yea, let him take all,

w 3 Kgs 2, 8.—x 2 Kgs 16, 3.—y 2 Kgs 14, 17. 20; 1 Kgs 29, 9.

forasmuch as my lord the king is returned peaceably into his house.

31 Berzellai also the Galaadite coming down from Rogelim brought the king over the Jordan, being ready also to wait on him beyond the river. 32 [z] Now Berzellai the Galaadite was of a great age, that is to say, fourscore years old, and he provided the king with sustenance when he abode in the camp, for he was a man exceeding rich. 33 And the king said to Berzellai: Come with me that thou mayest rest secure with me in Jerusalem. 34 And Berzellai said to the king: How many are the days of the years of my life, that I should go up with the king to Jerusalem? 35 I am this day fourscore years old. Are my senses quick to discern sweet and bitter? Or can meat or drink delight thy servant? Or can I hear any more the voice of singing men and singing women? Why should thy servant be a burden to my lord, the king? 36 I thy servant will go on a little way from the Jordan with thee. I need not this recompense. 37 But I beseech thee let thy servant return, and die in my own city, and be buried by the sepulchre of my father, and of my mother. But there is thy servant Chamaam, let him go with thee, my lord the king, and do to him whatsoever seemeth good to thee. 38 Then the king said to him: Let Chamaam go over with me, and I will do for him whatsoever shall please thee, and all that thou shalt ask of me, thou shalt obtain. 39 And when all the people and the king had passed over the Jordan, the king kissed Berzellai, and blessed him, and returned to his own place.

Men of Israel and Juda Quarrel. 40 So the king went on to Galgal, and Chamaam with him. Now all the people of Juda had brought the king over, and only half of the people of Israel were there. 41 Therefore all the men of Israel running together to the king, said to him: Why have our brethren the men of Juda stolen thee away and have brought the king and his household over the Jordan, and all the men of David with him? 42 And all the men of Juda answered the men of Israel: Because the king is nearer to me. Why art thou angry for this matter? Have we eaten anything of the king's, or have any gifts been given us? 43 And the men of Israel answered the men of Juda, and said: I have ten parts in the king more than thou, and David belongeth to me more than to thee. Why hast thou done me a wrong, and why was it not told me first, that I might bring back my king? And the men of Juda answered more harshly than the men of Israel.

CHAPTER 20.

Rebellion of Seba. 1 And there happened to be there a man of Belial, whose name was Seba, the son of Bochri, a man of Jemini; and he sounded the trumpet, and said: We have no part in David, nor inheritance in the son of Isai. Return to thy dwellings, O Israel. 2 And all Israel departed from David, and followed Seba the son of Bochri; but the men of Juda stuck to their king from the Jordan unto Jerusalem.

3 And when the king was come into his house at Jerusalem, he took the ten women his concubines, whom he had left to keep the house, and put them in ward, allowing them provisions; and he went not in unto them, but they were shut up unto the day of their death living in widowhood.

4 And the king said to Amasa: Assemble to me all the men of Juda against the third day, and be thou here present. 5 So Amasa went to assemble the men of Juda, but he tarried beyond the set time which the king had appointed him. 6 And David said to Abisai: Now will Seba the son of Bochri do us more harm than did Absalom. Take thou therefore the servants of thy lord, and pursue after him, lest he find fenced cities, and escape us. 7 So Joab's men went out with him, and the Cerethi and the Phelethi, and all the valiant men went out of Jerusalem to pursue after Seba the son of Bochri.

8 And when they were at the great stone which is in Gabaon, Amasa coming met them. And Joab had on a close coat of equal length with his habit, and over it was girded with a sword hanging down to his flank in a scabbard, made in such manner as to come out with the least motion and strike. 9 And Joab said to Amasa: God save thee, my brother. [a] And he took Amasa by the chin with his right hand to kiss him. 10 But Amasa did not take notice of the sword, which Joab had,

z 3 Kgs 2, 7; 2 Kgs 17, 27.—a 3 Kgs 2, 5.

and he struck him in the side, and shed out his bowels to the ground, and gave him not a second wound, and he died. And Joab and Abisai his brother pursued after Seba the son of Bochri. 11 In the meantime some men of Joab's company stopping at the dead body of Amasa, said: Behold he that would have been in Joab's stead the companion of David. 12 And Amasa imbrued with blood, lay in the midst of the way. A certain man saw this that all the people stood still to look upon him, so he removed Amasa out of the highway into the field, and covered him with a garment, that they who passed might not stop on his account. 13 And when he was removed out of the way, all the people went on following Joab to pursue after Seba the son of Bochri.

Abela Is Besieged. 14 Now he had passed through all the tribes of Israel unto Abela and Bethmaacha;* and all the chosen men were gathered together unto him. 15 And they came, and besieged him in Abela and in Bethmaacha, and they cast up works round the city, and the city was besieged; and all the people that were with Joab, labored to throw down the walls. 16 And a wise woman cried out from the city: Hear, hear, and say to Joab: Come near hither, and I will speak with thee. 17 And when he was come near to her, she said to him: Art thou Joab? And he answered: I am. And she spoke thus to him: Hear the words of thy handmaid. He answered: I do hear. 18 And she again said: A saying was used in the old proverb: They that inquire, let them inquire in Abela; and so they made an end. 19 Am not I she that answers truth in Israel? And thou seekest to destroy the city, and to overthrow a mother in Israel? Why wilt thou throw down the inheritance of the Lord? 20 And Joab answering said: God forbid, God forbid that I should. I do not throw down, nor destroy. 21 The matter is not so, but a man of mount Ephraim, Seba the son of Bochri by name, hath lifted up his hand against king David: deliver him only, and we will depart from the city. And the woman said to Joab: Behold his head shall be thrown to thee from the wall. 22 So she went to all the people, and spoke to them wisely; and they cut off the head of Seba the son of Bochri, and cast it out to Joab. And he sounded the trumpet, and they departed from the city, everyone to their home. And Joab returned to Jerusalem to the king.

23 *b* So Joab was over all the army of Israel; and Banaias the son of Joiada was over the Cerethites and Phelethites, 24 but Aduram over the tributes, and Josaphat the son of Ahilud was recorder. 25 And Siva *was* scribe, and Sadoc and Abiathar, priests. 26 And Ira the Jairite was the priest of David.

Epilogue

CHAPTER 21.

Three Years Famine for Sin of Saul. 1 And there was a famine in the days of David for three years successively. And David consulted the oracle of the Lord. And the Lord said: *It is* for Saul, and his bloody house, because he slew the Gabaonites. 2 Then the king, calling for the Gabaonites, said to them: (Now the Gabaonites were not of the children of Israel, but the remains of the Amorrhites; *c* and the children of Israel had sworn to them, and Saul sought to slay them out of zeal, as it were for the children of Israel and Juda.) 3 David therefore said to the Gabaonites: What shall I do for you? And what shall be the atonement for you, that you may bless the inheritance of the Lord? 4 And the Gabaonites said to him: We have no contest about silver and gold, but against Saul and against his house; neither do we desire that any man be slain of Israel. And the king said to them: What will you then that I should do for you? 5 And they said to the king: The man that crushed us and oppressed us unjustly, we must destroy in such manner that there be not so much as one left of his stock in all the lands of Israel. 6 Let seven men of his children be delivered unto us, that we may crucify them to the Lord in Gabaa of Saul, once the chosen of the Lord. And the king said: I will give them.

7 *d* And the king spared Miphiboseth the son of Jonathan the son of Saul, because of the oath of the Lord, that had

b 2 Kgs 8, 16.—c Jos 9, 15.—d 1 Kgs 18, 3.

20, 14: Abela and Bethmaacha: cities of the tribe of Nephtali.

been between David and Jonathan the son of Saul. 8 So the king took the two sons of Respha the daughter of Aia, whom she bore to Saul, Armoni and Miphiboseth, and the five sons of Michol* the daughter of Saul, whom she bore to Hadriel the son of Berzellai, that was of Molathi: 9 and gave them into the hands of the Gabaonites: and they crucified them on a hill before the Lord: and these seven died together in the first days of the harvest, when the barley began to be reaped.

10 And Respha the daughter of Aia took haircloth, and spread it under her upon the rock from the beginning of the harvest till water dropped upon them out of heaven, and suffered neither the birds to tear them by day, nor the beasts by night. 11 And it was told David what Respha the daughter of Aia, the concubine of Saul, had done. 12 And David went and took the bones of Saul, and the bones of Jonathan his son from the men of Jabes Galaad, *e* who had stolen them from the street of Bethsan, where the Philistines had hanged them when they had slain Saul in Gelboe. 13 And he brought from thence the bones of Saul, and the bones of Jonathan his son, and they gathered up the bones of them that were crucified. 14 And they buried them with the bones of Saul and of Jonathan his son in the land of Benjamin, in the side, in the sepulchre of Cis his father; and they did all that the king had commanded, and God showed mercy again to the land after these things.

15 And the Philistines made war again against Israel, and David went down, and his servants with him, and fought against the Philistines. And David growing faint, 16 Jesbibenob, who was of the race of Arapha, *f* the iron of whose spear weighed three hundred ounces, being girded with a new sword, attempted to kill David. 17 And Abisai the son of Sarvia rescued him, and striking the Philistine killed him. Then David's men swore unto them, saying: Thou shalt go no more out with us to battle, lest thou put out the lamp of Israel.

18 *g* There was also a second battle in Gob against the Philistines. Then Sobochai of Husathi slew Saph of the race of Arapha of the family of the giants.

19 And there was a third battle in Gob against the Philistines, in which Adeodatus the son of the Forest* an embroiderer of Bethlehem slew Goliath the Gethite, the shaft of whose spear was like a weaver's beam.

20 A fourth battle was in Geth, where there was a man of great stature, that had six fingers on each hand, and six toes on each foot, four and twenty in all, and he was of the race of Arapha. 21 And he reproached Israel; and Jonathan the son of Samaa the brother of David slew him. 22 These four were born of Arapha in Geth, and they fell by the hand of David, and of his servants.

CHAPTER 22.

David's Psalm of Thanksgiving. 1 And David spoke to the Lord the words of this canticle, in the day that the Lord delivered him out of the hand of all his enemies, and out of the hand of Saul. 2 And he said: *h* The Lord is my rock, and my strength, and my savior. 3 God is my strong one, in him will I trust: my shield, and the horn of my salvation. He lifteth me up, and *is* my refuge. My savior, thou wilt deliver me from iniquity. 4 *i* I will call on the Lord who is worthy to be praised; and I shall be saved from my enemies.

5 For the pangs of death have surrounded me. The floods of Belial have made me afraid. 6 The cords of hell compassed me. The snares of death prevented me. 7 In my distress I will call upon the Lord, and I will cry to my God; and he will hear my voice out of his temple, and my cry shall come to his ears.

8 The earth shook and trembled, the foundations of the mountains were moved and shaken, because he was angry with them. 9 A smoke went up from his nostrils, and a devouring fire out of his mouth: coals were kindled by it. 10 He bowed the heavens, and came down; and darkness *was* under his feet.

11 And he rode upon the cherubim, and flew: and slid upon the wings of the

e 1 Kgs 31, 12.—f 1 Kgs 17, 7.—g 1 Par 20, 4.—h Ps 17 (18), 3.—i Ps 17 (18), 4.

21, 8: Of Michol: they were the sons of Merob, who was married to Hadriel, but they are here called the sons of Michol, because she adopted them and brought them up as her own.

21, 19: Adeodatus the son of the Forest: so it is rendered in the Latin Vulgate, by giving the interpretation of the Hebrew names, which are Elhanan the son of Jaare.

wind. 12 He made darkness a covering round about him, dropping waters out of the clouds of the heavens. 13 By the brightness before him, the coals of fire were kindled.

14 The Lord shall thunder from heaven; and the Most High shall give forth his voice. 15 He shot arrows, and scattered them: lightning, and consumed them. 16 And the overflowings of the sea appeared, and the foundations of the world were laid open at the rebuke of the Lord, at the blast of the spirit of his wrath.

17 He sent from on high, and took me, and drew me out of many waters. 18 He delivered me from my most mighty enemy, and from them that hated me, for they were too strong for me. 19 He prevented me in the day of my affliction, and the Lord became my stay. 20 And he brought me forth into a large place. He delivered me, because I pleased him.

21 The Lord will reward me according to my justice, and according to the cleanness of my hands he will render to me, 22 because I have kept the ways of the Lord, and have not wickedly departed from my God. 23 For all his judgments are in my sight, and his precepts I have not removed from me. 24 And I shall be perfect with him, and shall keep myself from my iniquity.

The Justice of the Lord. 25 And the Lord will recompense me according to my justice and according to the cleanness of my hands in the sight of his eyes. 26 With the holy one thou wilt be holy, and with the valiant, perfect. 27 With the elect thou wilt be elect, and with the perverse thou wilt be perverted. 28 And the poor people thou wilt save, and with thy eyes thou wilt humble the haughty.

29 For thou art my lamp, O Lord; and thou, O Lord, wilt enlighten my darkness. 30 For in thee, I will run girded; in my God I will leap over the wall. 31 God, his way *is* immaculate, the word of the Lord is tried by fire. He is the shield of all that trust in him.

32 Who is God but the Lord, and who is strong but our God? 33 God who hath girded me with strength, and made my way perfect: 34 *i* making my feet like the feet of harts, and setting me upon my high places: 35 he teacheth my hands to war, and maketh my arms like a bow of brass.

36 Thou hast given me the shield of my salvation, and thy mildness hath multiplied me. 37 Thou shalt enlarge my steps under me, and my ankles shall not fail. 38 I will pursue after my enemies, and crush them, and will not return again till I consume them. 39 I will consume them and break them in pieces, so that they shall not rise: they shall fall under my feet.

40 Thou hast girded me with strength to battle. Thou hast made them that resisted me to bow under me. 41 My enemies thou hast made to turn their back to me: them that hated me, and I shall destroy them. 42 They shall cry, and there shall be none to save, to the Lord, and he shall not hear them. 43 I shall beat them as small as the dust of the earth. I shall crush them and spread them abroad like the mire of the streets.

44 Thou wilt save me from the contradictions of my people. Thou wilt keep me to be the head of the Gentiles: the people which I know not, shall serve me, 45 the sons of the stranger will resist me. At the hearing of the ear they will obey me. 46 The strangers are melted away, and shall be straitened in their distresses.

47 The Lord liveth, and my God is blessed; and the strong God of my salvation shall be exalted. 48 God who giveth me revenge, and bringest down people under me, 49 who bringest me forth from my enemies, and liftest me up from them that resist me: *k* from the wicked man thou shalt deliver me. 50 *l* Therefore will I give thanks to thee, O Lord, among the Gentiles, and will sing to thy name, 51 giving great salvation to his king, and showing mercy to David his anointed, and to his seed forever.

CHAPTER 23.

Last Words of David. 1 Now these are David's last words. David the son of Isai said: The man to whom it was appointed concerning the Christ of the God of Jacob, *m* the excellent psalmist of Israel said: 2 The spirit of the Lord hath spoken by me, and his word by my tongue. 3 The God of Israel said to me, the

i Ps 143 (144), 1.—*k* Ps 17 (18), 49.—*l* Rom 15, 9.—*m* Acts 2, 30.

Strong One of Israel spoke, the ruler of men, the just ruler in the fear of God. 4 As the light* of the morning, when the sun riseth, shineth in the morning without clouds, and as the grass springeth out of the earth by rain.

5 Neither is my house* so great with God, that he should make with me an eternal covenant, firm in all things and assured. For *he is* all my salvation, and all my will; neither is there aught thereof that springeth not up.

6 But transgressors shall all of them be plucked up as thorns which are not taken away with hands. 7 And if a man will touch them, he must be armed with iron and with the staff of a lance; but they shall be set on fire and burnt to nothing.

8 *n* These are the names of the valiant men of David. *Jesbaham** sitting in the chair *was* the wisest chief among the three, he was like the most tender little worm of the wood, who killed eight hundred men at one onset.

9 After him was Eleazar the son of Dodo the Ahohite, one of the three valiant men that were with David when they defied the Philistines, and they were there gathered together to battle. 10 And when the men of Israel were gone away, he stood and smote the Philistines till his hand was weary, and grew stiff with the sword; and the Lord wrought a great victory that day. And the people that were fled away, returned to take spoils of them that were slain.

11 And after him was Semma the son of Age of Arari. And the Philistines were gathered together in a troop, for there was a field full of lentils. And when the people were fled from the face of the Philistines, 12 he stood in the midst of the field, and defended it, and defeated the Philistines. And the Lord gave a great victory.

13 Moreover also before this the three who were princes *o* among the thirty, went down and came to David in the harvest time into the cave of Odollam. And the camp of the Philistines was in the valley of the giants. 14 And David was then in a hold; and there was a garrison of the Philistines then in Bethlehem. 15 And David longed, and said: O that some man would get me a drink of the water out of the cistern, that is in Bethlehem by the gate! 16 And the three valiant men broke through the camp of the Philistines, and drew water out of the cistern of Bethlehem, that was by the gate, and brought it to David; but he would not drink, but offered it to the Lord, 17 saying: The Lord be merciful to me, that I may not do this. Shall I drink the blood of these men that went, and the peril of their lives? Therefore he would not drink. These things did these three mighty men.

18 Abisai also the brother of Joab, the son of Sarvia, was chief among three: and he lifted up his spear against three hundred whom he slew, and he was renowned among the three, 19 and the noblest of the three, and was their chief, but to the three first he attained not.

20 And Banaias the son of Joiada a most valiant man, of great deeds, of Cabseel: he slew the two lions of Moab, and he sent down, and slew a lion in the midst of a pit, in the time of snow. 21 He also slew an Egyptian, a man worthy to be a sight, having a spear in his hand; but he went down to him with a rod, and forced the spear out of the hand of the Egyptian, and slew him with his own spear. 22 These things did Banaias the son of Joiada. 23 And he *was* renowned among the three valiant men, who were the most honorable among the thirty; but he attained not to the first three, and David made him of his privy council.

Other Valiant Men. 24 Asael the brother of Joab was one of the thirty, Elehanan the son of Dodo of Bethlehem, 25 Semma of Harodi, Elica of Harodi, 26 Heles of Phalti, Hira the son of Acces of Thecua, 27 Abiezer of Anathoth, Mobonnai of Husati, 28 Selmon the Ahohite, Maharai the Netophathite, 29 Heled the son of Baana, also a Netophathite, Ithai the son

n 1 Par 11, 10.—o 1 Par 11, 15.

23, 4: As the light, etc.: so shall be the kingdom of Christ.

23, 5: Neither is my house, etc.: David knew the everlasting covenant was not due to his house, but to God's bounty; who was his salvation, and his will, i.e., who always saved him and granted him what he asked, so that he and his house, through God's blessing, sprang up, and succeeded in all things.

23, 8: Jesbaham: the son of Hachamoni. For this was the name of this hero, as appears from 1 Par 2. Most tender, etc.: he appeared like one tender and weak, but was indeed most valiant and strong. It seems the Latin has here been given the interpretation of the Hebrew name of the hero to whom Jesbaham was like, instead of the name itself, which was Adino the Eznite, renowned of old for his valor.

of Ribai of Gabaath of the children of Benjamin, 30 Banaia the Pharathonite, Heddai of the torrent Gaas, 31 Abialbon the Arbathite, Azmaveth of Beromi, 32 Eliaba of Salaboni, the sons of Jassen, Jonathan, 33 Semma of Orori, Aliam the son of Sarar the Arorite, 34 Eliphelet the son of Aasbai the son of Machati, Eliam the son of Achitophel the Gelonite, 35 Hesrai of Carmel, Pharai of Arbi, 36 Igaal the son of Nathan of Soba, Bonni of Gadi, 37 Selec of Ammoni, Naharai the Berothite, armorbearer of Joab the son of Sarvia, 38 Ira the Jethrite, Gareb also a Jethrite, 39 Urias the Hethite, thirty and seven in all.

CHAPTER 24.

David Orders a Census of His People. 1 And the anger of the Lord [p] was again kindled against Israel, and stirred up* David among them, saying: Go, number Israel and Juda.

2 And the king said to Joab the general of his army: Go through all the tribes of Israel from Dan to Bersabee, and number ye the people that I may know the number of them. 3 And Joab said to the king: The Lord thy God increase thy people, and make them as many more as they are now, and again multiply them a hundredfold in the sight of my lord the king. But what meaneth my lord the king by this kind of thing? 4 But the king's words prevailed over the words of Joab, and of the captains of the army, and Joab and the captains of the soldiers went out from the presence of the king, to number the people of Israel.

5 And when they had passed the Jordan, they came to Aroer to the right side of the city, which is in the vale of Gad. 6 And by Jazer they passed into Galaad, and to the lower land of Hodsi, and they came into the woodlands of Dan. And going about by Sidon, 7 they passed near the walls of Tyre and all the land of the Hevite, and the Chanaanite, and they came to the south of Juda into Bersabee. 8 And having gone through the whole land, after nine months and twenty days, they came to Jerusalem. 9 And Joab gave up the sum of the number of the people to the king, and there were found of Israel eight hundred thousand valiant men that drew the sword; and of Juda five hundred thousand fighting men.

God Punishes Vanity of David. 10 [q] But David's heart struck him, after the people were numbered.* And David said to the Lord: I have sinned very much in what I have done; but I pray thee, O Lord, to take away the iniquity of thy servant, because I have done exceeding foolishly.

11 And David arose in the morning, and the word of the Lord came to Gad the prophet and the seer of David, saying: 12 Go, and say to David: Thus saith the Lord: I give thee thy choice of three things, choose one of them which thou wilt, that I may do it to thee. 13 And when Gad was come to David, he told him, saying: Either seven years of famine shall come to thee in thy land, or thou shalt flee three months before thy adversaries, and they shall pursue thee, or for three days there shall be a pestilence in thy land. Now therefore deliberate, and see what answer I shall return to him that sent me. 14 And David said to Gad: I am in a great strait; [r] but it is better that I should fall into the hands of the Lord (for his mercies are many) than into the hands of men.

15 And the Lord sent a pestilence upon Israel, from the morning unto the time appointed, and there died of the people from Dan to Bersabee seventy thousand men. 16 And when the angel of the Lord had stretched out his hand over Jerusalem to destroy it, the Lord had pity on the affliction, and said to the angel that slew the people: It is enough. Now hold thy hand. And the angel of the Lord was by the threshing floor of Areuna the Jebusite. 17 And David said to the Lord, when he saw the angel striking the people: It is I; I am he that have sinned, I have done wickedly. These that are the sheep, what have they done? Let thy hand, I beseech thee, be turned against me, and against my father's house.

18 And Gad came to David that day, and said: Go up, and build an altar to the Lord in the threshing floor of Are-

p 1 Par 21, 1.—q 1 Kgs 24, 6.—r Dn 13, 23; 1 Par 21, 13.

24, 1: Stirred up, etc.: this stirring up was not the doing of God but Satan; as is expressly declared, 1 Par 21, 1.

24, 10: David's heart struck him, after the people were numbered: i.e., he was remorseful over his pride in numbering the people.

una the Jebusite. 19 And David went up according to the word of Gad which the Lord had commanded him. 20 And Areuna looked and saw the king and his servants coming towards him, 21 and going out he worshiped the king, bowing with his face to the earth, and said: Wherefore is my lord the king come to his servant? And David said to him: To buy the threshing floor of thee, and build an altar to the Lord, that the plague, which rageth among the people, may cease. 22 And Areuna said to David: Let my lord the king take, and offer, as it seemeth good to him. Thou hast here oxen for a holocaust, and the wain, and the yokes of the oxen for wood. 23 And all these things Areuna as a king gave to the king. And Areuna said to the king: The Lord thy God receive thy vow. 24 And the king answered him, and said: Nay, but I will buy it of thee at a price, and I will not offer to the Lord my God holocausts free cost. So David bought the floor and the oxen for fifty sicles of silver. 25 And David built there an altar to the Lord, and offered holocausts and peace offerings. And the Lord became merciful to the land, and the plague was stayed from Israel.

THE THIRD BOOK OF KINGS

This and the following Book are called by the Church Fathers, "The Third and Fourth Book of Kings," but called by the Hebrews, the "First and Second." They contain the history of the kingdoms of Israel and Juda from the beginning of the reign of Solomon to the captivity.

I: SOLOMON'S UNDIVIDED KINGDOM

1. The Beginning of Solomon's Reign

CHAPTER 1.

Adonias Seeks The Throne. 1 Now king David was old, and advanced in years; and when he was covered with clothes, he was not warm. 2 His servants therefore said to him: Let us seek for our lord the king a young virgin, and let her stand before the king, and cherish him, and sleep in his bosom, and warm our lord the king. 3 So they sought a beautiful young woman in all the lands of Israel, and they found Abisag a Sunamitess, and brought her to the king. 4 And the damsel was exceeding beautiful and she slept with the king, and served him, but the king did not know her.

5 And Adonias the son of Haggith exalted himself, saying: I will be king. And he made himself chariots and horsemen, and fifty men to run before him. 6 [a] Neither did his father rebuke him at any time, saying: Why hast thou done this? And he also was very beautiful, the next in birth after Absalom. 7 And he conferred with Joab the son of Sarvia, and with Abiathar the priest, who furthered Adonias's side. But Sadoc the priest, and Banaias the son of Joiada, and Nathan the prophet, and Semei, and Rei, and the strength of David's army was not with Adonias. 9 And Adonias having slain rams and calves, and all fat cattle by the stone of Zoheleth, which was near the fountain Rogel, invited all his brethren the king's sons, and all the men of Juda, the king's servants; 10 but Nathan the prophet, and Banaias, and all the valiant men, and Solomon his brother, he invited not.

11 And Nathan said to Bethsabee the mother of Solomon: Hast thou not heard that Adonias the son of Haggith reigneth, and our lord David knoweth it not? 12 Now then come, take my counsel and save thy life, and the life of thy son Solomon. 13 Go, and get thee in to king David, and say to him: Didst not thou, my lord O king, swear to me thy handmaid, saying: Solomon thy son shall reign after me, and he shall sit on my throne? Why then doth Adonias reign? 14 And while thou are yet speaking there

a 1 Kgs 2, 29; 2 Kgs 13, 21; 5, 1.

with the king, I will come in after thee, and will fill up thy words.

15 So Bethsabee went in to the king into the chamber. Now the king was very old, and Abisag the Sunamitess ministered to him. 16 Bethsabee bowed herself, and worshiped the king. And the king said to her: What is thy will? 17 She answered and said: My lord, thou didst swear to thy handmaid by the Lord thy God, saying: Solomon thy son shall reign after me, and he shall sit on my throne. 18 And behold now Adonias reigneth, and thou, my lord the king, knowest nothing of it. 19 He hath killed oxen, and all fat cattle, and many rams, and invited all the king's sons, and Abiathar the priest, and Joab the general of the army; but Solomon thy servant he invited not. 20 And now, my lord O king, the eyes of all Israel are upon thee, that thou shouldst tell them who shall sit on thy throne, my lord the king, after thee. 21 Otherwise it shall come to pass, when my lord the king sleepeth with his fathers, that I and my son Solomon shall be counted offenders.

Nathan Intervenes. 22 As she was yet speaking with the king, Nathan the prophet came. 23 And they told the king, saying: Nathan the prophet is here. And when he was come in before the king, and had worshiped, bowing down to the ground, 24 Nathan said: My lord O king, hast thou said: Let Adonias reign after me, and let him sit upon my throne? 25 Because he is gone down today, and hath killed oxen, and fatlings, and many rams, and invited all the king's sons, and the captains of the army, and Abiathar the priest: and they are eating and drinking before him, and saying: God save king Adonias. 26 But me thy servant, and Sadoc the priest, and Banaias the son of Joiada, and Solomon thy servant he hath not invited. 27 Is this word come out from my lord the king, and hast thou not told me thy servant who should sit on the throne of my lord the king after him? 28 And king David answered and said: Call to me Bethsabee. And when she was come in to the king, and stood before him, 29 the king swore and said: As the Lord liveth, who hath delivered my soul out of all distress, 30 even as I swore to thee by the Lord the God of Israel, saying: Solomon thy son shall reign after me, and he shall sit upon my throne in my stead, so will I do this day. 31 And Bethsabee bowing with her face to the earth worshiped the king, saying: May my lord David live forever.

32 King David also said: Call me Sadoc the priest, and Nathan the prophet, and Banaias the son of Joiada. And when they were come in before the king, 33 he said to them: Take with you the servants of your lord, and set my son Solomon upon my mule, and bring him to Gihon. 34 And let Sadoc the priest, and Nathan the prophet anoint him there king over Israel. And you shall sound the trumpet, and shall say: God save king Solomon. 35 And you shall come up after him, and he shall come, and shall sit upon my throne, and he shall reign in my stead: and I will appoint him to be ruler over Israel, and over Juda. 36 And Banaias the son of Joiada answered the king, saying: Amen: so says the Lord the God of my lord the king! 37 As the Lord hath been with my lord the king, so be he with Solomon, and make his throne higher than the throne of my lord king David.

Solomon Anointed King. 38 So Sadoc the priest and Nathan the prophet went down, and Banaias the son of Joiada, and the Cerethi and Phelethi; and they set Solomon upon the mule of king David, and brought him to Gihon. 39 And Sadoc the priest took a horn of oil out of the tabernacle, and anointed Solomon; and they sounded the trumpet, and all the people said: God save king Solomon. 40 And all the multitude went up after him, and the people played with pipes, and rejoiced with a great joy, and the earth rang with the noise of their cry.

41 And Adonias, and all that were invited by him, heard it, and now the feast was at an end. Joab also hearing the sound of the trumpet, said: What meaneth this noise of the city in an uproar? 42 While he yet spoke, Jonathan the son of Abiathar the priest came: and Adonias said to him: Come in, because thou art a valiant man, and bringest good news. 43 And Jonathan answered Adonias: Not so, for our lord king David hath appointed Solomon king; 44 and hath sent with him Sadoc the priest, and

Nathan the prophet, and Banaias the son of Joiada, and the Cerethi and Phelethi, and they have set him upon the king's mule. 45 And Sadoc the priest and Nathan the prophet have anointed him king in Gihon; and they are gone up from thence rejoicing, so that the city rang again: this is the noise that you have heard. 46 Moreover Solomon sitteth upon the throne of the kingdom. 47 And the king's servants going in have blessed our lord king David, saying: May God make the name of Solomon greater than thy name, and make his throne greater than thy throne. And the king adored in his bed; 48 and he said: Blessed be the Lord the God of Israel, who hath given this day one to sit on my throne, my eyes seeing it.

49 Then all the guests of Adonias were afraid, and they all arose and every man went his way. 50 And Adonias fearing Solomon, arose, and went, and took hold on the horn of the altar. 51 And they told Solomon, saying: Behold Adonias, fearing king Solomon, hath taken hold of the horn of the altar, saying: Let king Solomon swear to me this day, that he will not kill his servant with the sword. 52 And Solomon said: If he be a good man, there shall not so much as one hair of his head fall to the ground; but if evil be found in him, he shall die. 53 Then king Solomon sent, and brought him out from the altar; and going in he worshiped king Solomon; and Solomon said to him: Go to thy house.

CHAPTER 2.

David Instructs Solomon and Dies. 1 And [b] the days of David drew near that he should die, and he charged his son Solomon, saying: 2 I am going the way of all flesh: take thou courage, and show thyself a man. 3 And keep the charge of the Lord thy God, to walk in his ways, and observe his ceremonies, and his precepts, and judgments, and testimonies, [c] as it is written in the law of Moses: that thou mayest understand all thou dost, and whithersoever thou shalt turn thyself; 4 that the Lord may confirm his words, which he hath spoken of me, saying: If thy children shall take heed to their ways, and shall walk before me in truth, with all their heart, and with all their soul, there shall not be taken away from thee a man on the throne of Israel. 5 Thou knowest also what Joab* the son of Sarvia hath done to me, what he did to the two captains of the army of Israel, [d] to Abner the son of Ner, and [e] to Amasa the son of Jether whom he slew, and shed the blood of war in peace, and put the blood of war on his girdle that was about his loins, and in his shoes that were on his feet. 6 Do therefore according to thy wisdom, and let not his hoary head go down to hell* in peace. 7 But show kindness to the sons of Berzellai the Galaadite, and let them eat at thy table, [f] for they met me when I fled from the face of Absalom thy brother. 8 [g] Thou hast also with thee Semei the son of Gera the son of Jemini of Bahurim, who cursed me with a grievous curse, when I went to the camp; but because he came down to meet me when I passed over the Jordan, and I swore to him by the Lord, saying: I will not kill thee with a sword, 9 do not thou hold him guiltless. But thou art a wise man, and knowest what to do with him, and thou shalt bring down his grey hairs with blood to hell.

10 [b] So David slept with his fathers, and was buried in the city of David. 11 [i] And the days that David reigned in Israel were forty years: in Hebron he reigned seven years, in Jerusalem thirty-three. 12 And Solomon sat upon the throne of his father David, and his kingdom was strengthened exceedingly.

13 And Adonias the son of Haggith came to Bethsabee the mother of Solomon. And she said to him: Is thy coming peaceable? He answered: Peaceable. 14 And he added: I have a word to speak with thee. She said to him: Speak. And he said: 15 Thou knowest that the kingdom was mine, and all Israel had preferred me to be their king; but the kingdom is transferred, and is become my brother's, for it was appointed him by

b 972 B.C.—c Dt 17, 19.—d 2 Kgs 3, 27.—e 2 Kgs 20, 9.—f 2 Kgs 19, 32.—g 2 Kgs 16, 5; 19, 19.—h Acts 2, 29.—i 1 Par 29, 27.

2, 5: Joab: these instructions given by David to his son with relation to Joab and Semei, proceeded not from rancor of heart, but from zeal for justice, that crimes so public and heinous might not pass unpunished.

2, 6: To hell: this word hell does not here signify the place or state of damnation; but the place and state of the dead.

the Lord. 16 Now therefore I ask one petition of thee: turn not away my face. And she said to him: Say on. 17 And he said: I pray thee speak to king Solomon (for he cannot deny thee anything) to give me Abisag the Sunamitess to wife. 18 And Bethsabee said: Well, I will speak for thee to the king.

19 Then Bethsabee came to king Solomon, to speak to him for Adonias, and the king arose to meet her, and bowed to her, and sat down upon his throne; and a throne was set for the king's mother, and she sat on his right hand. 20 And she said to him: I desire one small petition of thee, do not put me to confusion. And the king said to her: My mother, ask, for I must not turn away thy face. 21 And she said: Let Abisag the Sunamitess be given to Adonias thy brother to wife. 22 And king Solomon answered, and said to his mother: Why dost thou ask Abisag the Sunamitess for Adonias? Ask for him also the kingdom, for he is my elder brother, and hath Abiathar the priest, and Joab the son of Sarvia.

23 Then king Solomon swore by the Lord, saying: So and so may God do to me, and add more, if Adonias hath not spoken this word against his own life. 24 And now as the Lord liveth, who hath established me, and placed me upon the throne of David my father, and who hath made me a house, as he promised, Adonias shall be put to death this day. 25 And king Solomon sent by the hand of Banaias the son of Joiada, who slew him, and he died.

26 And the king said also to Abiathar the priest: Go to Anathoth to thy lands, for indeed thou art worthy of death; but I will not at this time put thee to death, because thou didst carry the ark of the Lord God before David my father, and hast endured trouble in all the troubles my father endured. 27 So Solomon cast out Abiathar from being the priest of the Lord, [j] that the word of the Lord might be fulfilled, which he spoke concerning the house of Heli in Silo.

Joab and Semei Slain. 28 And the news came to Joab, because Joab had turned after Adonias, and had not turned after Solomon; and Joab fled into the tabernacle of the Lord and laid hold on the horn of the altar. 29 And it was told king Solomon that Joab was fled into the tabernacle of the Lord, and was by the altar. And Solomon sent Banaias the son of Joiada, saying: Go, kill him. 30 And Banaias came to the tabernacle of the Lord, and said to him: Thus saith the king: Come forth. And he said: I will not come forth, but here I will die. Banaias brought word back to the king, saying: Thus saith Joab, and thus he answered me. 31 And the king said to him: Do as he hath said: and kill him, and bury him, and thou shalt remove the innocent blood which hath been shed by Joab, from me, and from the house of my father. 32 And the Lord shall return his blood upon his own head, because he murdered two men, just and better than himself; and slew them with the sword, my father David not knowing it: [k] Abner the son of Ner, general of the army of Israel, and Amasa the son of Jether, general of the army of Juda. 33 And their blood shall return upon the head of Joab, and upon the head of his seed forever. But to David and his seed and his house, and to his throne, be peace forever from the Lord. 34 So Banaias the son of Joiada went up, and setting upon him slew him, and he was buried in his house in the desert. 35 And the king appointed Banaias the son of Joiada in his room over the army, and Sadoc the priest he put in the place of Abiathar.

36 The king also sent and called for Semei, and said to him: Build thee a house in Jerusalem, and dwell there; and go not out from thence any whither. 37 For on what day soever thou shalt go out, and shalt pass over the brook Cedron, know that thou shalt be put to death. Thy blood shall be upon thy own head. 38 And Semei said to the king: The saying is good; as my lord the king hath said, so will thy servant do. And Semei dwelt in Jerusalem many days. 39 And it came to pass after three years, that the servants of Semei ran away to Achis the son of Maacha the king of Geth; and it was told Semei that his servants were gone to Geth. 40 And Semei arose, and saddled his ass, and went to Achis to Geth to seek his servants, and he brought

j 1 Kgs 2, 31.—k 2 Kgs 3, 27; 20, 9.

them out of Geth. 41 And it was told Solomon that Semei had gone from Jerusalem to Geth, and was come back. 42 And sending he called for him, and said to him: Did I not protest to thee by the Lord, and tell thee before: On what day soever thou shalt go out and walk abroad any whither, know that thou shalt die? And thou answeredst me: The word that I have heard is good. 43 Why then hast thou not kept the oath of the Lord, and the commandment that I laid upon thee? 44 And the king said to Semei: Thou knowest all the evil, of which thy heart is conscious, which thou didst to David my father; the Lord hath returned thy wickedness upon thy own head; 45 and king Solomon shall be blessed, and the throne of David shall be established before the Lord forever. 46 So the king commanded Banaias the son of Joiada; and he went out and struck him, and he died.

2. The Glorious Kingdom of Solomon

CHAPTER 3.

Solomon Marries Pharao's Daughter. 1 And *l* the kingdom was established *m* in the hand of Solomon, and he made affinity with Pharao the king of Egypt, for he took his daughter, and brought her into the city of David, *n* until he had made an end of building his own house, and the house of the Lord, and the wall of Jerusalem round about. 2 But yet the people sacrificed in the high places,* for there was no temple built to the name of the Lord until that day. 3 And Solomon loved the Lord, walking in the precepts of David his father, only he sacrified in the high places, and burnt incense.

4 He went therefore to Gabaon, to sacrifice there, for that was the great high place: a thousand victims for holocausts did Solomon offer upon that altar in Gabaon. 5 And the Lord appeared to Solomon in a dream by night, saying: Ask what thou wilt that I should give thee. 6 And Solomon said: Thou hast shown great mercy to thy servant David my father, even as he walked before thee in truth, and justice, and an upright heart with thee. And thou hast kept thy great mercy for him, and hast given him a son to sit on his throne, as it is this day. 7 And now, O Lord God, thou hast made thy servant king instead of David my father. And I am but a child, and know not how to go out and come in. 8 And thy servant is in the midst of the people which thou hast chosen, an immense people, which cannot be numbered nor counted for multitude. 9 *o* Give therefore to thy servant an understanding heart, to judge thy people, and discern between good and evil. For who shall be able to judge this people, thy people which is so numerous?

10 And the word was pleasing to the Lord that Solomon had asked such a thing. 11 And the Lord said to Solomon: Because thou hast asked this thing, and hast not asked for thyself long life or riches, nor the lives of thy enemies, but hast asked for thyself wisdom to discern judgment, 12 behold I have done for thee according to thy words, and have given thee a wise and understanding heart, insomuch that there hath been no one like thee before thee, nor shall arise after thee. 13 *p* Yea and the things also which thou didst not ask, I have given thee: to wit, riches and glory, so that no one hath been like thee among the kings in all days heretofore. 14 And if thou wilt walk in my ways, and keep my precepts and my commandments, as thy father walked, I will lengthen thy days.

15 And Solomon awaked, and perceived that it was a dream. And when he was come to Jerusalem, he stood before the ark of the covenant of the Lord, and offered holocausts, and sacrificed victims of peace offerings, and made a great feast for all his servants.

Judgment of Solomon. 16 Then there came two women that were harlots, to the king, and stood before him; 17 and one of them said: I beseech thee, my lord, I and this woman dwelt in one house, and I was delivered of a child with her in the chamber. 18 And the third day, after that I was delivered, she also was delivered, and we were together, and no other person with us in the house,

1 972 B.C.—m 2 Par 1, 1.—n 2 Par 8, 11.—o 2 Par 1, 10. —p Wis 7, 11; Mt 6, 29.

3, 2: High places: i.e., altars where they worshiped the Lord, but not according to the ordinance of the law, which allowed of no other places for sacrifice but the temple of God. Among these high places, that of Gabaon was the principal one, because the tabernacle of the testimony was there. It had been removed from Silo to Nobe and from Nobe to Gabaon.

only we two. 19 And this woman's child died in the night, for in her sleep she overlaid him. 20 And rising in the dead time of the night, she took my child from my side, while I thy handmaid was asleep, and laid it in her bosom, and laid her dead child in my bosom. 21 And when I rose in the morning to give my child suck, behold it was dead, but considering him more diligently when it was clear day, I found that it was not mine which I bore. 22 And the other woman answered: It is not so as thou sayest, but thy child is dead, and mine is alive. On the contrary she said: Thou liest, for my child liveth, and thy child is dead. And in this manner they strove before the king.

23 Then said the king: The one saith: My child is alive, and thy child is dead. And the other answereth: Nay, but thy child is dead, and mine liveth. 24 The king therefore said: Bring me a sword. And when they had brought a sword before the king: 25 Divide, said he, the living child in two, and give half to the one, and half to the other. 26 But the woman whose child was alive, said to the king (for her bowels were moved upon her child): I beseech thee, my lord, give her the child alive, and do not kill it. But the other said: Let it be neither mine nor thine, but divide it. 27 The king answered, and said: Give the living child to this woman, and let it not be killed, for she is the mother thereof. 28 And all Israel heard the judgment which the king had judged, and they feared the king, seeing that the wisdom of God was in him to do judgment.

CHAPTER 4.

Solomon's Chief Officers. 1 And king Solomon reigned over all Israel. 2 And these were the princes which he had: Azarias the son of Sadoc the priest; 3 Elihoreph, and Ahia, the sons of Sisa, scribes; Josaphat the son of Ahilud, recorder; 4 Banaias the son of Joiada, over the army; and Sadoc and Abiathar,* priests; 5 Azarias the son of Nathan, over them that were about the king; Zabud, the son of Nathan the priest, the king's friend; 6 and Ahisar, governor of the house; and Adoniram the son of Abda, over the tribute.

Twelve Governors. 7 And Solomon had twelve governors over all Israel, who provided victuals for the king and for his household; for everyone provided necessaries, each man his month in the year. 8 And these are their names: Benhur, in mount Ephraim, 9 Bendecar, in Macces, and in Salebim, and in Bethsames, and in Elon and in Bethhanan. 10 Benhesed in Aruboth: his was Socho, and all the land of Epher. 11 Benabinadab, to whom belonged all Nephath-Dor: he had Tapheth the daughter of Solomon to wife. 12 Bana the son of Ahilud, who governed Thanac and Mageddo, and all Bethsan, which is by Sarthana beneath Jezrahel, from Bethsan unto Abelmehula over against Jecmaan. 13 Bengaber in Ramoth Galaad: he had the towns of Jair the son of Manasses in Galaad: he was chief in all the country of Argob, which is in Basan, threescore great cities with walls, and brazen bolts. 14 Ahinadab the son of Addo was chief in Manaim. 15 Achimaas in Nephtali: he also had Basemath the daughter of Solomon to wife. 16 Baana the son of Husi, in Aser and in Baloth. 17 Josaphat the son of Pharue, in Issachar. 18 Semei the son of Ela, in Benjamin. 19 Gaber the son of Uri, in the land of Galaad, in the land of Sehon the king of the Amorrhites and of Og the king of Basan, over all that were in that land.

20 Juda and Israel *were* innumerable, as the sand in the sea in multitude, eating and drinking, and rejoicing. 21 *q* And Solomon had under him all the kingdoms from the river* to the land of the Philistines, even to the border of Egypt: and they brought him presents, and served him all the days of his life. 22 And the provision of Solomon for each day was thirty measures of fine flour, and threescore measures of meal, 23 ten fat oxen and twenty out of the pastures, and a hundred rams, besides venison of harts, roes, and buffles, and fatted fowls. 24 For he had all the country which was beyond the river from Thaphsa to Gazan, and all the kings of those countries: and

q Sir 47, 13.

4, 4: Abiathar: by this it appears that Abiathar was not altogether deposed from the high priesthood, but only banished to his country house, and thus excluded from the exercise of his functions.

4, 21: The river: Euphrates.

he had peace on every side round about. 25 And Juda and Israel dwelt without any fear, everyone under his vine, and under his fig tree, from Dan to Bersabee, all the days of Solomon. 26 *r* And Solomon had forty thousand stalls of chariot horses, and twelve thousand for the saddle. 27 And the foresaid governors of the king fed them; and they furnished the necessaries also for king Solomon's table, with great care in their time. 28 They brought barley also and straw for the horses, and beasts, to the place where the king was, according as it was appointed them. 29 And God gave to Solomon wisdom and understanding exceeding much, and largeness of heart as the sand that is on the seashore. 30 And the wisdom of Solomon surpassed the wisdom of all the Orientals, and of the Egyptians, 31 *s* and he was wiser than all men: wiser than Ethan the Ezrahite, and Heman, and Chalcol, and Dorda the sons of Machol, and he was renowned in all nations round about. 32 Solomon also spoke three thousand parables;* and his poems were a thousand and five. 33 And he treated about trees from the cedar that is in Libanus, unto the hyssop that cometh out of the wall; and he discoursed of beasts, and of fowls, and of creeping things, and of fishes. 34 And they came from all nations to hear the wisdom of Solomon, and from all the kings of the earth, who heard of his wisdom.

CHAPTER 5.

Preparations for the Construction of the Temple. 1 And Hiram king of Tyre sent his servants to Solomon, for he heard that they had anointed him king in the room of his father; for Hiram had always been David's friend. 2 And Solomon sent to Hiram, saying: 3 Thou knowest the will of David my father, and that he could not build a house to the name of the Lord his God, because of the wars that were round about him, until the Lord put them under the soles of his feet. 4 But now the Lord my God hath given me rest round about, and there is no adversary nor evil occurrence. 5 Wherefore I purpose to build a temple to the name of the Lord my God, as the Lord spoke to David my father, saying: 6 *t* Thy son, whom I will set upon the throne in thy place, he shall build a house to my name. 6 Give orders therefore that thy servants cut me down cedar trees out of Libanus, and let my servants be with thy servants; and I will give thee the hire of thy servants whatsoever thou wilt ask, for thou knowest how there is not among my people a man that has skill to hew wood like to the Sidonians.

7 Now when Hiram had heard the words of Solomon, he rejoiced exceedingly, and said: Blessed be the Lord God this day, who hath given to David a very wise son over this numerous people. 8 And Hiram sent to Solomon, saying: I have heard all thou hast desired of me, and I will do all thy desire concerning cedar trees, and fir trees. 9 My servants shall bring them down from Libanus to the sea, and I will put them together in floats in the sea, and convey them to the place, which thou shalt signify to me; and will land them there, and thou shalt receive them; and thou shalt allow me necessaries, to furnish food for my household.

10 So Hiram gave Solomon cedar trees, and fir trees, according to all his desire. 11 And Solomon allowed Hiram twenty thousand measures of wheat, for provision for his house, and twenty measures of the purest oil: thus gave Solomon to Hiram every year. 12 *u* And the Lord gave wisdom to Solomon, as he promised him; and there was peace between Hiram and Solomon, and they two made a league together.

13 And king Solomon chose workmen out of all Israel, and the levy was of thirty thousand men. 14 And he sent them to Libanus, ten thousand every month by turns, so that two months they were at home; and Adoniram was over this levy. 15 And Solomon had seventy thousand to carry burdens, and eighty thousand to hew stones in the mountain, 16 besides the overseers who were over every work, in number three thousand, and three hundred that ruled over the people and them that did the work. 17 And the king commanded that they should

r 2 Par 9, 25.—s Sir 47, 14.—t 2 Kgs 7, 13; 1 Par 22, 10. —u 3 Kgs 3, 12.

4, 32: Three thousand parables, etc.: these works are all lost, excepting some part of the parables extant in the book of Proverbs, and his chief poem called the Canticle of Canticles.

bring great stones, costly stones, for the foundation of the temple, and should square them. 18 And the masons of Solomon and the masons of Hiram hewed them; and the Giblians prepared timber and stones to build the house.

CHAPTER 6.

The Building of Solomon's Temple. 1 And [v] it came to pass [w] in the four hundred and eightieth year after the children of Israel came out of the land of Egypt, in the fourth year of the reign of Solomon over Israel, in the month Zio (the same is the second month), he began to build a house to the Lord.

2 And the house, which king Solomon built to the Lord, was threescore cubits in length, and twenty cubits in breadth, and thirty cubits in height. 3 And there was a porch before the temple of twenty cubits in length, according to the measure of the breadth of the temple: and it was ten cubits in breadth before the face of the temple. 4 And he made in the temple oblique windows. 5 And upon the wall* of the temple he built floors round about, in the walls of the house round about the temple and the oracle, and he made sides round about. 6 The floor that was underneath, was five cubits in breadth, and the middle floor was six cubits in breadth, and the third floor was seven cubits in breadth. And he put beams in the house round about on the outside, that they might not be fastened in the walls of the temple.

7 And the house, when it was in building, was built of stones hewed and made ready:* so that there was neither hammer nor axe nor any tool of iron heard in the house when it was in building.

8 The door for the middle side was on the right hand of the house, and by winding stairs they went up to the middle room, and from the middle to the third.

9 So he built the house, and finished it; and he covered the house with roofs of cedar.

10 And he built a floor over all the house five cubits in height, and he covered the house with timber of cedar.

11 And the word of the Lord came to Solomon, saying: 12 This house which thou buildest, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments, walking in them, I will fulfill my word to thee [x] which I spoke to David thy father. 13 [y] And I will dwell in the midst of the children of Israel, and will not forsake my people Israel.

14 So Solomon built the house and finished it. 15 And he built the walls of the house on the inside with boards of cedar; from the floor of the house to the top of the walls, and to the roofs, he covered it with boards of cedar on the inside; and he covered the floor of the house with planks of fir. 16 And he built up twenty cubits with boards of cedar at the hinder part of the temple, from the floor to the top; and made the inner house of the oracle to be the Holy of Holies. 17 And the temple itself before the doors of the oracle was forty cubits long. 18 And all the house was covered within with cedar, having the turnings and the joints thereof artfully wrought and carvings projecting out: all was covered with boards of cedar; and no stone could be seen in the wall at all.

19 And he made the oracle in the midst of the house, in the inner part, to set there the ark of the covenant of the Lord. 20 Now the oracle was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in height. And he covered and overlaid it with most pure gold. And the altar also he covered with cedar. 21 And the house before the oracle he overlaid with most pure gold, and fastened on the plates with nails of gold. 22 And there was nothing in the temple that was not covered with gold: the whole altar of the oracle he covered also with gold.

23 And he made in the oracle two cherubim of olive tree, of ten cubits in height. 24 One wing of the cherub was five cubits, and the other wing of the cherub was five cubits, that is, in all ten cubits, from the extremity of one wing to the

v 968 B.C.—w 2 Par 3, 1.—x 2 Kgs 7, 16.—y 1 Par 22, 9.

6, 5: Upon the wall: i.e., joining to the wall. He built floors round about: chambers or cells adjoining the temple, for the use of the temple and of the priests so contrived as to be between the inward and outward wall of the temple, in three stories, one above another. The oracle: the Holy of Holies where God gave his oracles.

6, 7: Made ready, etc.: so the stones for the building of God's eternal temple in the heavenly Jerusalem (who are the faithful), must first be hewn and polished here by many trials and sufferings, before they can be fitted into the celestial structure.

extremity of the other wing. 25 The second cherub also was ten cubits; and the measure, and the work was the same in both the cherubim, 26 that is to say, one cherub was ten cubits high, and in like manner the other cherub. 27 And he set the cherubim in the midst of the inner temple: and the cherubim stretched forth their wings, and the wing of the one touched one wall, and the wing of the other cherub touched the other wall, and the other wings in the midst of the temple touched one another. 28 And he overlaid the cherubim with gold.

Sculptures on the Walls. 29 And all the walls of the temple round about he carved with divers figures and carvings: and he made in them cherubim and palm trees, and divers representations, as it were standing out, and coming forth from the wall. 30 And the floor of the house he also overlaid with gold within and without.

31 And in the entrance of the oracle he made little doors of olive tree, and posts of five corners, 32 and two doors of olive tree; and he carved upon them figures of cherubim, and figures of palm trees, and carvings very much projecting; and he overlaid them with gold; and he covered both the cherubim and the palm trees and the other things with gold.

33 And he made in the entrance of the temple posts of olive tree foursquare; 34 and two doors of fir tree, one of each side: and each door was double, and so opened with folding leaves. 35 And he carved cherubim, and palm trees, and carved work standing very much out; and he overlaid all with golden plates in square work by rule.

36 And he built the inner court with three rows of polished stones and one row of beams of cedar.

37 In the fourth year was the house of the Lord founded in the month Zio; 38 and in the eleventh year in the month Bul (which is the eighth month) the house was finished in all the works thereof, and in all the appurtenances thereof; and he was seven years in building it.

CHAPTER 7.

Solomon's Palaces. 1 And Solomon built his own house in [z] thirteen years, and brought it to perfection.

2 He built also the house of the forest of Libanus, the length of it was a hundred cubits, and the breadth fifty cubits, and the height thirty cubits; and four galleries between pillars of cedar, for he had cut cedar trees into pillars. 3 And he covered the whole vault with boards of cedar, and it was held up with five and forty pillars. And one row had fifteen pillars, 4 set one against another, 5 and looking one upon another, with equal space between the pillars, and over the pillars were square beams in all things equal.

6 And he made a porch of pillars of fifty cubits in length, and thirty cubits in breadth: and another porch before the greater porch: and pillars, and chapiters upon the pillars.

7 He made also the porch of the throne, wherein is the seat of judgment, and covered it with cedar wood from the floor to the top.

8 And in the midst of the porch was a small house where he sat in judgment, of the like work. He made also a house for the daughter of Pharao ([a] whom Solomon had taken to wife), of the same work as this porch, 9 all of costly stones, which were sawed by a certain rule and measure both within and without, from the foundation to the top of the walls, and without unto the great court. 10 And the foundations were of costly stones, great stones of ten cubits or eight cubits: 11 and above there were costly stones of equal measure, hewed, and in like manner, planks of cedar. 12 And the greater court *was made* round with three rows of hewed stones, and one row of planks of cedar; moreover also in the inner court of the house of the Lord, and in the porch of the house.

13 And king Solomon sent and brought Hiram from Tyre, 14 the son of a widow woman of the tribe of Nephtali, whose father was a Tyrian, an artificer in brass, and full of wisdom, and understanding, and skill to work all work in brass. And when he was come to king Solomon, he wrought all his work.

15 And he cast two pillars in brass, each pillar was eighteen cubits high; [b] and a line of twelve cubits compassed both the pillars. 16 He made also two chapiters of

z 3 Kgs 6, 38; 9, 10.—a 3 Kgs 3, 1.—b Jer 52, 21.

molten brass, to be set upon the tops of the pillars: the height of one chapiter was five cubits, and the height of the other chapiter was five cubits; [17] and a kind of network, and chain work wreathed together with wonderful art. Both the chapiters of the pillars were cast: seven rows of nets were on one chapiter, and seven nets on the other chapiter. [18] And he made the pillars, and two rows round about each network to cover the chapiters, that were upon the top, with pomegranates; and in like manner did he to the other chapiter. [19] And the chapiters that were upon the top of the pillars, were of lily work in the porch, of four cubits. [20] And again other chapiters in the top of the pillars above, according to the measure of the pillar over against the network: and of pomegranates there were two hundred in rows round about the other chapiter. [21] And he set up the two pillars in the porch of the temple. And when he had set up the pillar on the right hand, he called the name thereof Jachin.* In like manner he set up the second pillar, and called the name thereof Booz. [22] And upon the tops of the pillars he made lily work; so the work of the pillars was finished.

The Sea or Laver of Bronze. [23] *c* He made also a molten sea of ten cubits from brim to brim, round all about; the height of it was five cubits, and a line of thirty cubits compassed it round about. [24] And a graven work under the brim of it compassed it, for ten cubits going about the sea. There were two rows cast of chamfered sculptures. [25] And it stood upon twelve oxen, of which three looked towards the north, and three towards the west, and three towards the south, and three towards the east, and the sea was above upon them, and their hinder parts were all hid within. [26] And the laver was a hand-breadth thick. And the brim thereof was like the brim of a cup, or the leaf of a crisped lily: it contained two thousand bates.*

c 2 Par 4, 2.

7, 21: Jachin: i.e., firmly established. Booz: i.e., in its strength. By recording these names in Scripture, the spirit of God would have us understand the invincible firmness and strength of the pillars on which the true temple of God, which is the Church, is established.

7, 26: Two thousand bates. i.e., about ten thousand gallons. This was the quantity of water which was usually put into it, but it was capable, if brimful, of holding three thousand. See 2 Par 4, 5.

[27] And he made ten bases of brass, every base was four cubits in length, and four cubits in breadth, and three cubits high. [28] And the work itself of the bases was intergraven: and there were gravings between the joinings. [29] And between the little crowns and the ledges were lions, and oxen, and cherubim: and in the joinings likewise above: and under the lions and oxen, as it were bands of brass hanging down. [30] And every base had four wheels, and axletrees of brass; and at the four sides were undersetters under the laver molten, looking one against another. [31] The mouth also of the laver within, was in the top of the chapiter; and that which appeared without, was of one cubit all round, and together it was one cubit and a half; and in the corners of the pillars were divers engravings; and the spaces between the pillars were square, not round. [32] And the four wheels, which were at the four corners of the base were joined one to another under the base: the height of a wheel was a cubit and a half. [33] And they were such wheels as are used to be made in a chariot: and their axletrees, and spokes, and strakes, and naves, were all cast. [34] And the four undersetters that were at every corner of each base, were of the base itself cast and joined together. [35] And in the top of the base there was a round compass of half a cubit, so wrought that the laver might be set thereon, having its gravings, and divers sculptures of itself. [36] He engraved also in those plates, which were of brass, and in the corners, cherubim, and lions, and palm trees, in likeness of a man standing, so that they seemed not to be engraven, but added round about. [37] After this manner he made ten bases, of one casting and measure, and the like graving.

[38] He made also ten lavers of brass: one laver contained four bases, and was of four cubits: and upon every base, in all ten, he put as many lavers. [39] And he set the ten bases five on the right side of the temple, and five on the left; and the sea he put on the right side of the temple over against the east southward.

[40] And Hiram made caldrons, and shovels, and basins, and finished all the work of king Solomon in the temple of

the Lord: 41 the two pillars and the two cords of the chapiters, upon the chapiters of the pillars; and the two networks, to cover the two cords, that were upon the top of the pillars. 42 And four hundred pomegranates for the two networks: two rows of pomegranates for each network, to cover the cords of the chapiters, which were upon the tops of the pillars. 43 And the ten bases, and the ten lavers on the bases. 44 And one sea, and twelve oxen under the sea, 45 and the caldrons, and the shovels, and the basins. All the vessels that Hiram made for king Solomon for the house of the Lord, were of fine brass. 46 In the plains of the Jordan did the king cast them in a clay ground, between Socoth and Sartham. 47 And Solomon placed all the vessels; but for exceeding great multitude the brass could not be weighed.

Golden Vessels. 48 And Solomon made all the vessels for the house of the Lord: the altar of gold, and the table of gold, upon which the loaves of proposition should be set; 49 and the golden candlesticks, five on the right hand, and five on the left, over against the oracle, of pure gold; and the flowers like lilies, and the lamps over them of gold; and golden snuffers, 50 and pots, and fleshhooks, and bowls, and mortars, and censers, of most pure gold; and the hinges for the doors of the inner house of the Holy of Holies, and for the doors of the house of the temple were of gold.

51 *d* And Solomon finished all the work that he made in the house of the Lord, and brought in the things that David his father had dedicated, the silver and the gold, and the vessels, and laid them up in the treasures of the house of the Lord.

CHAPTER 8.

The Dedication of the Temple. 1 Then all the ancients of Israel *e* with the princes of the tribes, and the heads of the families of the children of Israel were assembled to king Solomon in Jerusalem, that they might carry the ark of the covenant of the Lord out of the city of David, that is, out of Sion. 2 And all Israel assembled themselves to king Solomon on the festival day in the month of Ethanim, the same is the seventh month.

3 And all the ancients of Israel came, and the priests took up the ark, 4 and carried the ark of the Lord, and the tabernacle of the covenant, and all the vessels of the sanctuary, that were in the tabernacle: and the priests and the Levites carried them. 5 And king Solomon, and all the multitude of Israel that were assembled unto him, went with him before the ark, and they sacrificed sheep and oxen that could not be counted or numbered. 6 And the priests brought in the ark of the covenant of the Lord into its place, into the oracle of the temple, into the Holy of Holies under the wings of the cherubim. 7 For the cherubim spread forth their wings over the place of the ark, and covered the ark, and the staves thereof above. 8 And whereas the staves stood out, the ends of them were seen without in the sanctuary before the oracle, but were not seen farther out, and there they have been unto this day. 9 Now in the ark there was nothing else* *f* but the two tables of stone, which Moses put there at Horeb, when the Lord made a covenant with the children of Israel, when they came out of the land of Egypt.

10 And it came to pass, when the priests were come out of the sanctuary, that a cloud filled the house of the Lord, 11 and the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord.

12 Then Solomon said: *g* The Lord said that he would dwell in a cloud. 13 Building I have built a house for thy dwelling, to be thy most firm throne forever. 14 And the king turned his face, and blessed all the assembly of Israel, for all the assembly of Israel stood. 15 And Solomon said: Blessed be the Lord the God of Israel, who spoke with his mouth to David my father, and with his own hands hath accomplished it, saying: 16 Since the day that I brought my people Israel out of Egypt, I chose no city out of all the tribes of Israel, for a house to be built, that my name might be there; but I chose David to be over my people Israel. 17 *h* And David my father would have built a house to the name of the Lord the God of Israel. 18 And the Lord

d 2 Par 5, 1.—e 2 Par 5, 2.—f Ex 34, 27; Heb 9, 4.—g 2 Par 6, 1.—h 2 Kgs 7, 5.

8, 9: Nothing else, etc.: there was nothing else but the tables of the law within the ark, but on the outside of the ark, or near the ark were also the rod of Aaron, and a golden urn with manna. Cf Heb 9, 4.

said to David my father: Whereas thou hast thought in thy heart to build a house to my name, thou hast done well in having this same thing in thy mind. 19 Nevertheless thou shalt not build me a house, but thy son, that shall come forth out of thy loins, he shall build a house to my name. 20 The Lord hath performed his word which he spoke; and I stand in the room of David my father, and sit upon the throne of Israel, as the Lord promised; and have built a house to the name of the Lord the God of Israel. 21 And I have set there a place for the ark, wherein is the covenant of the Lord, which he made with our fathers, when they came out of the land of Egypt.

Prayer of Solomon. 22 And Solomon stood before the altar of the Lord in the sight of the assembly of Israel, and spread forth his hands towards heaven; 23 and said: Lord God of Israel, there is no God like thee in heaven above, or on earth beneath; who keepest covenant and mercy with thy servants that have walked before thee with all their heart. 24 Who hast kept with thy servant David my father what thou hast promised him; with thy mouth thou didst speak, and with thy hands thou hast performed, as this day proveth. 25 Now therefore, O Lord God of Israel, keep with thy servant David my father what thou hast spoken to him, saying: *i* There shall not be taken away of thee a man in my sight, to sit on the throne of Israel; yet so that thy children take heed to their way, that they walk before me as thou hast walked in my sight. 26 And now, Lord God of Israel, let thy words be established, which thou hast spoken to thy servant David my father.

27 Is it then to be thought that God should indeed dwell upon earth? For if heaven and the heavens of heavens cannot contain thee, how much less this house which I have built? 28 But have regard to the prayer of thy servant, and to his supplications, O Lord my God. Hear the hymn and the prayer, which thy servant prayeth before thee this day, 29 that thy eyes may be open upon this house night and day, upon the house of which thou hast said: *j* My name shall be there, that thou mayest hearken to the prayer which thy servant prayeth in this place to thee. 30 That thou mayest hearken to the supplication of thy servant and of thy people Israel, whatsoever they shall pray for in this place, and hear them in the place of thy dwelling in heaven; and when thou hearest, show them mercy.

31 If any man trespass against his neighbor, and have an oath upon him, wherewith he is bound, and come because of the oath before thy altar to thy house, 32 then hear thou in heaven, and do and judge thy servants, condemning the wicked, and bringing his way upon his own head, and justifying the just, and rewarding him according to his justice.

33 If thy people Israel shall fly before their enemies (because they will sin against thee), and doing penance, and confessing to thy name, shall come, and pray, and make supplications to thee in this house; 34 then hear thou in heaven, and forgive the sin of thy people Israel, and bring them back to the land which thou gavest to their fathers.

35 If heaven shall be shut up, and there shall be no rain because of their sins, and they praying in this place shall do penance to thy name, and shall be converted from their sins, by occasion of their afflictions, 36 then hear thou them in heaven, and forgive the sins of thy servants, and of thy people Israel; and show them the good way wherein they should walk, and give rain upon thy land, which thou hast given to thy people in possession.

37 If a famine arise in the land, or a pestilence, or corrupt air, or blasting, or locust, or mildew, if their enemy afflict them besieging the gates, whatsoever plague, whatsoever infirmity, 38 whatsoever curse or imprecation shall happen to any man of thy people Israel; when a man shall know the wound of his own heart, and shall spread forth his hands in this house, 39 then hear thou in heaven, in the place of thy dwelling, and forgive, and do so as to give to everyone according to his ways, as thou shalt see his heart (for thou only knowest the heart of all the children of men), 40 that they may fear thee all the days that they live upon the face of the land, which thou hast given to our fathers.

41 Moreover also the stranger, who is not of thy people Israel, when he shall

i 2 Kgs 7, 12.—*j* Dt 12, 11.

come out of a far country for thy name's sake (for they shall hear everywhere of thy great name and thy mighty hand, 42 and thy stretched out arm), so when he shall come, and shall pray in this place, 43 then hear thou in heaven, in the firmament of thy dwelling place, and do all those things for which that stranger shall call upon thee: that all the people of the earth may learn to fear thy name, as do thy people Israel, and may prove that thy name is invoked upon this house which I have built.

44 If thy people go out to war against their enemies, by what way soever thou shalt send them, they shall pray to thee towards the way of the city, which thou hast chosen, and towards the house, which I have built to thy name. 45 And then hear thou in heaven their prayers, and their supplications, and do judgment for them.

46 But if they sin against thee (*k* for there is no man who sinneth not) and thou being angry deliver them up to their enemies, so that they be led away captives into the land of their enemies far or near; 47 then if they do penance in their heart in the place of captivity, and being converted make supplication to thee in their captivity, saying: We have sinned, we have done unjustly, we have committed wickedness, 48 and return to thee with all their heart, and all their soul, in the land of their enemies, to which they had been led captives, and pray to thee towards the way of their land, which thou gavest to their fathers, and of the city which thou hast chosen, and of the temple which I have built to thy name, 49 then hear thou in heaven, in the firmament of thy throne, their prayers and their supplications, and do judgment for them. 50 And forgive thy people that have sinned against thee, and all their iniquities by which they have transgressed against thee; and give them mercy before them that have made them captives, that they may have compassion on them. 51 For they are thy people, and thy inheritance, whom thou hast brought out of the land of Egypt, from the midst of the furnace of iron. 52 That thy eyes may be open to the supplication of thy servant, and of thy people Israel, to hear them in all things for which they shall call upon thee. 53 For thou hast separated them to thyself for an inheritance from among all the people of the earth, as thou hast spoken by Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord God.

Solomon Blesses People. 54 And it came to pass, when Solomon had made an end of praying all this prayer and supplication to the Lord, that he rose from before the altar of the Lord, for he had fixed both knees on the ground, and had spread his hands towards heaven. 55 And he stood and blessed all the assembly of Israel with a loud voice, saying: 56 Blessed be the Lord, who hath given rest to his people Israel, according to all that he promised. There hath not failed so much as one word of all the good things that he promised by his servant Moses. 57 The Lord our God be with us, as he was with our fathers, and not leave us, nor cast us off; 58 but may he incline our hearts to himself, that we may walk in all his ways, and keep his commandments, and his ceremonies, and all his judgments which he commanded our fathers. 59 And let these my words, wherewith I have prayed before the Lord, be near unto the Lord our God day and night, that he may do judgment for his servant and for his people Israel day by day, 60 that all the people of the earth may know, that the Lord he is God, and there is no other besides him. 61 Let our hearts also be perfect with the Lord our God, that we may walk in his statutes, and keep his commandments, as at this day.

62 And the king, and all Israel with him, offered victims before the Lord. 63 And Solomon slew victims of peace offerings, which he sacrificed to the Lord, two and twenty thousand oxen and a hundred and twenty thousand sheep; so the king, and the children of Israel dedicated the temple of the Lord. 64 In that day the king sanctified the middle of the court that was before the house of the Lord, for there he offered the holocaust, and sacrifice, and fat of the peace offerings because the brazen altar that was before the Lord, was too little to receive the holocaust, and sacrifice, and fat of the peace offerings.

65 And Solomon made at the same time

k 2 Par 6, 36; Eccl 7, 20; I Jn 1, 8.

a solemn feast, and all Israel with him, a great multitude from the entrance of Emath to the river of Egypt, before the Lord our God, seven days and seven days, that is, fourteen days. 66 And on the eighth day he sent away the people; and they blessed the king, and went to their dwellings rejoicing, and glad in heart for all the good things that the Lord had done for David his servant, and for Israel his people.

CHAPTER 9.

The Lord Appears again to Solomon. 1 And it came to pass when Solomon had finished the building of the house of the Lord and the king's house, and all that he desired, and was pleased to do, 2 that the Lord appeared to him the second time, *l* as he had appeared to him in Gabaon. 3 And the Lord said to him: I have heard thy prayer and thy supplication, which thou hast made before me. I have sanctified this house, which thou hast built, to put my name there forever, and my eyes and my heart shall be there always. 4 And if thou wilt walk before me, as thy father walked, in simplicity of heart* and in uprightness, and wilt do all that I have commanded thee, and wilt keep my ordinances and my judgments, 5 *m* I will establish the throne of thy kingdom over Israel forever, as I promised David thy father, saying: There shall not fail a man of thy race upon the throne of Israel. 6 But if you and your children revolting shall turn away from following me, and will not keep my commandments and my ceremonies which I have set before you, but will go and worship strange gods and adore them, 7 I will take away Israel from the face of the land which I have given them; and the temple which I have sanctified to my name, I will cast out of my sight; and Israel shall be a proverb, and a byword among all people. 8 And this house shall be made an example of: everyone that shall pass by it, shall be astonished, and shall hiss, and say: *n* Why hath the Lord done thus to this land, and to this house? 9 And they shall answer: Because they forsook the Lord their God, who brought their fathers out of the land of Egypt, and followed strange gods, and adored them, and worshiped them. Therefore hath the Lord brought upon them all this evil.

10 *o* And when twenty years were ended after Solomon had built the two houses, that is, the house of the Lord and the house of the king 11 (Hiram the king of Tyre furnishing Solomon with cedar trees and fir trees, and gold according to all he had need of), then Solomon gave Hiram twenty cities in the land of Galilee. 12 And Hiram came out of Tyre, to see the towns which Solomon had given him, and they pleased him not, 13 and he said: Are these the cities which thou hast given me, brother? And he called them the land of Chabul,* unto this day. 14 And Hiram sent to king Solomon a hundred and twenty talents of gold.

15 This is the sum of the expenses, which king Solomon offered to build the house of the Lord, and his own house, and Mello, and the wall of Jerusalem, and Heser, and Mageddo, and Gazer. 16 Pharao the king of Egypt came up and took Gazer, and burnt it with fire; and slew the Chanaanite that dwelt in the city, and gave it for a dowry to his daughter, Solomon's wife. 17 So Solomon built Gazer, and Bethhoron the nether 18 and Baalath, and Palmira in the land of the wilderness. 19 And all the towns that belonged to himself, and were not walled, he fortified, the cities also of the chariots, and the cities of the horsemen, and whatsoever he had a mind to build in Jerusalem, and in Libanus, and in all the land of his dominion. 20 All the people that were left of the Amorrhites, and Hethites, and Pherezites, and Hevites, and Jebusites, that are not of the children of Israel: 21 their children, that were left in the land, to wit, such as the children of Israel had not been able to destroy, Solomon made tributary unto this day. 22 But of the children of Israel Solomon made not any to be bondmen, but they were men of war, and his servants, and his princes, and captains, and overseers of the chariots and horses. 23 And there were five hundred and fifty chief officers set over all the works of

1 3 Kgs 3, 5; 2 Par 7, 12.—m 2 Kgs 7, 12. 16.—n Dt 29, 23; Jer 22, 8.—o 2 Par 8, 1.

9, 4: As thy father walked, in simplicity of heart: i.e., in the sincerity and integrity of a single heart, opposed to all double-dealing and deceit.

9, 13: Chabul: i.e., dirty or displeasing.

Solomon, and they had people under them, and had charge over the appointed works.

24 *p* And the daughter of Pharao came up out of the city of David to her house, which Solomon had built for her; then did he build Mello.

25 Solomon also offered three times every year holocausts and victims of peace offerings upon the altar which he had built to the Lord, and he burnt incense before the Lord; and the temple was finished.

26 And king Solomon made a fleet in Asiongaber, which is by Ailath on the shore of the Red Sea in the land of Edom. 27 And Hiram sent his servants in the fleet, sailors that had knowledge of the sea, with the servants of Solomon. 28 And they came to Ophir, and they brought from thence to king Solomon four hundred and twenty talents of gold.

CHAPTER 10.

Queen of Saba Visits Solomon. 1 And *q* the queen of Saba, having heard of the fame of Solomon in the name of the Lord, came to try him with hard questions. 2 And entering into Jerusalem with a great train, and riches, and camels that carried spices, and an immense quantity of gold, and precious stones, she came to king Solomon, and spoke to him all that she had in her heart. 3 And Solomon informed her of all the things she proposed to him: there was not any word the king was ignorant of, and which he could not answer her.

4 And when the queen of Saba saw all the wisdom of Solomon, and the house which he had built, 5 and the meat of his table, and the apartments of his servants, and the order of his ministers, and their apparel, and the cupbearers, and the holocausts, which he offered in the house of the Lord, she had no longer any spirit in her, 6 and she said to the king: The report is true, which I heard in my own country, 7 concerning thy words and concerning thy wisdom. And I did not believe them that told me, till I came myself, and saw with my own eyes, and have found that the half hath not been told me. Thy wisdom and thy works exceed the fame which I heard. 8 Blessed are thy men, and blessed are thy servants, who stand before thee always, and hear thy wisdom. 9 Blessed be the Lord thy God, whom thou hast pleased, and who hath set thee upon the throne of Israel, because the Lord hath loved Israel forever, and hath appointed thee king, to do judgment and justice. 10 *r* And she gave the king a hundred and twenty talents of gold, and of spices a very great store, and precious stones: there was brought no more such abundance of spices as these which the queen of Saba gave to king Solomon.

11 (*s* The navy also of Hiram, which brought gold from Ophir, brought from Ophir great plenty of thyine trees, and precious stones. 12 And the king made of the thyine trees the rails of the house of the Lord, and of the king's house, and citterns and harps for singers: there were no such thyine trees as these brought, nor seen unto this day.)

13 And king Solomon gave the queen of Saba all that she desired and asked of him, besides what he offered her of himself of his royal bounty. And she returned, and went to her own country with her servants.

Solomon's Riches and Glory. 14 And the weight of the gold that was brought to Solomon every year, was six hundred and sixty-six talents of gold; 15 besides that which the men brought him that were over the tributes, and the merchants, and they that sold by retail, and all the kings of Arabia, and the governors of the country.

16 And Solomon made two hundred shields of the purest gold. He allowed six hundred sicles of gold for the plates of one shield. 17 And three hundred targets of fine gold: three hundred pounds of gold covered one target. And the king put them in the house of the forest of Libanus.

18 King Solomon also made a great throne of ivory, and overlaid it with the finest gold. 19 It had six steps; and the top of the throne was round behind; and there were two hands on either side holding the seat: and two lions stood, one at each hand. 20 And twelve little lions stood upon the six steps on the one side and on the other: there was no such work made in any kingdom.

p 2 Par 8, 11.—q 2 Par 9, 1; Mt 12, 42; Lk 11, 31.—r 2 Par 9, 9.—s 2 Par 9, 10.

21 Moreover all the vessels, out of which king Solomon drank, were of gold; and all the furniture of the house of the forest of Libanus was of most pure gold. There was no silver, nor was any account made of it in the days of Solomon, 22 for the king's navy, once in three years, went with the navy of Hiram by sea to Tharsis, and brought from thence gold, and silver, and elephants' teeth, and apes, and peacocks.

23 And king Solomon exceeded all the kings on the earth in riches and wisdom. 24 And all the earth desired to see Solomon's face, to hear his wisdom, which God had given in his heart. 25 And everyone brought him presents, vessels of silver and of gold, garments and armor, and spices, and horses and mules every year. 26 *t* And Solomon gathered together chariots and horsemen, and he had a thousand four hundred chariots, and twelve thousand horsemen: and he bestowed them in fenced cities, and with the king in Jerusalem. 27 And he made silver to be as plentiful in Jerusalem as stones; and cedars to be as common as sycamores which grow in the plains. 28 And horses were brought for Solomon out of Egypt and Coa, for the king's merchants brought them out of Coa, and bought them at a set price. 29 And a chariot of four horses came out of Egypt for six hundred sicles of silver, and a horse for a hundred and fifty. And after this manner did all the kings of the Hethites, and of Syria, sell horses.

3. The End of Solomon's Kingdom

CHAPTER 11.

Solomon Falls into Idolatry. 1 And king Solomon *u* loved many strange women besides the daughter of Pharao, and women of Moab, and of Ammon, and of Edom, and of Sidon, and of the Hethites: 2 of the nations concerning which the Lord said to the children of Israel: *v* You shall not go in unto them, neither shall any of them come in to yours, for they will most certainly turn away your heart to follow their gods. And to these was Solomon joined with a most ardent love. 3 And he had seven hundred wives as queens, and three hundred concubines: and the women turned away his heart. 4 And when he was now old, his heart was turned away by women to follow strange gods; and his heart was not perfect with the Lord his God, as was the heart of David his father. 5 But Solomon worshiped Astarthe the goddess of the Sidonians, and Moloch the idol of the Ammonites. 6 And Solomon did that which was not pleasing before the Lord, and did not fully follow the Lord, as David his father. 7 Then Solomon built a temple for Chamos the idol of Moab, on the hill that is over against Jerusalem, and for Moloch the idol of the children of Ammon. 8 And he did in this manner for all his wives that were strangers, who burnt incense, and offered sacrifice to their gods.

9 And the Lord was angry with Solomon, because his mind was turned away from the Lord the God of Israel, *w* who had appeared to him twice, 10 and had commanded him concerning this thing, that he should not follow strange gods; but he kept not the things which the Lord commanded him. 11 The Lord therefore said to Solomon: Because thou hast done this, and hast not kept my covenant, and my precepts, which I have commanded thee, I will divide and rend thy kingdom, and will give it to thy servant. 12 *x* Nevertheless in thy days I will not do it, for David thy father's sake; but I will rend it out of the hand of thy son. 13 Neither will I take away the whole kingdom, but I will give one tribe* to thy son for the sake of David my servant, and Jerusalem which I have chosen.

14 And the Lord raised up an adversary to Solomon, Adad the Edomite of the king's seed, in Edom. 15 *y* For when David was in Edom, and Joab the general of the army was gone up to bury them that were slain, and had killed every male in Edom 16 (for Joab remained there six months with all Israel, till he had slain every male in Edom), 17 then Adad fled, he and certain Edomites of his father's servants with him, to go into Egypt; and Adad was *then* a little boy. 18 And they arose out of Madian, and came into Pharan, and they took men with them from Pharan, and went

t 2 Par 1, 14.—u Dt 17, 17; Sir 47, 19.—v Ex 34, 16.—w 3 Kgs 9, 2.—x 3 Kgs 12, 15.—y 2 Kgs 8, 14.

11, 13: One tribe: besides that of Juda, his own native tribe.

into Egypt to Pharao the king of Egypt, who gave him a house, and appointed him victuals, and assigned him land. 19 And Adad found great favor before Pharao, insomuch that he gave him to wife the own sister of his wife Taphnes the queen. 20 And the sister of Taphnes bore him his son Genubath, and Taphnes brought him up in the house of Pharao; and Genubath dwelt with Pharao among his children. 21 And when Adad heard in Egypt that David slept with his fathers, and that Joab the general of the army was dead, he said to Pharao: Let me depart, that I may go to my own country. 22 And Pharao said to him: Why, what is wanting to thee with me, that thou seekest to go to thy own country? But he answered: Nothing: yet I beseech thee to let me go.

23 God also raised up against him an adversary, Razon the son of Eliada, [z] who had fled from his master Adarezer the king of Soba. 24 And he gathered men against him, and he became a captain of robbers when David slew them *of Soba:* and they went to Damascus, and dwelt there, and they made him king in Damascus. 25 And he was an adversary to Israel all the days of Solomon: and this is the evil of Adad, and his hatred against Israel, and he reigned in Syria.

26 [a] Jeroboam also the son of Nabat an Ephrathite of Sareda, a servant of Solomon, whose mother was named Sarva, a widow woman, lifted up his hand against the king. 27 And this is the cause of his rebellion against him, for Solomon built Mello, and filled up the breach of the city of David his father. 28 And Jeroboam was a valiant and mighty man: and Solomon seeing him a young man ingenious and industrious, made him chief over the tributes of all the house of Joseph. 29 [b] So it came to pass at that time that Jeroboam went out of Jerusalem, and the prophet Ahias the Silonite, clad with a new garment, found him in the way: and they two were alone in the field. 30 And Ahias taking his new garment, wherewith he was clad, divided it into twelve parts, 31 and he said to Jeroboam: Take to thee ten pieces, for thus saith the Lord the God of Israel: Behold I will rend the kingdom out of the hand of Solomon, and will give thee ten tribes. 32 But one tribe shall remain to him for the sake of my servant David, and Jerusalem the city, which I have chosen out of all the tribes of Israel, 33 because he hath forsaken me, and hath adored Astarthe the goddess of the Sidonians, and Chamos the god of Moab, and Moloch the god of the children of Ammon, and hath not walked in my ways, to do justice before me, and to *keep* my precepts, and judgments as *did* David his father. 34 Yet I will not take away all the kingdom out of his hand, but I will make him prince all the days of his life, for David my servant's sake, whom I chose who kept my commandments and my precepts. 35 But I will take away the kingdom out of his son's hand and will give thee ten tribes. 36 And to his son I will give one tribe, that there may remain a lamp for my servant David before me always in Jerusalem the city which I have chosen, that my name might be there. 37 And I will take thee, and thou shalt reign over all that thy soul desireth, and thou shalt be king over Israel. 38 If then thou wilt hearken to all that I shall command thee, and wilt walk in my ways, and do what is right before me, keeping my commandments and my precepts, as David my servant did, I will be with thee, and will build thee up a faithful house, as I built a house for David, and I will deliver Israel to thee. 39 And I will for this afflict the seed of David, but yet not forever. 40 Solomon therefore sought to kill Jeroboam, but he arose, and fled into Egypt to Sesac the king of Egypt, and was in Egypt till the death of Solomon.

Death of Solomon. 41 And the rest of the words of Solomon, and all that he did, and his wisdom: behold they are all written in the book of the words* of the days of Solomon.

42 And the days that Solomon reigned in Jerusalem over all Israel, were forty years. 43 And [c] Solomon slept* with his fathers, and was buried in the city of David his father, and Roboam his son reigned in his stead.

z 2 Kgs 8, 6; 1 Par 18, 6.—a 2 Par 13, 6.—b 2 Par 10 15.—c 932 B.C.

11, 41: The book of the words, etc.: this book is lost, with others mentioned in Holy Scripture.

11, 43: Solomon slept: i.e., died. He was then about fifty-eight years of age, having reigned forty years.

II: THE KINGDOMS OF JUDA AND ISRAEL

1. Roboam and Jeroboam

CHAPTER 12.

The Reign of Roboam. 1 And [d] Roboam went to Sichem, [e] for thither were all Israel come together to make him king. 2 But Jeroboam the son of Nabat, who was yet in Egypt, a fugitive from the face of king Solomon, hearing of his death, returned out of Egypt. 3 And they sent and called him, and Jeroboam came, and all the multitude of Israel, and they spoke to Roboam, saying: 4 Thy father laid a grievous yoke upon us. Now therefore do thou take off a little of the grievous service of thy father, and of his most heavy yoke, which he put upon us, and we will serve thee. 5 And he said to them: Go till the third day, and come to me again. And when the people was gone, 6 king Roboam took counsel with the old men, that stood before Solomon his father while he yet lived, and he said: What counsel do you give me, that I may answer this people? 7 They said to him: If thou wilt yield to this people today, and condescend to them, and grant their petition, and wilt speak gentle words to them, they will be thy servants always. 8 But he left the counsel of the old men, which they had given him, and consulted with the young men, that had been brought up with him, and stood before him. 9 And he said to them: What counsel do you give me, that I may answer this people, who have said to me: Make the yoke which thy father put upon us lighter? 10 And the young men that had been brought up with him, said: Thus shalt thou speak to this people, who have spoken to thee, saying: Thy father made our yoke heavy, do thou ease us. Thou shalt say to them: My little finger is thicker than the back of my father. 11 And now my father put a heavy yoke upon you, but I will add to your yoke; my father beat you with whips, but I will beat you with scorpions.

12 So Jeroboam and all the people came to Roboam the third day, as the king had appointed, saying: Come to me again the third day. 13 And the king answered the people roughly, leaving the counsel of the old men which they had given him, 14 and he spoke to them according to the counsel of the young men, saying: My father made your yoke heavy, but I will add to your yoke; my father beat you with whips, but I will beat you with scorpions. 15 And the king condescended not to the people, for the Lord was turned away from him, to make good his word, [f] which he had spoken in the hand of Ahias the Silonite to Jeroboam the son of Nabat.

16 Then the people seeing that the king would not hearken to them, answered him, saying: What portion have we in David? Or what inheritance in the son of Isai? Go home to thy dwellings, O Israel. Now, David, look to thy own house. So Israel departed to their dwellings.

17 But as for all the children of Israel that dwelt in the cities of Juda, Roboam reigned over them. 18 Then king Roboam sent Aduram, who was over the tribute; and all Israel stoned him, and he died. Wherefore king Roboam made haste to get him up into his chariot, and he fled to Jerusalem: 19 and Israel revolted from the house of David, unto this day.

20 And it came to pass when all Israel heard that Jeroboam was come again, that they gathered an assembly, and sent and called him, and made him king over all Israel, and there was none that followed the house of David but the tribe of Juda only.*

21 And Roboam came to Jerusalem, and gathered together all the house of Juda and the tribe of Benjamin, a hundred fourscore thousand chosen men for war, to fight against the house of Israel, and to bring the kingdom again under Roboam the son of Solomon. 22 [g] But the word of the Lord came to Semeias the man of God, saying: 23 Speak to Roboam the son of Solomon, the king of Juda, and to all the house of Juda, and Benjamin, and the rest of the people, saying: 24 Thus saith the Lord: You shall not go up nor fight against your brethren the children of Israel; let every man return to his house, for this thing is from me. They hearkened to the word

d 932 B.C.—e 2 Par 10, 1.—f 3Kgs 11, 31.—g 2 Par 11, 2.

12, 20: Juda only: Benjamin was a small tribe, and so intermixed with the tribe of Juda (the very city of Jerusalem being partly in Juda, partly in Benjamin), that they are here counted but as one tribe.

of the Lord, and returned from their journey, as the Lord had commanded them.

Jeroboam's Reign in Israel. 25 And Jeroboam built Sichem in mount Ephraim, and dwelt there, and going out from thence he built Phanuel.

26 And Jeroboam said in his heart: Now shall the kingdom return to the house of David, 27 if this people go up to offer sacrifices in the house of the Lord at Jerusalem; and the heart of this people will turn to their lord Roboam the king of Juda, and they will kill me, and return to him. 28 *h* And finding out a device he made two golden calves,* and said to them: Go ye up no more to Jerusalem. *i* Behold thy gods, O Israel, who brought thee out of the land of Egypt. 29 And he set the one in Bethel, and the other in Dan.* 30 And this thing became an occasion of sin, for the people went to adore the calf as far as Dan. 31 And he made temples in the high places, *i* and priests of the lowest of the people, who were not of the sons of Levi. 32 And he appointed a feast in the eighth month, on the fifteenth day of the month, after the manner of the feast that was celebrated in Juda. And going up to the altar, he did in like manner in Bethel, to sacrifice to the calves which he had made. And he placed in Bethel priests of the high places, which he had made.

33 And he went up to the altar, which he had built in Bethel, on the fifteenth day of the eighth month, which he had devised of his own heart; and he ordained a feast to the children of Israel, and went upon the altar to burn incense.

CHAPTER 13.

Birth of Josias Foretold. 1 And behold *k* there came a man of God out of Juda, by the word of the Lord to Bethel, when Jeroboam was standing upon the altar, and burning incense. 2 And he cried out against the altar in the word of the Lord, and said: O Altar, Altar, thus saith the Lord: *l* Behold a child shall be born to the house of David, Josias by name, and he shall immolate upon thee the priests of the high places, who now burn incense upon thee, and he shall burn men's bones upon thee. 3 And he gave a sign the same day, saying: This shall be the sign, that the Lord hath spoken: Behold the altar shall be rent, and the ashes that are upon it shall be poured out.

4 And when the king had heard the word of the man of God, which he had cried out against the altar in Bethel, he stretched forth his hand from the altar, saying: Lay hold on him. And his hand which he stretched forth against him withered: and he was not able to draw it back again to him. 5 The altar also was rent, and the ashes were poured out from the altar, according to the sign which the man of God had given before in the word of the Lord. 6 And the king said to the man of God: Entreat the face of the Lord thy God, and pray for me, that my hand may be restored to me. And the man of God besought the face of the Lord, and the king's hand was restored to him, and it became as it was before. 7 And the king said to the man of God: Come home with me to dine, and I will make thee presents. 8 And the man of God answered the king: If thou wouldst give me half thy house I will not go with thee, nor eat bread, nor drink water in this place; 9 for so it was enjoined me by the word of the Lord commanding me: Thou shalt not eat bread nor drink water, nor return by the same way that thou camest. 10 So he departed by another way, and returned not by the way that he came into Bethel.

11 Now a certain old prophet dwelt in Bethel, and his sons came to him and told him all the works that the man of God had done that day in Bethel; and they told their father the words which he had spoken to the king. 12 And their father said to them: What way went he? His sons showed him the way by which the man of God went, who came out of Juda. 13 And he said to his sons: Saddle me the ass. And when they had saddled him, he got up, 14 and went after the man of God, and found him sitting under a turpentine tree; and he said to him:

h Tb 1, 5.—i Ex 32, 8.—j 2 Par 11, 15.—k 932 B.C.—l 4 Kgs 23, 16.

12, 28: Golden calves: by making his gods in this form, he probably mimicked the Egyptians with whom he had sojourned. They worshiped Apis and their Osiris under the form of a bullock.

12, 29: Bethel and Dan: Bethel was a city of the tribe of Ephraim in the southern part of the dominions of Jeroboam, about six leagues from Jerusalem; Dan was in the extremity of his dominions to the north in the confines of Syria.

Art thou the man of God that camest from Juda? He answered: I am. 15 And he said to him: Come home with me, to eat bread. 16 But he said: I cannot return, nor go with thee, neither will I eat bread, nor drink water in this place, 17 because the Lord spoke to me in the word of the Lord, saying: Thou shalt not eat bread, and thou shalt not drink water there, nor return by the way thou wentest. 18 He said to him: I also am a prophet like unto thee, and an angel spoke to me* in the word of the Lord, saying: Bring him back with thee into thy house, that he may eat bread, and drink water. He deceived him, 19 and brought him back with him; so he ate bread and drank water in his house.

Chastisement for the Disobedience of the Prophet. 20 And as they sat at table, the word of the Lord came to the prophet that brought him back; 21 and he cried out to the man of God who came out of Juda, saying: Thus saith the Lord: Because thou hast not been obedient to the Lord, and hast not kept the commandment which the Lord thy God commanded thee, 22 and hast returned and eaten bread, and drunk water in the place wherein he commanded thee that thou shouldst not eat bread, nor drink water, thy dead body shall not be brought into the sepulchre of thy fathers.

23 And when he had eaten and drunk, he saddled his ass for the prophet, whom he had brought back. 24 And when he was gone, a lion found him in the way, and killed him,* and his body was cast in the way. And the ass stood by him, and the lion stood by the dead body. 25 And behold, men passing by saw the dead body cast in the way, and the lion standing by the body. And they came and told it in the city, wherein that old prophet dwelt. 26 And when that prophet, who had brought him back out of the way, heard of it, he said: It is the man of God, that was disobedient to the mouth of the Lord, and the Lord hath delivered him to the lion, and he hath torn him, and killed him according to the word of the Lord, which he spoke to him. 27 And he said to his sons: Saddle me an ass. And when they had saddled it, 28 and he was gone, he found the dead body cast in the way, and the ass and the lion standing by the carcass: the lion had not eaten of the dead body, nor hurt the ass. 29 And the prophet took up the body of the man of God, and laid it upon the ass, and going back brought it into the city of the old prophet, to mourn for him. 30 And he laid his dead body in his own sepulchre. And they mourned over him, *saying*: Alas! Alas! My brother! 31 And when they had mourned over him, he said to his sons: When I am dead, bury me in the sepulchre wherein the man of God is buried, lay my bones beside his bones. 32 For assuredly the word shall come to pass which he hath foretold in the word of the Lord against the altar that is in Bethel, and against all the temples of the high places, that are in the cities of Samaria.

33 After these words Jeroboam came not back from his wicked way; but on the contrary he made of the meanest of the people priests of the high places; whosoever would, he filled his hand, and he was made a priest of the high places. 34 And for this cause did the house of Jeroboam sin, and was cut off and destroyed from the face of the earth.

CHAPTER 14.

Ahias and the Son of Jeroboam. 1 At that time Abia, the son of Jeroboam fell sick. 2 And Jeroboam said to his wife: Arise, and change thy dress, that thou be not known to be the wife of Jeroboam, and go to Silo, where Ahias the prophet is, [m] who told me that I should reign over this people. 3 Take also with thee ten loaves, and cracknels, and a pot of honey, and go to him, for he will tell thee what shall become of this child. 4 Jeroboam's wife did as he told her; and rising up went to Silo, and came to the house of Ahias; but he could not see, for his eyes were dim by reason of his age.

5 And the Lord said to Ahias: Behold the wife of Jeroboam cometh in, to consult thee concerning her son that is sick. Thus and thus shalt thou speak to her.

m 3 Kgs 11, 31.

13, 18: An angel spoke to me, etc.: this old man of Bethel was indeed a prophet, but he sinned in thus deceiving the man of God; the more because he pretended a revelation for what he did.

13, 24: Killed him: thus the Lord often punishes his servants here, that he may spare them hereafter. Most commentators think that the sin of this prophet, considered with all its circumstances, was not mortal.

So when she was coming in, and made as if she were another woman, 6 Ahias heard the sound of her feet coming in at the door, and said: Come in, thou wife of Jeroboam. Why dost thou feign thyself to be another? But I am sent to thee with heavy tidings. 7 Go, and tell Jeroboam: Thus saith the Lord the God of Israel: Forasmuch as I exalted thee from among the people, and made thee prince over my people Israel; 8 and rent the kingdom away from the house of David, and gave it to thee, and thou hast not been as my servant David, who kept my commandments, and followed me with all his heart, doing that which was well pleasing in my sight; 9 but hast done evil above all that were before thee, and hast made thee strange gods and molten gods to provoke me to anger, and hast cast me behind thy back; 10 therefore behold I will bring evils upon the house of Jeroboam, and *n* will cut off from Jeroboam him that pisseth against the wall, and him that is shut up, and the last in Israel. And I will sweep away the remnant of the house of Jeroboam, as dung is swept away till all be clean. 11 Them that shall die of Jeroboam in the city, the dogs shall eat; and them that shall die in the field, the birds of the air shall devour, for the Lord hath spoken *it*. 12 Arise thou therefore, and go to thy house; and when thy feet shall be entering into the city, the child shall die, 13 and all Israel shall mourn for him, and shall bury him, for he only of Jeroboam shall be laid in a sepulchre, because in his regard there is found a good word from the Lord the God of Israel, in the house of Jeroboam. 14 And the Lord hath appointed himself a king over Israel, who shall cut off the house of Jeroboam in this day, and in this time. 15 And the Lord God shall strike Israel as a reed is shaken in the water; and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river, because they have made to themselves groves to provoke the Lord. 16 And the Lord shall give up Israel for the sins of Jeroboam, who hath sinned, and made Israel to sin.

17 And the wife of Jeroboam arose, and departed, and came to Thersa. And when she was coming in to the threshold of the house, the child died. 18 And they buried him, and all Israel mourned for him according to the word of the Lord, which he spoke by the hand of his servant Ahias the prophet.

The End of Jeroboam's Reign. 19 And the rest of the acts of Jeroboam, how he fought, and how he reigned, behold they are written in the book of the words of the days of the kings of Israel.*

20 And the days that Jeroboam reigned were two and twenty years. And he slept with his fathers; and Nadab his son reigned in his stead.

21 *o* And Roboam the son of Solomon reigned in Juda: Roboam was one and forty years old when he began to reign: and he reigned seventeen years in Jerusalem, the city which the Lord chose out of all the tribes of Israel to put his name there. And his mother's name was Naama an Ammonitess. 22 And Juda did evil in the sight of the Lord, and provoked him above all that their fathers had done, in their sins which they committed. 23 For they also built them altars, and statues, and groves upon every high hill and under every green tree. 24 There were also the effeminate* in the land, and they did according to all the abominations of the people whom the Lord had destroyed before the face of the children of Israel.

25 *p* And in the fifth year of the reign of Roboam, Sesac king of Egypt came up against Jerusalem. 26 And he took away the treasures of the house of the Lord, and the king's treasures, and carried all off; as also the shields of gold which *q* Solomon had made. 27 And Roboam made shields of brass instead of them, and delivered them into the hand of the captains of the shieldbearers, and of them that kept watch before the gate of the king's house. 28 And when the king went into the house of the Lord, they whose office it was to go before him, carried them; and afterwards they brought them back to the armory of the shieldbearers.

29 Now the rest of the acts of Roboam,

n 3 Kgs 15, 29.—o 2 Par 12, 13.—p 927 B.C.—q 3 Kgs 10, 16.

14, 19: The book of the words of the days of the kings of Israel: this book which is often mentioned in the Book of Kings, is long since lost. The books of Paralipomenon, which the Hebrews called the words of the days, were certainly written after the Book of Kings, since they frequently refer to them.

14, 24: The effeminate: Catamites, or men addicted to unnatural lust.

and all that he did, behold they are written in the book of the words of the days of the kings of Juda. 30 And there was war between Roboam and Jeroboam always. 31 And Roboam slept with his fathers, and was buried with them in the city of David. And his mother's name was Naama an Ammonitess; and Abiam his son reigned in his stead.

CHAPTER 15.

Reign of Abiam. 1 Now [r] in the eighteenth year of the reign of Jeroboam the son of Nabat, Abiam reigned over Juda. 2 He reigned three years in Jerusalem. [s] The name of his mother was Maacha* the daughter of Abessalom. 3 And he walked in all the sins of his father, which he had done before him. And his heart was not perfect with the Lord his God, as was the heart of David his father. 4 But for David's sake the Lord his God gave him a lamp in Jerusalem, to set up his son after him, and to establish Jerusalem, 5 because David had done that which was right in the eyes of the Lord, and had not turned aside from anything that he commanded him, all the days of his life, [t] except the matter of Urias the Hethite. 6 But there was war between Roboam and Jeroboam all the time of his life.

7 And the rest of the words of Abiam, and all that he did, are they not written in the book of the words of the days of the kings of Juda? [u] And there was war between Abiam and Jeroboam. 8 And Abiam slept with his fathers, and they buried him in the city of David, [v] and Asa his son reigned in his stead.

Reign of Asa. 9 So in the [w] twentieth year of Jeroboam king of Israel, reigned Asa king of Judea, 10 and he reigned one and forty years in Jerusalem. His mother's* name was Maacha, the daughter of Abessalom.

r 914 B.C.—s 2 Par 13, 2.—t 2 Kgs 11, 14.—u 2 Par 13, 3.—v 2 Par 14, 1.—w 912 B.C.—x 2 Par 16, 1.

15, 2: Maacha, etc.: she is called elsewhere Michaia, daughter of Uriel; but it was common in those days for the same person to have two names.

15, 10: His mother's, etc.: i.e., his grandmother; unless we suppose, which is not improbable, that the Maacha here named is different from the Maacha mentioned in v 2.

15, 14: The high places: some were set up, and dedicated to the worship of idols, or strange gods; and these Asa removed, 2 Par 14, 2; others were only altars of the true God, but were erected contrary to the law, which allowed of no sacrifices but in the temple. These were not removed by Asa. Perfect with the Lord: never forsook the worship of the Lord.

11 And Asa did that which was right in the sight of the Lord, as did David his father. 12 And he took away the effeminate out of the land, and he removed all the filth of the idols, which his fathers had made. 13 Moreover he also removed his mother Maacha from being the princess in the sacrifices of Priapus, and in the grove which she had consecrated to him. And he destroyed her den, and broke in pieces the filthy idol, and burnt it by the torrent Cedron; 14 but the high places* he did not take away. Nevertheless the heart of Asa was perfect with the Lord all his days. 15 And he brought in the things which his father had dedicated and he had vowed into the house of the Lord, silver and gold, and vessels.

16 And there was war between Asa and Baasa king of Israel all their days. 17 [x] And Baasa king of Israel went up against Juda, and built Rama, that no man might go out or come in, of the side of Asa king of Juda. 18 Then Asa took all the silver and gold that remained in the treasures of the house of the Lord, and in the treasures of the king's house, and delivered it into the hands of his servants and sent them to Benadad son of Tabremon the son of Hezion, king of Syria, who dwelt in Damascus, saying: 19 There is a league between me and thee, and between my father and thy father. Therefore I have sent thee presents of silver and gold; and I desire thee to come, and break thy league with Baasa king of Israel, that he may depart from me. 20 Benadad hearkening to king Asa, sent the captains of his army against the cities of Israel, and they smote Ahion, and Dan, and Abeldomum Maacha, and all Cenneroth, that is all the land of Nephtali. 21 And when Baasa had heard this, he left off building Rama, and returned into Thersa. 22 But king Asa sent word into all Juda, saying: Let no man be excused. And they took away the stones from Rama, and the timber thereof wherewith Baasa had been building, and with them king Asa built Gabaa of Benjamin, and Maspha.

23 But the rest of all the acts of Asa, and all his strength, and all that he did, and the cities that he built, are they not written in the book of the words of the days of the kings of Juda? But in the

time of his old age he was diseased in his feet. 24 And he slept with his fathers, and was buried with them in the city of David his father. [y] And Josaphat his son reigned in his place.

Reign of Nadab and Baasa. 25 But Nadab the son of Jeroboam reigned over Israel the second year [z] of Asa king of Juda: and he reigned over Israel two years. 26 And he did evil in the sight of the Lord, and walked in the ways of his father, and in his sins, wherewith he made Israel to sin. 27 And Baasa the son of Ahias of the house of Issachar conspired against him, and slew him in Gebbethon, which is a city of the Philistines, for Nadab and all Israel besieged Gebbethon. 28 So Baasa slew him in the third year [a] of Asa king of Juda, and reigned in his place. 29 [b] And when he was king, he cut off all the house of Jeroboam: he left not so much as one soul of his seed, till he had utterly destroyed him, according to the word of the Lord, [c] which he had spoken in the hand of Ahias the Silonite, 30 because of the sin of Jeroboam, which he had sinned, and wherewith he had made Israel to sin, and for the offense, wherewith he provoked the Lord the God of Israel.

31 But the rest of the acts of Nadab, and all that he did, are they not written in the book of the words of the days of the kings of Israel? 32 And there was war between Asa and Baasa the king of Israel all their days.

33 In the third year [d] of Asa king of Juda, Baasa the son of Ahias reigned over all Israel, in Thersa, four and twenty years. 34 And he did evil before the Lord, and walked in the ways of Jeroboam, and in his sins, wherewith he made Israel to sin.

CHAPTER 16.

Jehu Prophesies against Baasa. 1 Then the word of the Lord came to Jehu the son of Hanani against Baasa, saying: 2 Forasmuch as I have exalted thee out of the dust, and made thee prince over my people Israel, and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins: 3 behold, I will cut down the posterity of Baasa, and the posterity of his house, and I will make thy house as the house of Jeroboam the son of Nabat. 4 [e] Him that dieth of Baasa in the city, the dogs shall eat; and him that dieth of his in the country, the fowls of the air shall devour.

5 [f] But the rest of the acts of Baasa, and all that he did, and his battles, are they not written in the book of the words of the days of the kings of Israel? 6 So Baasa slept with his fathers, and was buried in Thersa; and Ela his son reigned in his stead.

7 And when the word of the Lord came in the hand of Jehu the son of Hanani the prophet, against Baasa, and against his house, and against all the evil that he had done before the Lord, to provoke him to anger by the works of his hands, to become as the house of Jeroboam, for this cause he slew him, that is to say, Jehu the son of Hanani, the prophet.

Reign of Ela and Zambri. 8 In the [g] six and twentieth year of Asa king of Juda, Ela the son of Baasa reigned over Israel in Thersa two years. 9 And his servant Zambri, who was captain of half the horsemen, rebelled against him. Now Ela was drinking in Thersa, and drunk in the house of Arsa the governor of Thersa. 10 [h] And Zambri rushing in, struck him and slew him in the seven and twentieth year of Asa king of Juda, and he reigned in his stead. 11 And when he was king and sat upon his throne, he slew all the house of Baasa, and he left not one thereof to piss against a wall, and all his kinsfolks and friends. 12 And Zambri destroyed all the house of Baasa, according to the word of the Lord, that he had spoken to Baasa in the hand of Jehu the prophet, 13 for all the sins of Baasa, and the sins of Ela his son, who sinned, and made Israel to sin, provoking the Lord the God of Israel with their vanities.

14 But the rest of the acts of Ela, and all that he did, are they not written in the book of the words of the days of the kings of Israel?

15 In the seven and twentieth year [i] of Asa king of Juda, Zambri reigned seven days in Thersa. Now the army was besieging Gebbethon, a city of the Philistines. 16 And when they heard that Zam-

y 2 Par 17, 1; 873 B.C.—z 912 B.C.—a 911 B.C.—b 3 Kgs 21, 22.—c 3 Kgs 14, 10.—d 911 B.C.—e 3 Kgs 14, 11.—f 2 Par 16, 1.—g 887 B.C.—h 4 Kgs 9, 31.—i 886 B.C.

bri had rebelled, and slain the king, all Israel made Amri their king, who was general over Israel in the camp that day. 17 And Amri went up, and all Israel with him from Gebbethon, and they besieged Thersa. 18 And Zambri seeing that the city was about to be taken, went into the palace and burnt himself with the king's house: and he died 19 in his sins, which he had sinned, doing evil before the Lord, and walking in the way of Jeroboam, and in his sin, wherewith he made Israel to sin.

20 But the rest of the acts of Zambri, and of his conspiracy and tyranny, are they not written in the book of the words of the days of the kings of Israel?

21 Then were the people of Israel divided into two parts: one half of the people followed Thebni the son of Gineth, to make him king, and one half followed Amri. 22 But the people that were with Amri, prevailed over the people that followed Thebni the son of Gineth. And Thebni died, and Amri reigned.

Reign of Amri and Achab. 23 In the one and thirtieth year* *i* of Asa king of Juda, Amri reigned over Israel twelve years. In Thersa he reigned six years. 24 And he bought the hill of Samaria of Somer for two talents of silver: and he built upon it, and he called the city which he built Samaria, after the name of Somer the owner of the hill. 25 And Amri did evil in the sight of the Lord, and acted wickedly above all that were before him. 26 And he walked in all the way of Jeroboam the son of Nabat, and in his sins wherewith he made Israel to sin: to provoke the Lord the God of Israel to anger with their vanities.*

27 Now the rest of the acts of Amri, and the battles he fought, are they not written in the book of the words of the days of the kings of Israel? 28 And *k* Amri slept with his fathers, and was buried in Samaria, and Achab his son reigned in his stead.

29 Now Achab the son of Amri reigned over Israel in the eight and thirtieth year of Asa king of Juda. And Achab the son of Amri reigned over Israel in Samaria two and twenty years. 30 And Achab the son of Amri did evil in the sight of the Lord above all that were before him. 31 Nor was it enough for him to walk in the sins of Jeroboam the son of Nabat; but he also took to wife Jezabel daughter of Ethbaal king of the Sidonians. And he went, and served Baal, and adored him. 32 And he set up an altar for Baal in the temple of Baal, which he had built in Samaria. 33 And he planted a grove. And Achab did more to provoke the Lord the God of Israel, than all the kings of Israel that were before him.

34 In his days Hiel of Bethel built Jericho; in Abiram his firstborn he laid its foundations; and in his youngest *son* Segub he set up the gates thereof, according to the word of the Lord, which he spoke in the hand of Josue the son of *l* Nun.

CHAPTER 17.

The Great Prophet Elias. 1 And *m* Elias the Thesbite of the inhabitants of Galaad said to Achab: As the Lord liveth the God of Israel, in whose sight I stand, there shall not be dew nor rain these years, but according to the words of my mouth.

2 And the word of the Lord came to him, saying: 3 Get thee hence, and go towards the east and hide thyself by the torrent of Carith, which is over against the Jordan, 4 and there thou shalt drink of the torrent; and I have commanded the ravens to feed thee there. 5 So he went, and did according to the word of the Lord: and going, he dwelt by the torrent Carith, which is over against the Jordan. 6 And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening, and he drank of the torrent.

7 But after some time the torrent was dried up, for it had not rained upon the earth. 8 Then the word of the Lord came to him, saying: 9 Arise, and go to Sarephta of the Sidonians,* and dwell there, for I have commanded a widow woman there to feed thee. 10 *n* He arose, and went to Sarephta. And when he was come

i 882 B.C.—*k* 876 B.C.—*l* Jos 6, 26.—*m* Sir 48, 1; Jas 5, 17.—*n* Lk 4, 26.

16, 23: In the one and thirtieth year, etc.: Amri began to reign in the twenty-seventh year of Asa. He only enjoyed quiet possession of the kingdom after the death of his competitor Thebni, in the thirty-first year of Asa's reign.

16, 26: With their vanities: i.e., their idols, their golden calves, vain, false, deceitful things.

17, 9: Sarephta of the Sidonians: i.e., a city of the Sidonians.

to the gate of the city, he saw the widow woman gathering sticks, and he called her, and said to her: Give me a little water in a vessel, that I may drink. And when she was going to fetch it he called after her, saying: Bring me also, I beseech thee, a morsel of bread in thy hand. 12 And she answered: As the Lord thy God liveth, I have no bread, but only a handful of meal in a pot, and a little oil in a cruse. Behold I am gathering two sticks that I may go in and dress it for me and my son, that we may eat it, and die. 13 And Elias said to her: Fear not, but go, and do as thou hast said; but first make for me of the same meal a little hearth cake, and bring it to me; and after make for thyself and thy son. 14 For thus saith the Lord the God of Israel: The pot of meal shall not waste, nor the cruse of oil be diminished, until the day wherein the Lord will give rain upon the face of the earth. 15 She went and did according to the word of Elias; and he ate, and she, and her house; and from that day 16 the pot of meal wasted not, and the cruse of oil was not diminished, according to the word of the Lord, which he spoke in the hand of Elias.

He Raises the Widow's Son to Life. 17 And it came to pass after this that the son of the woman, the mistress of the house, fell sick, and the sickness was very grievous, so that there was no breath left in him. 18 And she said to Elias: What have I to do with thee, thou man of God? Art thou come to me that my iniquities should be remembered, and that thou shouldst kill my son? 19 And Elias said to her: Give me thy son. And he took him out of her bosom, and carried him into the upper chamber where he abode, and laid him upon his own bed. 20 And he cried to the Lord, and said: O Lord my God, hast thou afflicted also the widow, with whom I am after a sort maintained, so as to kill her son? 21 And he stretched, and measured himself upon the child three times, and cried to the Lord, and said: O Lord my God, let the soul of this child, I beseech thee, return into his body. 22 And the Lord heard the voice of Elias: and the soul of the child returned into him, and he revived. 23 And Elias took the child, and brought him down from the upper chamber to the house below, and delivered him to his mother, and said to her: Behold thy son liveth. 24 And the woman said to Elias: Now, by this I know that thou art a man of God, and the word of the Lord in thy mouth is true.

CHAPTER 18.

Elias Comes before Achab. 1 After many days the word of the Lord came to Elias, in the third year, saying: Go and show thyself to Achab, that I may give rain upon the face of the earth. 2 And Elias went to show himself to Achab, and there was a grievous famine in Samaria.

3 And Achab called Abdias the governor of his house. Now Abdias feared the Lord very much, 4 for when Jezabel killed the prophets of the Lord, he took a hundred prophets and hid them by fifty and fifty in caves, and fed them with bread and water. 5 And Achab said to Abdias: Go into the land unto all fountains of waters, and into all valleys, to see if we can find grass, and save the horses and mules, that the beasts may not utterly perish. 6 And they divided the countries between them, that they might go round about them: Achab went one way, and Abdias another way by himself.

7 And as Abdias was in the way, Elias met him; and he knew him, and fell on his face, and said: Art thou my lord Elias? 8 And he answered: I am. Go, and tell thy master: Elias is here. 9 And he said: What have I sinned, that thou wouldst deliver me thy servant into the hands of Achab, that he should kill me? 10 As the Lord thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seek thee. And when all answered: He is not here; he took an oath of every kingdom and nation, because thou wast not found. 11 And now thou sayest to me: Go, and tell thy master: Elias is here. 12 And when I am gone from thee, the spirit of the Lord will carry thee into a place that I know not. And I shall go in and tell Achab, and he not finding thee, will kill me; but thy servant feareth the Lord from his infancy. 13 Hath it not been told thee, my lord, what I did when Jezabel killed the prophets of the Lord, how I hid a

hundred men of the prophets of the Lord, by fifty and fifty in caves, and fed them with bread and water? 14 And now thou sayest: Go, and tell thy master: Elias is here, that he may kill me. 15 And Elias said: As the Lord of hosts liveth, before whose face I stand, this day I will show myself unto him.

16 Abdias therefore went to meet Achab, and told him; and Achab came to meet Elias. 17 And when he had seen him, he said: Art thou he that troublest Israel? 18 And he said: I have not troubled Israel, but thou and thy father's house, who have forsaken the commandments of the Lord, and have followed Baalim. 19 Nevertheless send now, and gather unto me all Israel, unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, who eat at Jezabel's table.

20 Achab sent to all the children of Israel, and gathered together the prophets unto mount Carmel. 21 And Elias coming to all the people, said: How long do you halt between two sides? If the Lord be God, follow him; but if Baal, then follow him. And the people did not answer him a word. 22 And Elias said again to the people: I only remain a prophet of the Lord; but the prophets of Baal are four hundred and fifty men. 23 Let two bullocks be given us, and let them choose one bullock for themselves, and cut it in pieces and lay it upon wood, but put no fire under; and I will dress the other bullock, and lay it on wood, and put no fire under it. 24 Call ye on the names of your gods, and I will call on the name of my Lord; and the God that shall answer by fire, let him be God. And all the people answering said: A very good proposal.

25 Then Elias said to the prophets of Baal: Choose you one bullock and dress it first, because you are many; and call on the names of your gods, but put no fire under. 26 And they took the bullock which he gave them, and dressed it; and they called on the name of Baal from morning even till noon, saying: O Baal, hear us. But there was no voice, nor any that answered; and they leaped over the altar that they had made. 27 And when it was now noon, Elias jested at them, saying: Cry with a louder voice, for he is a god, and perhaps he is talking, or is in an inn, or on a journey, or perhaps he is asleep, and must be awaked. 28 So they cried with a loud voice, and cut themselves after their manner with knives and lancets, till they were all covered with blood.

Elias Repairs the Altar. 29 And after midday was past, and while they were prophesying, the time was come of offering sacrifice, and there was no voice heard, nor did anyone answer, nor regard them as they prayed. 30 Elias said to all the people: Come ye unto me. And the people coming near unto him, he repaired the altar of the Lord, that was broken down. 31 And he took twelve stones according to the number of the tribes of the sons of Jacob, to whom the word of the Lord came, saying: *o* Israel shall be thy name. 32 And he built with the stones an altar to the name of the Lord; and he made a trench for water, of the breadth of two furrows round about the altar. 33 And he laid the wood in order, and cut the bullock in pieces, and laid it upon the wood. 34 And he said: Fill four buckets with water, and pour it upon the burnt offering, and upon the wood. And again he said: Do the same the second time. And when they had done it the second time, he said: Do the same also the third time. And they did so the third time. 35 And the water ran round about the altar, and the trench was filled with water.

36 And when it was now time to offer the holocaust, Elias the prophet came near and said: O Lord God of Abraham, and Isaac, and Israel, show this day that thou art the God of Israel, and I thy servant, and that according to thy commandment, I have done all these things. 37 Hear me, O Lord, hear me, that this people may learn that thou art the Lord God, and that thou hast turned their heart again. 38 Then the fire of the Lord fell, and consumed the holocaust, and the wood, and the stones, and the dust, and licked up the water that was in the trench. 39 And when all the people saw this, they fell on their faces, and they said: The Lord he is God, the Lord he is God. 40 And Elias said to them: Take the proph-

o Gn 32, 28.

ets of Baal, and let not one of them escape. And when they had taken them, Elias brought them down to the torrent Cison, and killed them there.

41 And Elias said to Achab: Go up, eat, and drink, for there is a sound of abundance of rain. 42 Achab went up to eat and drink. And Elias went up to the top of Carmel, and casting himself down upon the earth put his face between his knees, 43 and he said to his servant: Go up, and look towards the sea. And he went up, and looked, and said: There is nothing. And again he said to him: Return seven times. 44 And at the seventh time, behold, a little cloud arose out of the sea like a man's foot. And he said: Go up and say to Achab: Prepare thy chariot and go down, lest the rain prevent thee. 45 And while he turned himself this way and that way, behold the heavens grew dark, with clouds, and wind, and there fell a great rain. And Achab getting up went away to Jezrahel. 46 And the hand of the Lord was upon Elias, and he girded up his loins and ran before Achab, till he came to Jezrahel.

CHAPTER 19.

Elias Pursued by Jesabel. 1 And Achab told Jezabel all that Elias had done, and how he had slain all the prophets with the sword. 2 And Jezabel sent a messenger to Elias, saying: Such and such things may the gods do to me, and add still more, if by this hour tomorrow I make not thy life as the life of one of them. 3 Then Elias was afraid, and rising up he went whithersoever he had a mind: and he came to Bersabee of Juda, and left his servant there, 4 and he went forward one day's journey into the desert. And when he was there, and sat under a juniper tree, he requested for his soul that he might die,* and said: It is enough for me, Lord. Take away my soul, for I am no better than my fathers. 5 And he cast himself down, and slept in the shadow of the juniper tree and behold an angel of the Lord touched him, and said to him: Arise and eat. 6 He looked, and behold there was at his head a hearth cake and a vessel of water; and he ate and drank, and he fell asleep again. 7 And the angel of the Lord came again the second time, and touched him, and said to him: Arise, eat, for thou hast yet a great way to go. 8 And he arose, and ate and drank, and walked in the strength of that food* forty days and forty nights, unto the mount of God, Horeb.

A Vision from God. 9 And when he was come thither, he abode in a cave, and behold the word of the Lord *came* unto him, and he said to him: What dost thou here, Elias? 10 And he answered: With zeal have I been zealous for the Lord God of hosts, for the children of Israel have forsaken thy covenant. They have thrown down thy altars, they have slain thy prophets with the sword, and I alone am left,* and they seek my life to take it away. 11 And he said to him: Go forth, and stand upon the mount before the Lord; and behold the Lord passeth, and a great and strong wind before the Lord overthrowing the mountains, and breaking the rocks in pieces; the Lord is not in the wind, and after the wind an earthquake; the Lord is not in the earthquake. 12 And after the earthquake a fire; the Lord is not in the fire, and after the fire a whistling of a gentle air. 13 And when Elias heard it, he covered his face with his mantle, and coming forth stood at the entering in of the cave, and behold a voice unto him, saying: What dost thou here, Elias? And he answered: 14 With zeal have I been zealous for the Lord God of hosts, [p] because the children of Israel have forsaken thy covenant. They have destroyed thy altars, they have slain thy prophets with the sword, and I alone am left, and they seek my life to take it away. 15 And the Lord said to him: Go, and return on thy way through the desert to Damascus; and when thou art come thither, thou shalt anoint Hazael to be king over Syria. 16 [q] And thou shalt anoint Jehu the son of Namsi to

p Rom 11, 3.—q 4 Kgs 9, 1.

19, 4: That he might die: Elias requested to die, not out of impatience or pusillanimity, but out of zeal against sin; and that he might no longer be witness of the miseries of his people, and the war they were waging against God and his servants. See v 10.

19, 8: In the strength of that food: this bread with which Elias was fed in the wilderness was a figure of the bread of life which we receive in the Blessed Sacrament, by the strength of which we are to be supported in our journey through the wilderness of this world till we come to the true mountain of God, and his vision in a happy eternity.

19, 10: I alone am left: i.e., of the prophets in the kingdom of Israel, or of the ten tribes; for in the kingdom of Juda, religion was at that time in a very flourishing condition under the kings Asa and Josaphat. And even in Israel there remained several prophets, though not then known to Elias. See 3 Kgs 20, 13. 28. 35.

be king over Israel; and Eliseus the son of Saphat, of Abelmeula, thou shalt anoint to be prophet in thy room. 17 And it shall come to pass, that whosoever shall escape the sword of Hazael, shall be slain by Jehu; and whosoever shall escape the sword of Jehu, shall be slain by Eliseus.* 18 *r* And I will leave me seven thousand men in Israel, whose knees have not been bowed before Baal, and every mouth that hath not worshiped him kissing the hands.

19 And Elias departing from thence, found Eliseus the son of Saphat, ploughing with twelve yoke of oxen: and he was one of them that were ploughing with twelve yoke of oxen. And when Elias came up to him, he cast his mantle upon him. 20 And he forthwith left the oxen and ran after Elias, and said: Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said to him: Go, and return back, for that which was my part, I have done to thee. 21 And returning back from him, he took a yoke of oxen, and killed them, and boiled the flesh with the plough of the oxen, and gave to the people, and they ate. And rising up he went away, and followed Elias, and ministered to him.

CHAPTER 20.

The Syrians Besiege Samaria. 1 And Benadad, king of Syria, gathered together all his host, and there were two and thirty kings with him, and horses and chariots: and going up, he fought against Samaria, and besieged it. 2 And, sending messengers to Achab king of Israel into the city, 3 he said: Thus saith Benadad: Thy silver, and thy gold is mine, and thy wives, and thy goodliest children are mine. 4 And the king of Israel answered: According to thy word, my lord O king, I am thine, and all that I have. 5 And the messengers came again, and said: Thus saith Benadad, who sent us unto thee: Thy silver, and thy gold, and thy wives, and thy children thou shalt deliver up to me. 6 Tomorrow therefore at this same hour I will send my servants to thee, and they shall search thy house, and the houses of thy servants: and all that pleaseth them, they shall put in their hands, and take away.

7 And the king of Israel called all the ancients of the land, and said: Mark, and see that he layeth snares for us. For he sent to me for my wives, and for my children, and for my silver and gold, and I said not nay. 8 And all the ancients, and all the people said to him: Hearken not to him, nor consent to him. 9 Wherefore he answered the messengers of Benadad: Tell my lord the king: All that thou didst send for to me thy servant at first, I will do, but this thing I cannot do. 10 And the messengers returning brought him word. And he sent again and said: Such and such things may the gods do to me, and more may they add, if the dust of Samaria shall suffice for handfuls for all the people that follow me. 11 And the king of Israel answering, said: Tell him. Let not the girded* boast himself as the ungirded. 12 And it came to pass, when Benadad heard this word, that he and the kings were drinking in pavilions, and he said to his servants: Beset the city. And they beset it.

13 And behold a prophet coming to Achab king of Israel, said to him: Thus saith the Lord: Hast thou seen all this exceeding great multitude, behold I will deliver them into thy hand this day, that thou mayest know that I am the Lord. 14 And Achab said: By whom? And he said to him: Thus saith the Lord: By the servants of the princes of the provinces. And he said: Who shall begin to fight? And he said: Thou. 15 So he mustered the servants of the princes of the provinces, and he found the number of two hundred and thirty-two; and he mustered after them the people, all the children of Israel, seven thousand. 16 And they went out at noon. But Benadad was drinking himself drunk in his pavilion, and the two and thirty kings with him, who were come to help him. 17 And the servants of the princes of the provinces went out first. And Benadad sent messengers who told him, saying: There are

r Rom 11, 4.

19, 17: Shall be slain by Eliseus: Eliseus did not kill any of the idolaters with the material sword; but he is here joined with Hazael and Jehu, the great instruments of God in punishing the idolatry of Israel because he foretold to the former his exaltation to the kingdom of Syria, and the vengeance he would execute against Israel, and anointed the latter by one of his disciples to be king of Israel with commission to extirpate the house of Achab.

20, 11: Let not the girded, etc.: let him not boast before the victory, but only after he has overcome his enemy and taken off his armor.

men come out of Samaria. 18 And he said: Whether they come for peace, take them alive; or whether *they come* to fight, take them alive. 19 So the servants of the princes of the provinces went out, and the rest of the army followed. 20 And every one slew the man that came against him; and the Syrians fled, and Israel pursued after them. And Benadad king of Syria fled away on horseback with his horsemen. 21 But the king of Israel going out overthrew the horses and chariots, and slew the Syrians with a great slaughter. 22 (And a prophet coming to the king of Israel, said to him: Go, and strengthen thyself, and know, and see what thou dost, for the next year the king of Syria will come up against thee.)

23 But the servants of the king of Syria said to him: Their gods are gods of the hills, therefore they have overcome us; but it is better that we should fight against them in the plains, and we shall overcome them. 24 Do thou therefore this thing: Remove all the kings from thy army, and put captains in their stead; 25 and make up the number of soldiers that have been slain of thine, and horses according to the former horses, and chariots according to the chariots which thou hadst before, and we will fight against them in the plains, and thou shalt see that we shall overcome them. He believed their counsel and did so. 26 Wherefore at the return of the year, Benadad mustered the Syrians, and went up to Aphec, to fight against Israel. 27 And the children of Israel were mustered, and taking victuals went out on the other side, and camped over against them, like two little flocks of goats, but the Syrians filled the land.

Syrians Defeated. 28 (And a man of God coming, said to the king of Israel: Thus saith the Lord: Because the Syrians have said: The Lord is God of the hills, but is not God of the valleys: I will deliver all this great multitude into thy hand, and you shall know that I am the Lord.) 29 And both sides set their armies in array one against the other seven days, and on the seventh day the battle was fought: and the children of Israel slew of the Syrians a hundred thousand footmen in one day. 30 And they that remained fled to Aphec, into the city; and the wall fell upon seven and twenty thousand men, that were left. And Benadad fleeing went into the city, into a chamber that was within a chamber. 31 And his servants said to him: Behold, we have heard that the kings of the house of Israel are merciful; so let us put sackcloth on our loins, and ropes on our heads, and go out to the king of Israel; perhaps he will save our lives.

32 So they girded sackcloth on their loins, and put ropes on their heads, and came to the king of Israel, and said to him: Thy servant Benadad saith: I beseech thee let me have my life. And he said: If he be yet alive, he is my brother. 33 The men took this for a sign, and in haste caught the word out of his mouth, and said: Thy brother Benadad. And he said to them: Go, and bring him to me. Then Benadad came out to him, and he lifted him up into his chariot. 34 And he said to him: The cities which my father took from thy father, I will restore; and do thou make thee streets in Damascus, as my father made in Samaria, and having made a league I will depart from thee. So he made a league with him, and let him go.

35 Then a certain man of the sons of the prophets said to his companion in the word of the Lord: Strike me. But he would not strike. 36 Then he said to him: Because thou wouldst not hearken to the word of the Lord, behold thou shalt depart from me, and a lion shall slay thee. And when he was gone a little from him, a lion found him, and slew him. 37 Then he found another man, and said to him: Strike me. And he struck him, and wounded him. 38 So the prophet went, and met the king in the way, and disguised himself by sprinkling dust on his face and his eyes. 39 And as the king passed by, he cried to the king, and said: Thy servant went out to fight hand to hand; and when a certain man was run away, one brought him to me, and said: Keep this man; and if he shall slip away, thy life shall be for his life, or thou shalt pay a talent of silver. 40 And whilst I in a hurry turned this way and that, on a sudden he was not to be seen. And the king of Israel said to him: This is thy judgment, which thyself hast decreed. 41 But he forthwith wiped off the dust from

his face, and the king of Israel knew him, that he was one of the prophets. 42 And he said to him: Thus saith the Lord: Because thou hast let go out of thy hand a man worthy of death, thy life shall be for his life, and thy people for his people. 43 And the king of Israel returned to his house slighting to hear, and raging came into Samaria.

CHAPTER 21.

The Vineyard of Naboth. 1 And after these things, Naboth the Jezrahelite, who was in Jezrahel, had at that time a vineyard near the palace of Achab king of Samaria. 2 And Achab spoke to Naboth, saying: Give me thy vineyard, that I may make me a garden of herbs, because it is near, and adjoining to my house, and I will give thee for it a better vineyard; or if thou think it more convenient for thee, I will give thee the worth of it in money. 3 Naboth answered him: The Lord be merciful to me, and not let me give thee the inheritance of my fathers. 4 And Achab came into his house angry and fretting, because of the word that Naboth the Jezrahelite had spoken to him, saying: I will not give thee the inheritance of my fathers. And casting himself upon his bed, he turned away his face to the wall, and would eat no bread.

5 And Jezabel his wife went in to him, and said to him: What is the matter that thy soul is so grieved? And why eatest thou no bread? 6 And he answered her: I spoke to Naboth the Jezrahelite, and said to him: Give me thy vineyard, and take money for it; or if it please thee, I will give thee a better vineyard for it. And he said: I will not give thee my vineyard. 7 Then Jezabel his wife said to him: Thou art of great authority indeed, and governest well the kingdom of Israel. Arise, and eat bread, and be of good cheer, I will give thee the vineyard of Naboth the Jezrahelite. 8 So she wrote letters in Achab's name, and sealed them with his ring; and sent them to the ancients, and the chief men that were in his city, and that dwelt with Naboth. 9 And this was the tenor of the letters: Proclaim a fast, and make Naboth sit among the chief of the people, 10 and suborn two men, sons of Belial, against him, and let them bear false witness: that he hath blasphemed God and the king. And then carry him out, and stone him, and so let him die.

11 And the men of his city, the ancients and nobles that dwelt with him in the city, did as Jezabel had commanded them, and as it was written in the letters which she had sent to them. 12 They proclaimed a fast, and made Naboth sit among the chief of the people. 13 And bringing two men, sons of the devil, they made them sit against him: and they, like men of the devil, bore witness against him before the people, saying: Naboth hath blasphemed God and the king. Wherefore they brought him forth without the city, and stoned him to death. 14 And they sent to Jezabel, saying: Naboth is stoned, and is dead. 15 And it came to pass, when Jezabel heard that Naboth was stoned and dead, that she said to Achab: Arise and take possession of the vineyard of Naboth the Jezrahelite, who would not agree with thee, and give it thee for money, for Naboth is not alive, but dead. 16 And when Achab heard this, to wit, that Naboth was dead, he arose, and went down to the vineyard of Naboth the Jezrahelite, to take possession of it.

Elias Denounces Achab. 17 And the word of the Lord came to Elias the Thesbite, saying: 18 Arise, and go down to meet Achab king of Israel, who is in Samaria. Behold he is going down to the vineyard of Naboth, to take possession of it, 19 and thou shalt speak to him, saying: Thus saith the Lord: Thou hast slain, moreover also thou hast taken possession. And after these words thou shalt add: Thus saith the Lord: *s* In this place, wherein the dogs have licked the blood of Naboth, they shall lick thy blood also. 20 And Achab said to Elias: Hast thou found me thy enemy? He said: I have found thee, because thou art sold, to do evil in the sight* of the Lord. 21 *t* Behold I will bring evil upon thee, and I will cut down thy posterity, and I will kill of Achab him that pisseth against the wall, and him that is shut up, and the last in Israel. 22 And I will make thy house like

s 3 Kgs 22, 38.—t 4 Kgs 9, 8.

21, 20: Sold, to do evil in the sight, etc.: i.e., so addicted to evil, as if he had sold himself to the devil, to be his slave and to work all kinds of evil.

the [u] house of Jeroboam the son of Nabat, and like the house of [v] Baasa the son of Ahias, for what thou hast done to provoke me to anger, and for making Israel to sin. 23 [w] And of Jezabel also the Lord spoke, saying: The dogs shall eat Jezabel in the field of Jezrahel. 24 If Achab die in the city, the dogs shall eat him; but if he die in the field, the birds of the air shall eat him.

25 Now there was not such another as Achab, who was sold to do evil in the sight of the Lord, for his wife Jezabel set him on. 26 And he became abominable, insomuch that he followed the idols which the Amorrhites had made, whom the Lord destroyed before the face of the children of Israel.

27 And when Achab had heard these words, he rent his garments, and put haircloth upon his flesh, and fasted and slept in sackcloth, and walked with his head cast down. 28 And the word of the Lord came to Elias the Thesbite, saying: 29 Hast thou not seen Achab humbled before me? Therefore, because he hath humbled himself for my sake, I will not bring the evil in his days, [x] but in his son's days will I bring the evil upon his house.

CHAPTER 22.

Micheas, Achab, and Josaphat. 1 And [y] there passed three years without war between Syria and Israel. 2 And in the third year, Josaphat king of Juda came down to the king of Israel. 3 (And the king of Israel said to his servants: Know ye not that Ramoth Galaad is ours, and we neglect to take it out of the hand of the king of Syria?) 4 And he said to Josaphat: Wilt thou come with me to battle to Ramoth Galaad?

5 And Josaphat said to the king of Israel: As I am, so art thou. My people and thy people are one; and my horsemen, thy horsemen. And Josaphat said to the king of Israel: Inquire, I beseech thee, this day the word of the Lord. 6 Then the king of Israel assembled the prophets, about four hundred men, and he said to them: Shall I go to Ramoth Galaad to fight, or shall I forbear? They answered: Go up, and the Lord will deliver it into the hand of the king. 7 And Josaphat said: Is there not here some prophet of the Lord, that we may inquire by him? 8 And the king of Israel said to Josaphat: There is one man left, by whom we may inquire of the Lord, Micheas the son of Jemla; but I hate him, for he doth not prophesy good to me, but evil. And Josaphat said: Speak not so, O king. 9 Then the king of Israel called an eunuch, and said to him: Make haste, and bring hither Micheas the son of Jemla.

10 Then the king of Israel, and Josaphat king of Juda, sat each on his throne clothed with royal robes, in a court by the entrance of the gate of Samaria, and all the prophets prophesied before them. 11 And Sedecias the son of Chanaana made himself horns of iron, and said: Thus saith the Lord: With these shalt thou push Syria, till thou destroy it. 12 And all the prophets prophesied in like manner, saying: Go up to Ramoth Galaad, and prosper, for the Lord will deliver it into the king's hands.

13 And the messenger that went to call Micheas, spoke to him, saying: Behold the words of the prophets with one mouth declare good things to the king. Let thy words therefore be like to theirs, and speak that which is good. 14 But Micheas said to him: As the Lord liveth, whatsoever the Lord shall say to me, that will I speak.

15 So he came to the king, and the king said to him: Micheas, shall we go to Ramoth Galaad to battle, or shall we forbear? He answered him: Go up,* and prosper, and the Lord shall deliver it into the king's hands. 16 But the king said to him: I adjure thee again and again, that thou tell me nothing but that which is true in the name of the Lord. 17 And he said: I saw all Israel scattered upon the hills, like sheep that have no shepherd. [z] And the Lord said: These have no master. Let every man of them return to his house in peace. 18 (Then the king of Israel said to Josaphat: Did I not tell thee, that he prophesieth no good to me, but always evil?)

19 And he added and said: Hear thou

u 3 Kgs 15, 29.—v 3 Kgs 16, 3.—w 4 Kgs 9, 36.—x 4 Kgs 9, 36.—y 2 Par 18, 1.—z Nm 27, 17; Mt 9, 36.

22, 15: Go up, etc.: this was spoken ironically, and by way of jesting at the flattering speeches of the false prophets. The king understood it so, because in the following verse he adjures Micheas to tell him the truth in the name of the Lord.

therefore the word of the Lord: I saw the Lord sitting on his throne, and all the army of heaven standing [a] by him on the right hand and on the left; [20] and the Lord said:* Who shall deceive Achab king of Israel, that he may go up, and fall at Ramoth Galaad? And one spoke words of this manner, and another otherwise. [21] And there came forth a spirit, and stood before the Lord, and said: I will deceive him. And the Lord said to him: By what means? [22] And he said: I will go forth and be a lying spirit in the mouth of all his prophets. And the Lord said: Thou shalt deceive *him,* and shalt prevail. [b] Go forth, and do so.* [23] Now therefore behold the Lord hath given a lying spirit in the mouth of all thy prophets that are here, and the Lord hath spoken evil against thee.

[24] And Sedecias the son of Chanaana came, and struck Micheas on the cheek, and said: Hath then the spirit of the Lord left me, and spoken to thee? [25] And Micheas said: Thou shalt see in the day when thou shalt go into a chamber* within a chamber to hide thyself. [26] And the king of Israel said: Take Micheas, and let him abide with Amon the governor of the city, and with Joas the son of Amelech, [27] and tell them: Thus saith the king: Put this man in prison, and feed him with bread of affliction and water of distress, till I return in peace. [28] And Micheas said: If thou return in peace, the Lord hath not spoken by me. And he said: Hear, all ye people.

Death of Achab. [29] So the king of Israel, and Josaphat king of Juda went up to Ramoth Galaad. [30] And the king of Israel said to Josaphat: Take armor, and go into the battle, and put on thy own garments. But the king of Israel changed his dress, and went into the battle. [31] And the king of Syria had commanded the two and thirty captains of the chariots, saying: You shall not fight against any, small or great, but against the king of Israel only. [32] So when the captains of the chariots saw Josaphat, they suspected that he was the king of Israel, and making a violent assault they fought against him; and Josaphat cried out. [33] And the captains of the chariots perceived that he was not the king of Israel, and they turned away from him. [34] And a certain man bent his bow, shooting at a venture, and chanced to strike the king of Israel between the lungs and the stomach. But he said to the driver of his chariot: Turn thy hand, and carry me out of the army, for I am grievously wounded. [35] And the battle was fought that day, and the king of Israel stood in his chariot against the Syrians, and he died in the evening; and the blood ran out of the wound into the midst of the chariot. [36] And the herald proclaimed through all the army before the sun set, saying: Let every man return to his own city, and to his own country.

[37] And the king died, [c] and was carried into Samaria; and they buried the king in Samaria. [38] [d] And they washed his chariot in the pool of Samaria, and the dogs licked up his blood, and they washed the reins, according to the word of the Lord which he had spoken.

[39] But the rest of the acts of Achab, and all that he did, and the house of ivory that he made, and all the cities that he built, are they not written in the book of the words of the days of the kings of Israel? [40] So Achab slept with his fathers, and Ochozias his son reigned in his stead.

[41] But Josaphat the son of Asa began to reign over Juda in the fourth year of [e] Achab king of Israel. [42] He was five and thirty years old when he began to reign, and he reigned five and twenty years in Jerusalem. The name of his mother was Azuba the daughter of Salai. [43] And he walked in all the way of Asa his father, and he declined not from it; and he did that which was right in the sight of the Lord. [44] Nevertheless he took not away* the high places, for as yet the people offered sacrifices and burnt incense in the high places. [45] And Josaphat had peace with the king of Israel.

a Jl 1, 6.—b Mt 8, 32; Ap 20, 3.—c 854 B.C.—d 3 Kgs 21, 19.—e 873 B.C.

22, 20: The Lord said, etc.: God needs no counsellor; nor do things occur in heaven in the manner here described: but this representation was made to the prophet to be delivered by him in a manner adapted to the common ways and notions of men.

22, 22: Go forth, and do so: not a command, but a permission, for God never orders us to lie; though he often permits the lying spirit to deceive those who do not love the truth. (2 Thes 2, 10). In this sense, it is said in the following verse, The Lord hath given a lying spirit in the mouth of all thy prophets.

22, 25: Go into a chamber, etc.: this happened when he heard the king was slain, and justly feared punishment for his false prophecy.

22, 44: He took not away, etc.: he left some of the high places; i.e., those in which they worshiped the true God: but took away all others. 2 Par 17, 6. Cf 3 Kgs 15, 14.

46 But the rest of the acts of Josaphat, and his works which he did, and his battles, are they not written in the book of the words of the days of the kings of Juda?

47 And the remnant also of the effeminate, who remained in the days of Asa his father, he took out of the land. 48 And there was then no king appointed in Edom. 49 But king Josaphat made navies on the sea, to sail into Ophir for gold; but they could not go, *f* for the ships were broken in Asiongaber. 50 Then Ochozias the son of Achab said to Josaphat: Let my servants go with thy servants in the ships. And Josaphat would not.*

51 And *g* Josaphat slept with his fathers, and was buried with them in the city of David his father; and Joram his son reigned in his stead.

52 And Ochozias the son of Achab began to reign over Israel in Samaria, in the seventeenth year of *h* Josaphat king of Juda, and he reigned over Israel two years, 53 and he did evil in the sight of the Lord, and walked in the way of his father and his mother, and in the way of Jeroboam the son of Nabat, who made Israel to sin. 54 He served also Baal, and worshiped him, and provoked the Lord the God of Israel, according to all that his father had done.

THE FOURTH BOOK OF KINGS

I: THE KINGDOMS OF ISRAEL AND JUDA

CHAPTER 1.

The Reign of Ochozias. 1 And Moab rebelled against Israel, after the death of Achab. 2 And Ochozias fell through the lattices of his upper chamber which he had in Samaria, and was sick; and he sent messengers, saying to them: Go, consult Beelzebub, the god of Accaron, whether I shall recover of this my illness. 3 And an angel of the Lord spoke to Elias the Thesbite, saying: Arise, and go up to meet the messengers of the king of Samaria, and say to them: Is there not a God in Israel, that ye go to consult Beelzebub the god of Accaron? 4 Wherefore thus saith the Lord: From the bed on which thou art gone up, thou shalt not come down, but thou shalt surely die. And Elias went way.

Elias Foretells His Death. 5 And the messengers turned back to Ochozias. And he said to them: Why are you come back? 6 But they answered him: A man met us and said to us: Go, and return to the king, that sent you, and you shall say to him: Thus saith the Lord: Is it because there was no God in Israel that thou sendest to consult Beelzebub the god of Accaron? Therefore thou shalt not come down from the bed, on which thou art gone up, but thou shalt surely die. 7 And he said to them: What manner of man was he who met you, and spoke these words? 8 But they said: A hairy man with a girdle of leather about his loins. And he said: It is Elias the Thesbite.

9 And he sent to him a captain of fifty, and the fifty men that were under him. And he went up to him, and as he was sitting on the top of a hill, said to him: Man of God, the king hath commanded that thou come down. 10 And Elias answering, said to the captain of fifty: If I be a man of God, let fire* come down from heaven, and consume thee, and thy fifty. And there came down fire from heaven, and consumed him, and the fifty that were with him. 11 And again he sent to him another captain of fifty men, and his fifty with him. And he said to him: Man of God, thus saith the king: Make haste and come down. 12 Elias answering, said: If I be a man of God, let fire come

f 2 Par 20. 36.—*g* 849 B.C.—*h* 854 B.C.

22, 50: Would not: he had been reprehended before for admitting such a partner, and therefore would have no more to do with him.

1, 10: Let fire, etc.: Elias was inspired to call for fire from heaven upon these captains, who came to apprehend him; not from a desire to gratify private passion, but to punish the insult offered to religion, to confirm his mission, and to show how vain are the efforts of men against God, and His servants whom He protects.

down from heaven, and consume thee and thy fifty. And fire came down from heaven, and consumed him and his fifty. 13 Again he sent a third captain of fifty men, and the fifty that were with him. And when he was come, he fell upon his knees, before Elias, and besought him and said: Man of God, despise not my life, and the lives of thy servants that are with me. 14 Behold fire came down from heaven, and consumed the two first captains of fifty men, and the fifties that were with them; but now I beseech thee to spare my life.

The Angel Speaks to Elias. 15 And the angel of the Lord spoke to Elias, saying: Go down with him, fear not. He arose therefore, and went down with him to the king, 16 and said to him: Thus saith the Lord: Because thou hast sent messengers to consult Beelzebub the god of Accaron, as though there were not a God in Israel, of whom thou mightest inquire the word; therefore from the bed on which thou art gone up, thou shalt not come down, but thou shalt surely die.

17 So he died according to the word of the Lord which Elias spoke, and Joram his brother reigned in his stead, in the second year of Joram* the son of Josaphat king of Juda, because he had no son.

18 But the rest of the acts of Ochozias which he did, are they not written in the book of the words of the days of the kings of Israel?

CHAPTER 2.

Elias Taken Up to Heaven. 1 And [a] it came to pass, when the Lord would take up Elias into heaven* by a whirlwind, that Elias and Eliseus were going from Galgal. 2 And Elias said to Eliseus: Stay thou here, because the Lord hath sent me as far as Bethel. And Eliseus said to him: As the Lord liveth, and as thy soul liveth, I will not leave thee. And when they were come down to Bethel, 3 the sons of the prophets,* that were at Bethel, came forth to Eliseus, and said to him: Dost thou know that this day the Lord will take away thy master from thee? And he answered: I also know it. Hold your peace. 4 And Elias said to Eliseus: Stay here because the Lord hath sent me to Jericho. And he said: As the Lord liveth, and as thy soul liveth, I will not leave thee. And when they were come to Jericho, 5 the sons of the prophets that were at Jericho, came to Eliseus, and said to him: Dost thou know that this day the Lord will take away thy master from thee? And he said: I also know it. Hold your peace.

6 And Elias said to him: Stay here, because the Lord hath sent me as far as the Jordan. And he said: As the Lord liveth, and as thy soul liveth, I will not leave thee. And they two went on together, 7 and fifty men of the sons of the prophets followed them, and stood in sight at a distance; but they two stood by the Jordan. 8 And Elias took his mantle and folded it together, and struck the waters, and they were divided hither and thither, and they both passed over on dry ground.

9 And when they were gone over, Elias said to Eliseus: Ask what thou wilt have me to do for thee, before I be taken away from thee. And Eliseus said: I beseech thee that in me may be thy double spirit.* 10 And he answered: Thou hast asked a hard thing. Nevertheless if thou see me when I am taken from thee, thou shalt have what thou hast asked; but if thou see me not, thou shalt not have it.

Eliseus Separated from Elias. 11 And as they went on, walking and talking together, behold a fiery chariot and fiery horses parted them both asunder: [b] and Elias went up by a whirlwind into heaven. 12 And Eliseus saw him, and cried: My father, my father, the chariot of Israel, and the driver thereof. And he saw him no more. And he took hold of his own garments, and rent them in two pieces. 13 And he took up the mantle of Elias, that fell from him, and going back, he stood upon the bank of the Jordan. 14 And he struck the waters with the mantle of Elias, that had fallen from him, and they were not divided. And he said: Where is now the God of Elias? And he struck the waters, and they were divided,

a 853 B.C.—b Sir 48, 13; 1 Mc 2, 58.

1, 17: The second year of Joram, etc.: reckoned from the time of his association with his father Josaphat in the kingdom.

2, 1: Heaven: by heaven here is meant the air, the lowest of the heavenly regions.

2, 3: The sons of the prophets: i.e., the disciples of the prophets, who seem to have had their schools in Bethel, Jericho, and other places in the days of Elias and Eliseus.

2, 9: Double spirit: a double portion of thy spirit, which is double in comparison to that which God usually imparts to his prophets.

hither and thither, and Eliseus passed over.

15 And the sons of the prophets at Jericho, who were over against him, seeing it said: The spirit of Elias hath rested upon Eliseus. And coming to meet him, they worshiped him,* falling to the ground, 16 and they said to him: Behold, there are with thy servants fifty strong men that can go and seek thy master, lest perhaps the spirit of the Lord hath taken him up and cast him upon some mountain or into some valley. And he said: Do not send. 17 But they pressed him, till he consented, and said: Send. And they sent fifty men: and they sought three days but found him not. 18 And they came back to him, for he abode at Jericho, and he said to them: Did I not say to you: Do not send?

19 And the men of the city said to Eliseus: Behold the situation of this city is very good, as thou, my lord, seest; but the waters are very bad, and the ground barren. 20 And he said: Bring me a new vessel, and put salt into it. And when they had brought it, 21 he went out to the spring of the waters, and cast the salt into it, and said: Thus saith the Lord: I have healed these waters, and there shall be no more in them death or barrenness. 22 And the waters were healed unto this day, according to the word of Eliseus, which he spoke.

23 And he went up from thence to Bethel. And as he was going up by the way, little boys came out of the city and mocked him, saying: Go up, thou bald head; go up, thou bald head. 24 And looking back, he saw them, and cursed them* in the name of the Lord: and there came forth two bears out of the forest, and tore of them two and forty boys. 25 And from thence he went to mount Carmel, and from thence he returned to Samaria.

CHAPTER 3.

Reign of Joram in Israel. 1 And Joram the son of Achab reigned over Israel in Samaria in the eighteenth year of [c] Josaphat king of Juda. And he reigned twelve years. 2 And he did evil before the Lord, but not like his father and his mother, for he took away the statues of Baal, which his father had made. 3 Nevertheless he stuck to the sins of Jeroboam the son of Nabat, who made Israel to sin, nor did he depart from them.

4 Now Mesa, king of Moab, nourished many sheep, and he paid to the king of Israel a hundred thousand lambs, and a hundred thousand rams with their fleeces. 5 And when Achab was dead, he broke the league which he had made with the king of Israel. 6 And king Joram went out that day from Samaria, and mustered all Israel. 7 And he sent to Josaphat king of Juda, saying: The king of Moab is revolted from me, come with me against him to battle. And he answered: I will come up. He that is mine, is thine: my people, thy people: and my horses, thy horses. 8 And he said: Which way shall we go up? But he answered: By the desert of Edom.

9 So the king of Israel, and the king of Juda, and the king of Edom went, and they fetched a compass of seven days' journey, and there was no water for the army, and for the beasts that followed them. 10 And the king of Israel said: Alas, alas, alas, the Lord hath gathered us three kings together, to deliver us into the hands of Moab! 11 And Josaphat said: Is there not here a prophet of the Lord, that we may beseech the Lord by him? And one of the servants of the king of Israel answered: Here is Eliseus the son of Saphat, who poured water on the hands of Elias. 12 And Josaphat said: The word of the Lord is with him. And the king of Israel, and Josaphat king of Juda, and the king of Edom went down to him.

13 And Eliseus said to the king of Israel: What have I to do with thee? Go to the prophets of thy father, and thy mother. And the king of Israel said to him: Why hath the Lord gathered together these three kings, to deliver them into the hands of Moab? 14 And Eliseus said to him: As the Lord of hosts liveth, in whose sight I stand, if I did not reverence the face of Josaphat king of Juda, I would not have hearkened to thee, nor

c 853 B.C.

2, 15: They worshiped him: i.e., with an inferior, yet religious veneration, not for any temporal, but spiritual excellency.

2, 24: Cursed them: this curse, followed by a visible judgment of God, was not the effect of passion, or of revenge, but of zeal for religion, which was insulted by these boys, in the person of the prophet; and of a divine inspiration. God punished in this manner the inhabitants of Bethel, (the chief seat of the calf worship) who had raised their children in prejudice against the true religion and its ministers.

looked on thee. 15 But now bring me hither a minstrel. And when the minstrel played, the hand of the Lord came upon him, and he said: 16 Thus saith the Lord: Make the channel of this torrent full of ditches. 17 For thus saith the Lord: You shall not see wind, nor rain; and yet this channel shall be filled with waters, and you shall drink, you and your families, and your beasts. 18 And this is a small thing in the sight of the Lord. Moreover, he will deliver also Moab into your hands. 19 And you shall destroy every fenced city, and every choice city, and shall cut down every fruitful tree, and shall stop up all the springs of waters, and every goodly field you shall cover with stones. 20 And it came to pass in the morning, when the sacrifices used to be offered, that behold, water came by the way of Edom, and the country was filled with water.

Moabites Defeated. 21 And all the Moabites hearing that the kings were come up to fight against them, gathered together all that were girded with a belt upon them, and stood on the borders. 22 And they rose early in the morning, and the sun being now up, and shining upon the waters, the Moabites saw the waters over against them red, like blood, 23 and they said: It is the blood of the sword. The kings have fought among themselves, and they have killed one another. Go now, Moab, to the spoils. 24 And they went into the camp of Israel, but Israel rising up defeated Moab, who fled before them. And they being conquerors, went and smote Moab. 25 And they destroyed the cities, and they filled every goodly field, every man casting his stone. And they stopped up all the springs of waters, and cut down all the trees that bore fruit, so that brick walls only remained.* And the city was beset by the slingers, and a great part thereof destroyed. 26 And when the king of Moab saw this, to wit, that the enemies had prevailed, he took with him seven hundred men that drew the sword, to break in upon the king of Edom; but they could not. 27 Then he took his eldest son that should have reigned in his stead, and offered him for a burnt offering upon the wall. And there was great indignation in Israel, and presently they departed from him, and returned into their own country.

3, 25: Brick walls only remained: it was the proper name of the capital city of the Moabites. In Hebrew, Kir-Haraseth.

CHAPTER 4.

Miracles of Eliseus. 1 Now a certain woman of the wives of the prophets cried to Eliseus, saying: Thy servant my husband is dead, and thou knowest that thy servant was one that feared God, and behold the creditor is come to take away my two sons to serve him. 2 And Eliseus said to her: What wilt thou have me to do for thee? Tell me, what hast thou in thy house? And she answered: I thy handmaid have nothing in my house but a little oil, to anoint me. 3 And he said to her: Go, borrow of all thy neighbors empty vessels not a few. 4 And go in, and shut thy door, when thou art within, and thy sons; and pour out thereof into all those vessels; and when they are full take them away. 5 So the woman went, and shut the door upon her, and upon her sons. They brought her the vessels, and she poured in. 6 And when the vessels were full, she said to her son: Bring me yet a vessel. And he answered: I have no more. And the oil stood. 7 And she came, and told the man of God. And he said: Go, sell the oil, and pay thy creditor; and thou and thy sons live off the rest.

8 And there was a day when Eliseus passed by Sunam. Now there was a great woman there, who detained him to eat bread; and as he passed often that way, he turned into her house to eat bread. 9 And she said to her husband: I perceive that this is a holy man of God, who often passeth by us. 10 Let us therefore make him a little chamber, and put a little bed in it for him, and a table, and a stool, and a candlestick, that when he cometh to us, he may abide there. 11 Now there was a certain day when he came and turned in to the chamber, and rested there. 12 And he said to Giezi his servant: Call this Sunamitess. And when he had called her, and she stood before him, 13 he said to his servant: Say to her: Behold thou hast diligently served us in all things, what wilt thou have me to do for thee? Hast thou any business, and wilt thou that I speak to the king, or to the

general of the army? And she answered: I dwell in the midst of my own people. 14 And he said: What will she then that I do for her? And Giezi said: Do not ask, for she hath no son, and her husband is old. 15 Then he bid him call her. And when she was called, and stood before the door, 16 he said to her: At this time, and this same hour, if life accompany, thou shalt have a son in thy womb. But she answered: Do not, I beseech thee, my lord, thou man of God, do not lie to thy handmaid. 17 And the woman conceived, and brought forth a son in the time, and at the same hour that Eliseus had said.

18 And the child grew. And on a certain day, when he went out to his father to the reapers, 19 he said to his father: My head acheth, my head acheth. But he said to his servant: Take him, and carry him to his mother. 20 And when he had taken him, and brought him to his mother, she set him on her knees until noon, and then he died. 21 And she went up and laid him upon the bed of the man of God, and shut the door. And going out, 22 she called her husband, and said: Send with me, I beseech thee, one of thy servants, and an ass that I may run to the man of God, and come again. 23 And he said to her: Why dost thou go to him? Today is neither new moon nor sabbath. She answered: I will go. 24 And she saddled an ass, and commanded her servant: Drive, and make haste, make no stay in going. And do that which I bid thee.

The Sunamitess Implores Eliseus. 25 So she went forward, and came to the man of God to mount Carmel; and when the man of God saw her coming towards, he said to Giezi his servant: Behold that Sunamitess. 26 Go therefore to meet her, and say to her: Is all well with thee and with thy husband, and with thy son? And she answered: Well. 27 And when she came to the man of God to the mount, she caught hold on his feet, and Giezi came to remove her. And the man of God said: Let her alone, for her soul is in anguish, and the Lord hath hid it from me, and hath not told me.

28 And she said to him: Did I ask a son of my lord? Did I not say to thee: Do not deceive me? 29 Then he said to Giezi: Gird up thy loins, and take my staff in thy hand, and go. If any man meet thee, salute him not;* and if any man salute thee, answer him not; and lay my staff upon the face of the child. 30 But the mother of the child said: As the Lord liveth, and as thy soul liveth, I will not leave thee. He arose, therefore, and followed her. 31 But Giezi was gone before them, and laid the staff* upon the face of the child, and there was no voice nor sense. And he returned to meet him, and told him, saying: The child is not risen. 32 Eliseus therefore went into the house, and behold the child lay dead on his bed.

The Dead Child Is Raised to Life. 33 And going in he shut the door upon him, and upon the child, and prayed to the Lord. 34 And he went up, and lay upon the child; and he put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands; and he bowed himself upon him, and the child's flesh grew warm. 35 Then he returned and walked in the house, once to and fro; and he went up, and lay upon him, and the child gaped seven times, and opened his eyes. 36 And he called Giezi, and said to him: Call this Sunamitess. And she being called, went into him, and he said: Take up thy son. 37 She came and fell at his feet, and worshiped upon the ground, and took up her son, and went out.

38 And Eliseus returned to Galgal, and there was a famine in the land, and the sons of the prophets dwelt before him. And he said to one of his servants: Set on the great pot, and boil pottage for the sons of the prophets. 39 And one went out into the field to gather wild herbs, and he found something like a wild vine, and gathered of it wild gourds of the field,* and filled his mantle, and coming back he shred them into the pot of pottage, for he knew not what it was. 40 And they poured it out for their companions to eat.

4, 29: Salute him not: the one sent to raise to life the sinner spiritually dead, must not be diverted from his mission by the salutations or conventionalities of the world.

4, 31: St. Augustine interprets the miracle wrought by the prophet Eliseus, thus: The staff sent by his servant represents the rod of Moses, or the Old Law, which was insufficient to restore mankind to life then dead in sin. Christ himself needed to come, that by taking on human nature, he might restore us to life. In this Eliseus was a figure of Christ; for it was necessary that he should come himself to revive the dead child and restore him to his mother, who is here, in a mystical sense, a figure of the Church.

4, 39: Wild gourds of the field: Colocynthidas. They are extremely bitter, and poisonous if taken in a great quantity. Therefore they are called the gall of the earth.

And when they had tasted of the pottage, they cried out, saying: Death is in the pot, O man of God. And they could not eat thereof. 41 But he said: Bring some meal. And when they had brought it, he cast it into the pot, and said: Pour out for the people, that they may eat. And there was now no bitterness in the pot.

42 And a certain man came from Baalsalisa bringing to the man of God bread of the firstfruits, twenty loaves of barley, and new corn in his scrip. And he said: Give to the people, that they may eat. 43 And his servant answered him: How much is this, that I should set it before a hundred men? He said again: Give to the people, that they may eat, for thus saith the Lord: They shall eat, and there shall be left. 44 So he set it before them, and they ate, and there was left according to the word of the Lord.

CHAPTER 5.

Cure of Naaman, the Syrian. 1 Naaman, general of the army of the king of Syria, was a great man with his master, and honorable, for by him the Lord gave deliverance to Syria. And he was a valiant man and rich, but a leper. 2 Now there had gone out robbers from Syria, and had led away captive out of the land of Israel a little maid, and she waited upon Naaman's wife. 3 And she said to her mistress: I wish my master had been with the prophet that is in Samaria; he would certainly have healed him of the leprosy which he hath. 4 Then Naaman went in to his lord, and told him, saying: Thus and thus said the girl from the land of Israel. 5 And the king of Syria said to him: Go, and I will send a letter to the king of Israel. And he departed, and took with him ten talents of silver, and six thousand pieces of gold, and ten changes of raiment, 6 and brought the letter to the king of Israel, in these words: When thou shalt receive this letter, know that I have sent to thee Naaman my servant, that thou mayest heal him of his leprosy. 7 And when the king of Israel had read the letter, he rent his garments, and said: Am I God, to be able to kill and give life, that this man hath sent to me, to heal a man of his leprosy? Mark, and see how he seeketh occasions against me.

8 And when Eliseus the man of God had heard this, to wit, that the king of Israel had rent his garments, he sent to him, saying: Why hast thou rent thy garments? Let him come to me, and let him know that there is a prophet in Israel. 9 So Naaman came with his horses and chariots, and stood at the door of the house of Eliseus. 10 And Eliseus sent a messenger to him, saying: Go, and wash seven times in the Jordan, and thy flesh shall recover health, and thou shalt be clean. 11 Naaman was angry and went away, saying: I thought he would have come out to me, and standing would have invoked the name of the Lord his God, and touched with his hand the place of the leprosy, and healed me. 12 Are not the Abana and the Pharphar, rivers of Damascus, better than all the waters of Israel, that I may wash in them, and be made clean? So as he turned, and was going away with indignation, 13 his servants came to him, and said to him: Father, if the prophet had bid thee do some great thing, surely thou shouldst have done it. How much rather what he now hath said to thee: Wash, and thou shalt be clean? 14*d* Then he went down, and washed in the Jordan seven times according to the word of the man of God, and his flesh was restored, like the flesh of a little child, and he was made clean.

15 And returning to the man of God with all his train, he came, and stood before him, and said: In truth, I know there is no other God in all the earth, but only in Israel: I beseech thee therefore take a blessing* of thy servant. 16 But he answered: As the Lord liveth, before whom I stand, I will receive none. And when he pressed him, he still refused. 17 And Naaman said: As thou wilt; but I beseech thee, grant to me thy servant, to take from hence two mules' burden of earth, for thy servant will not henceforth offer holocaust, or victim, to other gods, but to the Lord. 18 But there is only this, for which thou shalt entreat the Lord for thy servant: when my master goeth into the temple of Remmon, to worship, and he leaneth upon my hand, if I bow down in the temple of Remmon, when he boweth down in the same place, that the Lord

d Lk 4, 27.

5, 15: A blessing: a present.

pardon me thy servant for this thing. 19 And he said to him: Go in peace.* So he departed from him in the springtime of the earth.

20 But Giezi the servant of the man of God said: My master hath spared Naaman this Syrian, in not receiving of him that which he brought. As the Lord liveth, I will run after him, and take something of him. 21 And Giezi followed after Naaman, and when he saw him running after him, he leapt down from his chariot to meet him, and said: Is all well? 22 And he said: Well. My master hath sent me to thee, saying: Just now there are come to me from mount Ephraim two young men of the sons of the prophets. Give them a talent of silver, and two changes of garments. 23 And Naaman said: It is better that thou take two talents. And he forced him, and bound two talents of silver in two bags, and two changes of garments, and laid them upon two of his servants, and they carried them before him. 24 And when he was come, and now it was the evening, he took them from their hands, and laid them up in the house, and sent the men away, and they departed. 25 But he went in, and stood before his master. And Eliseus said: Whence comest thou, Giezi? He answered: Thy servant went no whither. 26 But he said: Was not my heart present, when the man turned back from his chariot to meet thee? So now thou hast received money, and received garments, to buy oliveyards, and vineyards, and sheep, and oxen, and menservants, and maidservants. 27 But the leprosy of Naaman shall also stick to thee, and to thy seed forever. And he went out from him a leper as white as snow.

CHAPTER 6.

Other Miracles of Eliseus. 1 And the sons of the prophets said to Eliseus: Behold the place where we dwell with thee is too strait for us. 2 Let us go as far as the Jordan and take out of the wood every man a piece of timber, that we may build us there a place to dwell in. And he said: Go. 3 And one of them said: But come thou also with thy servants. He answered: I will come. 4 So he went with them. And when they were come to the Jordan they cut down wood. 5 And it happened, as one was felling some timber, that the head of the axe fell into the water, and he cried out, and said: Alas, alas, alas, my lord, for this same was borrowed. 6 And the man of God said: Where did it fall? And he showed him the place. Then he cut off a piece of wood, and cast it in thither: and the iron swam. 7 And he said: Take it up. And he put out his hand and took it.

8 And the king of Syria warred against Israel, and took counsel with his servants, saying: In such and such a place let us lay ambushes. 9 And the man of God sent to the king of Israel, saying: Beware that thou pass not to such a place, for the Syrians are there in ambush. 10 And the king of Israel sent to the place which the man of God had told him, and prevented him, and looked well to himself there not once nor twice. 11 And the heart of the king of Syria was troubled for this thing. And calling together his servants, he said: Why do you not tell me who it is that betrays me to the king of Israel? 12 And one of his servants said: No one, my lord O king, but Eliseus the prophet, that is in Israel, telleth the king of Israel all the words that thou speakest in thy privy chamber. 13 And he said to them: Go, and see where he is, that I may send, and take him. And they told him, saying: Behold he is in Dothan. 14 Therefore he sent thither horses and chariots, and the strength of an army; and they came by night, and beset the city. 15 And the servant of the man of God rising early, went out, and saw an army round about the city, and horses and chariots, and he told him, saying: Alas, alas, alas, my lord, what shall we do? 16 But he answered: Fear not, for there are more with us than with them. 17 And Eliseus prayed, and said: Lord, open his eyes, that he may see. And the Lord opened the eyes of the servant, and he saw: and behold the mountain *was* full of horses, and chariots of fire round about Eliseus.

18 And the enemies came down to him, but Eliseus prayed to the Lord, saying: Strike, I beseech thee, this people with

5, 19: Go in peace: what the prophets here allowed was not an outward conformity to an idolatrous worship, but only a service which by his office he owed to his master, who on all public occasions leaned on him. His bowing down when his master bowed himself down was not in effect adoring the idols, but it was no more than doing a civil office to the king his master, whose leaning upon him obliged him to bow at the same time he bowed.

blindness.* And the Lord struck them with blindness, according to the word of Eliseus. 19 And Eliseus said to them: This is not the way, neither is this the city. Follow me, and I will show you the man whom you seek. So he led them into Samaria. 20 And when they were come into Samaria, Eliseus said: Lord, open the eyes of these men, that they may see. And the Lord opened their eyes, and they saw themselves to be in the midst of Samaria. 21 And the king of Israel said to Eliseus, when he saw them: My father, shall I kill them? 22 And he said: Thou shalt not kill them, for thou didst not take them with thy sword, or thy bow, that thou mayest kill them; but set bread and water before them, that they may eat and drink, and go to their master. 23 And a great provision of meats was set before them, and they ate and drank, and he let them go, and they went away to their master, and the robbers of Syria came no more into the land of Israel.

The Great Famine. 24 And it came to pass after these things, that Benadad king of Syria gathered together all his army, and went up, and besieged Samaria. 25 And there was a great famine in Samaria; and so long did the siege continue, till the head of an ass was sold for fourscore pieces of silver, and the fourth part of a cabe of pigeons' dung, for five pieces of silver. 26 And as the king of Israel was passing by the wall, a certain woman cried out to him, saying: Save me, my lord O king. 27 And he said: If the Lord doth not save thee, how can I save thee? Out of the barnfloor, or out of the winepress? And the king said to her: What aileth thee? And she answered: 28 This woman said to me: Give thy son, that we may eat him today, and we will eat my son tomorrow. 29 So we boiled my son, and ate him. And I said to her on the next day: Give thy son that we may eat him. And she hath hid her son. 30 When the king heard this, he rent his garments, and passed by upon the wall. And all the people saw the haircloth which he wore within next to his flesh.

31 And the king said: May God do so and so to me, and may he add more, if the head of Eliseus the son of Saphat shall stand on him this day. 32 But Eliseus sat in his house, and the ancients sat with him. So he sent a man before; and before that messenger came, he said to the ancients: Do you know that this son of a murderer hath sent to cut off my head? Look then, when the messenger shall come, shut the door, and suffer him not to come in, for behold the sound of his master's feet is behind him. 33 While he was yet speaking to them, the messenger appeared who was coming to him. And he said: Behold, so great an evil is from the Lord. What shall I look for more from the Lord?

CHAPTER 7.

Prophecy of Eliseus. 1 And Eliseus said: Hear ye the word of the Lord: Thus saith the Lord: Tomorrow about this time a bushel of fine flour shall be sold for a stater,* and two bushels of barley for a stater, in the gate of Samaria. 2 Then one of the lords, upon whose hand the king leaned, answering the man of God, said: If the Lord should make floodgates in heaven, can that possibly be which thou sayest? And he said: Thou shalt see it with thy eyes, but shalt not eat thereof.

3 Now there were four lepers at the entering in of the gate, and they said one to another: What mean we to stay here till we die? 4 If we will enter into the city, we shall die with the famine; and if we will remain here, we must also die. Come, therefore, and let us run over to the camp of the Syrians. If they spare us, we shall live, but if they kill us, we shall but die. 5 So they arose in the evening, to go to the Syrian camp. And when they were come to the first part of the camp of the Syrians, they found no man there. 6 For the Lord had made them hear, in the camp of Syria, the noise of chariots, and of horses, and of a very great army, and they said one to another: Behold the king of Israel hath hired against us the kings of the Hethites, and of the Egyptians, and they are come upon us. 7 Wherefore they arose, and fled away in the dark, and left their tents, and their horses and asses

6, 18: Blindness: the blindness here spoken of hindered them from seeing the objects that were really before them, and represented other different objects to their imagination; so that they no longer perceived the city of Dothan, nor were able to know the person of Eliseus; but were easily led by him, whom they took to be another man, to Samaria. So that he truly told them, this is not the way, neither is this the city, etc., because he spoke with relation to the way and to the city, which was represented to them.

7, 1: A stater: it is the same as a sicle or shekel.

in the camp, and fled, desiring to save their lives. 8 So when these lepers were come to the beginning of the camp, they went into one tent, and ate and drank. And they took from thence silver, and gold, and raiment, and went, and hid it. And they came again, and went into another tent, and carried from thence in like manner, and hid it. 9 Then they said one to another: We do not well, for this is a day of good tidings. If we hold our peace, and do not tell it till the morning, we shall be charged with a crime. Come, let us go and tell it in the king's court. 10 So they came to the gate of the city, and told them, saying: We went to the camp of the Syrians, and we found no man there, but horses, and asses tied, and the tents standing. 11 Then the guards of the gate went, and told it within the king's palace.

12 And he arose in the night and said to his servants: I tell you what the Syrians have done to us: They know that we suffer great famine, and therefore they are gone out of the camp, and lie hid in the fields, saying: When they come out of the city we shall take them alive, and then we may get into the city. 13 And one of his servants answered: Let us take the five horses that are remaining in the city (because there are no more in the whole multitude of Israel, for the rest are consumed), and let us send and see. 14 They brought therefore two horses, and the king sent into the camp of the Syrians, saying: Go, and see. 15 And they went after them as far as the Jordan. And behold all the way was full of garments, and vessels, which the Syrians had cast away in their fright, and the messengers returned and told the king.

16 And the people going out pillaged the camp of the Syrians: and a bushel of fine flour was sold for a stater, and two bushels of barley for a stater, according to the word of the Lord. 17 And the king appointed that lord on whose hand he leaned, to stand at the gate. And the people trod upon him in the entrance of the gate; and he died, as the man of God had said, when the king came down to him. 18 And it came to pass according to the word of the man of God, which he spoke to the king, when he said: Two bushels of barley shall be for a stater, and a bushel of fine flour for a stater, at this very time tomorrow in the gate of Samaria, 19 When that lord answered the man of God, and said: Although the Lord should make floodgates in heaven, could this come to pass which thou sayest? And he said to him: Thou shalt see with thy eyes, and shalt not eat thereof. 20 And so it fell out to him as it was foretold, and the people trod upon him in the gate, and he died.

CHAPTER 8.

The Sunamitess Returns. 1 And Eliseus spoke to the woman, [e] whose son he had restored to life, saying: Arise, and go thou and thy household, and sojourn wheresoever thou canst find, for the Lord hath called a famine, and it shall come upon the land seven years. 2 And she arose, and did according to the word of the man of God. And going with her household, she sojourned in the land of the Philistines many days.

3 And when the seven years were ended, the woman returned out of the land of the Philistines, and she went forth to speak to the king for her house, and for her lands. 4 And the king talked with Giezi, the servant of the man of God, saying: Tell me all the great things that Eliseus hath done. 5 And when he was telling the king how he had raised one dead to life, the woman appeared, whose son he had restored to life, crying to the king for her house, and her lands. And Giezi said: My lord O king, this is the woman, and this is her son, whom Eliseus raised to life. 6 And the king asked the woman, and she told him. And the king appointed her an eunuch, saying: Restore her all that is hers, and all the revenues of the lands, from the day that she left the land to this present.

7 Eliseus also came to Damascus, and Benadad king of Syria was sick; and they told him, saying: The man of God is come hither. 8 And the king said to Hazael: Take with thee presents, and go to meet the man of God, and consult the Lord by him, saying: Can I recover of this my illness? 9 And Hazael went to meet him, taking with him presents, and all the good things of Damascus, the burdens of forty camels. And when he stood

e 4 Kgs 4, 37.

before him, he said: Thy son Benadad the king of Syria hath sent me to thee, saying: Can I recover of this my illness? 10 And Eliseus said to him: Go tell him: Thou shalt recover;* but the Lord hath shown me that he shall surely die. 11 And he stood with him, and was troubled so far as to blush; and the man of God wept. 12 And Hazael said to him: Why doth my lord weep? And he said: Because I know the evil that thou wilt do to the children of Israel. *f* Their strong cities thou wilt burn with fire, and their young men thou wilt kill with the sword, and thou wilt dash their children, and rip up their pregnant women. 13 And Hazael said: But what am I thy servant a dog, that I should do this great thing? And Eliseus said: The Lord hath shown me that thou shalt be king of Syria. 14 And when he was departed from Eliseus, he came to his master, who said to him: What saith Eliseus to thee? And he answered: He told me: Thou shalt recover. 15 And on the next day he took a blanket, and poured water on it, and spread it upon his face; and he died, and Hazael reigned in his stead.

The Reign of Joram. 16 In the fifth year of Joram son of Achab king of Israel, and of Josaphat king of Juda, reigned Joram son of Josaphat* king of Juda. 17 *g* He was two and thirty years old when he began to reign, and he reigned eight years in Jerusalem. 18 And he walked in the ways of the kings of Israel, as the house of Achab had walked, for the daughter of Achab was his wife, and he did that which was evil in the sight of the Lord. 19 *h* But the Lord would not destroy Juda, for David his servant's sake, as he had promised him, to give him a light, and to his children always.

Ochozias Succeeds Joram. 20 *i* In his days Edom revolted from being under Juda, and made for itself a king. 21 And Joram came to Seira, and all the chariots with him. And he arose in the night, and defeated the Edomites that had surrounded him, and the captains of the chariots, but the people fled into their tents. 22 So Edom revolted from being under Juda unto this day. Then Lobna also revolted at the same time.

23 But the rest of the acts of Joram, and all that he did, are they not written in the book of the words of the days of the kings of Juda? 24 And Joram slept with his fathers, and was buried with them in the city of David, and Ochozias his son reigned in his stead.

25 *j* In the twelfth year of Joram son of Achab king of Israel, reigned *k* Ochozias son of Joram king of Juda. 26 Ochozias was two and twenty years old when he began to reign, and he reigned one year in Jerusalem. The name of his mother was Athalia the daughter* of Amri king of Israel. 27 And he walked in the ways of the house of Achab. And he did evil before the Lord, as did the house of Achab, for he was the son-in-law of the house of Achab. 28 He went also with Joram son of Achab, to fight against Hazael king of Syria in Ramoth Galaad, and the Syrians wounded Joram. 29 And he went back to be healed in Jezrahel, because the Syrians had wounded him in Ramoth when he fought against Hazael king of Syria. And Ochozias the son of Joram king of Juda, went down to visit Joram the son of Achab in Jezrahel, because he was sick there.

CHAPTER 9.

Reign of Jehu, King of Israel. 1 And Eliseus the prophet called one of the sons of the prophets, and said to him: Gird up thy loins, and take this little bottle of oil in thy hand, and go to Ramoth Galaad. 2 *l* And when thou art come thither, thou shalt see Jehu the son of Josaphat the son of Namsi; and going in thou shalt make him rise up from amongst his brethren, and carry him into an inner chamber. 3 Then taking the little bottle of oil, thou shalt pour it on his head, and shalt say: Thus saith the Lord: I have anointed thee king over Israel. And thou shalt open the door and flee, and shalt not stay there.

4 So the young man, the servant of the prophet, went away to Ramoth Galaad, 5 and went in thither. And behold the

f 4 Kgs 13, 7.—g 2 Par 21, 5.—h 2 Kgs 7, 16.—i 2 Par 21, 8.—j 2 Par 22, 1.—k 842 B.C.— 3 Kgs 19, 16.

8, 10: Tell him: Thou shalt recover: the prophet thus signified that the king's disease was not mortal, and that he would recover if no violence were used. Or he might only express himself in this manner, by way of giving Hazael to understand that he knew both what he would say and do; that he would indeed tell the king he should recover; but would be himself the instrument of his death.

8, 16: Josaphat, etc.: i.e., Josaphat during his lifetime made his son Joram king, as David had done before to his son Solomon.

8, 26: Daughter: i.e., granddaughter; for she was daughter of Achab son of Amri, v 18.

captains of the army were sitting, and he said: I have a word to thee, O prince. And Jehu said: Unto whom of us all? And he said: To thee, O prince. 6 And he arose, and went into the chamber, and he poured the oil upon his head, and said: Thus saith the Lord God of Israel: I have anointed thee king over Israel, the people of the Lord. 7 And thou shalt cut off the house of Achab thy master, and I will revenge the blood of my servants the prophets, and the blood of all the servants of the Lord at the hand of Jezabel. 8 *m* And I will destroy all the house of Achab, and I will cut off from Achab him that pisseth against the wall, and him that is shut up, and the meanest in Israel. 9 And I will make the house of Achab like *n* the house of Jeroboam the son of Nabat, and like the house of *o* Baasa the son of Ahias. 10 And the dogs shall eat Jezabel in the field of Jezrahel, and there shall be no one to bury her. And he opened the door and fled.

11 Then Jehu went forth to the servants of his lord, and they said to him: Are all things well? Why came this mad man to thee? And he said to them: You know the man, and what he said. 12 But they answered: It is false, but rather do thou tell us. And he said to them: Thus and thus did he speak to me, and he said: Thus saith the Lord: I have anointed thee king over Israel. 13 Then they made haste and taking every man his garment laid it under his feet, after the manner of a judgment seat, and they sounded the trumpet, and said: Jehu is king.

Jehu Is Healed at Jezrahel. 14 So Jehu the son of Josaphat the son of Namsi conspired against Joram. *p* Now Joram had besieged Ramoth Galaad, he and all Israel fighting with Hazael king of Syria. 15 And was returned to be healed in Jezrahel of his wounds, for the Syrians had wounded him, when he fought with Hazael king of Syria. And Jehu said: If it please you, let no man go forth or flee out of the city, lest he go, and tell in Jezrahel. 16 And he got up, and went into Jezrahel, for Joram was sick there, and Ochozias king of Juda was come down to visit Joram.

17 The watchmen therefore, that stood upon the tower of Jezrahel, saw the troop of Jehu coming, and said: I see a troop. And Joram said: Take a chariot, and send to meet them, and let him that goeth say: Is all well? 18 So there went one in a chariot to meet him, and said: Thus saith the king: Are all things peaceable? And Jehu said: What hast thou to do with peace? Go behind and follow me. And the watchman told, saying: The messenger came to them, but he returneth not. 19 And he sent a second chariot of horses, and he came to them, and said: Thus saith the king: Is there peace? And Jehu said: What hast thou to do with peace? Pass, and follow me. 20 And the watchman told, saying: He came even to them, but returneth not; and the driving is like the driving of Jehu the son of Namsi, for he drives furiously. 21 And Joram said: Make ready the chariot. And they made ready his chariot, and Joram king of Israel, and Ochozias king of Juda went out, each in his chariot, and they went out to meet Jehu, and met him in the field of Naboth the Jezrahelite. 22 And when Joram saw Jehu, he said: Is there peace, Jehu? And he answered: What peace, so long as the fornications of Jezabel thy mother, and her many sorceries are in their vigor? 23 And Joram turned his hand, and fleeing, said to Ochozias: There is treachery, Ochozias. 24 But Jehu bent his bow with his hand, and shot Joram between the shoulders; and the arrow went out through his heart, and immediately he fell in his chariot. 25 And Jehu said to Badacer his captain: Take him, and cast him into the field of Naboth the Jezrahelite, for I remember when I and thou sitting in a chariot followed Achab this man's father, that the Lord laid this burden upon him, saying: 26 *q* If I do not requite thee in this field, saith the Lord, for the blood of Naboth, and for the blood of his children, which I saw yesterday, saith the Lord. So now take him, and cast him into the field, according to the word of the Lord.

27 But Ochozias king of Juda seeing this, fled by the way of the garden house; and Jehu pursued him, and said: Strike him also in his chariot. And they struck him in the going up to Gaver, which is by Jeblaam. And he fled into Mageddo, and died there. 28 And his servants laid him upon his chariot, and carried him to Jerusalem. And they buried him in his

m 3 Kgs 21, 21.—n 3 Kgs 15, 29.—o 3 Kgs 16, 3.—p 4 Kgs 8, 28.—q 3 Kgs 21, 22.

sepulchre with his fathers in the city of David.

29 In the eleventh year of Joram the son of Achab, Ochozias reigned over Juda, 30 and Jehu came into Jezrahel. But Jezabel hearing of his coming in, painted her face with stibic stone, and adorned her head, and looked out of a window 31 at Jehu coming in at the gate, and said: [r] Can there be peace for Zambri, that hath killed his master? 32 And Jehu lifted up his face to the window, and said: Who is this? And two or three eunuchs bowed down to him. 33 And he said to them: Throw her down headlong. And they threw her down, and the wall was sprinkled with her blood, and the hoofs of the horses trod upon her. 34 And when he was come in to eat and to drink, he said: Go, and see after that cursed woman, and bury her, because she is a king's daughter. 35 And when they went to bury her, they found nothing but the skull, and the feet, and the extremities of her hands. 36 And coming back they told him. And Jehu said: [s] It is the word of the Lord, which he spoke by his servant Elias the Thesbite, saying: In the field of Jezrahel the dogs shall eat the flesh of Jezabel, 37 and the flesh of Jezabel shall be as dung upon the face of the earth in the field of Jezrahel, so that they who pass by shall say: Is this that same Jezabel?

CHAPTER 10.

The Justice of Jehu. 1 And Achab had seventy sons in Samaria. So Jehu wrote letters and sent to Samaria, to the chief men of the city, and to the ancients, and to them that brought up Achab's children, saying: 2 As soon as you receive these letters, ye that have your master's sons, and chariots, and horses, and fenced cities, and armor, 3 choose the best, and him that shall please you most of your master's sons, and set him on his father's throne, and fight for the house of your master. 4 But they were exceedingly afraid, and said: Behold two kings could not stand before him, and how shall we be able to resist? 5 Therefore the overseers of the house, and the rulers of the city, and the ancients, and the tutors sent to Jehu, saying: We are thy servants, whatsoever thou shalt command us we will do, neither will we make us a king. Do thou all that pleaseth thee. 6 And he wrote letters the second time to them, saying: If you be mine, and will obey me, take the heads of the sons of your master, and come to me to Jezrahel by tomorrow this time. Now the king's sons, being seventy men, were brought up with the chief men of the city.

7 And when the letters came to them, they took the king's sons, and slew seventy persons, and put their heads in baskets, and sent them to him to Jezrahel. 8 And a messenger came, and told him, saying: They have brought the heads of the king's sons. And he said: Lay ye them in two heaps by the entering in of the gate until the morning. 9 And when it was light, he went out, and standing said to all the people: You are just. If I conspired against my master, and slew him, who hath slain all these? 10 [t] See therefore now that there hath not fallen to the ground any of the words of the Lord, which the Lord spoke concerning the house of Achab, and the Lord hath done that which he spoke in the hand of his servant Elias. 11 So Jehu slew all that were left of the house of Achab in Jezrahel, and all his chief men, and his friends, and his priests, till there were no remains left of him.

12 And he arose, and went to Samaria. And when he was come to the shepherd's cabin in the way, 13 he met with the brethren of Ochozias king of Juda, and he said to them: Who are you? And they answered: We are the brethren of Ochozias, and are come down to salute the sons of the king, and the sons of the queen. 14 And he said: Take them alive. And they took them alive, and killed them at the pit by the cabin, two and forty men, and he left not any of them.

15 And when he was departed thence, he found Jonadab the son of Rechab coming to meet him, and he blessed him. And he said to him: Is thy heart right as my heart *is* with thy heart? And Jonadab said: It is. If it be, said he, give me thy hand. He gave him his hand. And he lifted him up to him into the chariot, 16 and he said to him: Come with me, and see my zeal for the Lord. So he made him ride in his chariot, 17 and

r 3 Kgs 16, 10.—s 3 Kgs 21, 23.—t 3 Kgs 21, 29.

brought him into Samaria. And he slew all that were left of Achab in Samaria, to a man, according to the word of the Lord, which he spoke by Elias.

18 And Jehu gathered together all the people, and said to them: [u] Achab worshiped Baal a little, but I will worship him more.* 19 Now therefore call to me all the prophets of Baal, and all his servants, and all his priests. Let none be wanting, for I have a great sacrifice to offer to Baal. Whosoever shall be wanting shall not live. Now Jehu did this craftily, that he might destroy the worshipers of Baal. 20 And he said: Proclaim a festival for Baal. And he called, 21 and he sent into all the borders of Israel, and all the servants of Baal came. There was not one left that did not come. And they went into the temple of Baal: and the house of Baal was filled, from one end to the other. 22 And he said to them that were over the wardrobe: Bring forth garments for all the servants of Baal. And they brought them forth garments. 23 And Jehu and Jonadab the son of Rechab went to the temple of Baal, and said to the worshipers of Baal: Search, and see that there be not any with you of the servants of the Lord, but that there be the servants of Baal only.

24 And they went in to offer sacrifices and burnt offerings. But Jehu had prepared him fourscore men without, and said to them: If any of the men escape, whom I have brought into your hands, he that letteth him go shall answer life for life. 25 And it came to pass, when the burnt offering was ended, that Jehu commanded his soldiers and captains, saying: Go in, and kill them, let none escape. And the soldiers and captains slew them with the edge of the sword, and cast them out. And they went into the city of the temple of Baal, 26 and brought the statue out of Baal's temple, and burnt it, 27 and broke it in pieces. They destroyed also the temple of Baal, and made a jakes in its place unto this day.

28 So Jehu destroyed Baal out of Israel; 29 but yet he departed not from the sins of Jeroboam the son of Nabat who made Israel to sin, nor did he forsake the golden calves that were in Bethel and Dan. 30 And the Lord said to Jehu: Because thou hast diligently executed that which was right and pleasing in my eyes, and hast done to the house of Achab according to all that was in my heart, [v] thy children shall sit upon the throne of Israel to the fourth generation. 31 But Jehu took no heed to walk in the law of the Lord the God of Israel with all his heart, for he departed not from the sins of Jeroboam, who had made Israel to sin.

32 In those days the Lord began to be weary of Israel; and Hazael ravaged them in all the coasts of Israel, 33 from the Jordan eastward, all the land of Galaad, and Gad, and Ruben, and Manasses, from Aroer, which is upon the torrent Arnon, and Galaad, and Basan.

Joachaz Succeeds Jehu. 34 But the rest of the acts of Jehu, and all that he did, and his strength, are they not written in the book of the words of the days of the kings of Israel? 35 And Jehu slept with his fathers, and they buried him in Samaria. And Joachaz his son reigned in his stead. 36 And the time that Jehu reigned over Israel, in Samaria, was eight and twenty years.

CHAPTER 11.

Athalia's Usurpation and Tyranny. 1 And [w] Athalia the mother of Ochozias seeing that her son was dead, arose, and slew all the royal seed. 2 But Josaba the daughter of king Joram, sister of Ochozias, took Joas the son of Ochozias, and stole him from among the king's sons that were slain, out of the bedchamber with his nurse, and hid him from the face of Athalia, so that he was not slain. 3 And he was with her six years hid in the house of the Lord. And Athalia reigned over the land.

4 [x] And in the seventh year Joiada sent, and taking the centurions and the soldiers, brought them in to him into the temple of the Lord, and made a covenant with them. And taking an oath of them in the house of the Lord, showed them the king's son, 5 and he commanded them, saying: This is the thing that you must do. 6 Let a third part of you go in on the sabbath, and keep the watch of the king's house; and let a third part be

u 3 Kgs 16, 31.—v 4 Kgs 15, 12.—w 2 Par 22, 10; 842 B.C.—x 2 Par 23, 21; 836 B.C.

10, 18: I will worship him more: Jehu sinned in thus pretending to worship Baal, and causing sacrifice to be offered to him, because evil is not to be done that good may come of it. Rom 3, 8.

at the gate of Sur; and let a third part be at the gate behind the dwelling of the shieldbearers; and you all shall keep the watch of the house of Messa. 7 But let two parts of you, all that go forth on the sabbath, keep the watch of the house of the Lord about the king. 8 And you shall compass him round about, having weapons in your hands. And if any man shall enter the precinct of the temple, let him be slain. And you shall be with the king coming in and going out.

9 And the centurions did according to all things that Joiada the priest had commanded them. And taking everyone their men, that went in on the sabbath, with them that went out on the sabbath, came to Joiada the priest. 10 And he gave them the spears, and the arms of king David, which were in the house of the Lord. 11 And they stood having everyone their weapons in their hands, from the right side of the temple, unto the left side of the altar, and of the temple, about the king. 12 And he brought forth the king's son, and put the diadem upon him, and the testimony; and they made him king, and anointed him; and clapping their hands, they said: God save the king.

13 And Athalia heard the noise of the people running; and going in among the people in the temple of the Lord, 14 she saw the king standing upon a tribunal,* as the manner was, and the singers, and the trumpets near him, and all the people of the land rejoicing, and sounding the trumpets. And she rent her garments, and cried: A conspiracy, a conspiracy! 15 But Joiada commanded the centurions that were over the army, and said to them: Have her forth without the precinct of the temple, and whosoever shall follow her, let him be slain with the sword. For the priest had said: Let her not be slain in the temple of the Lord. 16 And they laid hands on her, and thrust her out by the way by which the horses go in, by the palace: and she was slain there.

17 And Joiada made a covenant between the Lord, and the king, and the people, that they should be the people of the Lord, and between the king and the people. 18 And all the people of the land went into the temple of Baal, and broke down his altars, and his images they broke in pieces thoroughly. They slew also Mathan the priest of Baal before the altar. And the priest set guards in the house of the Lord. 19 And he took the centurions, and the bands of the Cerethi and the Phelethi, and all the people of the land, and they brought the king from the house of the Lord. And they came by the way of the gate of the shieldbearers into the palace, and he sat on the throne of the kings. 20 And all the people of the land rejoiced, and the city was quiet; but Athalia was slain with the sword in the king's house. 21 Now Joas was seven years old, when he began to reign.

y 836 B.C.

11, 14: A tribunal: a tribune, or place elevated above the rest.

CHAPTER 12.

Reign of Joas In Juda. 1 In the *y* seventh year of Jehu, Joas began to reign. And he reigned forty years in Jerusalem. The name of his mother was Sebia of Bersabee. 2 And Joas did that which was right before the Lord all the days that Joiada the priest taught him. 3 But yet he took not away the high places, for the people still sacrificed and burnt incense in the high places.

4 And Joas said to the priests: All the money of the sanctified* things, which is brought into the temple of the Lord by those that pass, which is offered for the price of a soul, and which of their own accord and of their own free heart they bring into the temple of the Lord, 5 let the priests take it according to their order, and repair the house, wheresoever they shall see anything that wanteth repairing. 6 Now till the three and twentieth year of king Joas, the priests did not make the repairs of the temple. 7 And king Joas called Joiada the high priest and the priests, saying to them: Why do you not repair the temple? Take you therefore money no more according to your order, but restore it for the repairing of the temple. 8 And the priests were forbidden to take any more money of the people, and to make the repairs of the house.

9 And Joiada the high priest took a chest and bored a hole in the top, and

12, 4: Sanctified: i.e., dedicated to God's service. The price of a soul: i.e., the ordinary oblation, which everyone's soul was to offer according to the law. Ex 30.

set it by the altar at the right hand of them that came into the house of the Lord, and the priests that kept the doors put therein all the money that was brought to the temple of the Lord. 10 And when they saw that there was very much money in the chest, the king's scribe and the high priest came up, and poured it out, and counted the money that was found in the house of the Lord. 11 And they gave it out by number and measure into the hands of them that were over the builders of the house of the Lord. And they laid it out to the carpenters, and the masons that wrought in the house of the Lord, 12 and made the repairs. And to them that cut stones, and to buy timber and stones to be hewed, that the repairs of the house of the Lord might be completely finished, and wheresoever there was need of expenses to uphold the house. 13 But there were not made of the same money for the temple of the Lord, bowls, or fleshhooks, or censers, or trumpets, or any vessel of gold and silver, of the money that was brought into the temple of the Lord. 14 For it was given to them that did the work, that the temple of the Lord might be repaired. 15 And they reckoned not with the men that received the money to distribute it to the workmen, but they bestowed it faithfully. 16 But the money for trespass, and the money for sins, they brought not into the temple of the Lord, because it was for the priests.

Hazael and the Death of Joas. 17 [z] Then Hazael king of Syria went up and fought against Geth, and took it and set his face to go up to Jerusalem. 18 Wherefore Joas king of Juda took all the sanctified things, which Josaphat, and Joram, and Ochozias his fathers the kings of Juda had dedicated to holy uses, and which he himself had offered; and all the silver that could be found in the treasures of the temple of the Lord, and in the king's palace; and sent it to Hazael king of Syria, and he went off from Jerusalem.

19 And the rest of the acts of Joas, and all that he did, are they not written in the book of the words of the days of the kings of Juda? 20 And [a] his servants arose, and conspired among themselves, and slew Joas in the house of Mello in the descent of Sella. 21 For Josachar the son of Samaath, and Jozabad the son of Somer his servant struck him, and he died. And they buried him with his fathers in the city of David,* and Amasias his son reigned in his stead.

CHAPTER 13.

Reign of Joachaz. 1 In the three and twentieth [b] year of Joas son of Ochozias king of Juda, Joachaz the son of Jehu reigned over Israel in Samaria, seventeen years. 2 And he did evil before the Lord, and followed the sins of Jeroboam the son of Nabat, who made Israel to sin, and he departed not from them. 3 And the wrath of the Lord was kindled against Israel, and he delivered them into the hand of Hazael the king of Syria, and into the hand of Benadad the son of Hazael, all days. 4 But Joachaz besought the face of the Lord, and the Lord heard him, for he saw the distress of Israel, because the king of Syria had oppressed them. 5 And the Lord gave Israel a savior, and they were delivered out of the hand of the king of Syria. And the children of Israel dwelt in their pavilions as yesterday and the day before. 6 But yet they departed not from the sins of Jeroboam, who made Israel to sin, but walked in them, and there still remained a grove* also in Samaria. 7 And Joachaz had no more left of the people than fifty horsemen, and ten chariots, and ten thousand footmen, for the king of Syria had slain them, and had brought them low as dust by threshing in the barnfloor.

8 But the rest of the acts of Joachaz, and all that he did, and his valor, are they not written in the books of the words of the days of the kings of Israel? 9 And [c] Joachaz slept with his fathers, and they buried him in Samaria, and Joas his son reigned in his stead.

Joas, King of Israel. 10 In the seven and thirtieth year of [d] Joas king of Juda, Joas the son of Joachaz reigned over Israel in Samaria sixteen years. 11 And he did that which is evil in the sight of the Lord. He departed not from all the sins of Jeroboam the son of Nabat, who made Israel to sin, but he walked in them.

z 2 Par 24, 23.—a 797 B.C.—b 814 B.C.—c 798 B.C.—d 798 B.C.

12, 21: The city of David: he was buried in the same city with his fathers, but not in the sepulchres of the kings. 2 Par 14.

13, 6: A grove: dedicated to the worship of idols.

12 But the rest of the acts of Joas, and all that he did, and his valor wherewith he fought against Amasias king of Juda, are they not written in the book of the words of the days of the kings of Israel? 13 And Joas slept with his fathers, and Jeroboam sat upon his throne. But Joas was buried in Samaria with the kings of Israel.

14 Now Eliseus was sick of the illness whereof he died. And Joas king of Israel went down to him, and wept before him, and said: O my father, my father, the chariot of Israel and the guider thereof. 15 And Eliseus said to him: Bring a bow and arrows. And when he had brought him a bow and arrows, 16 he said to the king of Israel: Put thy hand upon the bow. And when he had put his hand, Eliseus put his hands over the king's hands, 17 and said: Open the window to the east. And when he had opened it, Eliseus said: Shoot an arrow. And he shot. And Eliseus said: The arrow of the Lord's deliverance, and the arrow of the deliverance from Syria; and thou shalt strike the Syrians in Aphec, till thou consume them. 18 And he said: Take the arrows. And when he had taken them, he said to him: Strike with an arrow upon the ground. And he struck three times and stood still. 19 And the man of God was angry with him, and said: If thou hadst smitten* five or six or seven times, thou hadst smitten Syria even to utter destruction, but now three times shalt thou smite it.

Death of Eliseus. 20 And Eliseus died, and they buried him. And the rovers from Moab came into the land the same year. 21 *e* And some that were burying a man, saw the rovers, and cast the body into the sepulchre of Eliseus. And when it had touched the bones of Eliseus, the man came to life, and stood upon his feet.

22 Now Hazael king of Syria afflicted Israel all the days of Joachaz. 23 And the Lord had mercy on them, and returned to them because of his covenant, which he had made with Abraham and Isaac and Jacob; and he would not destroy them, nor utterly cast them away, unto this present time. 24 And Hazael king of Syria died, and Benadad his son reigned in his stead. 25 Now Joas the son of Joachaz took the cities out of the hand of Benadad, the son of Hazael, which he had taken out of the hand of Joachaz his father by war: three times did Joas beat him, and he restored the cities to Israel.

e Sir 48, 14.—f 797 B.C.—g 2 Par 25, 1.—h Dt 24, 16; Ez 18, 20.

13, 19: If thou hadst smitten, etc.: by this it appears that God revealed to the prophet that the king would overcome the Syrians as many times as he would then strike on the ground; but as he had not at the same time revealed to him how often the king would strike, the prophet was concerned to see that he struck only three times.

14, 8: Let us see one another: this was a challenge to fight.

CHAPTER 14.

Reign of Amasias King of Juda. 1 In the second year *f* of Joas son of Joachaz, king of Israel, reigned Amasias son of Joas king of Juda. 2 *g* He was five and twenty years old when he began to reign: and nine and twenty years he reigned in Jerusalem. The name of his mother was Joadan of Jerusalem. 3 And he did that which was right before the Lord, but yet not like David his father. He did according to all things that Joas his father did; 4 but this only, that he took not away the high places, for yet the people sacrificed and burnt incense in the high places. 5 And when he had possession of the kingdom, he put his servants to death that had slain the king his father; 6 but the children of the murderers he did not put to death, according to that which is written in the book of the law of Moses, wherein the Lord commanded, saying: *h* The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers, but every man shall die for his own sins.

7 He slew of Edom in the valley of the Saltpits ten thousand men, and took the rock by war, and called the name thereof Jectehel, unto this day. 8 Then Amasias sent messengers to Joas son of Joachaz, son of Jehu king of Israel, saying: Come let us see one another.* 9 And Joas king of Israel sent again to Amasias king of Juda, saying: A thistle of Libanus sent to a cedar tree, which is in Libanus, saying: Give thy daughter to my son to wife. And the beasts of the forest, that are in Libanus, passed and trod down the thistle. 10 Thou hast beaten and prevailed over Edom, and thy heart hath lifted thee up. Be content with the glory, and sit at

home. Why provokest thou evil, that thou shouldst fall, and Juda with thee? 11 But Amasias did not rest satisfied. So Joas king of Israel went up, and he and Amasias king of Juda saw one another in Bethsames a town in Juda. 12 And Juda was put to the worst before Israel, and they fled every man to their dwellings. 13 But Joas king of Israel took Amasias, king of Juda the son of Joas, the son of Ochozias, in Bethsames, and brought him into Jerusalem; and he broke down the wall of Jerusalem, from the gate of Ephraim to the gate of the corner, four hundred cubits. 14 And he took all the gold, and silver, and all the vessels, that were found in the house of the Lord, and in the king's treasures, and hostages, and returned to Samaria.

15 But the rest of the acts of Joas, which he did, and his valor, wherewith he fought against Amasias king of Juda, are they not written in the book of the words of the days of the kings of Israel? 16 And Joas slept with his fathers, and was buried in Samaria, with the kings of Israel. And Jeroboam his son reigned in his stead.

17 And Amasias the son of Joas king of Juda lived, after the death of Joas son of Joachaz king of Israel, fifteen years.

18 And the rest of the acts of Amasias, are they not written in the book of the words of the days of the kings of Juda?

19 Now they made a conspiracy against him in Jerusalem, and he fled to Lachis. *i* And they sent after him to Lachis, and killed him there. 20 And they brought him away upon horses, and he was buried in Jerusalem with his fathers in the city of David.

Azarias and Jeroboam, Kings of Juda. 21 *j* And all the people of Juda took Azarias, who was sixteen years old, and made him king instead of his father Amasias. 22 He built Elath, and restored it to Juda, after that the king slept with his fathers.

23 In the fifteenth year of Amasias *k* son of Joas king of Juda, reigned Jeroboam the son of Joas king of Israel in Samaria, one and forty years. 24 And he did that which was evil before the Lord. He departed not from all the sins of Jeroboam the son of Nabat, who made Israel to sin. 25 He restored the borders of Israel from the entrance of Emath unto the sea of the wilderness, according to the word of the Lord the God of Israel, which he spoke by his servant *l* Jonas the son of Amathi, the prophet, who was of Geth, which is in Opher.* 26 For the Lord saw the affliction of Israel that it was exceeding bitter, and that they were consumed even to them that were shut up in prison, and the lowest persons, and that there was no one to help Israel. 27 And the Lord did not say that he would blot out the name of Israel from under heaven, but he saved them by the hand of Jeroboam the son of Joas.

28 But the rest of the acts of Jeroboam, and all that he did, and his valor wherewith he fought, and how he restored Damascus and Emath to Juda in Israel, are they not written in the book of the words of the days of the kings of Israel? 29 And Jeroboam slept with his fathers the kings of Israel, and Zacharias his son reigned in his stead.

CHAPTER 15.

Azarias, the King of Juda. 1 In the seven and twentieth year *m* of Jeroboam king of Israel reigned Azarias* son of Amasias, king of Juda. 2 He was sixteen years old, when he began to reign, and he reigned two and fifty years in Jerusalem. The name of his mother was Jechelia of Jerusalem. 3 And he did that which was pleasing before the Lord, according to all that his father Amasias had done. 4 But the high places he did not destroy, for the people sacrificed and burnt incense in the high places. 5 *n* And the Lord struck the king, so that he was a leper* unto the day of his death, and he dwelt in a free house apart, but Joatham the king's son governed the palace, and judged the people of the land.

6 And the rest of the acts of Azarias, and all that he did, are they not written in the book of the words of the days of the kings of Juda? 7 And Azarias *o* slept with his fathers. And they buried him with his ancestors in the city of David, and Joatham his son reigned in his stead.

Zacharias, King of Israel. 8 *p* In the

i 779 B.C.—j 2 Par 26, 1.—k 783 B.C.—l Jon 1, 1.—m 779 B.C.—n 2 Par 26, 21.—o 740 B.C.—p 743 B.C.

14, 25: Opher: in the tribe of Zabulon.

15, 1: Azarias: otherwise called Ozias.

15, 5: A leper: in punishment of his usurping the priestly function. 2 Par 26.

eight and thirtieth year of Azarias king of Juda, reigned Zacharias son of Jeroboam over Israel in Samaria six months. 9 And he did that which is evil before the Lord, as his fathers had done. He departed not from the sins of Jeroboam the son of Nabat, who made Israel to sin. 10 And Sellum the son of Jabes conspired against him, and struck him publicly and killed him, and reigned in his place.

11 Now the rest of the acts of Zacharias, are they not written in the book of the words of the days of the kings of Israel?

12 *q* This was the word of the Lord which he spoke to Jehu, saying: Thy children to the fourth generation shall sit upon the throne of Israel. And so it came to pass.

Sellum, King of Israel. 13 Sellum the son of Jabes began to reign in the nine [r] and thirtieth year of Azarias king of Juda, and reigned one month in Samaria. 14 And Manahem the son of Gadi went up from Thersa, and he came into Samaria, and struck Sellum the son of Jabes in Samaria, and slew him, and reigned in his stead.

15 And the rest of the acts of Sellum, and his conspiracy, which he made, are they not written in the book of the words of the days of the kings of Israel?

16 Then Manahem destroyed Thapsa and all that were in it and the borders thereof from Thersa, because they would not open to him. And he slew all the women thereof that were with child, and ripped them up.

Manahem, King of Israel. 17 In the nine and thirtieth year of Azarias king of Juda, reigned Manahem son of Gadi over Israel ten years in Samaria. 18 And he did that which was evil before the Lord. He departed not from the sins of Jeroboam the son of Nabat, who made Israel to sin all his days. 19 And Phul king of the Assyrians came into the land, and Manahem gave Phul a thousand talents of silver, to aid him and to establish him in the kingdom. 20 And Manahem laid a tax upon Israel, on all that were mighty and rich, to give the king of the Assyrians, each man fifty sicles of silver. So the king of the Assyrians turned back, and did not stay in the land.

21 And the rest of the acts of Manahem, and all that he did, are they not written in the book of the words of the days of the kings of Israel? 22 And Manahem slept with his fathers, and Phaceia his son reigned in his stead.

Phaceia, King of Israel. 23 In the fiftieth year of [s] Azarias king of Juda reigned Phaceia the son of Manahem over Israel in Samaria two years. 24 And he did that which was evil before the Lord. He departed not from the sins of Jeroboam the son of Nabat, who made Israel to sin. 25 And Phacee the son of Romelia, his captain conspired against him, [t] and smote him in Samaria, in the tower of the king's house, near Argob, and near Arie, and with him fifty men of the sons of the Galaadites, and he slew him and reigned in his stead.

26 And the rest of the acts of Phaceia, and all that he did, are they not written in the book of the words of the days of the kings of Israel?

Phacee, King of Israel. 27 In the two and fiftieth year of Azarias king of Juda reigned Phacee the son of Romelia over Israel in Samaria twenty years. 28 And he did that which was evil before the Lord. He departed not from the sins of Jeroboam the son of Nabat, who made Israel to sin. 29 In the days of Phacee king of Israel came Theglath-phalasar king of Assyria, and took Aion, and Abel Domum Maacha, and Janoe, and Cedes, and Asor, and Galaad, and Galilee, and all the land of Nephtali: and carried them captives into Assyria. 30 Now Osee son of Ela conspired, and formed a plot against Phacee, the son of Romelia, and struck him, and slew him; and reigned in his stead in the twentieth year of Joatham* the son of Ozias.

31 But the rest of the acts of Phacee [u] and all that he did, are they not written in the book of the words of the days of the kings of Israel?

Joatham, King of Juda. 32 *v* In the second year of Phacee the son of Romelia king of Israel reigned Joatham son of Ozias king of Juda. 33 He was five and twenty years old when he began to reign,

q 4 Kgs 10, 30.—r 743 B.C.—s 737 B.C.—t 736 B.C.—u 2 Par 27, 1.—v 735 B.C.

15, 30: In the twentieth year of Joatham, i.e., in the twentieth year, from the beginning of Joatham's reign. The sacred writer chooses rather to follow here this date, than to speak of the years of Achaz, who had not yet been mentioned.

and he reigned sixteen years in Jerusalem. The name of his mother was Jerusa, the daughter of Sadoc. 34 And he did that which was right before the Lord: according to all that his father Ozias had done, so did he. 35 But the high places he took not away. The people still sacrificed and burnt incense in the high places. He built the highest gate of the house of the Lord.

36 But the rest of the acts of Joatham, and all that he did, are they not written in the book of the words of the days of the kings of Juda? 37 In those days the Lord began to send into [w] Juda, Rasin king of Syria, and Phacee the son of Romelia. 38 And Joatham slept with his fathers, and was buried with them in the city of David his father, and Achaz his son reigned in his stead.

CHAPTER 16.

Achaz Profanes the Temple. 1 In the seventeenth year of Phacee the son of Romelia reigned Achaz the son of Joatham king of Juda. 2 [x] Achaz was twenty years old when he began to reign, and he reigned sixteen years [y] in Jerusalem. He did not that which was pleasing in the sight of the Lord his God, as David his father. 3 But he walked in the way of the kings of Israel. Moreover he consecrated also his son, making him pass through the fire according to the idols of the nations, which the Lord destroyed before the children of Israel. 4 He sacrificed also and burnt incense in the high places and on the hills, and under every green tree.

5 [z] Then Rasin king of Syria and Phacee son of Romelia king of Israel came up to Jerusalem to fight. And they besieged Achaz, but were not able to overcome him. 6 At that time Rasin king of Syria restored Aila to Syria, and drove the men of Juda out of Aila: and the Edomites came into Aila, and dwelt there unto this day. 7 And Achaz sent messengers to Theglathphalasar king of the Assyrians, saying: I am thy servant, and thy son. Come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, who are risen up together against me. 8 And when he had gathered together the silver and gold that could be found in the house of the Lord, and in the king's treasures, he sent it for a present to the king of the Assyrians. 9 And he agreed to his desire, for the king of the Assyrians went up against Damascus, and laid it waste. And he carried away the inhabitants thereof to Cyrene, but Rasin he slew.

10 And king Achaz went to Damascus to meet Theglathphalasar king of the Assyrians, and when he had seen the altar of Damascus, king Achaz sent to Urias the priest a pattern of it, and its likeness according to all the work thereof. 11 And Urias the priest built an altar, according to all that king Achaz had commanded from Damascus. So did Urias the priest, until king Achaz came from Damascus. 12 And when the king was come from Damascus, he saw the altar and worshiped it; and went up and offered holocausts, and his own sacrifice; 13 and offered libations and poured the blood of the peace offerings, which he had offered upon the altar. 14 But the altar of brass that was before the Lord, he removed from the face of the temple, and from the place of the altar, and from the place of the temple of the Lord; and he set it at the side of the altar towards the north. 15 And king Achaz commanded Urias the priest saying: Upon the great altar offer the morning holocaust, and the evening sacrifice, and the king's holocaust and his sacrifice, and the holocaust of the whole people of the land, and their sacrifices, and their libations, and all the blood of the holocaust, and all the blood of the victim thou shalt pour out upon it; but the altar of brass shall be ready at my pleasure. 16 So Urias the priest did according to all that king Achaz had commanded him. 17 And king Achaz took away the graven bases, and the laver that was upon them, and he took down the sea from the brazen oxen that held it up, and put it upon a pavement of stone. 18 The Musach* also for the sabbath, which he had built in the temple, and the king's entry from without he turned into the temple of the Lord, because of the king of the Assyrians.

19 Now the rest of the acts of Achaz, which he did, are they not written in the book of the words of the days of the kings of Juda? 20 And Achaz slept with his

w Is 7, 1.—x 2 Par 28, 1.—y 736 B.C.—z Is 7, 1.

16, 18: Musach: the covert, or pavilion, or tribune for the king.

fathers, and was buried with them in the city of David, [a] and Ezechias his son reigned in his stead.

CHAPTER 17.

Israel in Captivity; Reign of Osee. 1 In the twelfth year of [b] Achaz king of Juda,* Osee the son of Ela reigned in Samaria over Israel nine years. 2 And he did evil before the Lord, but not as the kings of Israel that had been before him. 3 [c] Against him came up Salmanasar king of the Assyrians, and Osee became his servant, and paid him tribute. 4 And when the king of the Assyrians found that Osee endeavoring to rebel had sent messengers to Sua the king of Egypt, that he might not pay tribute to the king of the Assyrians, as he had done every year, he besieged him, bound him, and cast him into prison. 5 And he went through all the land: and going up to Samaria, he besieged it three years. 6 [d] And in the ninth year of Osee, the king of the Assyrians took Samaria, and carried Israel away to Assyria. And he placed them in Hala and Habor by the river of Gozan, in the cities of the Medes.

7 For so it was that the children of Israel had sinned against the Lord their God, who brought them out of the land of Egypt, from under the hand of Pharao king of Egypt, and they worshiped strange gods. 8 And they walked according to the way of the nations which the Lord had destroyed in the sight of the children of Israel and of the kings of Israel, because they had done in like manner. 9 And the children of Israel offended the Lord their God with things that were not right; and built them high places in all their cities from the tower of the watchmen to the fenced city. 10 And they made them statues and groves on every high hill, and under every shady tree. 11 And they burnt incense there upon altars after the manner of the nations which the Lord had removed from their face, and they did wicked things, provoking the Lord. 12 And they worshiped abominations, concerning which the Lord had commanded them that they should not do this thing.

13 And the Lord testified to them in Israel and in Juda by the hand of all the prophets and seers, saying: [e] Return from your wicked ways, and keep my precepts and ceremonies, according to all the law which I commanded your fathers, and as I have sent to you in the hand of my servants the prophets. 14 And they hearkened not, but hardened their necks like to the neck of their fathers, who would not obey the Lord their God. 15 And they rejected his ordinances and the covenant that he made with their fathers, and the testimonies which he testified against them; and they followed vanities, and acted vainly; and they followed the nations that were round about them, concerning which the Lord had commanded them that they should not do as they did. 16 And they forsook all the precepts of the Lord their God: and made to themselves two molten calves, and groves, and adored all the host of heaven, and they served Baal, 17 and consecrated their sons, and their daughters through fire, and they gave themselves to divinations, and soothsayings, and they delivered themselves up to do evil before the Lord, to provoke him. 18 And the Lord was very angry with Israel, and removed them from his sight, and there remained only the tribe of Juda. 19 But neither did Juda itself keep the commandments of the Lord their God, but they walked in the errors of Israel, which they had wrought. 20 And the Lord cast off all the seed of Israel, and afflicted them and delivered them into the hand of spoilers, till he cast them away from his face; 21 [f] even from that time, when Israel was rent from the house of David, and made Jeroboam son of Nabat their king, for Jeroboam separated Israel from the Lord, and made them commit a great sin. 22 And the children of Israel walked in all the sins of Jeroboam, which he had done, and they departed not from them, 23 [g] till the Lord removed Israel from his face, as he had spoken in the hand of all his servants the prophets. And Israel was carried away out of their land to Assyria, unto this day.

Strangers Come to Samaria. 24 And the king of the Assyrians brought people

a 2 Par 28, 27; 728 B.C.—b 730 B.C.—c 4 Kgs 18, 9; Tb 1, 2.—d 4 Kgs 18, 10; 721 B.C.—e Jer 25, 5.—f 3 Kgs 12, 19.—g Jer 25, 9.

17, 1: In the twelfth year of Achaz king of Juda: he began to reign before, but was not in quiet possession of the kingdom till the twelfth year of Achaz.

from Babylon, and from Cutha, and from Avah, and from Emath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel. And they possessed Samaria, and dwelt in the cities thereof. 25 And when they began to dwell there, they feared not the Lord; and the Lord sent lions among them, which killed them. 26 And it was told the king of the Assyrians, and it was said: The nations which thou hast removed, and made to dwell in the cities of Samaria, know not the ordinances of the God of the land; and the Lord hath sent lions among them; and behold they kill them, because they know not the manner of the God of the land. 27 And the king of the Assyrians commanded, saying: Carry thither one of the priests whom you brought from thence captive, and let him go, and dwell with them; and let him teach them the ordinances of the God of the land. 28 So one of the priests who had been carried away captive from Samaria, came and dwelt in Bethel, and taught them how they should worship the Lord.

29 And every nation made gods of their own, and put them in the temples of the high places, which the Samaritans had made, every nation in their cities where they dwelt. 30 For the men of Babylon made Sochothbenoth; and the Cuthites made Nergel; and the men of Emath made Asima. 31 And the Hevites made Nebahaz and Tharthac; and they that were of Sepharvaim burnt their children in fire, to Adramelech and Anamelech the gods of Sepharvaim. 32 And nevertheless they worshiped the Lord. And they made to themselves, of the lowest of the people, priests of the high places, and they placed them in the temples of the high places. 33 And when they worshiped the Lord, they served also their own gods according to the custom of the nations out of which they were brought to Samaria.

34 Unto this day they followed the old manner: they fear not the Lord, neither do they keep his ceremonies, and judgments, and law, and the commandment which the Lord commanded the children of Jacob, whom he surnamed Israel,[h] 35 with whom he made a covenant, and charged them, saying: You shall not fear strange gods, nor shall you adore them, nor worship them, nor sacrifice to them. 36 But the Lord your God, who brought you out of the land of Egypt with great power and a stretched out arm, him shall you fear, and him shall you adore, and to him shall you sacrifice. 37 And the ceremonies, and judgments, and law, and the commandment which he wrote for you, you shall observe to do them always; and you shall not fear strange gods. 38 And the covenant that he made with you, you shall not forget; neither shall ye worship strange gods, 39 but fear the Lord your God, and he shall deliver you out of the hand of all your enemies. 40 But they did not hearken, but did according to their old custom. 41 So these nations feared the Lord, but nevertheless served also their idols: their children also and grandchildren, as their fathers did, so do they unto this day.

II: THE KINGDOM OF JUDA

CHAPTER 18.

Reign of Ezechias. 1 In the third year [i] of Osee the son of Ela king of Israel, reigned [j] Ezechias the son of Achaz king of Juda. 2 He was five and twenty years old when he began to reign, and he reigned nine and twenty years in Jerusalem. The name of his mother was Abi the daughter of Zacharias. 3 And he did that which was good before the Lord, according to all that David his father had done. 4 He destroyed the high places, and broke the statues in pieces, and cut down the groves, and broke the brazen serpent, [k] which Moses had made, for till that time the children of Israel burnt incense to it, and he called its name Nohestan.*

5 He trusted in the Lord the God of Israel, so that after him there was none like him among all the kings of Juda, nor any of them that were before him. 6 And he stuck to the Lord, and departed not from his steps, but kept his commandments, which the Lord commanded Moses. 7 Wherefore the Lord also was with him, and in all things to which he went forth, he behaved himself wisely. And

h Gn 32, 28.—i 2 Par 28, 27; 29, 1.—j 727 B.C.—k Nm 21, 9.

18, 4: And he called its name Nohestan: i.e., their brass; or a little brass. So he called it in contempt, because they had made an idol of it.

he rebelled against the king of the Assyrians, and served him not. 8 He smote the Philistines as far as Gaza, and all their borders, from the tower of the watchmen to the fenced city.

9 *l* In the fourth year of king Ezechias, which was the seventh year of Osee the son of Ela king of Israel, Salmanasar king of the Assyrians came up to Samaria, and besieged it, 10 and took it. For after three years, in the sixth year of Ezechias, that is, in the ninth year of Osee king of Israel, Samaria was taken,*m* 11 and the king of the Assyrians carried away Israel into Assyria, and placed them in Hala and in Habor by the rivers of Gozan in the cities of the Medes, 12 because they hearkened not to the voice of the Lord their God, but transgressed his covenant. All that Moses the servant of the Lord commanded, they would not hear nor do.

13 *n* In the fourteenth year of king Ezechias, Sennacherib king of the Assyrians came up against the fenced cities of Juda, and took them. 14 Then Ezechias king of Juda sent messengers to the king of the Assyrians to Lachis, saying: I have offended, depart from me; and all that thou shalt put upon me, I will bear. And the king of the Assyrians put a tax upon Ezechias king of Juda, of three hundred talents of silver, and thirty talents of gold. 15 And Ezechias gave all the silver that was found in the house of the Lord, and in the king's treasures. 16 At that time Ezechias broke the doors of the temple of the Lord, and the plates of gold which he had fastened on them, and gave them to the king of the Assyrians.

17 And the king of the Assyrians sent Tharthan and Rabsaris and Rabsaces from Lachis to king Ezechias with a strong army to Jerusalem. And they went up and came to Jerusalem, and they stood by the conduit of the upper pool, which is in the way of the fuller's field. 18 And they called for the king: and there went out to them Eliacim the son of Helcias who was over the house, and Sobna the scribe, and Joahe the son of Asaph the recorder.

The Messengers of Sennacherib. 19 And Rabsaces said to them: Speak to Ezechias: Thus saith the great king, the king of the Assyrians: What is this confidence, wherein thou trustest? 20 Perhaps thou hast taken counsel, to prepare thyself for battle. On whom dost thou trust, that thou darest to rebel? 21 Dost thou trust in Egypt a staff of a broken reed, upon which if a man lean, it will break and go into his hand, and pierce it? So is Pharao king of Egypt, to all that trust in him. 22 But if you say to me: We trust in the Lord our God: is it not he, whose high places and altars Ezechias hath taken away, and hath commanded Juda and Jerusalem: You shall worship before this altar in Jerusalem? 23 Now therefore come over to my master the king of the Assyrians, and I will give you two thousand horses, and see whether you be able to have riders for them. 24 And how can you stand against one lord of the least of my master's servants? Dost thou trust in Egypt for chariots and for horsemen? 25 Is it without the will of the Lord that I am come up to this place to destroy it? The Lord said to me: Go up to this land and destroy it.

26 Then Eliacim the son of Helcias, and Sobna, and Joahe said to Rabsaces: We pray thee speak to us thy servants in Syriac, for we understand that tongue, and speak not to us in the Jews' language, in the hearing of the people that are upon the wall. 27 And Rabsaces answered them, saying: Hath my master sent me to thy master and to thee, to speak these words, and not rather to the men that sit upon the wall, that they may eat their own dung, and drink their urine with you?

28 Then Rabsaces stood, and cried out with a loud voice in the Jews' language, and said: Hear the words of the great king, the king of the Assyrians. 29 Thus saith the king: Let not Ezechias deceive you, for he shall not be able to deliver you out of my hand. 30 Neither let him make you trust in the Lord, saying: The Lord will surely deliver us, and this city shall not be given into the hand of the king of the Assyrians. 31 Do not hearken to Ezechias. For thus saith the king of the Assyrians: Do with me that which is for your advantage, and come out to me; and every man of you shall eat of his own vineyard, and of his own fig tree; and you shall drink water of your own cisterns, 32 till I come, and take you away

l 4 Kgs 17, 6; Tb 1, 2; 723 B.C.—m 721 B.C.—n 2 Par 32, 1; Sir 48, 18; Is 36, 1; 701 B.C.

to a land, like to your own land, a fruitful land, and plentiful in wine, a land of bread and vineyards, a land of olives, and oil and honey, and you shall live, and not die. Hearken not to Ezechias, who deceiveth you, saying: The Lord will deliver us. 33 Have any of the gods of the nations delivered their land from the hand of the king of Assyria? 34 [o] Where is the god of Emath, and of Arphad? Where is the god of Sepharvaim, of Ana, and of Ava? [p] Have they delivered Samaria out of my hand? 35 Who are they among all the gods of the nations, that have delivered their country out of my hand, that the Lord may deliver Jerusalem out of my hand?

36 But the people held their peace, and answered him not a word, for they had received commandment from the king that they should not answer him. 37 And Eliacim the son of Helcias, who was over the house, and Sobna the scribe, and Joahe the son of Asaph the recorder, came to Ezechias, with their garments rent, and told him the words of Rabsaces.

CHAPTER 19.

Ezechias Is Assured of the Help of God. 1 And [q] when king Ezechias heard these words, he rent his garments, and covered himself with sackcloth, and went into the house of the Lord. 2 And he sent Eliacim, who was over the house, and Sobna the scribe, and the ancients of the priests covered with sackcloths, to Isaias the prophet the son of Amos, 3 and they said to him: Thus saith Ezechias: This day is a day of tribulation, and of rebuke, and of blasphemy. The children are come to the birth, and the woman in travail hath not strength. 4 It may be the Lord thy God will hear all the words of Rabsaces, whom the king of the Assyrians his master hath sent to reproach the living God, and to reprove with words, which the Lord thy God hath heard; and do thou offer prayer for the remnants that are found.

5 So the servants of king Ezechias came to Isaias. 6 And Isaias said to them: Thus shall you say to your master: Thus saith the Lord: Be not afraid for the words which thou hast heard, with which the servants of the king of the Assyrians have blasphemed me. 7 Behold I will send a spirit upon him, and he shall hear a message, and shall return into his own country, and I will make him fall by the sword in his own country.

8 And Rabsaces returned, and found the king of the Assyrians besieging Lobna, for he had heard that he was departed from Lachis. 9 And when he heard of Tharaca king of Ethiopia, saying: Behold, he is come out to fight with thee; and was going against him, he sent messengers to Ezechias, saying: 10 Thus shall you say to Ezechias king of Juda: Let not thy God deceive thee, in whom thou trustest; and do not say: Jerusalem shall not be delivered into the hands of the king of the Assyrians. 11 Behold thou hast heard what the kings of the Assyrians have done to all countries, how they have laid them waste; and canst thou alone be delivered? 12 Have the gods of the nations delivered any of them, whom my fathers have destroyed, to wit, Gozan, and Haran, and Reseph, and the children of Eden that were in Thelassar? 13 Where is the king of Emath, and the king of Arphad, and the king of the city of Sepharvaim, of Ana and of Ava?

14 And when Ezechias had received the letter of the hand of the messengers, and had read it, he went up to the house of the Lord, and spread it before the Lord, 15 and he prayed in his sight, saying: O Lord God of Israel, who sitteth upon the cherubim, thou alone art the God of all the kings of the earth; thou madest heaven and earth; 16 incline thy ear, and hear; open, O Lord, thy eyes, and see and hear all the words of Sennacherib, who hath sent to upbraid unto us the living God. 17 Of a truth, O Lord, the kings of the Assyrians have destroyed nations, and the lands of them all. 18 And they have cast their gods into the fire, for they were not gods, but the works of men's hands of wood and stone, and they destroyed them. 19 Now therefore, O Lord our God, save us from his hand, that all the kingdoms of the earth may know that thou art the Lord the only God.

The Message of Isaias. 20 And Isaias the son of Amos sent to Ezechias, saying: Thus saith the Lord the God of Israel: I have heard the prayer thou hast made

[o] 4 Kgs 19, 13; Is 10, 9; 37, 13.—[p] 4 Kgs 17, 24.—[q] Is 37, 1.

to me concerning Sennacherib king of the Assyrians.

21 This is the word that the Lord hath spoken of him: The virgin the daughter of Sion hath despised thee, and laughed thee to scorn. The daughter of Jerusalem hath wagged her head behind thy back.

22 Whom hast thou reproached, and whom hast thou blasphemed? Against whom hast thou exalted thy voice, and lifted up thy eyes on high? Against the holy one of Israel.

23 By the hand of thy servants thou hast reproached the Lord, and hast said: With the multitude of my chariots I have gone up to the height of the mountains, to the top of Libanus, and have cut down its tall cedars, and its choice fir trees. And I have entered into the furthest parts thereof, and the forest of its Carmel.*

24 I have cut down, and I have drunk strange waters, and have dried up with the soles of my feet all the shut up waters.

25 Hast thou not heard what I have done from the beginning? From the days of old I have formed it,* and now I have brought it to effect: that fenced cities of fighting men should be turned to heaps of ruin.

26 And the inhabitants of them were weak of hand, they trembled and were confounded, they became like the grass of the field, and the green herb on the tops of houses, which withered before it came to maturity.

27 Thy dwelling and thy going out, and thy coming in, and thy way I knew before, and thy rage against me.

28 Thou hast been mad against me, and thy pride hath come up to my ears. Therefore, I will put a ring in thy nose, and a bit between thy lips, and I will turn thee back by the way by which thou camest.

29 And to thee, O Ezechias, this shall be a sign: [r] Eat this year what thou shalt find; and in the second year, such things as spring of themselves; but in the third year sow and reap; plant vineyards, and eat the fruit of them. 30 And whatsoever shall be left of the house of Juda, shall take root downward, and bear fruit upward. 31 For out of Jerusalem shall go forth a remnant, and that which shall be saved out of mount Sion. The zeal of the Lord of hosts shall do this.

32 Wherefore thus saith the Lord concerning the king of the Assyrians: He shall not come into this city, nor shoot an arrow into it, nor come before it with shield, nor cast a trench about it. 33 By the way that he came, he shall return; and into this city he shall not come, saith the Lord. 34 And I will protect this city, and will save it for my own sake, and for David my servant's sake.

35 [s] And it came to pass that night, that an angel of the Lord came, and slew in the camp of the Assyrians a hundred and eighty-five thousand. And when he arose early in the morning, he saw all the bodies of the dead. 36 And Sennacherib king of the Assyrians departing went away, and he returned and abode in Ninive. 37 [t] And as he was worshiping in the temple of Nesroch his god, Adramelech and Sarasar his sons slew him with the sword, and they fled into the land of the Armenians, and Asarhaddon his son reigned in his stead.

CHAPTER 20.

Ezechias Is Stricken but Prays and Obtains Longer Life. 1 In those days [u] Ezechias was sick unto death; and Isaias the son of Amos the prophet came and said to him: Thus saith the Lord God: Give charge concerning thy house, for thou shalt die, and not live. 2 And he turned his face to the wall, and prayed to the Lord, saying: 3 I beseech thee, O Lord, remember how I have walked before thee in truth, and with a perfect heart, and have done that which is pleasing before thee. And Ezechias wept with much weeping.

4 And before Isaias was gone out of the middle of the court, the word of the Lord came to him, saying: 5 Go back, and tell Ezechias the captain of my people: Thus saith the Lord the God of David thy father: I have heard thy pray-

r Is 37, 30.—s Tb 1, 21; Sir 48, 21, Is 37, 36; 1 Mc 7, 41; 2 Mc 8, 19.—t Tb 1, 24.—u 2 Par 32, 24; Is 38, 1.

19, 23: Carmel: a pleasant fruitful hill in the forest. These expressions are figurative, signifying under the names of mountains and forests, the kings and provinces whom the Assyrians had triumphed over.

19, 25: I have formed it, etc.: all the exploits in which you have taken pride, are no more than what I have decreed, and are not to be ascribed to your wisdom or strength, but to My will and ordinance, who have given you to take and destroy so many fenced cities, and to carry terror wherever you come. Heaps of ruin: literally, ruin of hills.

er, and I have seen thy tears, and behold I have healed thee; on the third day thou shalt go up to the temple of the Lord. 6 And I will add to thy days fifteen years; and I will deliver thee and this city out of the hand of the king of the Assyrians, and I will protect this city for my own sake, and for David my servant's sake. 7 And Isaias said: Bring me a lump of figs. And when they had brought it, and laid it upon his boil, he was healed. 8 And Ezechias had said to Isaias: What shall be the sign that the Lord will heal me, and that I shall go up to the temple of the Lord the third day? 9 And Isaias said to him: This shall be the sign from the Lord, that the Lord will do the word which he hath spoken: Wilt thou that the shadow go forward ten lines, or that it go back so many degrees? 10 And Ezechias said: It is an easy matter for the shadow to go forward ten lines; and I do not desire that this be done, but let it return back ten degrees. 11 And Isaias the prophet called upon the Lord, and he brought the shadow ten degrees backwards by the lines, by which it had already gone down in the dial of Achaz.

Babylonian Captivity Predicted. 12 *v* At that time Berodach Baladan, the son of Baladan, king of the Babylonians, sent letters and presents to Ezechias, for he had heard that Ezechias had been sick. 13 And Ezechias rejoiced at their coming, and he showed them the house of his aromatical spices, and the gold and the silver, and divers precious odors, and ointments, and the house of his vessels, and all that he had in his treasures. There was nothing in his house, nor in all his dominions that Ezechias showed them not. 14 And Isaias the prophet came to king Ezechias, and said to him: What said these men? Or from whence came they to thee? And Ezechias said to him: From a far country they came to me out of Babylon. 15 And he said: What did they see in thy house? Ezechias said: They saw all the things that are in my house; there is nothing among my treasures that I have not shown them. 16 And Isaias said to Ezechias: Hear the word of the Lord. 17 Behold the days shall come, that all that is in thy house, and that thy fathers have laid up in store unto this day, shall be carried into Babylon. Nothing shall be left, saith the Lord. 18 And of thy sons also that shall issue from thee, whom thou shalt beget, they shall take away, and they shall be eunuchs in the palace of the king of Babylon. 19 Ezechias said to Isaias: The word of the Lord, which thou hast spoken, is good; let peace and truth be in my days.

20 And the rest of the acts of Ezechias and all his might, and how he made a pool, and a conduit, and brought waters into the city, are they not written in the book of the words of the days of the kings of Juda? 21 *w* And Ezechias slept with his fathers, and Manasses his son reigned in his stead.

1. The Wicked Kings

CHAPTER 21.

Reign of Manasses. 1 Manasses *x* was twelve years old when he began to reign, and he reigned five and fifty years in Jerusalem. The name of his mother was Haphsiba. 2 And he did evil in the sight of the Lord, according to the idols of the nations which the Lord destroyed from before the face of the children of Israel. 3 *y* And he turned, and built up the high places which Ezechias his father had destroyed; and he set up altars to Baal, and made groves, as Achab the king of Israel had done; and he adored all the host of heaven, and served them. 4 And he built altars in the house of the Lord, of which the Lord said: *z* In Jerusalem I will put my name. 5 And he built altars for all the host of heaven in the two courts of the temple of the Lord. 6 And he made his son pass through fire; and he used divination, and observed omens, and appointed pythons,* and multiplied soothsayers to do evil before the Lord, and to provoke him. 7 He set also an idol of the grove, which he made, in the temple of the Lord, *a* concerning which the Lord said to David, and to Solomon his son: In this temple, and in Jerusalem, which I have chosen out of all the tribes of Israel, I will put my name forever. 8 And I will no more make the feet of Israel to be moved out of the land, which I gave to their fathers, only if they will observe to do all that I have commanded them according to the law which my servant Moses

v Is 39, 1.—w 699 F.C.—x 2 Par 33, 1.—y 2 Par 33, 3.—z 2 Kgs 7, 10.—a 2 Kgs 7, 26; 3 Kgs 8, 16; 9, 5.

21, 6: Pythons: i.e., diviners by spirits.

commanded them. 9 But they hearkened not, but were seduced by Manasses to do evil more than the nations which the Lord destroyed before the children of Israel:

10 And the Lord spoke in the hand of his servants, the prophets, saying: 11 *b* Because Manasses king of Juda hath done these most wicked abominations, beyond all that the Amorrhites did before him, and hath made Juda also to sin with his filthy doings, 12 therefore thus saith the Lord the God of Israel: Behold I will bring on evils upon Jerusalem and Juda, that whosoever shall hear of them, both his ears shall tingle. 13 And I will stretch over Jerusalem the line of Samaria, and the weight of the house of Achab; and I will efface Jerusalem, as tables are wont to be effaced; and I will erase and turn it, and draw the pencil often over the face thereof. 14 And I will leave the remnants of my inheritance, and will deliver them into the hands of their enemies. And they shall become a prey, and a spoil to all their enemies, 15 because they have done evil before me, and have continued to provoke me, from the day that their fathers came out of Egypt, even unto this day.

16 *c* Moreover, Manasses shed also very much innocent blood, till he filled Jerusalem up to the mouth, besides his sins, wherewith he made Juda to sin, to do evil before the Lord.

17 Now the rest of the acts of Manasses, and all that he did, and his sin which he sinned, are they not written in the book of the words of the days of the kings of Juda? 18 And Manasses slept *d* with his fathers, and was buried in the garden of his own house, in the garden of Oza. And Amon his son reigned in his stead.

Reign of Amon. 19 Two and twenty years old was Amon when he began to reign, and he reigned two years in Jerusalem. The name of his mother was Messalemeth the daughter of Harus of Jeteba. 20 And he did evil in the sight of the Lord, as Manasses his father had done. 21 And he walked in all the way in which his father had walked; and he served the abominations which his father had served, and he adored them, 22 and forsook the Lord the God of his fathers, and walked not in the way of the Lord. 23 And his servants plotted against him, and slew the king in his own house. 24 But the people of the land slew all them that had conspired against king Amon, and made Josias his son their king in his stead.

25 But the rest of the acts of Amon which he did, are they not written in the book of the words of the days of the kings of Juda? 26 And they buried him in his sepulchre in the garden of Oza. And his son Josias reigned in his stead.

CHAPTER 22.

The Saintly King Josias. 1 Josias *e* was eight years old when he began to reign: he reigned one and thirty years in Jerusalem. The name of his mother was Idida, the daughter of Hadaia, of Besecath. 2 And he did that which was right in the sight of the Lord, and walked in all the ways of David his father: he turned not aside to the right hand, or to the left.

3 And in the eighteenth year of *f* king Josias, the king sent Saphan the son of Assia, the son of Messulam, the scribe of the temple of the Lord, saying to him: 4 Go to Helcias the high priest, that the money may be put together which is brought into the temple of the Lord, which the doorkeepers of the temple have gathered of the people, 5 and let it be given to the workmen by the overseers of the house of the Lord; and let them distribute it to those that work in the temple of the Lord, to repair the temple; 6 that is, to carpenters and masons, and to such as mend breaches; and that timber may be bought, and stones out of the quarries, to repair the temple of the Lord. 7 But let there be no reckoning made with them of the money which they receive, but let them have it in their power and in their trust.

8 And Helcias the high priest said to Saphan the scribe: *g* I have found the book of the law* in the house of the Lord; and Helcias gave the book to Saphan, and he read it. 9 And Saphan the scribe came to the king, and brought him word again concerning that which he had commanded, and said: Thy servants have gathered together the money that was found in the house of the Lord, and they have given it to be distributed to the workmen by the overseers of the works

b Jer 15, 4.—c 4 Kgs 24, 4.—d 643 B.C.—e 2 Par 34, 1; 640 B.C.—f 622 B.C.—g 2 Par 44, 14.

22, 8: The book of the law: i.e., Deuteronomy.

of the temple of the Lord. 10 And Saphan the scribe told the king, saying: Helcias the priest hath delivered to me a book. And when Saphan had read it before the king, 11 and the king had heard the words of the law of the Lord, he rent his garments. 12 And he commanded Helcias the priest, and Ahicam the son of Saphan, and Achobor the son of Micha, and Saphan the scribe, and Asaia the king's servant, saying: 13 Go and consult the Lord for me, and for the people, and for all Juda, concerning the words of this book which is found, for the great wrath of the Lord is kindled against us, because our fathers have not hearkened to the words of this book, to do all that is written for us.

14 So Helcias the priest, and Ahicam, and Achobor, and Saphan, and Asaia went to Holda the prophetess the wife of Sellum the son of Thecua, the son of Araas keeper of the wardrobe, who dwelt in Jerusalem in the Second,* and they spoke to her. 15 And she said to them: Thus saith the Lord the God of Israel: Tell the man that sent you to me: 16 Thus saith the Lord: Behold, I will bring evils upon this place, and upon the inhabitants thereof, all the words of the law which the king of Juda hath read, 17 because they have forsaken me, and have sacrificed to strange gods, provoking me by all the works of their hands. Therefore my indignation shall be kindled against this place, and shall not be quenched. 18 But to the king of Juda, who sent you to consult the Lord, thus shall you say: Thus saith the Lord the God of Israel: Forasmuch as thou hast heard the words of the book, 19 and thy heart hath been moved to fear, and thou hast humbled thyself before the Lord, hearing the words against this place and the inhabitants thereof, to wit, that they should become a wonder and a curse, and thou hast rent thy garments, and wept before me, I also have heard thee, saith the Lord. 20 Therefore I will gather thee to thy fathers, and thou shalt be gathered to thy sepulchre in peace, that thy eyes may not see all the evils which I will bring upon this place.

CHAPTER 23.

The Zeal of Josias. 1 And [h] they brought the king word again what she had said. And he sent, and all the ancients of Juda and Jerusalem were assembled to him. 2 And the king went up to the temple of the Lord, and all the men of Juda, and all the inhabitants of Jerusalem with him, the priests and the prophets, and all the people both little and great, and in the hearing of them all he read all the words of the book of the covenant which was found in the house of the Lord. 3 And the king stood upon the step,* and made a covenant with the Lord, to walk after the Lord, and to keep his commandments, and his testimonies and his ceremonies, with all their heart, and with all their soul, and to perform the words of this covenant, which were written in that book; and the people agreed to the covenant.

The Temple Is Cleansed. 4 And the king commanded Helcias the high priest, and the priests of the second order, and the doorkeepers, [i] to cast out of the temple of the Lord all the vessels that had been made for Baal, and for the grove, and for all the host of heaven; and he burnt them without Jerusalem in the valley of Cedron, and he carried the ashes of them to Bethel. 5 And he destroyed the soothsayers, whom the kings of Juda had appointed to sacrifice in the high places in the cities of Juda, and round about Jerusalem; them also that burnt incense to Baal, and to the sun, and to the moon, and to the twelve signs, and to all the host of heaven. 6 And he caused the grove to be carried out from the house of the Lord without Jerusalem to the valley of Cedron, and he burnt it there, and reduced it to dust, and cast the dust upon the graves of the common people. 7 He destroyed also the pavilions of the effeminate which were in the house of the Lord, for which the women wove as it were little dwellings for the grove. 8 And he gathered together all the priests out of the cities of Juda; and he defiled the high places, where the priests offered sacrifice, from Gabaa to Bersabee; and he broke down the altars of the gates that were in the entering in of the gate of Josue governor of the city, which was on the left

h 2 Par 34, 28.—i Sir 49, 3.

22, 14: The Second: a street or part of the city.

23, 3: The king stood upon the step: i.e., his tribune, or tribunal, a more eminent place, where he might be seen and heard by the people.

hand of the gate of the city. 9 However the priests of the high places came not up to the altar of the Lord in Jerusalem, but only ate of the unleavened bread among their brethren. 10 And he defiled Topheth, which is in the valley of the son of Ennom, that no man should consecrate there his son or his daughter through fire to Moloch. 11 And he took away the horses which the kings of Juda had given to the sun, at the entering in of the temple of the Lord, near the chamber of Nathanmelech the eunuch, who was in Pharurim; and he burnt the chariots of the sun with fire. 12 And the altars that were upon the top of the upper chamber of Achaz, which the kings of Juda had made, and the altars which Manasses had made in the two courts of the temple of the Lord, the king broke down; and he ran from thence, and cast the ashes of them into the torrent Cedron. 13 The high places also that were at Jerusalem on the right side of the Mount of Offence, *i* which Solomon king of Israel had built to Astaroth the idol of the Sidonians, and to Chamos the scandal of Moab, and to Melchom the abomination of the children of Ammon, the king defiled. 14 And he broke in pieces the statues, and cut down the groves; and he filled their places with the bones of dead men. 15 *k* Moreover, the altar also that was at Bethel, and the high place, which Jeroboam the son of Nabat, who made Israel to sin, had made: both the altar and the high place he broke down and burnt, and reduced to powder, and burnt the grove.

16 And as Josias turned himself, he saw there the sepulchres that were in the mount, and he sent and took the bones out of the sepulchres, and burnt them upon the altar, and defiled it according to the word of the Lord, which the man of God spoke, who had foretold these things. 17 *l* And he said: What is that monument which I see? And the men of that city answered: It is the sepulchre of the man of God, who came from Juda, and foretold these things which thou hast done upon the altar of Bethel. 18 And he said: Let him alone, let no man move his bones. So his bones were left untouched with the bones of the prophet that came out of Samaria. 19 Moreover, all the temples of the high places which were in the cities of Samaria, which the kings of Israel had made to provoke the Lord, Josias took away; and he did to them according to all the acts that he had done in Bethel. 20 And he slew all the priests of the high places who were there upon the altars; and he burnt men's bones upon them, and returned to Jerusalem.

The Phase Is Commanded. 21 *m* And he commanded all the people, saying: Keep the phase to the Lord your God, according as it is written in the book of this covenant. 22 Now there was no such a phase kept from the days of the judges, who judged Israel, nor in all the days of the kings of Israel, and of the kings of Juda, 23 as was this phase that was kept to the Lord in Jerusalem in the eighteenth year of king Josias. 24 Moreover, the diviners by spirits, and soothsayers, and the figures of idols, and the uncleannesses, and the abominations, that had been in the land of Juda and Jerusalem, Josias took away, that he might perform the words of the law, that were written in the book which Helcias the priest had found in the temple of the Lord.

25 There was no king before him like unto him, that returned to the Lord with all his heart, and with all his soul, and with all his strength, according to all the law of Moses; neither after him did there arise any like him. 26 But yet the Lord turned not away from the wrath of his great indignation, wherewith his anger was kindled against Juda, because of the provocations wherewith Manasses had provoked him. 27 *n* And the Lord said: I will remove Juda also from before my face, as I have removed Israel; and I will cast off this city Jerusalem, which I chose, and the house, of which I said: My name shall be there.

28 Now the rest of the acts of Josias, and all that he did, are they not written in the book of the words of the days of the kings of Juda?

29 *o* In his days Pharao Nechao king of Egypt *p* went up against the king of Assyria to the river Euphrates; and king Josias went to meet him, and was slain at Mageddo, when he had seen him. 30 And his servants carried him dead from Mageddo, and they brought him to Jeru-

j 3 Kgs 11, 7.—*k* 3 Kgs 13, 32.—*l* 3 Kgs 13, 2.—*m* 2 Par 35, 1.—*n* 4 Kgs 24, 2.—*o* 2 Par 35, 20.—*p* 609 B.C.

salem, and buried him in his own sepulchre. And the people of the land took Joachaz the son of Josias, and they anointed him, and made him king in his father's stead.

The Reign of Joachaz and Joakim. 31 [q] Joachaz was three and twenty years old when he began to reign, and he reigned three months in Jerusalem. The name of his mother was Amital, the daughter of Jeremias of Lobna. 32 And he did evil before the Lord, according to all that his fathers had done. 33 And Pharao Nechao bound him at Rebla, which is in the land of Emath, that he should not reign in Jerusalem. And he set a fine upon the land, of a hundred talents of silver, and a talent of gold. 34 And Pharao Nechao made Eliacim the son of Josias king in the room of Josias his father, and turned his name to Joakim. And he took Joachaz away and carried him into Egypt, and he died there. 35 And Joakim gave the silver and the gold to Pharao, after he had taxed the land for every man, to contribute according to the commandment of Pharao; and he exacted both the silver and the gold of the people of the land, of every man according to his ability, to give to Pharao Nechao.

36 [r] Joakim was five and twenty years old when he began to reign, [s] and he reigned eleven years in Jerusalem. The name of his mother was Zebida the daughter of Phadaia of Ruma. 37 And he did evil before the Lord according to all that his fathers had done.

CHAPTER 24.

Reign of Joakim, Joachin and Sedecias. 1 In his days Nabuchodonosor king of Babylon came up, [t] and Joakim became his servant three years. Then again he rebelled against him. 2 And the Lord sent against him the rovers* of the Chaldees, and the rovers of Syria, and the rovers of Moab, and the rovers of the children of Ammon, and he sent them against Juda to destroy it, [u] according to the word of the Lord which he had spoken by his servants the prophets. 3 And this came by the word of the Lord against Juda, to remove them from before him for all the sins of Manasses which he did, 4 and for the innocent blood that he shed, filling Jerusalem with innocent blood. And, therefore, the Lord would not be appeased.

5 But the rest of the acts of Joakim, and all that he did, are they not written in the book of the words of the days of the kings of Juda? And Joakim slept with his fathers, 6 and Joachin his son reigned in his stead.

7 And the king of Egypt came not again any more out of his own country, for the king of Babylon had taken all that had belonged to the king of Egypt, from the river of Egypt unto the river Euphrates.

8 Joachin was eighteen years old when he began to reign, [v] and he reigned three months in Jerusalem. The name of his mother was Nohesta the daughter of Elnathan of Jerusalem. 9 And he did evil before the Lord, according to all that his father had done.

10 [w] At that time the servants of Nabuchodonosor king of Babylon came up against Jerusalem, and the city was surrounded with their forts. 11 And Nabuchodonosor king of Babylon came to the city with his servants to assault it. 12 And Joachin king of Juda went out to the king of Babylon, he and his mother, and his servants, and his nobles, and his eunuchs. And the king of Babylon received him in the eighth year of his reign. 13 And he brought out from thence all the treasures of the house of the Lord, and the treasures of the king's house. And he cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the Lord, according to the word of the Lord.[x] 14 And he carried away all Jerusalem, and all the princes, and all the valiant men of the army, to the number of ten thousand into captivity; and every artificer and smith; and none were left but the poor sort of the people of the land. 15 [y] And he carried away Joachin into Babylon, and the king's mother and the king's wives, and his eunuchs; and the judges of the land he carried into captivity from Jerusalem into Babylon. 16 And all the strong men, seven thousand, and the artificers, and the smiths a thousand, all that were

q 2 Par 36, 2.—r 2 Par 36, 5.—s 608 B.C.—t 604 B.C.—u 4 Kgs 23, 27.—v 597 B.C.—w Dn 1, 1.—x Is 39, 6.—y 2 Par 36, 10; Est 2, 6; 11, 4; Ez 17, 12; Jer 24, 1; 39, 2.

24, 2: The Lord sent against them the rovers: Latrunculos, bands or parties of men, who pillaged and plundered wherever they came.

valiant men and fit for war. And the king of Babylon led them captives into Babylon. 17 [z] And he appointed Matthanias his uncle in his stead, and called his name Sedecias.

18 Sedecias was one and twenty years old when he began to reign, and he reigned eleven years in Jerusalem. The name of his mother was Amital, the daughter of Jeremias of Lobna. 19 And he did evil before the Lord, according to all that Joakim had done. 20 For the Lord was angry against Jerusalem and against Juda, till he cast them out from his face. And Sedecias revolted from the king of Babylon.

CHAPTER 25.

Jerusalem Besieged and Taken. 1 And [a] it came to pass in the ninth year of his reign, [b] in the tenth month, the tenth day of the month, that Nabuchodonosor king of Babylon came, he and all his army against Jerusalem. And they surrounded it, and raised works round about it. 2 And the city was shut up and besieged till the eleventh year of king Sedecias, 3 the ninth day of the month. And a famine prevailed in the city, and there was no bread for the people of the land. 4 And a breach was made into the city; and all the men of war fled in the night by the way of the gate that is between the two walls by the king's garden, (now the Chaldees besieged the city round about), and Sedecias fled by the way that leadeth to the plains of the wilderness. 5 And the army of the Chaldees pursued after the king, and overtook him in the plains of Jericho. And all the warriors that were with him were scattered, and left him: 6 so they took the king, and brought him to the king of Babylon to Reblatha, and he gave judgment upon him. 7 And he slew the sons of Sedecias before his face, and he put out his eyes, and bound him with chains, and brought him to Babylon.

8 In the fifth month, the seventh day of the month, that is, the nineteenth year of the king of Babylon, came Nabuzardan commander of the army, a servant of the king of Babylon, into Jerusalem. 9 [c] And he burnt the house of the Lord, and the king's house, and the houses of Jerusalem, and every house he burnt with fire. 10 And all the army of the Chaldees, which was with the commander of the troops, broke down the walls of Jerusalem round about. 11 And Nabuzardan the commander of the army carried away the rest of the people that remained in the city, and the fugitives that had gone over to the king of Babylon, and the remnant of the common people. 12 But of the poor of the land he left some dressers of vines and husbandmen.

13 [d] And the pillars of brass that were in the temple of the Lord, and the bases, and the sea of brass which was in the house of the Lord, the Chaldees broke in pieces, and carried all the brass of them to Babylon. 14 They took away also the pots of brass, and the mazers, and the forks, and the cups, and the mortars, and all the vessels of brass with which they ministered. 15 Moreover, also the censers, and the bowls, such as were of gold in gold, and such as were of silver in silver, the general of the army took away, 16 that is, two pillars, one sea, and the bases which Solomon had made in the temple of the Lord: the brass of all these vessels was without weight. 17 [e] One pillar was eighteen cubits high, and the chapiter of brass which was upon it was three cubits high; and the network, and the pomegranates that were upon the chapiter of the pillar, were all of brass; and the second pillar had the like adorning.

18 And the general of the army took Seraias the chief priest, and Sophonias the second priest, and three doorkeepers. 19 And out of the city one eunuch, who was captain over the men of war; and five men of them that had stood before the king, whom he found in the city, and Sopher the captain of the army, who exercised the young soldiers of the people of the land, and threescore men of the common people, who were found in the city. 20 These Nabuzardan the general of the army took away, and carried them to the king of Babylon to Reblatha. 21 And the king of Babylon smote them, and slew them at Reblatha in the land of Emath. So Juda was carried away out of their land.

22 But over the people that remained in the land of Juda, which Nabuchodonosor king of Babylon had left, he gave the government to Godolias the son of

z Jer 37, 1; 52, 1.—a 595 B.C.—b Jer 39, 4; 52, 4.—c Ps 73 (74), 7.—d Jer 27, 19.—e 3 Kgs 7, 15; 2 Par 3, 15; Jer 52, 21.

Ahicam the son of Saphan. 23 And when all the captains of the soldiers had heard this, they and the men that were with them, to wit, that the king of Babylon had made Godolias governor, they came to Godolias to Maspha, Ismael the son of Nathanias, and Johanan the son of Caree, and Saraia the son of Thanehumeth the Netophathite, and Jezonias the son of Maachathi, they and their men. 24 And Godolias swore to them and to their men, saying: Be not afraid to serve the Chaldees. Stay in the land, and serve the king of Babylon, and it shall be well with you. 25 But it came to pass in the seventh month, that Ismael the son of Nathanias, the son of Elisama of the seed royal came, and ten men with him; and they smote Godolias so that he died, and also the Jews and the Chaldees that were with him in Maspha. 26 And all the people both little and great, and the captains of the soldiers, rising up went to Egypt, fearing the Chaldees.

27 *f* And it came to pass in the seven and thirtieth year of the captivity of Joachin king of Juda, in the twelfth month the seven and twentieth day of the month, Evilmerodach king of Babylon, in the year that he began to reign, lifted up the head of Joachin king of Juda out of prison. 28 And he spoke kindly to him: and he set his throne above the throne of the kings that were with him in Babylon. 29 And he changed his garments which he had in prison, and he ate bread always before him, all the days of his life. 30 And he appointed him a continual allowance, which was also given him by the king day by day, all the days of his life.

f Jer 52, 31; 561 B.C.

THE FIRST BOOK OF PARALIPOMENON

These Books are called by the Greek interpreters "Paralipomenon," i.e., of things left out, or omitted, because they are a kind of a supplement of such things as were passed over in the Books of the Kings. The Hebrews call them DIBRE HAIJAMIM: *"The words of the days" or "The Chronicles." They contain a summary of sacred history, from Adam to the Babylonian Exile in 536 B.C.*

I: GENEALOGICAL TABLES

1. Adam to the Children of Jacob

CHAPTER 1.

The Patriarchs. 1 Adam, *a* Seth, Enos, 2 Cainan, Malaleel, Jared, 3 Henoch, Mathusale, Lamech, 4 Noe, Sem, Cham, and Japheth.

5 The sons of Japheth: Gomer, and Magog, and Madai, and Javan, Thubal, Mosoch, Thiras. 6 And the sons of Gomer: Ascenez, and Riphath, and Thogorma. 7 And the sons of Javan: Elisa and Tharsis, Cethim and Dodanim.

8 The sons of Cham: Chus, and Mesrai, and Phut, and Chanaan. 9 And the sons of Chus: Saba, and Hevila, Sabatha, and Regma, and Sabathaca. And the sons of Regma: Saba, and Dadan.

10 Now. Chus begot *b* Nemrod: he began to be mighty upon earth. 11 But Mesraim begot Ludim, and Anamim, and Laabim, and Nephthuim, 12 Phetrusim also, and Casluim, from whom came the Philistines, and Caphtorim. 13 And Chanaan begot Sidon his firstborn, and the Hethite, 14 and the Jebusite, and the Amorrhite, and the Gergesite, 15 and the Hevite, and the Aracite, and the Sinite, 16 and the Aradian, and the Samarite, and the Hamathite.

17 The sons of Sem: *c* Elam and Assur, and Arphaxad, and Lud, and Aram, and Hus, and Hul, and Gether, and Mosoch. 18 And Arphaxad begot Sale, and Sale begot Heber. 19 And to Heber were born two sons: the name of the one was Phaleg, because in his days the earth was divided; and the name of his brother was Jectan. 20 And Jectan begot Elmodad,

a Gn 2, 7; 4, 25; 5, 6. 9.—b Gn 10, 8.—c Gn 10, 22; 11, 10.

and Saleph, and Asarmoth, and Jare, [21] and Adoram, and Huzal, and Decla, [22] and Hebal, and Abimael, and Saba, [23] and Ophir, and Hevila, and Jobab. All these are the sons of Jectan.

[24] Sem, Arphaxad, Sale, [25] Heber, Phaleg, Ragau, [26] Serug, Nachor, Thare, [27] Abram, [d] this is Abraham.

Genealogy of Abraham. [28] And the sons of Abraham: Isaac and Ismahel. [29] And these are the generations of them. The firstborn of [e] Ismahel, Nabajoth, then Cedar, and Adbeel, and Mabsam, [30] and Masma, and Duma, Massa, Hadad, and Thema, [31] Jetur, Naphis, Cedma: these are the sons of Ismahel.

[32] And the sons of Cetura, Abraham's concubine,* whom she bore: Zamran, Jecsan, Madan, Madian, Jesboc, and Sue. And the sons of Jecsan: Saba and Dadan. And the sons of Dadan: Assurim, and Latussim, and Laomim. [33] And the sons [f] of Madian: Epha, and Epher, and Henoch, and Abida, and Eldaa. All these are the sons of Cetura.

[34] [g] And Abraham begot Isaac: and his sons were Esau and Israel.

[35] The sons of [h] Esau: Eliphaz, Rahuel, Jehus, Ihelom, and Core. [36] The sons of Eliphaz: Theman, Omar, Sephi, Gathan, Cenez, and by Thamna, Amalec. [37] The sons of Rahuel: Nahath, Zara, Samma, Meza. [38] The sons of Seir: Lotan, Sobal, Sebeon, Ana, Dison, Eser, Disan. [39] The sons of Lotan: Hori, Homam. And the sister of Lotan was Thamna. [40] The sons of Sobal: Alian, and Manahath, and Ebal, Sephi, and Onam. The sons of Sebeon: Aia, and Ana. The son of Ana: Dison. [41] The sons of Dison: Hamram, and Eseban, and Jethran, and Charan. [42] The sons of Eser: Balaan, and Zavan, and Jacan. The sons of Disan: Hus and Aran.

[43] Now these are the kings that reigned in the land of Edom, before there was a king over the children of Israel: Bale the son of Beor. And the name of his city was Denaba. [44] And Bale died, and Jobab the son of Zare of Bosra, reigned in his stead. [45] And when Jobab also was dead, Husam of the land of the Themanites reigned in his stead. [46] And Husam also died, and Adad the son of Badad reigned in his stead, and he defeated the Madianites in the land of Moab. And the name of his city was Avith, [47] And when Adad also was dead, Semla of Masreca reigned in his stead. [48] Semla also died, and Saul of Rohoboth, which is near the river, reigned in his stead. [49] And when Saul was dead, Balanan the son of Achobor reigned in his stead. [50] He also died, and Adad reigned in his stead. And the name of his city was Phau, and his wife was called Meetabel the daughter of Matred, the daughter of Mezaab.

[51] And after the death of Adad, there began to be dukes in Edom instead of kings: duke Thamna, duke Alva, duke Jetheth, [52] duke Oolibama, duke Ela, duke Phinon, [53] duke Cenez, duke Theman, duke Mabsar, [54] duke Magdiel, duke Hiram. These *are* the dukes of Edom.

CHAPTER 2.

The Twelve Tribes of Israel. [1] And [i] these are the sons of Israel: Ruben, Simeon, Levi, Juda, Issachar, and Zabulon, [2] Dan, Joseph, Benjamin, Nephtali, Gad, and Aser.

2. Genealogy of Juda

[3] The sons of [i] Juda: Her, Onan and Sela. These three were born to him of the Chanaanitess the daughter of Sue. And Her the firstborn of Juda was wicked in the sight of the Lord, and he slew him. [4] [k] And Thamar his daughter-in-law bore him Phares and Zara. So all the sons of Juda were five.

[5] And the sons of Phares were Hesron and Hamul. [6] And the sons also of Zara: Zamri, and Ethan, and Eman, and Chalchal, and Dara, five in all. [7] And the sons of [l] Charmi: Achar,* who troubled Israel, and sinned by the theft of the anathema. [8] The son of Ethan: Azarias.

[9] And the sons of [m] Hesron that were born to him: Jerameel, and Ram, and Calubi. [10] And Ram* begot Aminadab, and Aminadab begot Nahasson, prince

d Gn 11, 26.—e Gn 25, 13.—f Gn 25, 4.—g Gn 25, 19.—h Gn 36, 10.—i Gn 29, 32; 30, 5; 35, 22.—j Gn 38, 3; 46, 12.—k 1 Par 4, 1; Mt 1, 3.—l Jos 7, 1.—m Ru 4, 19.

1, 32: Concubine: she was his lawful wife, but of an inferior degree.

2, 7: Achar: alias Achan: Jos 7. The anathema: the thing devoted or accursed, i.e., the spoils of Jericho.

2, 10: Ram: he is commonly called Aram. But it is to be observed here, once for all, that it was a common thing among the Hebrews for the same persons to have different names, and that it is not impossible among so many proper names, occurring in the first nine chapters of this book, that the transcribers of the ancient Hebrew copies may have made some mistakes in the orthography.

of the children of Juda. 11 And Nahasson begot Salma, the father of Booz. 12 And Booz begot Obed, and Obed begot Isai. 13 *n* And Isai begot Eliab his firstborn, the second Abinadab, the third Simmaa, 14 the fourth Nathanael, the fifth Raddai, 15 the sixth Asom, the seventh David.

16 And their sisters was Sarvia and Abigail. The sons of Sarvia: Abisai, Joab, and Asael, three. 17 And Abigail bore Amasa, whose father was Jether the Ismahelite.

18 And Caleb* the son of Hesron took a wife name Azuba, of whom he had Jerioth. And her sons were Jaser, and Sobab, and Ardon. 19 And when Azuba was dead, Caleb took to wife Ephratha, who bore him Hur. 20 And Hur begot Uri, and Uri begot Bezeleel. 21 And afterwards Hesron went in to the daughter of Machir the father of Galaad, and took her to wife when he was threescore years old: and she bore him Segub. 22 And Segub begot Jair, and he had three and twenty cities in the land of Galaad. 23 And he took Gessur and Aram the towns of Jair, and Canath and the villages thereof, threescore cities. All these, the sons of Machir father of Galaad. 24 And when Hesron was dead, Caleb went in to Ephratha. Hesron also had to wife Abia who bore him Ashur the father of Thecua.

25 And the sons of Jerameel, the firstborn of Hesron, were Ram his firstborn, and Buna, and Aram, and Asom, and Achia. 26 And Jerameel married another wife, named Atara, who was the mother of Onam. 27 And the sons of Ram, the firstborn of Jerameel, were Moos, Jamin, and Achar. 28 And Ona ן had sons: Semei and Jada. And the sons of Semei: Nadab and Abisur. 29 And the name of Abisur's wife was Abihail, who bore him Ahobban and Molid. 30 And the sons of Nadab were Saled and Apphaim. And Saled died without children. 31 But the son of Apphaim was Jesi: and Jesi begot Sesan. And Sesan begot Oholai. 32 And the sons of Jada the brother of Semei: Jether and Jonathan. And Jether also died without children. 33 But Jonathan begot Phaleth and Ziza. These were the sons of Jerameel. 34 And Sesan had no sons, but daughters, and a servant an Egyptian, named Jeraa. 35 And he gave him his daughter to wife: and she bore him Ethei. 36 And Ethei begot Nathan, and Nathan begot Zabad. 37 And Zabad begot Ophlal, and Ophlal begot Obed. 38 Obed begot Jehu, Jehu begot Azarias. 39 Azarias begot Helles, and Helles begot Elasa. 40 Elasa begot Sisamoi, Sisamoi begot Sellum. 41 Sellum begot Icamia, and Icamia begot Elisama.

42 Now the sons of Caleb the brother of Jerameel *were* Mesa his firstborn, who was the father of Ziph, and the sons of Maresa father of Hebron. 43 And the sons of Hebron: Core, and Thaphua, and Recem, and Samma. 44 And Samma begot Raham, the father of Jercaam, and Recem begot Sammai. 45 The son of Sammai, Maon: and Maon the father of Bethsur. 46 And Epha the concubine of Caleb bore Haran, and Mosa, and Gezez. And Haran begot Gezez. 47 And the sons of Jahaddai: Rogom, and Joathan, and Gesan, and Phalet, and Epha, and Saaph. 48 And Maacha the concubine of Caleb bore Saber and Tharana. 49 And Saaph the father of Madmena begot Sue the father of Machbena, and the father of Gabaa. And the daughter of Caleb was Achsa.

50 These were the sons of Caleb, the son of Hur the firstborn of Ephratha: Sobal the father of Cariathiarim; 51 Salma the father of Bethlehem; Hariph the father of Bethgader. 52 And Sobal the father of Cariathiarim had sons: he that saw* half of the places of rest. 53 And of the kindred of Cariathiarim, the Jethrites, and Aphuthites, and Semathites, and Maserites. Of them came the Saraites, and Esthaolites. 54 The sons of Salma, Bethlehem, and Netophathi, the crowns of the house of Joab, and half of the place of rest of Sarai. 55 And the families of the scribes that dwell in Jabes, singing and making melody, and abiding in tents. There are the Cinites, who came of Calor (Chamath) father of the house of Rechab.

CHAPTER 3.

Genealogy of the House of David. 1 Now *o* these were the sons of David that were born to him in Hebron: the first-

n 1 Kgs 16, 6. 8. 9; 17, 12.—o 2 Kgs 3, 2.

2, 18: Caleb, alias Calubi: v 9.

2, 52: He that saw, etc.: the Latin interpreter seems to have given us here, instead of the proper names, the meaning of those names in the Hebrew. See v 55.

born Amnon of Achinoam the Jezrahelitess, the second Daniel of Abigail the Carmelitess, 2 the third Absalom the son of Maacha the daughter of Tolmai king of Gessur, the fourth Adonias the son of Aggith, 3 the fifth Saphatias of Abital, the sixth Jethraham of Egla his wife. 4 So six sons were born to him in Hebron, where he reigned seven years and six months. And in Jerusalem he reigned three and thirty years. 5 *p* And these sons were born to him in Jerusalem: Simmaa, and Sobab, and Nathan, and Solomon, four of Bethsabee the daughter of Ammiel. 6 Jebaar also and Elisama, 7 and Eliphaleth, and Noge, and Nepheg, and Japhia, 8 and Elisama, and Eliada, and Elipheleth, nine: 9 all these the sons of David, besides the sons of the concubines:* and they had a sister Thamar.

10 And Solomon's son was Roboam, whose son Abia begot Asa. And his son was Josaphat, 11 the father of Joram: and Joram begot Ochozias, of whom was born Joas. 12 And his son Amasias begot Azarias. And Joathan the son of Azarias 13 begot Achaz, the father of Ezechias, of whom was born Manasses. 14 And Manasses begot Amon the father of Josias. 15 And the sons of Josias were: the firstborn Johanan, the second Joakim, the third Sedecias, the fourth Sellum. 16 *q* Of Joakim was born Jechonias and Sedecias. 17 The sons of Jechonias were Asir, Salathiel, 18 Melchiram, Phadaia, Senneser and Jecemia, Sama and Nadabia. 19 Of Phadaia were born Zorobabel and Semei. Zorobabel begot Mosollam, Hananias, and Salomith their sister. 20 Hasaba also, and Ohol, and Barachias, and Hasadias, Josabhesed, five. 21 And the son of Hananias *was* Phaltias the father of Jeseias, whose son was Raphaia. And his son was Arnan, of whom was born Obdia, whose son was Sechenias. 22 The son of Sechenias *was* Semeia, whose sons were Hattus, and Jegaal, and Baria, and Naaria, and Saphat, six* in number. 23 The sons of Naaria: Elioenai, and Ezechias, and Ezricam, three. 24 The sons of Elioenai: Oduia, and Eliasub, and Pheleia, and Accub, and Johanan, and Dalaia, and Anani, seven.

p 2 Kgs 5, 14.—q Mt 1, 11.—r Gn 38, 3; 46, 12; 1 Par 2, 4; Mt 1, 3.

3, 9: The concubines: the inferior wives.
3, 22: Six: counting the father in the number.
4, 9: Jabes: i.e., sorrowful.

CHAPTER 4.

Genealogies of Juda and of Simeon and Their Victories. 1 The *r* sons of Juda: Phares, Hesron, and Charmi, and Hur, and Sobal. 2 And Raia the son of Sobal begot Jahath, of whom were born Ahumai and Laad. These are the families of Sarathi.

3 And this *is* the posterity of Etam: Jezrahel, and Jesema, and Jedebos; and the name of their sister was Asalelphuni. 4 And Phanuel the father of Gedor, and Ezer the father of Hosa: these are the sons of Hur the firstborn of Ephratha the father of Bethlehem.

5 And Assur the father of Thecua had two wives, Halaa and Naara: 6 and Naara bore him Ozam, and Hepher, and Themani, and Ahasthari: these are the sons of Naara. 7 And the sons of Halaa: Sereth, Isaar, and Ethnan.

8 And Cos begot Anob, and Soboba, and the kindred of Aharehel the son of Arum. 9 And Jabes* was more honorable than any of his brethren, and his mother called his name Jabes, saying: Because I bore him with sorrow. 10 And Jabes called upon the God of Israel, saying: If blessing thou wilt bless me, and wilt enlarge my borders, and thy hand be with me, and thou save me from being oppressed by evil. And God granted him the things he prayed for.

11 And Caleb the brother of Sua begot Mahir, who was the father of Esthon. 12 And Esthon begot Bethrapha, and Phesse, and Tehinna father of the city of Naas: these are the men of Recha. 13 And the sons of Cenez were Othoniel and Saraia. And the sons of Othoniel: Hathath and Maonathi. 14 Maonathi begot Ophra, and Saraia begot Joab the father of the Valley of artificers, for artificers were there. 15 And the sons of Caleb the son of Jephone, were Hir, and Ela, and Naham. And the son of Ela: Cenez.

16 The sons also of Jaleleel: Ziph, and Zipha, Thiria, and Asrael.

17 And the sons of Esra: Jether, and Mered, and Epher, and Jalon, and he begot Mariam, and Sammai, and Jesba the father of Esthamo. 18 And his wife Judaia bore Jared the father of Gedor, and Heber the father of Socho, and Icuthiel the father of Zanoe. And these are the

sons of Bethia the daughter of Pharao, whom Mered took to wife.

19 And the sons of his wife Odaia the sister of Naham the father of Ceila: Garmi, and Esthamo, who was of Machathi.

20 The sons also of Simon: Amnon, and Rinna the son of Hanan and Thilon. And the sons of Jesi: Zoheth, and Benzoheth.

21 The sons of [s] Sela the son of Juda: Her the father of Lecha, and Laada the father of Maresa, and the families of the house of them that wrought fine linen in the House of oath. 22 And he that made* the sun to stand, and the men of Lying, and Secure, and Burning, who were princes in Moab, and who returned into Lahem: now these are things of old. 23 These are the potters and they dwelt in Plantations, and Hedges,* with the king for his works, and they abode there.

Genealogy of Simeon. 24 The sons of [t] Simeon: Namuel, and Jamin, Jarib, Zara, Saul: 25 Sellum his son, Mapsam his son, Masma his son. 26 The sons of Masma: Hamuel his son, Zachur his son, Semei his son. 27 The sons of Semei were sixteen, and six daughters; but his brethren had not many sons, and the whole kindred could not reach to the sum of the children of Juda. 28 And they dwelt in Bersabee, and Molada, and Hasaruhal, 29 and in Bala, and in Asom, and in Tholad, 30 and in Bathuel, and in Horma, and in Siceleg, 31 and in Bethmarchaboth, and in Hasarsusim, and in Bethberai, and in Saarim. These were their cities unto the reign of David. 32 Their towns also *were* Etam, and Aen, Remmon, and Thochen, and Asan, five cities. 33 And all their villages round about these cities as far as Baal. This was their habitation, and the distribution of their dwellings.

Victorious In War. 34 And Mosobab and Jemlech, and Josa, the son of Amasias, 35 and Joel, and Jehu the son of Josabia the son of Saraia, the son of Asiel, 36 and Elioenai, and Jacoba, and Isuhaia, and Asaia, and Adiel, and Ismiel, and Banaia, 37 Ziza also the son of Sephei the son of Allon the son of Idaia the son of Semri the son of Samaia: 38 these were named princes in their kindreds, and in the houses of their families were multiplied exceedingly. 39 And they went forth to enter into Gador as far as to the east side of the valley, to seek pastures for their flocks. 40 And they found fat pastures, and very good, and a country spacious, and quiet, and fruitful, in which some of the race of Cham had dwelt before. 41 And these whose names are written above, came in the days of Ezechias king of Juda. And they beat down their tents, and slew the inhabitants that were found there, and utterly destroyed them unto this day. And they dwelt in their place, because they found there fat pastures. 42 Some also of the children of Simeon, five hundred men, went into mount Seir, having for their captains Phaltias and Naaria and Raphaia and Oziel the sons of Jesi. 43 And they slew the remnant of the Amalecites, who had been able to escape, and they dwelt there in their stead unto this day.

CHAPTER 5.

Genealogy of Ruben. 1 Now the sons of Ruben the firstborn of Israel (for he was his firstborn; but forasmuch as [u] he defiled his father's bed, his first birthright was given to the sons of Joseph the son of Israel, and he was not accounted for the firstborn. 2 But of the race of Juda, who was the strongest among his brethren, came the princes; but the first birthright was accounted to Joseph*). 3 The sons then of [v] Ruben the firstborn of Israel were Henoch, and Phallu, Esron, and Charmi.

4 The sons of Joel: Samaia his son, Gog his son, Semei his son, 5 Micha his son, Reia his son, Baal his son, 6 Beera his son, whom Thelgathphalnasar [w] king of the Assyrians carried away captive, and he was prince in the tribe of Ruben. 7 And his brethren, and all his kindred, when they were numbered by their families, had for princes Jehiel and Zacharias. 8 And Bala the son of Azaz, the son of Samma, the son of Joel, dwelt in Aroer as far as Nebo and Beelmeon. 9 And

s Gn 38, 5.—t Gn 46, 10.—u Gn 35, 22; 49, 4.—v Gn 46, 9; Ex 6, 14; Nm 26, 5.—w 4 Kgs 15, 29.

4, 22: He that made, etc.: i.e., Joazim, the meaning of whose name in Hebrew is, he who made the sun to stand. In like manner the following names, Lying (Chozeba), Secure (Joas), and Burning (Saraph) are substituted in place of the Hebrew names of the same signification.

4, 23: Plantations and Hedges: these are the proper names of the places where they dwelt. In Hebrew Atharim and Gadira.

5, 2: Accounted to Joseph, i.e., as to the double portion, which belonged to the firstborn, but the princely dignity was given to Juda, and the priesthood to Levi.

eastward he had his habitation as far as the entrance of the desert and the river Euphrates. For they possessed a great number of cattle in the land of Galaad. 10 And in the days of Saul they fought against the Agarites, and slew them, and dwelt in their tents in their stead, in all the country that looketh to the east of Galaad.

Genealogy of Gad. 11 And the children of Gad dwelt over against them in the land of Basan as far as Selcha: 12 Joel the chief, and Saphan the second; and Janai, and Saphat in Basan. 13 And their brethren according to the houses of their kindreds, *were* Michael, and Mosallam, and Sebe, and Jorai, and Jachan, and Zie, and Heber, seven. 14 These were the sons of Abihail, the son of Huri, the son of Jara, the son of Galaad, the son of Michael, the son of Jesisi, the son of Jeddo, the son of Buz. 15 And their brethren the sons of Abdiel, the son of Guni, chief of the house in their families. 16 And they dwelt in Galaad, and in Basan and in the towns thereof, and in all the suburbs of Saron, unto the borders. 17 All these were numbered in the days of Joathan king of Juda, and in the days of Jeroboam king of Israel.

18 The sons of Ruben, and of Gad, and of the half tribe of Manasses, fighting men, bearing shields and swords, and bending the bow, and trained up to battles, four and forty thousand seven hundred and threescore, that went out to war. 19 They fought against the Agarites; but the Itureans, and Naphis, and Nodab, 20 gave them help. And the Agarites were delivered into their hands, and all that were with them, because they called upon God in the battle. And he heard them, because they had put their faith in him. 21 And they took all that they possessed, of camels, fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of men a hundred thousand souls. 22 And many fell down slain, for it was the battle of the Lord. And they dwelt in their stead till the captivity.

Genealogy of Manasses. 23 And the children of the half tribe of Manasses possessed the land from the borders of Basan unto Baal, Hermon, and Sanir, and mount Hermon, for their number was great. 24 And these were the heads of the house of their kindred, Epher, and Jesi, and Eliel, and Esriel, and Jeremia, and Odoia, and Jediel, most valiant and powerful men, and famous chiefs in their families. 25 But they forsook the God of their fathers, and went astray after the gods of the people of the land, whom God destroyed before them. 26 And the God of Israel stirred up the spirit of Phul [x] king of the Assyrians, and the spirit of Thelgathphalnasar king of Assur: and he carried away Ruben, and Gad, and the half tribe of Manasses, and brought them to Lahela, and to Habor, and to Ara, and to the river of Gozan, unto this day.

x 4 Kgs 15, 19. 29.—y Gn 46, 11; 1 Par 23, 6.—z Ex 6, 16.

CHAPTER 6.

Genealogy of Levi. 1 The [y] sons of Levi were Gerson, Caath, and Merari. 2 The sons of Caath: Amram, Isaar, Hebron, and Oziel. 3 The children of Amram: Aaron, Moses, and Mary. The sons of Aaron: Nadab and Abiu, Eleazar and Ithamar. 4 Eleazar begot Phinees, and Phinees begot Abisue, 5 and Abisue begot Bocci, and Bocci begot Ozi. 6 Ozi begot Zaraias, and Zaraias begot Maraioth. 7 And Maraioth begot Amarias, and Amarias begot Achitob. 8 Achitob begot Sadoc, and Sadoc begot Achimaas. 9 Achimaas begot Azarias, Azarias begot Johanan, 10 Johanan begot Azarias. This is he that executed the priestly office in the house which Solomon built in Jerusalem. 11 And Azarias begot Amarias, and Amarias begot Achitob. 12 And Achitob begot Sadoc, and Sadoc begot Sellum. 13 Sellum begot Helcias, and Helcias begot Azarias. 14 Azarias begot Saraias, and Saraias begot Josedec. 15 Now Josedec went out, when the Lord carried away Juda and Jerusalem by the hands of Nabuchodonosor. 16 So the sons [z] of Levi were Gerson, Caath, and Merari.

17 And these are the names of the sons of Gerson: Lobni and Semei. 18 The sons of Caath: Amram, and Isaar, and Hebron, and Oziel. 19 The sons of Merari: Moholi and Musi. And these are the kindreds of Levi according to their families. 20 Of Gerson: Lobni his son, Jahath his son, Zamma his son, 21 Joah his son, Addo his son, Zara his son, Jethrai his son.

22 The sons of Caath: Aminadab his son, Core his son, Asir his son, 23 Elcana his son, Abiasaph his son, Asir his son, 24 Thahath his son, Uriel his son, Ozias his son, Saul his son. 25 The sons of Elcana: Amasai, and Achimoth, 26 and Elcana. The sons of Elcana: Sophai his son, Nahath his son, 27 Eliab his son, Jeroham his son, Elcana his son. 28 The sons of Samuel: the firstborn Vasseni, and Abia. 29 And the sons of Merari: Moholi, Lobni his son, Semei his son, Oza his son, 30 Sammaa his son, Haggia his son, Asaia his son.

31 These are they whom David set over the singing men of the house of the Lord, after that the [a] ark was placed. 32 And they ministered before the tabernacle of the testimony with singing, until Solomon built the house of the Lord in Jerusalem, and they stood according to their order in the ministry. 33 And these are they that stood with their sons: of the sons of Caath, Heman a singer, the son of Joel, the son of Samuel, 34 the son of Elcana, the son of Jeroham, the son of Eliel, the son of Thohu, 35 the son of Suph, the son of Elcana, the son of Mahath, the son of Amasai, 36 the son of Elcana, the son of Joel, the son of Azarias, the son of Sophonias, 37 the son of Thahath, the son of Asir, the son of Abiasaph, the son of Core, 38 the son of Isaar, the son of Caath, the son of Levi, the son of Israel. 39 And his brother Asaph, who stood on his right hand, Asaph the son of Barachias, the son of Samaa, 40 the son of Michael, the son of Basaia, the son of Melchia, 41 the son of Athanai, the son of Zara, the son of Adaia, 42 the son of Ethan, the son of Zamma, the son of Semei, 43 the son of Jeth, the son of Gerson, the son of Levi. 44 And the sons of Merari their brethren, on the left hand: Ethan the son of Cusi, the son of Abdi, the son of Maloch, 45 the son of Hasabia, the son of Amasai, the son of Helcias. 46 The son of Amasai, the son of Boni, the son of Somer, 47 the son of Moholi, the son of Musi, the son of Merari, the son of Levi.

48 Their brethren also the Levites, who were appointed for all the ministry of the tabernacle of the house of the Lord. 49 But Aaron and his sons offered burnt offerings upon the altar of holocausts, and upon the altar of incense, for every work of the Holy of Holies, and to pray for Israel according to all that Moses the servant of God had commanded.

Genealogy of Aaron. 50 And these are the sons of Aaron: Eleazar his son, Phinees his son, Abisue his son, 51 Bocci his son, Ozi his son, Zarahia his son, 52 Meraioth his son, Amarias his son, Achitob his son, 53 Sadoc his son, Achimaas his son.

54 And these are their dwelling places by the towns and confines, to wit, of the sons of Aaron, of the families of the Caathites, for they fell to them by lot. 55 And they gave them Hebron in the land of Juda, and the suburbs thereof round about; 56 but the fields of the city, and the villages to Caleb son of Jephone. 57 And to the sons of Aaron they gave the cities of refuge Hebron, and Lobna, and the suburbs thereof, 58 and Jether and Esthemo, with their suburbs, and Helon and Dabir with their suburbs. 59 Asan also, and Bethsames, with their suburbs. 60 And out of the tribe of Benjamin: Gabee and its suburbs, Almath with its suburbs, Anathoth also with its suburbs: all their cities throughout their families were thirteen.

61 And to the sons of Caath that remained of their kindred they gave out of the half tribe of Manasses ten cities in possession. 62 And to the sons of Gerson by their families out of the tribe of Issachar, and out of the tribe of Aser, and out of the tribe of Nephtali, and out of the tribe of Manasses in Basan, thirteen cities. 63 And to the sons of Merari by their families out of the tribe of Ruben, and out of the tribe of Gad, and out of the tribe of Zabulon, they gave by lot twelve cities.

64 And the children of Israel gave to the Levites the cities, and their suburbs. 65 And they gave them by lot, out of the tribe of the sons of Juda, and out of the tribe of the sons of Simeon, and out of the tribe of the sons of Benjamin, these cities which they called by their names.

66 And to them that were of the kindred of the sons of Caath, [b] and the cities in their borders were of the tribe of Ephraim. 67 And they gave them the cities

a 2 Kgs 6, 1. 17.—b Jos 21, 21.

of refuge: Sichem with its suburbs in mount Ephraim, and Gazer with its suburbs, 68 Jecmaan also with its suburbs, and Beth horon in like manner, 69 Helon also with its suburbs, and Gethremmon in like manner, 70 and out of the half tribe of Manasses, Aner and its suburbs, Baalam and its suburbs: to wit, to them that were left of the family of the sons of Caath.

71 And to the sons of Gerson, out of the kindred of the half tribe of Manasses: Gaulon, in Basan, and its suburbs, and Astharoth with its suburbs. 72 Out of the tribe of Issachar: Cedes and its suburbs, and Dabereth with its suburbs; 73 Ramoth also and its suburbs, and Anem with its suburbs. 74 And out of the tribe of Aser: Masal with its suburbs, and Abdon in like manner, 75 Hucac also and its suburbs, and Rohol with its suburbs. 76 And out of the tribe of Nephtali, Cedes in Galilee and its suburbs, Hamon with its suburbs, and Cariathaim, and its suburbs.

77 And to the sons of Merari that remained, out of the tribe of Zabulon: Remmono, and its suburbs, and Thabor with its suburbs. 78 Beyond the Jordan also over against Jericho, on the east side of the Jordan, out of the tribe of Ruben: Bosor in the wilderness with its suburbs, and Jassa with its suburbs; 79 Cademoth also and its suburbs, and Mephaat with its suburbs. 80 Moreover, also out of the tribe of Gad: Ramoth in Galaad and its suburbs, and Manaim with its suburbs; 81 Hesebon also with its suburbs, and Jazer with its suburbs.

CHAPTER 7.

Genealogies of Issachar, Benjamin, Nephtali, Manasses, Ephraim, and Aser. 1 Now [c] the sons of Issachar were Thola, and Phua, Jasub and Simeron, four. 2 The sons of Thola: Ozi, and Raphaia, and Jeriel, and Jemai, and Jebsem, and Samuel, chiefs of the houses of their kindreds. Of the posterity of Thola were numbered in the days of David, two and twenty thousand six hundred most valiant men. 3 The sons of Ozi: Izrahia, of whom were born Michael, and Obadia, and Joel, and Jesia, five all great men. 4 And there were with them by their families and peoples, six and thirty thousand most valiant men ready for war, for they had many wives and children. 5 Their brethren also throughout all the house of Issachar, were numbered fourscore and seven thousand most valiant men for war.

6 The sons of [d] Benjamin were Bela, and Bechor, and Jadihel, three. 7 The sons of Bela: Esbon and Ozi, and Oziel, and Jerimoth and Urai, five chiefs of their families, and most valiant warriors, and their number was twenty-two thousand and thirty-four. 8 And the sons of Bechor were Zamira, and Joas, and Eliezer, and Elioenai, and Amri, and Jerimoth, and Abia, and Anathoth, and Almath: all these were the sons of Bechor. 9 And they were numbered by the families, heads of their kindreds, most valiant men for war, twenty thousand and two hundred. 10 And the son of Jadihel: Balan. And the sons of Balan: Jehus and Benjamin and Aod, and Chanana, and Zethan, and Tharsis, and Ahisahar. 11 All these were sons of Jadihel, heads of their kindreds, most valiant men, seventeen thousand and two hundred fit to go out to war. 12 Sepham also and Hapham the sons of Hir; and Hasim the son of Aher.

13 [e] And the sons of Nephtali were Jasiel, and Guni, and Jeser, and Sellum, sons of Bala.

14 And the son of Manasses, Ezriel. And his concubine the Syrian bore Machir the father of Galaad. 15 And Machir took wives for his sons Happhim and Saphan. And he had a sister named Maacha; the name of the second was Salphaad, and Salphaad had daughters. 16 And Maacha the wife of Machir bore a son, and she called his name Phares. And the name of his brother was Sares, and his sons were Ulam and Recen. 17 And the son of Ulam, Baden. These are the sons of Galaad, the son of Machir, the son of Manasses. 18 And his sister named Queen bore Goodlyman, and Abiezer, and Mohola. 19 And the sons of Semida were Ahiu, and Sechem, and Leci and Aniam.

20 And the sons of Ephraim were Suthala, Bared his son, Thahath his son, Elada his son, Thahath his son, and his son Zabad, 21 and his son Suthala, and his son Ezer, and Elad: and the men of Geth born in the land slew them, be-

c Gn 46, 13.—d Gn 46, 21.—e Gn 46, 24.

cause they came down to invade their possessions. 22 And Ephraim their father mourned many days, and his brethren came to comfort him. 23 And he went in to his wife, and she conceived and bore a son, and he called his name Beria,* because he was born when it went evil with his house.

24 And his daughter was Sara, who built Bethoron, the nether and the upper, and Ozensara. 25 And Rapha was his son, and Reseph, and Thale, of whom was born Thaan, 26 who begot Laadan: and his son was Ammiud, who begot Elisama, 27 of whom was born Nun, who had Josue for his son.

28 And their possessions and habitations were Bethel with her daughters, and eastward Noran, and westward Gazer and her daughters, Sichem also with her daughters, as far as Asa with her daughters, 29 and by the borders of the sons of Manasses: Bethsan and her daughters, Thanach and her daughters, Mageddo and her daughters: Dor and her daughters: in these dwelt the children of Joseph, the son of Israel.

30 The children of *f* Aser were Jemna, and Jesua, and Jessui, and Baria, and Sara their sister. 31 And the sons of Baria: Haber, and Melchiel: he is the father of Barsaith. 32 And Heber begot Jephlat, and Somer, and Hotham, and Suaa their sister. 33 The sons of Jephlat: Phosech, and Chamaal, and Asoth: these are the sons of Jephlat. 34 And the sons of Somer: Ahi, and Roaga, and Haba, and Aram. 35 And the sons of Helem his brother: Supha, and Jemna, and Selles, and Amal. 36 The sons of Supha: Sue, Harnapher, and Sual, and Beri, and Jamra, 37 Bosor, and Hod, and Samma, and Salusa, and Jethran, and Bera. 38 The sons of Jether: Jephone, and Phaspha, and Ara. 39 And the sons of Olla: Aree, and Haniel, and Resia. 40 All these were sons of Aser, heads of their families, choice and most valiant captains of captains: and the number of them that were of the age that was fit for war, was six and twenty thousand.

CHAPTER 8.

Genealogies of Benjamin and Saul. 1 Now *g* Benjamin begot Bale his firstborn, Asbel the second, Ahara the third, 2 Nohaa the fourth, and Rapha the fifth. 3 And the sons of Bale were Addar, and Gera, and Abiud, 4 and Abisue, and Naaman, and Ahoe, 5 and Gera, and Sephuphan, and Huram.

6 These are the sons of Ahod, heads of families that dwelt in Gabaa, who were removed into Manahath. 7 And Naaman, and Achia, and Gera he removed them, and begot Oza, and Ahiud.

8 And Saharim begot in the land of Moab, after he sent away Husim and Bara his wifes. 9 And he begot of Hodes his wife Jobab, and Sebia, and Mosa, and Molchom, 10 and Jehus and Sechia, and Marma. These were his sons heads of their families. 11 And Mehusim begot Abitob, and Elphaal. 12 And the sons of Elphaal were Heber, and Misaam, and Samad, who built Ono, and Lod, and its daughters.

13 And Baria and Sama were heads of their kindreds that dwelt in Aialon: these drove away the inhabitants of Geth. 14 And Ahio, and Sesac, and Jerimoth, 15 and Zabadia, and Arod, and Heder, 16 and Michael, and Jespha, and Joha, the sons of Baria. 17 And Zabadia, and Mosollam, and Hezeci, and Heber, 18 and Jesamari, and Jezlia, and Jobab, sons of Elphaal. 19 And Jacim, and Zechri, and Zabdi, 20 and Elioenai, and Selethai, and Eliel, 21 and Adaia, and Baraia, and Samarath, the sons of Semei. 22 And Jespham, and Heber, and Eliel, 23 and Abdon, and Zechri, and Hanan, 24 and Hanania, and Elam, and Anathothia, 25 and Jephdaia, and Phanuel, the sons of Sesac. 26 And Samsari, and Sohoria, and Otholia, 27 and Jersia, and Elia, and Zechri, the sons of Jeroham. 28 These were the chief fathers, and heads of their families who dwelt in Jerusalem.

29 And *h* at Gabaon dwelt Abigabaon, and the name of his wife was Maacha. 30 And his firstborn son Abdon, and Sur, and Cis, and Baal, and Nadab, 31 and Gedor, and Ahio, and Zacher, and Macelloth. 32 And Macelloth begot Samaa: and they dwelt over against their brethren in Jerusalem with their brethren. 33 And *i* Ner begot Cis, and Cis begot Saul. And Saul begot Jonathan, and Melchisua, and

f Gn 46, 17.—g Gn 46, 21; 1 Par 7, 6.—h 1 Par 9, 35.—i 1 Kgs 14, 51; 1 Par 9, 39.

7, 23: Beria: evil, or in affliction.

Abinadab, and Esbaal.* 34 And the son of Jonathan was Meribbaal. And Meribbaal* begot Micha. 35 And the sons of Micha were Phithon, and Melech, and Tharaa, and Ahaz. 36 And Ahaz begot Joada. And Joada begot Alamath, and Azmoth, and Zamri. And Zamri begot Mosa, 37 and Mosa begot Banaa, whose son was Rapha, of whom was born Elasa, who begot Asel. 38 And Asel had six sons whose names were Ezricam, Bocru, Ismahel, Saria, Obdia, and Hanan. All these were the sons of Asel. 39 And the sons of Esec, his brother, were Ulam the firstborn, and Jehus the second, and Eliphalet the third. 40 And the sons of Ulam were most valiant men, and archers of great strength: and they had many sons and grandsons, even to a hundred and fifty. All these were children of Benjamin.

CHAPTER 9.

The First Dwellers of Jerusalem after the Captivity. 1 And all Israel was numbered. And the sum of them was written in the book of the kings of Israel and Juda; and they were carried away to Babylon for their transgression.

2 Now the first that dwelt in their possessions, and in their cities, were the Israelites, and the priests, and the Levites, and the Nathineans.* 3 And in Jerusalem dwelt of the children of Juda, and of the children of Benjamin, and of the children of Ephraim, and of Manasses. 4 Othei the son of Ammiud, the son of Amri, the son of Omrai, the son of Bonni, of the sons of Phares the son of Juda. 5 And of Siloni: Asaia the firstborn, and his sons. 6 And of the sons of Zara: Jehuel, and their brethren, six hundred and ninety. 7 And of the sons of Benjamin: Salo the son of Mosollam, the son of Oduia, the son of Asana, 8 and Jobania the son of Jeroham, and Ela the son of Ozi the son of Mochori, and Mosollam the son of Saphatias, the son of Rahuel, the son of Jebania. 9 And their brethren by their families, nine hundred and fifty-six. All these were heads of their families, by the houses of their fathers.

10 And of the priests: Jedaia, Joiarib, and Jachin. 11 And Azarias the son of Helcias, the son of Mosollam, the son of Sadoc, the son of Maraioth, the son of Achitob, high priest of the house of God. 12 And Adaias the son of Jeroham, the son of Phassur, the son of Melchias, and Maasai the son of Adiel, the son of Jezra, the son of Mosollam, the son of Mosollamith, the son of Emmer. 13 And their brethren heads in their families, a thousand seven hundred and threescore, very strong and able men for the work of the ministry in the house of God.

14 And of the Levites: Semeia the son of Hassub, the son of Ezricam, the son of Hasebia of the sons of Merari. 15 And Bacbacar the carpenter, and Galal, and Mathania the son of Micha, the son of Zechri the son of Asaph. 16 And Obdia the son of Semeia, the son of Galal, the son of Idithun. And Barachia the son of Asa, the son of Elcana, who dwelt in the suburbs of Netophati.

17 And the porters were Sellum, and Accub, and Telmon, and Ahiman. And their brother Sellum was the prince. 18 Until that time, in the king's gate eastward, the sons of Levi waited by their turns. 19 But Sellum the son of Core, the son of Abiasaph, the son of Core, with his brethren and his father's house, the Corites, were over the works of the service, keepers of the gates of the tabernacle; and their families in turns were keepers of the entrance of the camp of the Lord. 20 And Phinees the son of Eleazar, was their prince before the Lord, 21 and Zacharias the son of Mosollamia was porter of the gate of the tabernacle of the testimony. 22 All these that were chosen to be porters at the gates, were two hundred and twelve; and they were registered in their proper towns, whom David and Samuel the seer appointed in their trust, 23 as well them as their sons, to keep the gates of the house of the Lord, and the tabernacle by their turns. 24 In four quarters were the porters, that is to say, towards the east, and west, and north, and south. 25 And their brethren dwelt in villages, and came upon their sabbath days from time to time. 26 To these four Levites were committed the whole number of the porters, and they were over the chambers and treasures of the house of the Lord. 27 And they abode

8, 33: Esbaal, alias Isboseth.

8, 34: Meribbaal, alias Miphiboseth. 2 Kgs 4, 4

9, 2: Nathineans: these were the posterity of the Gabaonites, whose office was to bring wood, water, etc., for the service of the temple.

in their watches round about the temple of the Lord, that when it was time, they might open the gates in the morning.

Other Groups of Inhabitants. 28 And some of their stock had the charge of the vessels for the ministry, for the vessels were both brought in and carried out by number. 29 Some of them also had the instruments of the sanctuary committed unto them, and the charge of the fine flour, and wine, and oil, and frankincense, and spices. 30 And the sons of the priests made the ointments of the spices. 31 And Mathathias a Levite, the firstborn of Sellum the Corite, was overseer of such things as were fried in the fryingpan. 32 And some of the sons of Caath their brethren, were over the loaves of proposition, to prepare always new for every sabbath.

33 These are the chief of the singing men of the families of the Levites, who dwelt in the chambers by the temple, that they might serve continually day and night in their ministry. 34 The heads of the Levites, princes in their families, abode in Jerusalem.

35 And *i* in Gabaon dwelt Jehiel the father of Gabaon, and the name of his wife was Maacha, 36 his firstborn son Abdon, and Sur, and Cis, and Baal, and Ner, and Nadab, 37 Gedor also, and Ahio, and Zacharias, and Macelloth. 38 And Macelloth begot Samaan: these dwelt over against their brethren in Jerusalem, with their brethren. 39 *k* Now Ner begot Cis, and Cis begot Saul, and Saul begot Jonathan and Melchisua, and Abinadab, and Esbaal. 40 And the son of Jonathan was Meribbaal, and Meribbaal begot Micha. 41 And the sons of Micha were Phithon, and Melech, and Tharaa, and Ahaz. 42 And Ahaz begot Jara, and Jara begot Alamath, and Azmoth, and Zamri. And Zamri begot Mosa. 43 And Mosa begot Banaa, whose son Raphaia begot Elasa, of whom was born Asel. 44 And Asel had six sons whose names are Ezricam, Bocru, Ismahel, Saria, Obdia, Hanan: these are the sons of Asel.

II: THE DAVIDIC KINGDOM

1. The Reign of David

CHAPTER 10.

Death of Saul and His Sons. 1 Now *l* the Philistines fought against Israel, and the men of Israel fled from before the Philistines, and fell down wounded in mount Gelboe. 2 *m* And the Philistines drew near pursuing after Saul and his sons, and they killed Jonathan, and Abinadab, and Melchisua, the sons of Saul. 3 And the battle grew hard against Saul, and the archers reached him, and wounded him with arrows. 4 And Saul said to his armorbearer: Draw thy sword, and kill me: lest these uncircumcised come, and mock me. But his armorbearer would not, for he was struck with fear; so Saul took his sword, and fell upon it. 5 And when his armorbearer saw it, to wit, that Saul was dead, he also fell upon his sword and died. 6 So Saul died, and his three sons, and all his house fell together. 7 And when the men of Israel, that dwelt in the plains, saw this, they fled. And Saul and his sons being dead, they forsook their cities, and were scattered up and down: and the Philistines came, and dwelt in them.

8 And the next day the Philistines taking away the spoils of them that were slain, found Saul and his sons lying on mount Gelboe. 9 And when they had stripped him, and cut off his head, and taken away his armor, they sent it into their land, to be carried about, and shown in the temples of the idols and to the people. 10 And his armor they dedicated in the temple of their god, and his head they fastened up in the temple of Dagon.

11 And when the men of Jabes Galaad had heard this, to wit, all that the Philistines had done to Saul, 12 all the valiant men of them arose, and took the bodies of Saul and of his sons, and brought them to Jabes, and buried their bones under the oak that was in Jabes, and they fasted seven days.

13 So Saul died for his iniquities, because he transgressed the *n* commandment of the Lord, which he had commanded, and kept it not; *o* and moreover, consulted also a witch, 14 and trusted not in the Lord. Therefore, he slew him, and transferred his kingdom to David the son of Isai.

CHAPTER 11.

David Is Made King. 1 Then *p* all Israel

j 1 Par 8, 29.—k 1 Par 8, 33.—l 1 Kgs 31, 1.—m 1012 B.C.—n Ex 17, 14; 1 Kgs 15, 3.—o 1 Kgs 28, 8.—p 2 Kgs 5, 1; 1012 B.C.

gathered themselves to David in Hebron, saying: We are thy bone and thy flesh. 2 Yesterday also, and the day before when Saul was king, thou wast he that leddest out and broughtest in Israel, for the Lord thy God said to thee: Thou shalt feed my people Israel, and thou shalt be ruler over them. 3 So all the ancients of Israel came to the king to Hebron, and David made a covenant with them before the Lord; and they anointed him king over Israel, according to the word of the Lord which he spoke in the hand of Samuel.

4 And David and all Israel went to Jerusalem, [q] which is Jebus, where the Jebusites were the inhabitants of the land. 5 And the inhabitants of Jebus said to David: Thou shalt not come in here. But David took the castle of Sion, which is the city of David. 6 And he said: Whosoever shall first strike the Jebusites, shall be the head and chief captain. And Joab the son of Sarvia went up first, and was made the general. 7 And David dwelt in the castle, and therefore it was called the city of David. 8 And he built the city round about from Mello all round, and Joab built the rest of the city. 9 And David went on growing and increasing, and the Lord of hosts was with him.

The Valiant Men of David. 10 [r] These are the chief of the valiant men of David, who helped him to be made king over all Israel, according to the word of the Lord, which he spoke to Israel.

11 And this is the number of the heroes of David: Jesbaam the son of Hachamoni the chief among the thirty: he lifted up his spear against three hundred wounded by him at one time. 12 And after him was Eleazar his uncle's son the Ahohite, who was one of the three mighties. 13 He was with David in Phesdomim, when the Philistines were gathered to that place to battle. And the field of that country was full of barley, and the people fled from before the Philistines. 14 But these men stood in the midst of the field, and defended it. And they slew the Philistines, and the Lord gave a great deliverance to his people.

15 [s] And three of the thirty captains went down to the rock, wherein David was, to the cave of Odollam, when the Philistines encamped in the valley of Raphaim. 16 [t] And David was in a hold, and the garrison of the Philistines in Bethlehem. 17 And David longed, and said: O that some man would give me water of the cistern of Bethlehem, which is in the gate. 18 And these three broke through the midst of the camp of the Philistines, and drew water out of the cistern of Bethlehem, which was in the gate, and brought it to David to drink; and he would not drink of it, but rather offered it to the Lord, 19 saying: God forbid that I should do this in the sight of my God, and should drink the blood of these men, for with the danger of their lives they have brought me the water. And, therefore, he would not drink. These things did the three most valiant.

20 And Abisai the brother of Joab, he was chief of three, and he lifted up his spear against three hundred whom he slew, and he was renowned among the three, 21 and illustrious among the second three, and their captain; but yet he attained not to the first three.

22 Banaias the son of Joiada, a most valiant man, of Cabseel, who had done many acts; he slew the two ariels* of Moab, and he went down, and killed a lion in the midst of a pit in the time of snow. 23 And he slew an Egyptian, whose stature was of five cubits, and who had a spear like a weaver's beam; and he went down to him with a staff, and plucked away the spear that he held in his hand, and slew him with his own spear. 24 These things did Banaias the son of Joiada, who was renowned among the three valiant ones, 25 and the first among the thirty, but yet to the three he attained not. And David made him of his council.

26 Moreover, the most valiant men of the army were Asahel brother of Joab, and Elchanan the son of his uncle of Bethlehem, 27 Sammoth an Arorite, Hellesa Phalonite, 28 Ira the son of Acces a Thecuite, Abiezer an Anathothite, 29 Sobbochai a Husathite, Ilai an Ahohite, 30 Maharai a Netophathite, Heled the son of Baana a Netophathite, 31 Ethai the son of Ribai of Gabaath of the sons of Benjamin, Banaia a Pharathonite, 32 Hurai of the torrent Gaas, Abiel an Arbathite, Azmoth a Bauramite, Eliaba a Salabonite, 33 the sons of Assem a Gezon-

q 2 Kgs 5, 6.—r 2 Kgs 23, 8.—s 2 Kgs 23, 13.—t 2 Kgs 23, 14.

11, 22: Two ariels: i.e., two lions, or lion-like men.

ite, Jonathan the son of Sage an Ararite, 34 Ahiam the son of Sachar an Ararite, 35 Eliphal the son of Ur, 36 Hepher a Mecherathite, Ahia a Phelonite, 37 Hesro a Carmelite, Naarai the son of Asbai, 38 Joel the brother of Nathan, Mibahar the son of Agarai. 39 Selec an Ammonite, Naharai a Berothite, the armorbearer of Joab the son of Sarvia. 40 Ira a Jethrite, Gareb a Jethrite, 41 Urias a Hethite, Zabad the son of Oholi, 42 Adina the son of Siza a Rubenite the prince of the Rubenites, and thirty with him. 43 Hanan the son of Maacha, and Josaphat, a Mathanite, 44 Ozia an Astarothite, Samma and Jehiel the sons of Hotham an Arorite, 45 Jedihel the son of Zamri, and Joha his brother a Thosaite, 46 Eliel a Mahumite, and Jeribai, and Josaia the sons of Elnaem, and Jethma a Moabite, Eliel, and Obed, and Jasiel of Masobia.

CHAPTER 12.

The Followers of David. 1 Now these are they that came to David to Siceleg, [u] while he yet fled from Saul the son of Cis, and they were most valiant and excellent warriors, 2 bending the bow, and using either hand in hurling stones with slings, and shooting arrows. Of the brethren of Saul of Benjamin: 3 the chief Ahiezer, and Joas, the sons of Samaa of Gabaath, and Jaziel, and Phallet the sons of Azmoth, and Baracha, and Jehu an Anathothite; 4 and Samaias of Gabaon, the stoutest amongst the thirty and over the thirty; Jeremias, and Jeheziel, and Johanan, and Jezabad of Gaderoth; 5 and Eluzai, and Jerimuth, and Baalia, and Samaria, and Saphatia the Haruphite; 6 Elcana, and Jesia, and Azareel, and Joezer, and Jesbaam of Carehim; 7 and Joela, and Zabadia the sons of Jeroham of Gedor.

8 From Gaddi also there went over to David, when he lay hid in the wilderness most valiant men, and excellent warriors, holding shield and spear. Their faces were like the faces of a lion, and they were swift like the roebucks on the mountains: 9 Ezer the chief, Obdias the second, Eliab the third, 10 Masmana the fourth, Jeremias the fifth, 11 Ethi the sixth, Eliel the seventh, 12 Johanan the eighth, Elzebad the ninth, 13 Jeremias the tenth, Machbanai the eleventh. 14 These *were* of the sons of Gad, captains of the army: the least of them was captain over a hundred soldiers, and the greatest over a thousand. 15 These are they who passed over the Jordan in the first month, when it is wont to flow over its banks. And they put to flight all that dwelt in the valleys both towards the east and towards the west.

16 And there came also of the men of Benjamin, and of Juda to the hold, in which David abode. 17 And David went out to meet them, and said: If you are come peaceably to me to help me, let my heart be joined to you; but if you plot against me for my enemies whereas I have no iniquity in my hands, let the God of our fathers see, and judge. 18 But the spirit came upon Amasai the chief among thirty, and he said: We are thine, O David, and for thee, O son of Isai. Peace, Peace be to thee, and peace to thy helpers. For thy God helpeth thee. So David received them and made them captains of the band.

19 And there were some of Manasses that went over to David, when he came with the Philistines against Saul to fight. But he did not fight with them, [v] because the lords of the Philistines taking counsel sent him back, saying: With the danger of our heads he will return to his master Saul. 20 So when he went back to Siceleg, [w] there fled to him of Manasses, Ednas and Jozabad, and Jedihel, and Michael, and Ednas, and Jozabad, and Eliu, and Salathi, captains of thousands in Manasses. 21 These helped David against the rovers, for they were all most valiant men, and were made commanders in the army. 22 Moreover, day by day there came some to David to help him till they became a great number, like the army of God.

The Chiefs of the Army. 23 And this is the number of the chiefs of the army who came to David, when he was in Hebron, [x] to transfer to him the kingdom of Saul, according to the word of the Lord: 24 The sons of Juda bearing shield and spear, six thousand eight hundred well appointed to war. 25 Of the sons of Simeon valiant men for war, seven thousand one hundred. 26 Of the sons of Levi, four thousand six hundred. 27 And Joiada prince of the race of Aaron, and with him

u 1 Kgs 27, 2.—v 1 Kgs 29, 4.—w 1005 B.C.—x 2 Kgs 5, 12; 1005 B.C.

three thousand seven hundred. 28 Sadoc also a young man of excellent disposition, and the house of his father, twenty-two principal men. 29 And of the sons of Benjamin the brethren of Saul, three thousand: for hitherto a great part of them followed the house of Saul. 30 And of the sons of Ephraim twenty thousand eight hundred, men of great valor renowned in their kindreds. 31 And of the half tribe of Manasses, eighteen thousand, everyone by their names, came to make David king. 32 Also of the sons of Issachar men of understanding, that knew all times to order what Israel should do, two hundred principal men. And all the rest of the tribe followed their counsel. 33 And of Zabulon such as went forth to battle, and stood in array well appointed with armor for war, there came fifty thousand to his aid, with no double heart. 34 And of Nephtali, a thousand leaders, and with them seven and thirty thousand, furnished with shield and spear. 35 Of Dan also twenty-eight thousand six hundred prepared for battle. 36 And of Aser forty thousand going forth to fight, and challenging in battle. 37 And on the other side of the Jordan of the sons of Ruben, and of Gad, and of the half of the tribe of Manasses a hundred and twenty thousand, furnished with arms for war.

38 All these men of war well appointed to fight, came with a perfect heart to Hebron, to make David king over all Israel. And all the rest also of Israel, were of one heart to make David king. 39 And they were there with David three days eating and drinking, for their brethren had prepared for them. 40 Moreover, they that were near them even as far as Issachar, and Zabulon, and Nephtali, brought loaves on asses, and on camels, and on mules, and on oxen, to eat: meal, figs, raisins, wine, oil, and oxen, and sheep in abundance, for there was joy in Israel.

2. Progress of the Davidic Kingdom

CHAPTER 13.

Removal of the Ark. 1 And David consulted with the captains of thousands, and of hundreds, and with all the commanders. 2 And he said to all the assembly of Israel: If it please you, and if the words which I speak come from the Lord our God, let us send to the rest of our brethren into all the countries of Israel, and to the priests, and the Levites, that dwell in the suburbs of the cities, to gather themselves to us. 3 And let us bring again the ark of our God to us, for we sought it not in the days of Saul.

4 And all the multitude answered that it should be so, for the word pleased all the people. 5 So David assembled all Israel, from Sihor of Egypt even to the entering into Emath, [y] to bring the ark of God from Cariathiarim.

6 And David went up with all the men of Israel to the hill of Cariathiarim which is in Juda, to bring thence the ark of the Lord God sitting upon the cherubim, where his name is called upon. 7 And they carried the ark of God upon a new cart, out of the house of Abinadab. And Oza and his brother drove the cart. 8 And David and all Israel played before God with all their might with hymns, and with harps, and with psalteries, and timbrels, and cymbals, and trumpets.

9 And when they came to the threshing floor of Chidon, Oza put forth his hand to hold up the ark, for the ox being wanton had made it lean a little on one side. 10 And the Lord was angry with Oza, and struck him, because he had touched the ark; and he died there before the Lord. 11 And David was troubled because the Lord had divided Oza; and he called that place the Breach of Oza to this day. 12 And he feared God at that time, saying: How can I bring in the ark of God to me? 13 And therefore he brought it not home to himself, that is, into the city of David, but carried it aside into the house of Obededom the Gethite. 14 And the ark of God remained in the house of Obededom three months; and the Lord blessed his house, and all that he had.

CHAPTER 14.

David's House and Children. 1 And [z] Hiram king of Tyre sent messengers to David, and cedar trees, and masons, and carpenters, to build him a house. 2 And David perceived that the Lord had confirmed him king over Israel, and that his

y 2 Kgs 6, 2.—z 2 Kgs 5, 11.

kingdom was exalted over his people Israel.

3 [a]And David took other wives in Jerusalem, and he begot sons and daughters. 4 Now these are the names of them that were born to him in Jerusalem: Samua, and Sobad, Nathan, and Solomon, 5 Jebahar, and Elisua, and Eliphalet, 6 and Noga, and Napheg, and Japhia, 7 Elisama, and Baaliada, and Eliphalet.

8 [b] And the Philistines hearing that David was anointed king over all Israel, went all up to seek him. And David heard of it, and went out against them. 9 And the Philistines came and spread themselves in the vale of Raphaim. 19 And David consulted the Lord, saying: Shall I go up against the Philistines, and wilt thou deliver them into my hand? And the Lord said to him: Go up, and I will deliver them into thy hand. 11 And when they were come to Baalpharasim, David defeated them there, and he said: God hath divided my enemies by my hand, as waters are divided. And, therefore, the name of that place was called Baalpharasim. 12 And they left there their gods, and David commanded that they should be burnt.

13 Another time also the Philistines made an irruption, and spread themselves abroad in the valley. 14 And David consulted God again, and God said to him: Go not up after them, turn away from them, and come upon them over against the pear trees. 15 And when thou shalt hear the sound of one going in the tops of the pear trees, then shalt thou go out to battle. For God is gone out before thee to strike the army of the Philistines. 16 And David did as God had commanded him, and defeated the army of the Philistines, slaying them from Gabaon to Gazera. 17 And the name of David became famous in all countries, and the Lord made all nations fear him.

CHAPTER 15.

Removal of the Ark to the City of David. 1 He made also houses for himself in the city of David, and built a place for the ark of God, and pitched a tabernacle for it. 2 Then David said: No one ought to carry the ark of God but the Levites, whom the Lord hath chosen to carry it, and to minister unto himself forever. 3 And he gathered all Israel together into Jerusalem, that the ark of God might be brought into its place, which he had prepared for it; 4 and the sons of Aaron also, and the Levites. 5 Of the children of Caath: Uriel was the chief, and his brethren a hundred and twenty. 6 Of the sons of Merari: Asaia the chief, and his brethren two hundred and twenty. 7 Of the sons of Gersom: Joel the chief, and his brethren a hundred and thirty. 8 Of the sons of Elisaphan: Semeias the chief and his brethren two hundred. 9 Of the sons of Hebron: Eliel the chief, and his brethren eighty. 10 Of the sons of Oziel: Aminadab the chief, and his brethren a hundred and twelve.

11 And David called Sadoc and Abiathar the priests, and the Levites, Uriel, Asaia, Joel, Semeia, Eliel, and Aminadab. 12 And he said to them: You that are the heads of the Levitical families, be sanctified with your brethren, and bring the ark of the Lord the God of Israel to the place, which is prepared for it; 13 [c] lest as the Lord at first struck us, because you were not present, the same should now also come to pass, by our doing something against the law. 14 So the priests and the Levites were sanctified, to carry the ark of the Lord the God of Israel. 15 [d] And the sons of Levi took the ark of God as Moses had commanded, according to the word of the Lord, upon their shoulders, with the staves.

Singers and Musicians. 16 And David spoke to the chiefs of the Levites, to appoint some of their brethren to be singers with musical instruments, to wit, on psalteries, and harps, and cymbals, that the joyful noise might resound on high. 17 And they appointed Levites, Heman the son of Joel, and of his brethren Asaph the son of Barachias; and of the sons of Merari, their brethren, Ethan the son of Casaia. 18 And with them their brethren: in the second rank, Zacharias, and Ben, and Jaziel, and Semiramoth, and Jahiel, and Ani, and Eliab, and Banaias, and Maasias, and Mathathias, and Eliphalu, and Macenias, and Obededom, and Jehiel, the porters. 19 Now the singers, Heman, Asaph, and Ethan, sounded with cymbals of brass. 20 And Zacharias, and Oziel, and Semiramoth, and Jehiel, and Ani, and Eliab, and

a 2 Kgs 5, 13.—b 2 Kgs 5, 17.—c 1 Par 13, 10.—d Nm 4, 15.

Maasias, and Banaias, sang mysteries upon psalteries. 21 And Mathathias and Eliphalu, and Macenias and Obededom, and Jehiel and Ozaziu, sang a song of victory for the octave upon harps. 22 And Chonenias chief of the Levites presided over the prophecy, to give out the tunes:* for he was very skillful. 23 And Barachias and Elcana were doorkeepers of the ark. 24 And Sebenias, and Josaphat, and Nathanael, and Amasai, and Zacharias, and Banaias, and Eliezer the priests, sounded with trumpets, before the ark of God: and Obededom and Jehias were porters of the ark.

25 *e* So David and all the ancients of Israel, and the captains over thousands, went to bring the ark of the covenant of the Lord out of the house of Obededom with joy. 26 And when God had helped the Levites who carried the ark of the covenant of the Lord, they offered in sacrifice seven oxen and seven rams. 27 And David was clothed with a robe of fine linen, and all the Levites that carried the ark, and the singing men, and Chonenias the ruler of the prophecy among the singers; and David also had on him an ephod of linen. 28 And all Israel brought the ark of the covenant of the Lord with joyful shouting, and sounding with the sound of the cornet, and with trumpets, and cymbals, and psalteries, and harps. 29 And when the ark of the covenant of the Lord was come to the city of David, Michol the daughter of Saul looking out at a window, saw king David dancing and playing, and she despised him in her heart.

CHAPTER 16.

The Ark is Placed in the Tabernacle. 1 So they *f* brought the ark of God, and set it in the midst of the tent, which David had pitched for it; and they offered holocausts and peace offerings before God.

2 And when David had made an end of offering holocausts and peace offerings, he blessed the people in the name of the Lord. 3 And he divided to all and everyone, both men and women, a loaf of bread, and a piece of roasted beef, and flour fried with oil.

4 And he appointed Levites to minister before the ark of the Lord, and to remember his works, and to glorify and praise the Lord God of Israel: 5 Asaph the chief, and next after him Zacharias, moreover Jahiel, and Semiramoth, and Jehiel, and Mathathias, and Eliab, and Banaias, and Obededom: and Jehiel over the instruments of psaltery, and harps, and Asaph sounded with cymbals. 6 But Banaias and Jaziel the priests, to sound the trumpet continually before the ark of the covenant of the Lord. 7 In that day David made Asaph the chief to give praise to the Lord with his brethren.

Asaph Praises the Lord. 8 *g* Praise ye the Lord, and call upon his name; make known his doings among the nations. 9 Sing to him, yea, sing praises to him; and relate all his wondrous works.

10 Praise ye his holy name; let the heart of them rejoice, that seek the Lord. 11 Seek ye the Lord, and his power; seek ye his face evermore.

12 Remember his wonderful works, which he hath done: his signs, and the judgments of his mouth. 13 O ye seed of Israel his servants: ye children of Jacob his chosen.

14 He is the Lord our God; his judgments are in all the earth. 15 Remember forever his covenant: the word, which he commanded to a thousand generations: 16 the covenant which he made with Abraham, and his oath to Isaac.

17 And he appointed the same to Jacob for a precept, and to Israel for an everlasting covenant, 18 saying: To thee will I give the land of Chanaan: the lot of your inheritance.

19 When they were but a small number, very few and sojourners in it, 20 and they passed from nation to nation, and from a kingdom to another people, 21 he suffered no man to do them wrong, and reproved kings for their sake. 22 *h* Touch not my anointed, and do no evil to my prophets.

A Blessing to the Lord. 23 *i* Sing ye to the Lord, all the earth; show forth from day to day his salvation. 24 Declare his glory among the Gentiles; his wonders among all people. 25 For the Lord is great and exceedingly to be praised; and he is to be feared above all gods. 26 For all the gods of the nations are idols; but

e 2 Kgs 6, 12.—f 2 Kgs 6, 17.—g Ps 104 (105), 1; Is 12, 14.—h Ps 104 (105), 15.—i Ps 95 (96), 1.

15, 22: The prophecy, to give out the tunes: singing praises to God is here called prophecy, the more because these singers were often inspired men.

the Lord made the heavens. 27 Praise and magnificence *are* before him; strength and joy in his place.

28 Bring ye to the Lord, O ye families of the nations; bring ye to the Lord glory and empire. 29 Give to the Lord glory to his name, bring up sacrifice, and come ye in his sight; and adore the Lord in holy becomingness. 30 Let all the earth be moved at his presence, for he hath founded the world immovable.

31 Let the heavens rejoice, and the earth be glad, and let them say among the nations: The Lord hath reigned. 32 Let the sea roar, and the fullness thereof; let the fields rejoice, and all things that are in them. 33 Then shall the trees of the wood give praise before the Lord, because he is come to judge the earth.

34 Give ye glory to the Lord, for he is good, for his mercy endureth forever. 35 And say ye: Save us, O God our savior, and gather us together, and deliver us from the nations, that we may give glory to thy holy name, and may rejoice in singing thy praises.

36 Blessed be the Lord the God of Israel from eternity to eternity; and let all the people say Amen, and a hymn to God.

37 So he left there, before the ark of the covenant of the Lord, Asaph and his brethren to minister in the presence of the ark continually day by day, and in their courses. 38 And Obededom, with his brethren sixty-eight, and Obededom, the son of Idithun, and Hosa he appointed to be porters. 39 And Sadoc the priest, and his brethren the priests, before the tabernacle of the Lord in the high place, which was in Gabaon, 40 that they should offer holocausts to the Lord upon the altar of holocausts continually, morning and evening, according to all that is written in the law of the Lord, which he commanded Israel. 41 And after him Heman, and Idithun, and the rest that were chosen, everyone by his name to give praise to the Lord, because his mercy endureth forever.

42 And Heman and Idithun sounded the trumpet, and played on the cymbals, and all kinds of musical instruments to sing praises to God. And the sons of Idithun he made porters.

43 And all the people returned to their houses; and David to bless also his own house.

CHAPTER 17.

God Promises a Son to David. 1 Now *i* when David was dwelling in his house, he said to Nathan the prophet: Behold I dwell in a house of cedar, and the ark of the covenant of the Lord is under skins. 2 And Nathan said to David: Do all that is in thy heart, for God is with thee.

3 Now that night the word of God came to Nathan, saying: 4 Go, and speak to David my servant: Thus saith the Lord: Thou shalt not build me a house to dwell in. 5 For I have not remained in a house from the time that I brought up Israel, to this day, but I have been always changing places in a tabernacle, and in a tent, 6 abiding with all Israel. Did I ever speak to anyone, of all the judges of Israel, whom I charged to feed my people, saying: Why have you not built me a house of cedar? 7 Now, therefore, thus shalt thou say to my servant David: Thus saith the Lord of hosts: I took thee from the pastures, from following the flock, that thou shouldst be ruler of my people Israel. 8 And I have been with thee whithersoever thou hast gone, and have slain all thy enemies before thee, and have made thee a name like that of one of the great ones that are renowned in the earth. 9 And I have given a place to my people Israel: they shall be planted, and shall dwell therein, and shall be moved no more; neither shall the children of iniquity waste them, as at the beginning, 10 since the days that I gave judges to my people Israel, and have humbled all thy enemies. And I declare to thee, that the Lord will build thee a house. 11 And when thou shalt have ended thy days to go to thy fathers, I will raise up thy seed after thee, which shall be of thy sons, and I will establish his kingdom. 12 He shall build me a house, and I will establish his throne forever. 13 I will be to him a father, and he shall be to me a son; and I will not take my mercy away from him, as I took it from him that was before thee. 14 But I will settle him in my house, and in my kingdom forever; and his throne shall be most

i 2 Kgs 7, 2.

firm forever. 15 According to all these words, and according to all this vision, so did Nathan speak to David.

16 And king David came and sat before the Lord, and said: Who am I, O Lord God, and what is my house, that thou shouldst give such things to me? 17 But even this hath seemed little in thy sight, and therefore thou hast also spoken concerning the house of thy servant for the time to come, and hast made me remarkable above all men, O Lord God. 18 What can David add more, seeing thou hast thus glorified thy servant, and known him? 19 O Lord, for thy servant's sake, according to thy own heart, thou hast shown all this magnificence, and wouldst have all the great things to be known. 20 O Lord, there is none like thee, and there is no other God beside thee, of all whom we have heard of with our ears. 21 For what other nation is there upon earth like thy people Israel, whom God went to deliver, and make a people for himself, and by his greatness and terrors cast out nations before their face whom he had delivered out of Egypt? 22 And thou hast made thy people Israel to be thy own people forever, and thou, O Lord, art become their God. 23 Now therefore, O Lord, let the word which thou hast spoken to thy servant, and concerning his house, be established forever, and do as thou hast said. 24 And let thy name remain and be magnified forever, and let it be said: The Lord of hosts is God of Israel, and the house of David his servant remaineth before him. 25 For thou, O Lord my God, hast revealed to the ear of thy servant, that thou wilt build him a house; and, therefore, thy servant hath found confidence to pray before thee. 26 And now O Lord, thou art God, and thou hast promised to thy servant such great benefits. 27 And thou hast begun to bless the house of thy servant, that it may be always before thee, for seeing thou blessest it, O Lord, it shall be blessed forever.

CHAPTER 18.

David's Victories; His Chief Officer. 1 And [k] it came to pass after this, that David defeated the Philistines, and humbled them, and took away Geth, and her daughters out of the hands of the Philistines, 2 and he defeated Moab, and the Moabites were made David's servants, and brought him gifts.

3 At that time David defeated also Adarezer king of Soba of the land of Hemath, when he went to extend his dominion as far as the river Euphrates. 4 And David took from him a thousand chariots, and seven thousand horsemen, and twenty thousand footmen, and he houghed all the chariot horses, only a hundred chariots, which he reserved for himself. 5 And the Syrians of Damascus came also to help Adarezer king of Soba; and David slew of them likewise two and twenty thousand men. 6 And he put a garrison in Damascus, that Syria also should serve him, and bring gifts. And the Lord assisted him in all things to which he went. 7 And David took the golden quivers which the servants of Adarezer had, and he brought them to Jerusalem. 8 Likewise out of Thebath and Chun, cities of Adarezer, he brought very much brass, of which Solomon made the brazen sea, and the pillars, and the vessels of brass.

9 Now when Thou king of Hemath heard that David had defeated all the army of Adarezer king of Soba, 10 he sent Adoram his son to king David, to desire peace of him, and to congratulate him that he had defeated and overthrown Adarezer, for Thou was an enemy to Adarezer. 11 And all the vessels of gold, and silver, and brass king David consecrated to the Lord, with the silver and gold which he had taken from all the nations, as well from Edom, and from Moab, and from the sons of Ammon, as from the Philistines, and from Amalec.

12 And Abisai the son of Sarvia slew of the Edomites in the vale of the salt-pits, eighteen thousand. 13 And he put a garrison in Edom, that Edom should serve David. And the Lord preserved David in all things to which he went.

14 So David reigned over all Israel, and executed judgment and justice among all his people. 15 And Joab the son of Sarvia was over the army, and Josaphat the son of Ahilud recorder. 16 And Sadoc the son of Achitob, and Ahimelech the son of Abiathar, were the priests and Susa, scribe. 17 And Banaias the son of Joiada was over the bands of the Cerethi and

k 2 Kgs 8, 1.

the Phelethi; and the sons of David were chief about the king.

CHAPTER 19.

Hanon Abuses David's Ambassadors. 1 Now *l* it came to pass that Naas the king of the children of Ammon died, and his son reigned in his stead. 2 And David said: I will show kindness to Hanon the son of Naas, for his father did a favor to me. And David sent messengers to comfort him upon the death of his father. But when they were come into the land of the children of Ammon to comfort Hanon, 3 the princes of the children of Ammon said to Hanon: Thou thinkest perhaps that David to do honor to thy father hath sent comforters to thee; and thou dost not take notice that his servants are come to thee to consider, and search, and spy out thy land. 4 Wherefore Hanon shaved the heads and beards of the servants of David, and cut away their garments from the buttocks to the feet, and sent them away. 5 And when they were gone, they sent word to David, who sent to meet them (for they had suffered a great affront) and ordered them to stay at Jericho till their beards grew and then to return.

6 And when the children of Ammon saw that they had done an injury to David, Hanon and the rest of the people sent a thousand talents of silver, to hire them chariots and horsemen out of Mesopotamia, and out of Syria Maacha, and out of Soba. 7 And they hired two and thirty thousand chariots, and the king of Maacha, with his people. And they came and camped over against Medaba. And the children of Ammon gathered themselves together out of their cities, and came to battle. 8 And when David heard of it, he sent Joab, and all the army of valiant men. 9 And the children of Ammon came out and put their army in array before the gate of the city; and the kings, that were come to their aid, stood apart in the field.

10 Wherefore Joab understanding that the battle was set against him before and behind, chose out the bravest men of all Israel, and marched against the Syrians, 11 and the rest of the people he delivered into the hand of Abisai his brother, and they went against the children of Ammon. 12 And he said: If the Syrians be too strong for me, then thou shalt help me; but if the children of Ammon be too strong for thee, I will help thee. 13 Be of good courage and let us behave ourselves manfully for our people, and for the cities of our God; and the Lord will do that which is good in his sight.

14 So Joab and the people that were with him, went against the Syrians to the battle; and he put them to flight. 15 And the children of Ammon seeing that the Syrians were fled, they likewise fled from Abisai his brother, and went into the city. And Joab also returned to Jerusalem.

16 But the Syrians seeing that they had fallen before Israel, sent messengers, and brought to them the Syrians that were beyond the river; and Sophach, general of the army of Adarezer, was their leader. 17 And it was told David, and he gathered together all Israel, and passed the Jordan, and came upon them, and put his army in array against them, and they fought with him. 18 But the Syrian fled before Israel; and David slew of the Syrians seven thousand chariots,* and forty thousand footmen, and Sophach the general of the army. 19 And when the servants of Adarezer saw themselves overcome by Israel, they went over to David, and served him. And Syria would not help the children of Ammon any more.

CHAPTER 20.

Other Victories of David. 1 And *m* it came to pass after the course of a year, at the time that kings go out to battle, Joab gathered together an army and the strength of the troops, and wasted the land of the children of Ammon; and went and besieged Rabba. But David stayed at Jerusalem, when Joab smote Rabba, and destroyed it. 2 And David took the crown of Melchom from his head, and found in it a talent weight of gold, and most precious stones, and he made himself a diadem of it. He took also the spoils of the city which were very great. 3 And the people that were therein he brought out, and made harrows, and sleds, and chariots of iron to go over them, so that they were cut and bruised to pieces. In this manner David

1 2 Kgs 10, 1.—m 2 Kgs 10, 7; 11, 1.

19, 18: Seven thousand chariots: i.e., of men who fought in chariots.

dealt with all the cities of the children of Ammon; and he returned with all his people to Jerusalem.

4 *n* After this there arose a war at Gazer against the Philistines, in which Sabochai the Husathite slew Saphai of the race of Raphaim, and humbled them.

5 Another battle also was fought against the Philistines, in which Adeodatus the son of Saltus a Bethlehemite slew the brother of Goliath the Gethite, the staff of whose spear was like a weaver's beam.

6 There was another battle also in Geth, in which there was a man of great stature, whose fingers and toes were four and twenty, six on each hand and foot; who also was born of the stock of Rapha. 7 He reviled Israel, but Jonathan the son of Samaa the brother of David slew him. These were the sons of Rapha in Geth, who fell by the hand of David and his servants.

CHAPTER 21.

David's Vanity Is Punished. 1 And *o* Satan rose up against Israel, and moved David to number Israel. 2 And David said to Joab, and to the rulers of the people: Go, and number Israel from Bersabee even to Dan, and bring me the number of them that I may know it. 3 And Joab answered: The Lord make his people a hundred times more than they are; but, my lord the king, are they not all thy servants? Why doth my lord seek this thing, which may be imputed as a sin to Israel? 4 But the king's word rather prevailed; and Joab departed, and went through all Israel, and returned to Jerusalem. 5 And he gave David the number* of them, whom he had surveyed. And all the number of Israel was found to be eleven hundred thousand men that drew the sword, and of Juda four hundred and seventy thousand fighting men. 6 But Levi and Benjamin he did not number, for Joab unwillingly executed the king's orders.

7 And God was displeased with this thing that was commanded, and he struck Israel. 8 And David said to God: I have sinned exceedingly in doing this, I beseech thee take away the iniquity of thy servant, for I have done foolishly.

9 And the Lord spoke to Gad the seer of David, saying: 10 Go, and speak to David, and tell him: Thus saith the Lord: I give thee the choice of three things: choose one which thou wilt, and I will do it to thee. 11 And when Gad was come to David, he said to him: Thus saith the Lord: Choose which thou wilt: 12 either three years' famine,* or three months to flee from thy enemies, and not to be able to escape their sword; or three days to have the sword of the Lord and pestilence in the land, and the angel of the Lord destroying in all the coasts of Israel. Now, therefore see what I shall answer him who sent me. 13 And David said to Gad: I am on every side in a great strait; but it is better for me to fall into the hands of the Lord, for his mercies are many, than into the hands of men.

14 So the Lord sent a pestilence upon Israel. And there fell of Israel seventy thousand men. 15 And he sent an angel to Jerusalem to strike it; and as he was striking it, the Lord beheld, and took pity for the greatness of the evil, and said to the angel that destroyed: It is enough, now stop thy hand. And the angel of the Lord stood by the threshing floor of Ornan* the Jebusite. 16 And David lifting up his eyes, saw the angel of the Lord standing between heaven and earth, with a drawn sword in his hand, turned against Jerusalem, and both he and the ancients, clothed in haircloth, fell down flat on the ground. 17 And David said to God: Am not I he that commanded the people to be numbered? It is I that have sinned. It is I that have done the evil; but as for this flock, what hath it deserved? O Lord my God, let thy hand be turned, I beseech thee, upon me, and upon my father's house; and let not thy people be destroyed.

David Appeases the Wrath of God. 18 And the angel of the Lord commanded Gad to tell David to go up and build an altar to the Lord God in the threshing floor of Ornan the Jebusite. 19 And David went up, according to the word of

n 2 Kgs 21, 18.—*o* 2 Kgs 24, 1; 1 Par 27, 24.

21, 5: The number, etc.: the difference of the numbers here and 2 Kgs 24 is to be accounted for, by supposing the greater number to be that which was really found, and the lesser to be that which Joab gave in.

21, 12: Three years' famine: which joined with the three foregoing years of famine mentioned, 2 Kgs 21 and the seventh year of the land's resting, would make up the seven years proposed by the prophet, 2 Kgs 24, 13.

21, 15: Ornan: otherwise Areuna.

Gad, which he spoke to him in the name of the Lord. 20 Now when Ornan looked up, and saw the angel, he and his four sons hid themselves, for at that time he was threshing wheat in the floor. 21 And as David was coming to Ornan, Ornan saw him, and went out of the threshing floors to meet him, and bowed down to him with his face to the ground. 22 And David said to him: Give me this place of thy threshing floor, that I may build therein an altar to the Lord; but thou shalt take of me as much money as it is worth, that the plague may cease from the people. 23 And Ornan said to David: Take it, and let my lord the king do all that pleaseth him; and morever the oxen also I give for a holocaust, and the drays for wood, and the wheat for the sacrifice. I will give it all willingly. 24 And king David said to him: It shall not be so, but I will give thee money as much as it is worth, for I must not take it from thee, and so offer to the Lord holocausts free cost. 25 So David gave to Ornan for the place, six hundred sicles* of gold of just weight. 26 *p* And he built there an altar to the Lord; and he offered holocausts, and peace offerings, and he called upon the Lord, and he heard him by sending fire from heaven upon the altar of the holocaust. 27 And the Lord commanded the angel, and he put up his sword again into the sheath.

28 And David seeing that the Lord had heard him in the threshing floor of Ornan the Jebusite, forthwith offered victims there. 29 But the tabernacle of the Lord, *q* which Moses made in the desert, and the altar of holocausts, was at that time in the high place of Gabaon. 30 And David could not go to the altar there to pray to God, for he was seized with an exceeding great fear, seeing the sword of the angel of the Lord.

3. End of the Davidic Kingdom

CHAPTER 22.

David Prepares Materials for the Temple. 1 Then David said: *r* This is the house of God, and this is the altar for the holocaust of Israel.

2 And he commanded to gather together all the proselytes of the land of Israel, and out of them he appointed stonecutters to hew stones and polish them, to build the house of God. 3 And David prepared in abundance iron for the nails of the gates, and for the closures and joinings, and of brass an immense weight. 4 And the cedar trees were without number, which the Sidonians and Tyrians brought to David. 5 And David said: Solomon my son is very young and tender, and the house which I would have to be built to the Lord, must be such as to be renowned in all countries. Therefore I will prepare him necessaries. And therefore before his death he prepared all the charges.

6 And he called for Solomon his son, and commanded him to build a house to the Lord the God of Israel. 7 And David said to Solomon: My son, it was my desire to have built a house to the name of the Lord my God.*s* 8 But the word of the Lord came to me, saying: Thou hast shed much blood, and fought many battles, so thou canst not build a house to my name, after shedding so much blood before me. 9 The son, that shall be born to thee, shall be a most quiet man, for I will make him rest from all his enemies round about, and therefore he shall be called Peaceable; and I will give peace and quietness to Israel all his days. 10 *t* He shall build a house to my name, and he shall be a son to me, and I will be a father to him. And I will establish the throne of his kingdom over Israel forever. 11 Now then, my son, the Lord be with thee, and do thou prosper, and build the house to the Lord thy God, as he hath spoken of thee. 12 The Lord also give thee wisdom and understanding, that thou mayest be able to rule Israel, and to keep the law of the Lord thy God. 13 For then thou shalt be able to prosper, if thou keep the commandments and judgments, which the Lord commanded Moses to teach Israel. Take courage and act manfully. Fear not, nor be dismayed. 14 Behold I in my poverty have prepared the charges of the house of the Lord, of gold a hundred thousand talents, and of silver a million of talents; but of brass and of iron there is no weight, for the

p 2 Par 3, 1.—q Ex 36, 2.—r 2 Par 3, 1.—s 2 Kgs 7, 1.—t 2 Kgs 7, 13; 3 Kgs 5, 5; 2 Kgs 7, 14; Heb 1, 5.

21, 25: Six hundred sicles, etc.: this was the price of the whole place on which the temple was afterwards built, but the price of the oxen was fifty sicles of silver, 2 Kgs 24, 24.

abundance surpasseth all account; timber also and stones I have prepared for all the charges. 15 Thou hast also workmen in abundance, hewers of stones, and masons, and carpenters, and of all trades the most skillful in their work, 16 in gold, and in silver, and in brass, and in iron, whereof there is no number. Arise then, and be doing, and the Lord will be with thee.

17 David also charged all the princes of Israel to help Solomon his son, 18 saying: You see that the Lord your God is with you, and hath given you rest round about, and hath delivered all your enemies into your hands, and the land is subdued before the Lord, and before his people. 19 Give therefore your hearts and your souls to seek the Lord your God; and arise, and build a sanctuary to the Lord God, that the ark of the covenant of the Lord, and the vessels consecrated to the Lord, may be brought into the house which is built to the name of the Lord.

CHAPTER 23.

Distribution of Levites and Their Offices. 1 And [u] David being old and full of days, made Solomon his son king over Israel. 2 And he gathered together all the princes of Israel, and the priests and Levites. 3 And the Levites were numbered from the age of thirty years, and upwards; and there were found of them thirty-eight thousand men. 4 Of these twenty-four thousand were chosen, and distributed unto the ministry of the house of the Lord; and six thousand were the overseers and judges. 5 Moreover four thousand were porters; and as many singers singing to the Lord with the instruments, which he had made to sing with.

6 [v] And David distributed them into courses by the families of the sons of Levi, to wit, of Gerson, and of Caath, and of Merari.

7 The sons of Gerson were Leedan and Semei. 8 The sons of Leedan: the chief Jahiel, and Zethan, and Joel, three.

9 The sons of Semei: Salomith, and Hosiel, and Aran, three: these were the heads of the families of Leedan. 10 And the sons of Semei were Leheth, and Ziza, and Jaus, and Baria: these were the sons of Semei, four. 11 And Leheth was the first, Ziza the second; but Jaus and Baria had not many children, and therefore they were counted in one family, and in one house.

12 The sons of Caath were Amram, and Isaar, Hebron, and Oziel, four. 13 [w] The sons of Amram, Aaron, and Moses. [x] And Aaron was separated to minister in the Holy of Holies, he and his sons forever, and to burn incense before the Lord, according to his ceremonies, and to bless his name forever. 14 The sons also of Moses, the man of God, were numbered in the tribe of Levi. 15 The sons [y] of Moses *were* Gersom and Eliezer. 16 The sons of Gersom: Subuel the first. 17 And the sons of Eliezer were: Rohobia the first, and Eliezer had no more sons. But the sons of Rohobia were multiplied exceedingly. 18 The sons of Isaar: Salomith the first. 19 The sons of Hebron: Jeriau the first, Amarias the second, Jahaziel the third, Jecmaan the fourth. 20 The sons of Oziel: Micha the first, Jesia the second.

21 The sons of Merari: Moholi, and Musi. The sons of Moholi: Eleazar and Cis. 22 And Eleazar died, and had no sons but daughters; and the sons of Cis their brethren took them. 23 The sons of Musi: Moholi, and Eder, and Jerimoth, three.

The Sons of Levi Are Numbered. 24 These are the sons of Levi in their kindreds and families, princes by their courses, and the number of every head that did the works of the ministry of the house of the Lord from twenty years old and upward. 25 For David said: The Lord the God of Israel hath given rest to his people, and a habitation in Jerusalem forever. 26 And it shall not be the office of the Levites to carry any more the tabernacle, and all the vessels for the service thereof. 27 So according to the last precepts of David, the sons of Levi are to be numbered from twenty years old and upward. 28 And they are to be under the hand of the sons of Aaron for the service of the house of the Lord, in the porches, and in the chambers, and in the place of purification, and in the sanctuary, and in all the works of the ministry of the temple of the Lord. 29 And the priests have the charge of the loaves of proposition, and of the sacrifice of fine flour, and of the unleavened cakes, and of the fryingpan, and of the roasting, and

u 972 B.C.—v 1 Par 6, 1.—w 1 Par 6, 3.—x Heb 15, 4.—y Ex 2, 22; 18, 3. 4.

of every weight and measure. 30 And the Levites are to stand in the morning to give thanks, and to sing praises to the Lord; and in like manner in the evening. 31 As well in the oblation of the holocausts of the Lord, as in the sabbaths and in the new moons, and the rest of the solemnities, according to the number and ceremonies prescribed for everything, continually before the Lord. 32 And let them keep the observances of the tabernacle of the covenant, and the ceremonies of the sanctuary, and the charges of the sons of Aaron their brethren, that they may minister in the house of the Lord.

CHAPTER 24.

The Families to Serve in the Temple. 1 Now these were the divisions of the sons of Aaron: The sons of Aaron: Nadab, and Abiu, and Eleazar, and Ithamar. 2 [z] But Nadab and Abiu died before their father, and had no children; so Eleazar and Ithamar did the office of the priesthood. 3 And David distributed them, that is, Sadoc of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their courses and ministry. 4 And there were found many more of the sons of Eleazar among the principal men, than of the sons of Ithamar. And he divided them so that there were of the sons of Eleazar sixteen chief men by their families; and of the sons of Ithamar eight by their families and houses. 5 And he divided both the families one with the other by lot; for there were princes of the sanctuary, and princes of God, both of the sons of Eleazar, and of the sons of Ithamar.

6 And Semeias the son of Nathanael the scribe a Levite, wrote them down before the king and the princes, and Sadoc the priest, and Ahimelech the son of Abiathar, and the princes also of the priestly and Levitical families: one house, which was over the rest, of Eleazar, and another house, which had the rest under it, of Ithamar.

7 Now the first lot came forth to Joiarib, the second to Jedei, 8 the third to Harim, the fourth to Seorim, 9 the fifth to Melchia, the sixth to Maiman, 10 the seventh to Accos, the eighth to Abia, 11 the ninth to Jesua, the tenth to Sechenia, 12 the eleventh to Eliasib, the twelfth to Jacim, 13 the thirteenth to Hoppha, the fourteenth to Isbaab, 14 the fifteenth to Belga, the sixteenth to Emmer, 15 the seventeenth to Hezir, the eighteenth to Aphses, 16 the nineteenth to Pheteia, the twentieth to Hezechiel, 17 the one and twentieth to Jachin, the two and twentieth to Gamul, 18 the three and twentieth to Dalaiau, the four and twentieth to Maaziau.

19 These are their courses according to their ministries, to come into the house of the Lord, and according to their manner under the hand of Aaron their father, as the Lord the God of Israel had commanded.

20 Now of the rest of the sons of Levi, there was of the sons of Amram, Subael, and of the sons of Subael, Jehedeia. 21 Also of the sons of Rohobia the chief Jesias. 22 And the son of Isaar Salemoth, and the son of Salemoth Jahath; 23 and his son Jeriau the first, Amarias the second, Jahaziel the third, Jecmaan the fourth. 24 The son of Oziel, Micha; the son of Micha, Samir. 25 The brother of Micha, Jesia; and the son of Jesia, Zacharias. 26 The sons of Merari: Moholi and Musi. The son of Oziau, Benno. 27 The son also of Merari: Oziau, and Soam, and Zacchur, and Hebri. 28 And the son of Moholi: Eleazar, who had no sons. 29 And the son of Cis, Jeramael.

30 The sons of Musi: Moholi, Eder, and Jerimoth. These are the sons of Levi according to the houses of their families. 31 And they also cast lots over against their brethren the sons of Aaron before David the king, and Sadoc, and Ahimelech, and the princes of the priestly and Levitical families, both the elder and the younger. The lot divided all equally.

CHAPTER 25.

Singers and Musicians. 1 Moreover David and the chief officers of the army separated for the ministry the sons of Asaph, and of Heman, and of Idithun, to prophesy with harps, and with psalteries, and with cymbals according to their number serving in their appointed office. 2 Of the sons of Asaph: Zacchur, and Joseph, and Nathania, and Asarela, sons of Asaph, under the hand of Asaph prophesying near the king. 3 And of Idithun: the sons of Idithun: Godolias, Sori,

z Lv 10, 2; Nm 3, 4.

Jeseias, and Hasabias, and Mathathias, six, under the hand of their father Idithun, who prophesied with a harp to give thanks and to praise the Lord. 4 Of Heman also: the sons of Heman: Bocciau, Mathaniau, Oziel, Subuel, and Jerimoth, Hananias, Hanani, Eliatha, Geddelthi, and Romemthiezer, and Jesbacassa, Mellothi, Othir, Mahazioth. 5 All these were the sons of Heman the seer of the king in the words of God, to lift up the horn. And God gave to Heman fourteen sons and three daughters.

6 All these under their father's hand were distributed to sing in the temple of the Lord, with cymbals, and psalteries and harps, for the service of the house of the Lord near the king: to wit, Asaph, and Idithun, and Heman. 7 And the number of them with their brethren that taught the song of the Lord, all the teachers, were two hundred and eighty-eight. 8 And they cast lots by their courses, the elder equally with the younger, the learned and the unlearned together.

9 And the first lot came forth to Joseph, who was of Asaph. The second to Godolias, to him and his sons, and his brethren twelve. 10 The third to Zacchur, to his sons and his brethren twelve. 11 The fourth to Isari, to his sons and his brethren twelve. 12 The fifth to Nathania, to his sons and his brethren twelve. 13 The sixth to Bocciau, to his sons and his brethren twelve. 14 The seventh to Isreela, to his sons and his brethren twelve. 15 The eighth to Jesaia, to his sons and his brethren twelve. 16 The ninth to Mathanaias, to his sons and his brethren twelve. 17 The tenth to Semeias, to his sons and his brethren twelve. 18 The eleventh to Azareel, to his sons and his brethren twelve. 19 The twelfth to Hasabia, to his sons and his brethren twelve. 20 The thirteenth to Subael, to his sons and his brethren twelve. 21 The fourteenth to Mathathias, to his sons and his brethren twelve. 22 The fifteenth to Jerimoth, to his sons and his brethren twelve. 23 The sixteenth to Hananias, to his sons and his brethren twelve. 24 The seventeenth to Jesbacassa, to his sons and his brethren twelve. 25 The eighteenth to Hanani, to his sons and his brethren twelve. 26 The nineteenth to Mellothi, to his sons and his brethren twelve. 27 The twentieth to Eliatha, to his sons and his brethren twelve. 28 The one and twentieth to Othir, to his sons and his brethren twelve. 29 The two and twentieth to Geddelthi, to his sons and his brethren twelve. 30 The three and twentieth to Mahazioth, to his sons and his brethren twelve. 31 The four and twentieth to Romemthiezer, to his sons and his brethren twelve.

CHAPTER 26.

Porters of the Temple. 1 And the divisions of the porters: of the Corites Meselemia, the son of Core, of the sons of Asaph. 2 The sons of Meselemia: Zacharias the firstborn, Jadihel the second, Zabadias the third, Jathanael the fourth, 3 Elam the fifth, Johanan the sixth, Elioenai the seventh. 4 And the sons of Obededom, Semeias the firstborn, Jozabad the second, Joaha the third, Sachar the fourth, Nathanael the fifth, 5 Ammiel the sixth, Issachar the seventh, Phollathi the eighth, for the Lord had blessed him. 6 And to Semei his sons were born sons, heads of their families, for they were men of great valor. 7 The sons then of Semeias were Othni, and Raphael, and Obed, Elizabad, and his brethren most valiant men; and Eliu, and Samachias. 8 All these of the sons of Obededom: they, and their sons, and their brethren most able men for service, sixty-two of Obededom. 9 And the sons of Meselemia and their brethren strong men, *were* eighteen.

10 And of Hosa, that is, of the sons of Merari: Semri the chief (for he had not a firstborn,* and therefore his father made him chief), 11 Helchias the second, Tabelias the third, Zacharias the fourth: all these, the sons and the brethren of Hosa, were thirteen.

12 Among these were the divisions of the porters, so that the chiefs of the wards, as well as their brethren, always ministered in the house of the Lord. 13 And they cast lots equally, both little and great, by their families for everyone of the gates. 14 And the lot of the east fell to Selemias. But to his son Zacharias, a very wise and learned man, the north gate fell by lot. 15 And to Obededom and his sons that towards the south, in which part of the house was the council of the

26, 10: He had not a firstborn: i.e., his firstborn was either dead or not fit to be chief, and therefore he made Semri the chief.

ancients. 16 To Sephim and Hosa towards the west, by the gate which leadeth to the way of the ascent: ward against ward. 17 Now towards the east were six Levites; and towards the north four a day; and towards the south likewise four a day; and where the council was, two and two. 18 In the cells also of the porters towards the west, four in the way, and two at every cell. 19 These are the divisions of the porters of the sons of Core, and of Merari.

Treasurers of the Temple. 20 Now Achias was over the treasures of the house of God, and the holy vessels.* 21 The sons of Ledan, the sons of Gersonni: of Ledan, were heads of the families, of Ledan and Gersonni, Jehieli. 22 The sons of Jehieli: Zathan and Joel, his brethren, over the treasures of the house of the Lord, 23 with the Amramites, and Isaarites, and Hebronites, and Ozielites. 24 And Subael the son of Gersom, the son of Moses, *was* chief over the treasures. 25 His brethren also, Eliezer, whose son Rahabia, and his son Isaias, and his son Joram, and his son Zechri, and his son Selemith. 26 Which Selemith and his brethren were over the treasures of the holy things, which king David, and the heads of families, and the captains over thousands and over hundreds, and the captains of the host had dedicated 27 out of the wars, and the spoils won in battles, which they had consecrated to the building and furniture of the temple of the Lord. 28 And all these things that Samuel the seer and Saul the son of Cis, and Abner the son of Ner, and Joab the son of Sarvia had sanctified. And whosoever had sanctified those things, they were under the hand of Selemith and his brethren.

29 But Chonenias and his sons were over the Isaarites, for the business abroad over Israel to teach them and judge them.

30 And of the Hebronites Hasabias, and his brethren most able men, a thousand seven hundred had the charge over Israel beyond the Jordan westward, in all the works of the Lord, and for the service of the king. 31 And the chief of the Hebronites was Jeria according to their families and kindreds. In the fortieth year of the reign of David they were numbered, and there were found most valiant men in Jazer Galaad, 32 and his brethren of stronger age, two thousand seven hundred chiefs of families. And king David made them rulers over the Rubenites and the Gadites, and the half tribe of Manasses, for all the service of God, and the king.

CHAPTER 27.

Captains for the Service of the King. 1 Now the children of Israel according to their number, the heads of families, captains of thousands and of hundreds, and officers, that served the king according to their companies, who came in and went out every month in the year, under every chief were four and twenty thousand.

2 Over the first company the first month Jesboam, the son of Zabdiel was chief, and under him were four and twenty thousand 3 of the sons of Phares, the chief of all the captains in the host in the first month. 4 The company of the second month was under Dudia, and Ahohite, and after him was another named Macelloth, who commanded a part of the army of four and twenty thousand. 5 And the captain of the third company for the third month, was Banaias the son of Joiada the priest: and in his division were four and twenty thousand. 6 This is that Banaias the most valiant among the thirty, and above the thirty. And Amizabad his son commanded his company. 7 The fourth, for the fourth month, was Asahel the brother of Joab, and Zabadias his son after him: and in his company were four and twenty thousand. 8 The fifth captain for the fifth month, was Samaoth a Jezerite: and his company were four and twenty thousand. 9 The sixth, for the sixth month, was Hira the son of Acces a Thecuite: and in his company were four and twenty thousand. 10 The seventh, for the seventh month, was Helles a Phallonite of the sons of Ephraim: and in his company were four and twenty thousand. 11 The eighth, for the eighth month, was Sobochai a Husathite of the race of Zarahi: and in his company were four and twenty thousand. 12 The ninth, for the ninth month, was Abiezer an Anathothite of the sons of Jemini: and in his company were four and twenty thousand. 13 The tenth, for the tenth month, was Marai, who was a Netophathite of

26, 20: Holy vessels: or vessels of the holy places, or of things holy. Vasa sanctorum.

the race of Zarai: and in his company were four and twenty thousand. 14 The eleventh, for the eleventh month, was Banaias, a Pharathonite of the sons of Ephraim: and in his company were four and twenty thousand. 15 The twelfth, for the twelfth month, was Holdai a Netophathite, of the race of Gothoniel: and in his company were four and twenty thousand.

16 Now the chiefs over the tribes of Israel were these: over the Rubenites, Eliezer the son of Zechri was ruler; over the Simeonites, Saphatias the son of Maacha; 17 over the Levites, Hasabias the son of Camuel; over the Aaronites, Sadoc; 18 over Juda, Eliu the brother of David; over Issachar, Amri the son of Michael; 19 over the Zabulonites, Jesmaias the son of Abdias; over the Nephtalites, Jerimoth the son of Ozriel; 20 over the sons of Ephraim, Osee the son of Ozaziu; over the half tribe of Manasses, Joel the son of Phadaia; 21 and over the half tribe of Manasses in Galaad, Jaddo the son of Zacharias; and over Benjamin, Jasiel the son of Abner; 22 and over Dan, Ezrihel the son of Jeroham: these were the princes of the children of Israel.

23 But David would not number them from twenty years old and under, because the Lord had said that he would multiply Israel like the stars of heaven. 24 *a* Joab the son of Sarvia began to number, but he finished not, because upon this there fell wrath upon Israel, and therefore the number of them that were numbered, was not registered in the chronicles of king David.

25 And over the king's treasures was Azmoth the son of Adiel; and over those stores which were in the cities, and in the villages, and in the castles, was Jonathan the son of Ozias. 26 And over the tillage, and the husbandmen who tilled the ground, was Ezri the son of Chelub. 27 And over the dressers of the vineyards, was Semeias a Romathite; and over the wine cellars, Zabdias an Aphonite. 28 And over the oliveyards and the fig groves, which were in the plains, was Balanan a Gederite; and over the oil cellars, Joas. 29 And over the herds that fed in Saron, was Setrai a Saronite; and over the oxen in the valleys, Saphat the son of Adli. 30 And over the camels, Ubil an Ismahelite; and over the asses, Jadias a Meronathite. 31 And over the sheep Jaziz an Agarene. All these were the rulers of the substance of king David.

32 And Jonathan, David's uncle, a counselor, a wise and learned man: he and Jahiel the son of Hachamoni were with the king's sons. 33 And Achitophel was the king's counselor, and Chusai the Arachite, the king's friend. 34 And after Achitophel was Joiada the son of Banaias, and Abiathar. And the general of the king's army was Joab.

a 1 Par 21, 2.—b 2 Kgs 7, 13.—c 1 Par 9, 7.

CHAPTER 28.

General Rules for the Kingdom. 1 And David assembled all the chief men of Israel, the princes of the tribes, and the captains of the companies, who waited on the king, and the captains over thousands and over hundreds, and them who had the charge over the substance and possessions of the king, and his sons with the officers of the court, and the men of power, and all the bravest of the army at Jerusalem.

2 And the king rising up and standing said: Hear me, my brethren and my people: I had a thought to have built a house, in which the ark of the Lord and the footstool of our God might rest; and I prepared all things for the building. 3 And God said to me: *b* Thou shalt not build a house to my name, because thou art a man of war, and hast shed blood. 4 But the Lord God of Israel chose me of all the house of my father, to be king over Israel forever; for of Juda he chose the princes; and of the house of Juda, my father's house; and among the sons of my father, it pleased him to choose me king over all Israel. 5 *c* And among my sons (for the Lord hath given me many sons) he hath chosen Solomon my son, to sit upon the throne of the kingdom of the Lord over Israel. 6 And he said to me: Solomon thy son shall build my house and my courts, for I have chosen him to be my son, and I will be a father to him. 7 And I will establish his kingdom forever, if he continue to keep my commandments and my judgments, as at this day. 8 Now then before all the assembly of Israel, in the hearing of our God, keep ye and seek all the commandments of the Lord our God, that you may possess

the good land, and may leave it to your children after you forever. 9 And thou my son Solomon, know the God of thy father, and serve him with a perfect heart and a willing mind, [d] for the Lord searcheth all hearts, and understandeth all the thoughts of minds. If thou seek him, thou shalt find him; but if thou forsake him, he will cast thee off forever. 10 Now therefore seeing the Lord hath chosen thee to build the house of the sanctuary, take courage, and do it.

Exhortation to Solomon. 11 And David gave to Solomon his son a description of the porch, and of the temple, and of the treasures, and of the upper floor, and of the inner chambers, and of the house for the mercy seat, 12 as also of all the courts which he had in his thought, and of the chambers round about, for the treasures of the house of the Lord, and for the treasures of the consecrated things; 13 and of the divisions of the priests and of the Levites, for all the works of the house of the Lord, and for all the vessels of the service of the temple of the Lord. 14 Gold by weight for every vessel for the ministry. And silver by weight according to the diversity of the vessels and uses. 15 He gave also gold for the golden candlesticks, and their lamps, according to the dimensions of every candlestick, and the lamps thereof. In like manner also he gave silver by weight for the silver candlesticks, and for their lamps according to the diversity of the dimensions of them. 16 He gave also gold for the tables of proposition, according to the diversity of the tables; in like manner also silver for other tables of silver. 17 For fleshhooks also, and bowls, and censers of fine gold, and for little lions of gold, according to the measure he gave by weight, for every lion. In like manner also for lions of silver he set aside a different weight of silver. 18 And for the altar of incense, he gave the purest gold, to make the likeness of the chariot of the cherubim spreading their wings, and covering the ark of the covenant of the Lord. 19 All these things, said he, came to me written by the hand of the Lord that I might understand all the works of the pattern.

20 And David said to Solomon his son: Act like a man, and take courage, and do: fear not, and be not dismayed, for the Lord my God will be with thee, and will not leave thee, nor forsake thee, till thou hast finished all the work for the service of the house of the Lord. 21 Behold the courses of the priests and the Levites, for every ministry of the house of the Lord, stand by thee, and are ready, and both the princes and the people know how to execute all thy commandments.

CHAPTER 29.

Offerings of David and the Princes. 1 And king David said to all the assembly: Solomon my son, whom alone God hath chosen, is as yet young and tender; and the work is great, for a house is prepared not for man, but for God. 2 And I with all my ability have prepared the expenses for the house of my God: gold for vessels of gold, and silver for vessels of silver, brass for things of brass, iron for things of iron, wood for things of wood; and onyx stones, and stones like alabaster, and of divers colors, and all manner of precious stones, and marble of Paros in great abundance. 3 Now over and above the things which I have offered into the house of my God, I give of my own proper goods gold and silver for the temple of my God, besides what things I have prepared for the holy house. 4 Three thousand talents of gold of the gold of Ophir, and seven thousand talents of refined silver, to overlay the walls of the temple; 5 and gold for wheresoever there is need of gold; and silver for wheresoever there is need of silver, for the works to be made by the hands of the artificers. Now if any man is willing to offer, let him fill his hand today, and offer what he pleaseth to the Lord.

6 Then the heads of the families, and the princes of the tribes of Israel, and the captains of thousands and of hundreds, and the overseers of the king's possessions promised, 7 and they gave for the works of the house of the Lord, of gold, five thousand talents, and ten thousand solids; of silver ten thousand talents; and of brass eighteen thousand talents; and of iron a hundred thousand talents. 8 And all they that had stones, gave them to the treasures of the house of the Lord, by the hand of Jahiel the Gersonite. 9 And the people rejoiced,

d Ps 7, 10.

when they promised their offerings willingly, because they offered them to the Lord with all their heart; and David the king rejoiced also with a great joy.

Act of Thanksgiving. 10 And he blessed the Lord before all the multitude, and he said: Blessed art thou, O Lord the God of Israel, our father from eternity to eternity. 11 Thine, O Lord, is magnificence, and power, and glory, and victory; and to thee is praise; for all that is in heaven, and in earth, is thine; thine is the kingdom, O Lord, and thou art above all princes. 12 Thine are riches, and thine is glory; thou hast dominion over all; in thy hand is power and might; in thy hand greatness and the empire of all things. 13 Now therefore our God we give thanks to thee, and we praise thy glorious name. 14 Who am I, and what is my people, that we should be able to promise thee all these things? All things are thine; and we have given thee what we received of thy hand. 15 For we are sojourners before thee, and strangers, as *were* all our fathers. [e] Our days upon earth are as a shadow, and there is no stay. 16 O Lord our God, all this store that we have prepared to build thee a house for thy holy name, is from thy hand, and all things are thine. 17 I know my God that thou provest hearts, and lovest simplicity, wherefore I also in the simplicity of my heart have joyfully offered all these things; and I have seen with great joy thy people, which are here present, offer thee their offerings. 18 O Lord God of Abraham, and of Isaac, and of Israel our fathers, keep forever this will of their heart, and let this mind remain always for the worship of thee. 19 And give to Solomon my son a perfect heart, that he may keep thy commandments, thy testimonies, and thy ceremonies, and do all things: and build the house, for which I have provided the charges.

Solomon on the Throne of David. 20 And David commanded all the assembly: Bless ye the Lord our God. And all the assembly blessed the Lord the God of their fathers; and they bowed themselves and worshiped God, and then the king. 21 And they sacrificed victims to the Lord; and they offered holocausts the next day, a thousand bullocks, a thousand rams, a thousand lambs, with their libations, and with everything prescribed most abundantly for all Israel. 22 And they ate and drank before the Lord that day with great joy. [f] And they anointed the second time Solomon the son of David. And they anointed him to the Lord to be prince, and Sadoc to be high priest. 23 And Solomon sat on the throne of the Lord as king instead of David his father, and he pleased all; and all Israel obeyed him. 24 And all the princes, and men of power, and all the sons of king David gave their hand, were subject to Solomon the king. 25 And the Lord magnified Solomon over all Israel, and gave him the glory of a reign such as no king of Israel had before him.

26 So David the son of Isai reigned over all Israel. 27 [g] And the days that he reigned over Israel, were forty years: in Hebron he reigned seven years, and in Jerusalem three and thirty years. 28 [h] And he died in a good age, full of days, and riches, and glory. And Solomon his son reigned in his stead.

29 Now the acts of king David first and last are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer, 30 and of all his reign, and his valor, and of the times that passed under him, either in Israel, or in all the kingdoms of the countries.

e Wis 2, 5.—f 3 Kgs 1, 34.—g 3 Kgs 2, 11.—h 972 B.C.

THE SECOND BOOK OF PARALIPOMENON

I: KING SOLOMON

1. The Beginning of Solomon's Reign

CHAPTER 1.

Solomon Offers Sacrifices at Gabaon. 1 And [a] Solomon the son of David was strengthened in his kingdom, and the Lord his God was with him, and magnified him to a high degree. 2 And Solomon gave orders to all Israel, to the captains of thousands and of hundreds, and to the rulers, and to the judges of all Israel, and the heads of the families. 3 And he went

a 972 B.C.; 3 Kgs 3, 1.

with all the multitude to the high place of Gabaon, where was the tabernacle of the covenant of the Lord, which Moses the servant of God made in the wilderness. 4 [b] For David had brought the ark of God from Cariathiarim to the place which he had prepared for it, and where he had pitched a tabernacle for it, that is, in Jerusalem. 5 And the altar of brass, [c] which Beseleel the son of Uri the son of Hur had made, was there before the tabernacle of the Lord; and Solomon and all the assembly sought it. 6 And Solomon went up thither to the brazen altar, before the tabernacle of the covenant of the Lord, and offered upon it a thousand victims.

7 And behold that night God appeared to him, saying: Ask what thou wilt that I should give thee. 8 And Solomon said to God: Thou hast shown great kindness to my father David, and hast made me king in his stead. 9 Now therefore, O Lord God, let thy word be fulfilled, which thou hast promised to David my father; for thou hast made me king over thy great people, which is as innumerable as the dust of the earth. 10 [d] Give me wisdom and knowledge that I may come in and go out before thy people; for who can worthily judge this thy people, which is so great?

11 And God said to Solomon: Because this choice hath pleased thy heart, and thou hast not asked riches, and wealth, and glory, nor the lives of them that hate thee, nor many days of life, but hast asked wisdom and knowledge, to be able to judge my people, over which I have made thee king, 12 wisdom and knowledge are granted to thee; and I will give thee riches, and wealth, and glory, so that none of the kings before thee, nor after thee, shall be like thee.

13 Then Solomon came from the high place of Gabaon to Jerusalem before the tabernacle of the covenant, and reigned over Israel. 14 [e] And he gathered to himself chariots and horsemen, and he had a thousand four hundred chariots and twelve thousand horsemen; and he placed them in the cities of the chariots and with the king in Jerusalem. 15 And the king made silver and gold to be in Jerusalem as stones, and cedar trees as sycamores, which grow in the plains in great multitude. 16 And there were horses brought him from Egypt and from Coa by the king's merchants, who went and bought at a price, 17 a chariot of four horses for six hundred pieces of silver, and a horse for a hundred and fifty; in like manner market was made in all the kingdoms of the Hethites and of the kings of Syria.

2. The Construction of the Temple

CHAPTER 2.

Treaty With King Hiram. 1 And Solomon determined to build a house to the name of the Lord, and a palace for himself. 2 And he numbered out seventy thousand men to bear burdens, and eighty thousand to hew stones in the mountains, and three thousand six hundred to oversee them.

3 [f] He sent also to Hiram king of Tyre, saying: As thou didst with David my father, and didst send him cedars to build him a house, in which he dwelt, 4 so do with me that I may build a house to the name of the Lord my God, to dedicate it to burn incense before him and to perfume with aromatical spices, and for the continual setting forth of bread, and for the holocausts, morning and evening, and on the sabbaths, and on the new moons, and the solemnities of the Lord our God forever, which are commanded for Israel. 5 For the house which I desire to build, is great; for our God is great above all gods. 6 Who then can be able to build him a worthy house? If heaven, and the heavens of heavens cannot contain him, who am I that I should be able to build him a house? But to this end only, that incense may be burnt before him. 7 Send me therefore a skillful man, that knoweth how to work in gold and in silver, in brass and in iron, in purple, in scarlet and in blue, and that hath skill in engraving, with the artificers, which I have with me in Judea and Jerusalem, whom David my father provided. 8 Send me also cedars, and fir trees, and pine trees from Libanus; for I know that thy servants are skillful in cutting timber in Libanus, and my servants shall be with thy servants, 9 to provide me timber in abundance. For the house which I desire to build, is to be exceeding great, and glorious. 10 And

b 2 Kgs 6, 17; 1 Par 16, 1.—c Ex 38, 1.—d Wis 9, 10.—e 3 Kgs 10, 26.—f 3 Kgs 5, 2.

I will give thy servants the workmen that are to cut down the trees, for their food twenty thousand cores of wheat, and as many cores of barley, and twenty thousand measures of wine, and twenty thousand measures of oil.

11 And Hiram king of Tyre sent a letter to Solomon, saying: Because the Lord hath loved his people, therefore he hath made thee king over them. 12 And he added, saying: Blessed be the Lord the God of Israel, who made heaven and earth, who hath given to king David a wise and knowing son, endued with understanding and prudence, to build a house to the Lord, and a palace for himself. 13 I therefore have sent thee my father Hiram, a wise and most skillful man, 14 the son of a woman of the daughters of Dan, whose father was a Tyrian, who knoweth how to work in gold, and in silver, in brass, and in iron, and in marble, and in timber, in purple also, and violet, and silk and scarlet; and who knoweth to grave all sort of graving, and to devise ingeniously all that there may be need of in the work with thy artificers, and with the artificers of my lord David thy father. 15 The wheat therefore, and the barley and the oil, and the wine, which thou, my lord hast promised, send to thy servants. 16 And we will cut down as many trees out of Libanus as thou shalt want, and will convey them in floats by sea to Joppe; and it will be thy part to bring them thence to Jerusalem.

17 And Solomon numbered all the proselytes in the land of Israel, after the numbering which David his father had made, and they were found a hundred and fifty-three thousand and six hundred. 18 And he set seventy thousand of them to carry burdens on their shoulders, and eighty thousand to hew stones in the mountains; and three thousand and six hundred to be overseers of the work of the people.

CHAPTER 3.

The Plan and Ornaments of the Temple. 1 And [g] Solomon began to build the house of the Lord in Jerusalem, in mount Moria, which had been shown to David his father, in the place which David had prepared in the [h] threshing floor of Ornan the Jebusite. 2 And he began to build in the second month, in the fourth year of his reign.[i]

3 Now these are the foundations which Solomon laid, to build the house of God: the length by the first measure sixty cubits, the breadth twenty cubits. 4 And the porch in the front, which was extended in length according to the measure of the breadth of the house, twenty cubits; and the height was a hundred and twenty cubits: and he overlaid it within with pure gold. 5 And the greater house he ceiled with deal boards, and overlaid them with plates of fine gold throughout; and he graved in them palm trees, and like little chains interlaced with one another. 6 He paved also the floor of the temple with most precious marble of great beauty. 7 And the gold of the plates with which he overlaid the house, and the beams thereof, and the posts, and the walls, and the doors was of the finest; and he graved cherubim on the walls.

8 He made also the house of the Holy of Holies: the length of it according to the breadth of the temple, twenty cubits, and the breadth of it in like manner, twenty cubits: and he overlaid it with plates of gold, amounting to about six hundred talents. 9 He made also nails of gold, and the weight of every nail was fifty sicles. The upper chambers also he overlaid with gold.

10 He made also in the house of the Holy of Holies two cherubim of image work: and he overlaid them with gold. 11 The wings of the cherubim were extended twenty cubits, so that one wing was five cubits long, and reached to the wall of the house; and the other was also five cubits long, and reached to the wing of the other cherub. 12 In like manner the wing of the other cherub was five cubits long, and reached to the wall; and his other wing was five cubits long, and touched the wing of the other cherub. 13 So the wings of the two cherubim were spread forth, and were extended twenty cubits; and they stood upright on their feet, and their faces were turned towards the house without.

14 [j] He made also a veil of violet, purple, scarlet, and silk: and wrought in it cherubim.

15 [k] He made also before the doors of

g 3 Kgs 6, 1.—h 2 Kgs 24, 21; 1 Par 21, 26.—i 976 B.C.—j Mt 27, 51.—k Jer 52, 20.

the temple two pillars, which were five and thirty cubits high; and their chapiters were five cubits. 16 He made also as it were little chains in the oracle, and he put them on the heads of the pillars; and a hundred pomegranates, which he put between the little chains. 17 These pillars he put at the entrance of the temple, one on the right hand, and the other on the left: that which was on the right hand, he called Jachin, and that on the left hand, Booz.

CHAPTER 4.

Further Description of the Temple. 1 He made also an altar of brass twenty cubits long, and twenty cubits broad, and ten cubits high.

2 *l* Also a molten sea of ten cubits from brim to brim, round in compass: it was five cubits high, and a line of thirty cubits compassed it round above. 3 And under it there was the likeness of oxen, and certain engravings on the outside of ten cubits compassed the belly of the sea, as it were with two rows. 4 And the oxen were cast; and the sea itself was set upon the twelve oxen, three of which looked towards the north, and other three towards the west, and other three towards the south, and the other three that remained towards the east; and the sea stood upon them, and the hinder parts of the oxen were inward under the sea. 5 Now the thickness of it was a handbreadth, and the brim of it was like the brim of a cup, or of a crisped lily; and it held three thousand measures.

6 He made also ten lavers: and he set five on the right hand, and five on the left, to wash in them all such things as they were to offer for holocausts; but the sea was for the priests to wash in.

7 And he made ten golden candlesticks, according to the form which they were commanded to be made by: and he set them in the temple, five on the right hand, and five on the left. 8 Moreover also ten tables: and he set them in the temple, five on the right side, and five on the left. Also a hundred bowls of gold.

9 He made also the court of the priests, and a great hall, and doors in the hall, which he covered with brass. 10 And he set the sea on the right side over against the east towards the south.

11 And Hiram made caldrons, and fleshhooks, and bowls; and finished all the king's work in the house of God: 12 that is to say, the two pillars, and the pommels, and the chapiters, and the network, to cover the chapiters over the pommels. 13 And four hundred pomegranates, and two wreaths of network, so that two rows of pomegranates were joined to each wreath, to cover the pommels and the chapiters of the pillars. 14 He made also bases, and lavers, which he set upon the bases: 15 one sea, and twelve oxen under the sea; 16 and the caldrons, and fleshhooks, and bowls. And the vessels did Hiram his father make for Solomon in the house of the Lord of the finest brass. 17 In the country near the Jordan did the king cast them, in a clay ground between Sochot and Saredatha. 18 And the multitude of vessels was innumerable, so that the weight of the brass was not known.

19 And Solomon made all the vessels for the house of God, and the golden altar, and the tables, upon which were the loaves of proposition, 20 the candlesticks also of most pure gold with their lamps to give light before the oracle, according to the manner. 21 And certain flowers, and lamps, and golden tongs: all were made of the finest gold. 22 The vessels also for the perfumes, and the censers, and the bowls, and the mortars, of pure gold. And he graved the doors of the inner temple, that is, for the Holy of Holies; and the doors of the temple without *were* of gold. And thus all the work was finished which Solomon made in the house of the Lord.

CHAPTER 5.

The Ark Brought into the Temple. 1 Then *m* Solomon brought in all the things that David his father had vowed, the silver, and the gold, and all the vessels he put among the treasures of the house of God. 2 *n* And after this he gathered together the ancients of Israel, and all the princes of the tribes, and the heads of the families of the children of Israel to Jerusalem, to bring the ark of the covenant of the Lord out of the city of David, which is Sion. 3 And all the men of Israel came to the king in the solemn day of the seventh

1 3 Kgs 7, 23.—m 3 Kgs 7, 51.—n 3 Kgs 8, 1.

month. 4 And when all the ancients of Israel were come, the Levites took up the ark, 5 and brought it in, together with all the furniture of the tabernacle. And the priests with the Levites carried the vessels of the sanctuary, which were in the tabernacle. 6 And king Solomon and all the assembly of Israel, and all that were gathered together before the ark, sacrificed rams and oxen without number; so great was the multitude of the victims.

7 And the priests brought in the ark of the covenant of the Lord into its place, that is, to the oracle of the temple, into the Holy of Holies under the wings of the cherubim, 8 so that the cherubim spread their wings over the place in which the ark was set, and covered the ark itself and its staves. 9 Now the ends of the staves wherewith the ark was carried, because they were something longer, were seen before the oracle; but if a man were a little outward, he could not see them. So the ark has been there unto this day.

10 And there was nothing else in the ark but the two tables which Moses put there at Horeb when the Lord gave the Law to the children of Israel, at their coming out of Egypt.

11 Now when the priests were come out of the sanctuary (for all the priests that could be found there, were sanctified; and as yet at that time the courses and orders of the ministries were not divided among them), 12 both the Levites and the singing men, that is, both they that were under Asaph, and they that were under Heman, and they that were under Idithun, with their sons, and their brethren, clothed with fine linen, sounded with cymbals, and psalteries, and harps, standing on the east side of the altar, and with them a hundred and twenty priests, sounding with trumpets. 13 So when they all sounded together, both with trumpets, and voice, and cymbals, and organs, and with divers kind of musical instruments, and lifted up their voice on high, the sound was heard afar off, so that when they began to praise the Lord, and to say: Give glory to the Lord for he is good, for his mercy endureth forever, the house of God was filled with a cloud. 14 Nor could the priests stand and minister by reason of the cloud. For the glory of the Lord had filled the house of God.

o 3 Kgs 8, 12.—p 2 Mc 2, 8.

CHAPTER 6.

Solomon's Blessing and Prayer. 1 Then o Solomon said: The Lord promised that he would dwell in a cloud. 2 But I have built a house to his name, that he might dwell there forever.

3 And the king turned his face, and blessed all the multitude of Israel (for all the multitude stood attentive) and he said: 4 Blessed be the Lord the God of Israel, who hath accomplished in deed that which he spoke to David my father, saying: 5 From the day that I brought my people out of the land of Egypt, I chose no city among all the tribes of Israel, for a house to be built in it to my name; neither chose I any other man, to be the ruler of my people Israel. 6 But I chose Jerusalem, that my name might be there; and I chose David to set him over my people Israel. 7 And whereas David my father had a mind to build a house to the name of the Lord the God of Israel, 8 the Lord said to him: Forasmuch as it was thy will to build a house to my name, thou hast done well indeed in having such a will; 9 but thou shalt not build the house, but thy son, who shall come out of thy loins, he shall build a house to my name. 10 The Lord therefore hath accomplished his word which he spoke. And I am risen up in the place of David my father, and sit upon the throne of Israel, as the Lord promised; and have built a house to the name of the Lord God of Israel. 11 And I have put in it the ark, wherein is the covenant of the Lord, which he made with the children of Israel.

Solomon's Offering. 12 And he stood before the altar of the Lord, in presence of all the multitude of Israel, and stretched forth his hands. 13 For Solomon had made a brazen scaffold, and had set it in the midst of the temple, which was five cubits long, and five cubits broad, and three cubits high; and he stood upon it. Then kneeling down in the presence of all the multitude of Israel, and lifting up his hands towards heaven, 14 p he said: O Lord God of Israel, there is no God like thee in heaven nor in earth; who keepest covenant and mercy with thy servants, that walk before thee with

all their hearts; 15 who hast performed to thy servant David my father all that thou hast promised him; and hast accomplished in fact what thou hast spoken with thy mouth, as also the present time proveth. 16 Now then, O Lord God of Israel, fulfill to thy servant David my father, whatsoever thou hast promised him, saying: There shall not fail thee a man in my sight, to sit upon the throne of Israel; yet so that thy children take heed to their ways, and walk in my law, as thou hast walked before me. 17 And now, Lord God of Israel, let thy word be established which thou hast spoken to thy servant David.

18 Is it credible then that God should dwell with men on the earth? If heaven and the heavens of heavens do not contain thee, how much less this house, which I have built! 19 But to this end only it is made, that thou mayest regard the prayer of thy servant and his supplication, O Lord my God, and mayest hear the prayers which thy servant poureth out before thee, 20 that thou mayest open thy eyes upon this house day and night, upon the place wherein thou hast promised that thy name should be called upon, 21 and that thou wouldst hear the prayer which thy servant prayeth in it, and hearken then to the prayers of thy servant, and of thy people Israel. Whosoever shall pray in this place, hear thou from thy dwelling place, that is, from heaven, and show mercy.

Prayers for the People of Israel. 22 If any man sin against his neighbor, and come to swear against him, and bind himself, with a curse before the altar in this house, 23 then hear thou from heaven, and do justice to thy servants, so as to requite the wicked by making his wickedness fall upon his own head, and to revenge the just, rewarding him according to his justice.

24 If thy people Israel be overcome by their enemies (for they will sin against thee), and being converted shall do penance, and call upon thy name, and pray to thee in this place, 25 then hear thou from heaven, and forgive the sin of thy people Israel, and bring them back into the land which thou gavest to them and their fathers.

26 If the heavens be shut up, and there fall no rain by reason of the sins of the people, and they shall pray to thee in this place, and confess to thy name, and be converted from their sins, when thou dost afflict them, 27 then hear thou from heaven, O Lord, and forgive the sins of thy servants and of thy people Israel, and teach them the good way in which they may walk; and give rain to thy land which thou hast given to thy people to possess.

28 *q* If a famine arise in the land, or a pestilence or blasting, or mildew, or locusts, or caterpillars; or if their enemies waste the country, and besiege the cities, whatsoever scourge or infirmity shall be upon them, 29 then if any of thy people Israel, knowing his own scourge and infirmity shall pray, and shall spread forth his hands in this house, 30 hear thou from heaven, from thy high dwelling place, and forgive, and render to everyone according to his ways, which thou knowest him to have in his heart (for thou only knowest the hearts of the children of men), 31 that they may fear thee, and walk in thy ways all the days that they live upon the face of the land, which thou hast given to our fathers.

32 If the stranger also, who is not of thy people Israel, come from a far country, for the sake of thy great name, and thy strong hand, and thy stretched out arm, and adore in this place, 33 hear thou from heaven, thy firm dwelling place, and do all that which that stranger shall call upon thee for; that all the people of the earth may know thy name, and may fear thee, as thy people Israel, and may know that thy name is invoked upon this house which I have built.

34 If thy people go out to war against their enemies, by the way that thou shalt send them, and adore thee towards the way of this city which thou hast chosen, and the house which I have built to thy name, 35 then hear thou from heaven their prayers and their supplications, and revenge them.

36 And if they sin against thee (*r* for there is no man that sinneth not) and thou be angry with them, and deliver them up to their enemies, and they lead them away captive to a land either afar off or near at hand, 37 and if they be

q 2 Par 20, 9.—r 3 Kgs 8, 46; Eccl 7, 20; I Jn 1, 8.

converted in their heart in the land to which they were led captive, and do penance, and pray to thee in the land of their captivity, saying: We have sinned, we have done wickedly, we have dealt unjustly; 38 and return to thee with all their heart, and with all their soul, in the land of their captivity, to which they were led away, and adore thee towards the way of their own land which thou gavest their fathers, and of the city which thou hast chosen, and the house which I have built to thy name, 39 then hear thou from heaven, that is, from thy firm dwelling place, their prayers, and do judgment, and forgive thy people, although they have sinned. 40 For thou art my God: let thy eyes, I beseech thee, be open, and let thy ears be attentive to the prayer that is made in this place.

41 *s* Now therefore arise, O Lord God, into thy resting place, thou and the ark of thy strength. Let thy priests, O Lord God, put on salvation, and thy saints rejoice in good things. 42 O Lord God, turn not away the face of thy anointed; remember the mercies of David thy servant.

CHAPTER 7.

Heavenly Fire Consumes the Sacrifices. 1 And when Solomon had made an end of his prayer, fire came down from heaven, and consumed the holocausts and the victims; and the majesty of the Lord filled the house. 2 *t* Neither could the priests enter into the temple of the Lord, because the majesty of the Lord had filled the temple of the Lord. 3 Moreover all the children of Israel saw the fire coming down, and the glory of the Lord upon the house; and falling down with their faces to the ground, upon the stone pavement, they adored and praised the Lord, because he is good, because his mercy endureth forever.

Other Ceremonies. 4 And the king and all the people sacrificed victims before the Lord. 5 *u* And king Solomon offered a sacrifice of twenty-two thousand oxen, and one hundred and twenty thousand rams; and the king and all the people dedicated the house of God. 6 And the priests stood in their offices, and the Levites with the instruments of music of the Lord, which king David made to praise the Lord, because his mercy endureth forever, singing the hymns of David by their ministry; and the priests sounded with trumpets before them, and all Israel stood. 7 Solomon also sanctified the middle of the court before the temple of the Lord, for he offered there the holocausts, and the fat of the peace offerings, because the brazen altar, which he had made, could not hold the holocausts and the sacrifices and the fat.

8 And Solomon kept the solemnity at that time seven days, and all Israel with him, a very great congregation, from the entrance of Emath to the torrent of Egypt. 9 And he made on the eighth day a solemn assembly, because he had kept the dedication of the altar seven days, and had celebrated the solemnity seven days. 10 So on the three and twentieth day of the seventh month he sent away the people to their dwellings, joyful and glad for the good that the Lord had done to David, and to Solomon, and to all Israel his people.

11 *v* And Solomon finished the house of the Lord, and the king's house, and all that he had designed in his heart to do, in the house of the Lord, and in his own house, and he prospered.

12 And the Lord appeared to him by night, and said: I have heard thy prayer, and I have chosen this place to myself for a house of sacrifice. 13 If I shut up heaven, and there fall no rain, or if I give orders, and command the locust to devour the land, or if I send pestilence among my people, 14 and my people, upon whom my name is called, being converted, shall make supplication to me, and seek out my face, and do penance for their most wicked ways; then will I hear from heaven, and will forgive their sins and will heal their land. 15 My eyes also shall be open, and my ears attentive to the prayer of him that shall pray in this place. 16 For I have chosen, and have sanctified this place, that my name may be there forever, and my eyes and my heart may remain there perpetually. 17 And as for thee, if thou walk before me, as David thy father walked, and do according to all that I have commanded thee, and keep my justices and my judgments, 18 I will raise up the throne of

s Ps 131 (132), 8.—*t* 2 Mc 2, 10.—*u* 3 Kgs 8, 63.—*v* 3 Kgs 9, 1.

thy kingdom, as I promised to David thy father, saying: There shall not fail thee a man of thy stock to be ruler in Israel. 19 But if you turn away, and forsake my justices and my commandments which I have set before you, and shall go and serve strange gods, and adore them, 20 I will pluck you up by the root out of my land which I have given you; and this house which I have sanctified to my name, I will cast away from before my face, and will make it a byword and an example among all nations. 21 And this house shall be for a proverb to all that pass by, and they shall be astonished and say: Why hath the Lord done thus to this land, and to this house? 22 And they shall answer: Because they forsook the Lord the God of their fathers, who brought them out of the land of Egypt, and laid hold on strange gods, and adored them, and worshiped them: therefore all these evils are come upon them.

3. The Temporal Kingdom

CHAPTER 8.

Solomon Restores Various Cities. 1 And [w] at the end of twenty years after Solomon had built the house of the Lord and his own house, 2 he built the cities which Hiram had given to Solomon, and caused the children of Israel to dwell there. 3 He went also into Emath Suba, and possessed it. 4 And he built Palmira in the desert, and he built other strong cities in Emath. 5 And he built Beth-horon the upper, and Beth-horon the nether, walled cities with gates and bars and locks. 6 Balaath also, and all the strong cities that were Solomon's, and all the cities of the chariots, and the cities of the horsemen. All that Solomon had a mind and designed, he built in Jerusalem and in Libanus, and in all the land of his dominion.

7 All the people that were left of the Hethites, and the Amorrhites, and the Pherezites, and the Hevites, and the Jebusites, that were not of the stock of Israel, 8 of their children, and of the posterity whom the children of Israel had not slain, Solomon made to be the tributaries, unto this day. 9 But of the children of Israel he set none to serve in the king's works, for they were men of war, and chief captains, and rulers of his chariots and horsemen. 10 And all the chief captains of king Solomon's army were two hundred and fifty, who taught the people.

11 And he removed the daughter of Pharao from the city of [x] David, to the house which he had built for her. For the king said: My wife shall not dwell in the house of David king of Israel, for it is sanctified, because the ark of the Lord came into it.

12 Then Solomon offered holocausts to the Lord upon the altar of the Lord which he had built before the porch, 13 that every day an offering might be made on it according to the ordinance of Moses, in the sabbaths, and on the new moons, and on the festival days three times a year, that is to say, in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles. 14 And he appointed according to the order of David his father the offices of the priests in their ministries, and the Levites in their order to give praise, and minister before the priests according to the duty of every day, and the porters in their divisions by gate and gate; for so David the man of God had commanded. 15 And the priests and Levites departed not from the king's commandments, as to anything that he had commanded, and as to the keeping of the treasures. 16 Solomon had all charges prepared, from the day that he founded the house of the Lord until the day wherein he finished it.

17 Then Solomon went to Asiongaber, and to Ailath, on the coast of the Red Sea, which is in the land of Edom. 18 And Hiram sent him ships by the hands of his servants, and skillful mariners, and they went with Solomon's servants to Ophir, and they took thence four hundred and fifty talents of gold, and brought it to king Solomon.

CHAPTER 9.

Queen of Saba in Jerusalem. 1 And [y] when the queen of Saba heard of the fame of Solomon, she came to try him with hard questions at Jerusalem, with great riches, and camels, which carried spices, and abundance of gold, and precious stones. And when she was come to Solomon, she proposed to him all that was in her heart. 2 And Solomon ex-

w 3 Kgs 9, 10.—x 3 Kgs 3, 1.—y 3 Kgs 10, 1; Mt 12, 42; Lk 11, 31.

plained to her all that she proposed; and there was not anything that he did not make clear unto her.

3 And when she had seen these things, to wit, the wisdom of Solomon, and the house which he had built, 4 and the meats of his table, and the dwelling places of his servants, and the attendance of his officers, and their apparel, his cupbearers also, and their garments, and the victims which he offered in the house of the Lord, there was no more spirit in her, she was so astonished. 5 And she said to the king: The word is true which I heard in my country of thy virtues and wisdom. 6 I did not believe them that told it, until I came, and my eyes had seen, and I had proved that scarce one half of thy wisdom had been told me; thou hast exceeded the same with thy virtues. 7 Happy are thy men, and happy are thy servants, who stand always before thee, and hear thy wisdom. 8 Blessed be the Lord thy God, who hath been pleased to set thee on his throne, king of the Lord thy God. Because God loveth Israel, and will preserve them forever: therefore hath he made thee king over them, to do judgment and justice.

9 And she gave to the king a hundred and twenty talents of gold, and spices in great abundance, and most precious stones. There were no such spices as these which the queen of Saba gave to king Solomon.

10 And the servants also of Hiram, with the servants of Solomon, brought gold from Ophir, and thyine trees, and most precious stones. 11 And the king made of the thyine trees stairs in the house of the Lord, and in the king's house, and harps and psalteries for the singing men. Never were there seen such trees in the land of Juda.

12 And king Solomon gave to the queen of Saba all that she desired, and that she asked, and many more things than she brought to him; so she returned, and went to her own country with her servants.

Riches of Solomon. 13 And the weight of the gold that was brought to Solomon every year, was six hundred and sixty-six talents of gold, 14 besides the sum which the deputies of divers nations and the merchants were accustomed to bring, and all the kings of Arabia, and the lords of the lands who brought gold and silver to Solomon.

15 And king Solomon made two hundred golden spears, of the sum of six hundred pieces of gold, which went to every spear; 16 and three hundred golden shields of three hundred pieces of gold, which went to the covering of every shield; and the king put them in the armory, which was compassed with a wood.

17 The king also made a great throne of ivory, and overlaid it with pure gold. 18 And six steps to go up to the throne, and a footstool of gold, and two arms one on either side, and two lions standing by the arms; 19 moreover twelve other little lions standing upon the steps on both sides: there was not such a throne in any kingdom.

20 And all the vessels of the king's table were of gold, and the vessels of the house of the forest of Libanus were of the purest gold. For no account was made of silver in those days. 21 For the king's ships went to Tharsis with the servants of Hiram, once in three years; and they brought thence gold and silver, and ivory, and apes, and peacocks.

22 And Solomon was magnified above all the kings of the earth for riches and glory. 23 And all the kings of the earth desired to see the face of Solomon, that they might hear the wisdom which God had given in his heart. 24 And every year they brought him presents, vessels of silver and of gold, and garments, and armor, and spices, and horses, and mules. 25 And Solomon had forty thousand horses in the stables, and twelve thousand chariots and horsemen, and he placed them in the cities of the chariots, and where the king was in Jerusalem. 26 And he exercised authority over all the kings from the river Euphrates to the land of the Philistines, and to the borders of Egypt. 27 And he made silver as plentiful in Jerusalem as stones, and cedars as common as the sycamores, which grow in the plains. 28 And horses were brought to him out of Egypt, and out of all countries.

29 Now the rest of the acts of Solomon first and last are written in the words of Nathan the prophet, and in the books of

Ahias the Silonite, and in the vision of Addo the seer, against Jeroboam the son of Nabat. 30 And Solomon reigned in Jerusalem over all Israel forty years. 31 And he slept [z] with his fathers. And they buried him in the city of David; and Roboam his son reigned in his stead.

II: THE KINGS OF JUDA

CHAPTER 10.

Ten Tribes of Israel Revolt. 1 And [a] Roboam went to Sichem; for thither all Israel were assembled to make him king. 2 And when Jeroboam the son of Nabat, who was in Egypt (for he was fled thither from Solomon), heard it, forthwith he returned. 3 And they sent for him, and he came with all Israel, and they spoke to Roboam, saying: 4 Thy father oppressed us with a most grievous yoke, do thou govern us with a lighter hand than thy father, who laid upon us a heavy servitude, and ease something of the burden, that we may serve thee.

5 And he said to them: Come to me again after three days. And when the people were gone, 6 he took counsel with the ancients, who had stood before his father Solomon, while he yet lived, saying: What counsel give you to me, that I may answer the people? 7 And they said to him: If thou please this people, and soothe them with kind words, they will be thy servants forever. 8 But he forsook the counsel of the ancients, and began to treat with the young men, that had been brought up with him, and were in his train. 9 And he said to them: What seemeth good to you? Or what shall I answer this people, who have said to me: Ease the yoke which thy father laid upon us? 10 But they answered as young men, and brought up with him in pleasures, and said: Thus shalt thou speak to the people, that said to thee: Thy father made our yoke heavy, do thou ease it. Thus shalt thou answer them: My little finger is thicker than the loins of my father. 11 My father laid upon you a heavy yoke, and I will add more weight to it; my father beat you with scourges, but I will beat you with scorpions.

12 So Jeroboam, and all the people came to Roboam the third day, as he commanded them. 13 And the king answered roughly, leaving the counsel of the ancients. 14 And he spoke according to the advice of the young men: My father laid upon you a heavy yoke, which I will make heavier; my father beat you with scourges, but I will beat you with scorpions. 15 And he condescended not to the people's request, for it was the will of God, that his word might be fulfilled [b] which he had spoken by the hand of Ahias the Silonite to Jeroboam the son of Nabat.

16 And all the people upon the king's speaking roughly, said thus unto him: We have no part in David, nor inheritance in the son of Isai. Return to thy dwellings, O Israel, and do thou, O David, feed thy own house. And Israel went away to their dwellings. 17 But Roboam reigned over the children of Israel that dwelt in the cities of Juda.

18 And king Roboam sent Aduram, who was over the tributes; and the children of Israel stoned him, and he died. And king Roboam made haste to get up into his chariot, and fled into Jerusalem. 19 And Israel revolted from the house of David unto this day.

CHAPTER 11.

The Reign of Roboam. 1 And [c] Roboam came to Jerusalem, and called together all the house of Juda and of Benjamin, a hundred and fourscore thousand chosen men and warriors, to fight against Israel, and to bring back his kingdom to him. 2 And the word of the Lord came to Semeias the man of God, saying: 3 Speak to Roboam the son of Solomon the king of Juda, and to all Israel, in Juda and Benjamin: 4 Thus saith the Lord: You shall not go up, nor fight against your brethren. Let every man return to his own house, for by my will this thing has been done. And when they heard the word of the Lord, they returned, and did not go against Jeroboam.

5 And Roboam dwelt in Jerusalem, and built walled cities in Juda. 6 And he built Bethlehem, and Etam, and Thecua, 7 and Bethsur, and Socho, and Odollam, 8 and Geth, and Maresa, and Ziph, 9 and Aduram, and Lachis, and Azecha, 10 Saraa also, and Aialon, and Hebron, which are in Juda and Benjamin, well fenced cities. 11 And when he had enclosed them

z 932 B.C.—a 3 Kgs 12, 1; 932 B.C.—b 3 Kgs 11, 29.—c 3 Kgs 12, 21; 932 B.C.

with walls, he put in them governors and storehouses of provisions, that is, of oil and of wine. 12 Moreover in every city he made an armory of shields and spears, and he fortified them with great diligence, and he reigned over Juda and Benjamin.

13 And the priests and Levites, that were in all Israel, came to him out of all their seats, 14 leaving their suburbs and their possessions, and passing over to Juda and Jerusalem, because Jeroboam and his sons had cast them off from executing the priestly office to the Lord. 15 And he made to himself priests for the high places, and for the devils, and for the calves which he had made. 16 Moreover out of all the tribes of Israel, whosoever gave their heart to seek the Lord the God of Israel, came into Jerusalem to sacrifice their victims before the Lord the God of their fathers. 17 And they strengthened the kingdom of Juda, and established Roboam the son of Solomon for three years, for they walked in the ways of David and of Solomon, only three years.

18 And Roboam took to wife Mahalath, the daughter of Jerimoth the son of David, and Abihail, the daughter of Eliab the son of Isai, 19 and they bore him sons, Jehus, and Somorias, and Zoom. 20 And after her he married Maacha the daughter of Absalom, who bore him Abia, and Ethai, and Ziza, and Salomith. 21 And Roboam loved Maacha the daughter of Absalom above all his wives and concubines, for he had married eighteen wives, and threescore concubines; and he begot eight and twenty sons, and threescore daughters. 22 But he put the head of them Abia the son of Maacha to be the chief ruler over all his brethren, for he meant to make him king, 23 because he was wiser and mightier than all his sons, and in all the countries of Juda, and of Benjamin, and in all the walled cities; and he gave them provisions in abundance, and he sought many wives.

CHAPTER 12.

King of Egypt Invades Jerusalem. 1 And when the kingdom of Roboam was strengthened and fortified, he forsook the law of the Lord, and all Israel with him. 2 And in the fifth year *d* of the reign of Roboam, Sesac king of Egypt came up against Jerusalem (because they had sinned against the Lord), 3 with twelve hundred chariots and threescore thousand horsemen; and the people were without number that came with him out of Egypt, to wit, Libyans, and Troglodites, and Ethiopians. 4 And he took the strongest cities in Juda, and came to Jerusalem.

5 And Semeias the prophet came to Roboam, and to the princes of Juda that were gathered together in Jerusalem, fleeing from Sesac, and he said to them: Thus saith the Lord: You have left me, and I have left you in the hand of Sesac. 6 And the princes of Israel and the king, being in a consternation, said: The Lord is just. 7 And when the Lord saw that they were humbled, the word of the Lord came to Semeias, saying: Because they are humbled, I will not destroy them, and I will give them a little help, and my wrath shall not fall upon Jerusalem by the hand of Sesac. 8 But yet they shall serve him, that they may know the difference between my service and the service of a kingdom of the earth.

9 So Sesac king of Egypt departed from Jerusalem, taking away the treasures of the house of the Lord and of the king's house, and he took all with him, and the golden shields that Solomon had made, 10 instead of which the king made brazen ones, and delivered them to the captains of the shieldbearers, who guarded the entrance of the palace. 11 And when the king entered into the house of the Lord, the shieldbearers came and took them, and brought them back again to their armory. 12 But yet because they were humbled, the wrath of the Lord turned away from them, and they were not utterly destroyed, for even in Juda there were found good works.

13 *e* King Roboam therefore was strengthened in Jerusalem, and reigned. He was one and forty years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which the Lord chose out of all the tribes of Israel, to establish his name there. And the name of his mother was Naama an Ammonitess. 14 But he did evil, and did not prepare his heart to seek the Lord.

15 Now the acts of Roboam first and last are written in the books of Semeias the prophet, and of Addo the seer, and

d 3 Kgs 14, 25.—e 3 Kgs 14, 21.

diligently recorded. And there was war between Roboam and Jeroboam all their days. 16 And Roboam slept with his fathers, and was buried in the city of David. And Abia his son reigned in his stead.

CHAPTER 13.

Abia's Reign: His Victory Over Jeroboam. 1 In the eighteenth year *f* of king Jeroboam, Abia reigned over Juda. 2 Three years he reigned in Jerusalem. And his mother's name was Michaia,* the daughter of Uriel of Gabaa. And there was war between Abia and Jeroboam. 3 *g* And when Abia had begun battle, and had with him four hundred thousand most valiant and chosen men, Jeroboam put his army in array against him, eight hundred thousand men, who were also chosen and most valiant for war.

4 And Abia stood upon mount Semeron, which was in Ephraim, and said: Hear me, O Jeroboam, and all Israel. 5 Do you not know that the Lord God of Israel gave to David the kingdom over Israel forever, to him and to his sons by a covenant of salt?* 6 And Jeroboam the son of Nabat, the servant of Solomon the son of David, rose up, *h* and rebelled against his lord. 7 And there were gathered to him vain men, and children of Belial; and they prevailed against Roboam the son of Solomon; for Roboam was unexperienced, and of a fearful heart, and could not resist them. 8 And now you say that you are able to withstand the kingdom of the Lord, which he possesseth by the sons of David, and you have a great multitude of people, and golden calves, which Jeroboam hath made you for gods. 9 *i* And you have cast out the priests of the Lord, the sons of Aaron, and the Levites; and you have made you priests, like all the nations of the earth. Whosoever cometh and consecrateth his hand with a bullock of the herd, and with seven rams, is made a priest of those who are no gods. 10 But the Lord is our God, whom we forsake not, and the priests who minister to the Lord are the sons of Aaron, and the Levites are in their order. 11 And they offer holocausts to the Lord every day, morning and evening, and incense made according to the ordinance of the law, and the loaves are set forth on a most clean table, and there is with us the golden candlestick, and the lamps thereof, to be lighted always in the evening; for we keep the precepts of the Lord our God, whom you have forsaken. 12 Therefore God is the leader in our army, and his priests who sound with trumpets, and resound against you. O children of Israel, fight not against the Lord the God of your fathers, for it is not good for you.

The Strategy of the Battle. 13 While he spoke these things, Jeroboam caused an ambushment to come about behind him. And while he stood facing the enemies, he encompassed Juda, who perceived it not, with his army. 14 And when Juda looked back, they saw the battle coming upon them both before and behind, and they cried to the Lord; and the priests began to sound with the trumpets. 15 And all the men of Juda shouted: and behold when they shouted, God terrified Jeroboam, and all Israel that stood against Abia and Juda. 16 And the children of Israel fled before Juda, and the Lord delivered them into their hand. 17 And Abia and his people slew them with a great slaughter, and there fell wounded of Israel five hundred thousand valiant men. 18 And the children of Israel were brought down at that time; and the children of Juda were exceedingly strengthened, because they had trusted in the Lord the God of their fathers. 19 And Abia pursued after Jeroboam, and took cities from him, Bethel and her daughters, and Jesana with her daughters, Ephron also and her daughters. 20 And Jeroboam was not able to resist any more in the days of Abia: and the Lord struck him, and he died.

21 But Abia, being strengthened in his kingdom, took fourteen wives, and begot two and twenty sons and sixteen daughters. 22 And the rest of the acts of Abia, and of his ways and works, are written diligently in the book of Addo the prophet.

CHAPTER 14.

Reign of Asa: His Religious Zeal. 1 And

f 914 B.C.; 3 Kgs 15, 2.—*g* 3 Kgs 15, 7.—*h* 3 Kgs 11, 26.—*i* 3 Kgs 12, 31.

13, 2: Michaia, alias Maacha. Her father had also two names, i.e., Absalom, or Abesalom, and Uriel.

13, 5: A covenant of salt: this is a firm and perpetual covenant. See Nm 18, 19.

i Abia slept with his fathers, and they buried him in the city of David. And Asa his son reigned in his stead: in his days the land was quiet ten years. 2 And Asa did that which was good and pleasing in the sight of his God; and he destroyed the altars of foreign worship and the high places, 3 and broke the statues, and cut down the groves. 4 And he commanded Juda to seek the Lord the God of their fathers, and to do the law, and all the commandments. 5 And he took away out of all the cities of Juda the altars and temples, and reigned in peace.

6 He built also strong cities in Juda, for he was quiet, and there had no wars risen in his time, the Lord giving peace. 7 And he said to Juda: Let us build these cities, and compass them with walls, and fortify them with towers, and gates, and bars, while all is quiet from wars, because we have sought the Lord the God of our fathers, and he hath given us peace round about. So they built, and there was no hindrance in building.

8 And Asa had in his army of men that bore shields and spears of Juda three hundred thousand, and of Benjamin that bore shields and drew bows, two hundred and eighty thousand; all these were most valiant men.

9 And Zara the Ethiopian came out against them with his army of ten hundred thousand men, and with three hundred chariots: and he came as far as Maresa. 10 And Asa went out to meet him, and set his army in array for battle in the vale of Sephata, which is near Maresa. 11 And he called upon the Lord God, and said: *k* Lord, there is no difference with thee, whether thou help with few, or with many. Help us, O Lord our God, for with confidence in thee and in thy name we are come against this multitude. O Lord, thou art our God, let not man prevail against thee. 12 And the Lord terrified the Ethiopians before Asa and Juda, and the Ethiopians fled. 13 And Asa and the people that were with him pursued them to Gerara: and the Ethiopians fell even to utter destruction, for the Lord slew them, and his army fought against them, and they were destroyed. And they took abundance of spoils, 14 and they took all the cities round about Gerara, for a great fear was come upon all men; and they pillaged the cities, and carried off much booty. 15 And they destroyed the sheepcotes, and took an infinite number of cattle, and of camels, and returned to Jerusalem.

i 912 B.C.; 3 Kgs 15, 8.—*k* 1 Kgs 14, 6.

CHAPTER 15.

Prophecy of Azarias. 1 And the spirit of God came upon Azarias the son of Oded, 2 and he went out to meet Asa, and said to him: Hear ye me, Asa, and all Juda and Benjamin: The Lord is with you, because you have been with him. If you seek him, you shall find, but if you forsake him, he will forsake you. 3 And many days shall pass in Israel, without the true God, and without a priest, a teacher, and without the law. 4 And when in their distress they shall return to the Lord the God of Israel, and shall seek him, they shall find him. 5 At that time there shall be no peace to him that goeth out and cometh in, but terrors on every side among all the inhabitants of the earth. 6 For nation shall fight against nation, and city against city, for the Lord will trouble them with all distress. 7 Do you therefore take courage, and let not your hands be weakened, for there shall be a reward for your work.

His Covenant with God. 8 And when Asa had heard the words and the prophecy of Azarias the son of Oded the prophet, he took courage, and took away the idols out of all the land of Juda, and out of Benjamin, and out of the cities of mount Ephraim, which he had taken, and he dedicated the altar of the Lord, which was before the porch of the Lord. 9 And he gathered together all Juda and Benjamin, and the strangers with them of Ephraim, and Manasses, and Simeon, for many were come over to him out of Israel, seeing that the Lord his God was with him. 10 And when they were come to Jerusalem in the third month, in the fifteenth year of the reign of Asa, 11 they sacrificed to the Lord in that day, of the spoils and of the prey that they had brought, seven hundred oxen, and seven thousand rams. 12 And he went in to confirm as usual the covenant, that they should seek the Lord the God of their fathers with all their heart and with all their soul. 13 And if anyone, said he, seek not the Lord the God of Israel, let him die, whether little or great, man or wom-

an. 14 And they swore to the Lord with a loud voice with joyful shouting, and with sound of trumpet, and sound of cornets, 15 all that were in Juda with a curse: for with all their heart they swore, and with all their will they sought him, and they found him, and the Lord gave them rest round about.

16 Moreover Maacha the mother of king Asa he deposed from the royal authority, because she had made in a grove an idol of Priapus; and he entirely destroyed it, and breaking it into pieces, burnt it at the torrent Cedron. 17 But high places were left in Israel; nevertheless the heart of Asa was perfect all his days. 18 And the things which his father had vowed, and he himself had vowed, he brought into the house of the Lord, gold and silver, and vessels of divers uses.

19 And there was no war unto the five and thirtieth year of the kingdom of Asa.

CHAPTER 16.

The King of Israel against Asa. 1 And in the sixth and thirtieth year of his kingdom,* Baasa *l* the king of Irsael came up against Juda, and built a wall about Rama, that no one might safely go out or come in of the kingdom of Asa.

2 Then Asa brought out silver and gold out of the treasures of the house of the Lord, and of the king's treasures, and sent to Benadad king of Syria, who dwelt in Damascus, saying: 3 There is a league between me and thee, as there was between my father and thy father; wherefore I have sent thee silver and gold, that thou mayest break thy league with Baasa king of Israel, and make him depart from me. 4 And when Benadad heard this, he sent the captains of his armies against the cities of Israel; and they took Ahion, and Dan, and Abelmaim, and all the walled cities of Nephtali. 5 And when Baasa heard of it, he left off the building of Rama, and interrupted his work. 6 Then king Asa took all Juda, and they carried away from Rama the stones and the timber that Baasa had prepared for the building; and he built with them Gabaa, and Maspha.

7 At that time Hanani the prophet came to Asa king of Juda, and said to him: Because thou hast had confidence in the king of Syria, and not in the Lord thy God, therefore hath the army of the king of Syria escaped out of thy hand. 8 *m*Were not the Ethiopians and the Libyans much more numerous in chariots, and horsemen, and an exceeding great multitude; yet because thou trustedst in the Lord, he delivered them into thy hand? 9 For the eyes of the Lord beholdeth all the earth, and give strength to those who with a perfect heart trust in him. Wherefore thou hast done foolishly, and for this cause from this time wars shall arise against thee. 10 And Asa was angry with the seer, and commanded him to be put in prison; for he was greatly enraged because of this thing: and he put to death many of the people at that time. 11 But the works of Asa the first and last are written in the book of the kings of Juda and Israel.

12 And Asa fell sick in the nine and thirtieth *n* year of his reign, of a most violent pain in his feet, and yet in his illness he did not seek the Lord, but rather trusted in the skill of physicians. 13 And he slept with his fathers; and he died in the one and fortieth year of his reign. 14 And they buried him in his own sepulchre, which he had made for himself in the city of David; and they laid him on his bed full of spices and odoriferous ointments, which were made by the art of the perfumers, and they burnt them over him with very great pomp.

CHAPTER 17.

Glorious Reign of Josaphat. 1 And *o* Josaphat his son reigned in his stead, and grew strong against Israel. 2 And he placed numbers of soldiers in all the fortified cities of Juda. And he put garrisons in the land of Juda, and in the cities of Ephraim, which Asa his father had taken.

3 And the Lord was with Josaphat, because he walked in the first ways of David his father, and trusted not in Baalim, 4 but in the God of his father, and walked in his commandments, and not according to the sins of Israel. 5 And the Lord established the kingdom in his hand, and all Juda brought presents to Josaphat, and he acquired immense riches and much glory. 6 And when his heart

l 877 B.C.—m 2 Par 14, 9.—n 874 B.C.—o 873 B.C.

16, 1: Six and thirtieth year of his kingdom: i.e., of the kingdom of Juda, taking the date of it from the beginning of the reign of Roboam.

had taken courage for the ways of the Lord, he took away also the high places and the groves out of Juda.

7 And in the third year [p] of his reign, he sent of his princes Benhail, and Abdias, and Zacharias, and Nathanael, and Micheas, to teach in the cities of Juda; 8 and with them the Levites, Semeias, and Nathanias, and Zabadias, and Asael, and Semiramoth, and Jonathan, and Adonias, and Tobias, and Thobadonias, Levites, and with them Elisama and Joram priests. 9 And they taught the people in Juda, having with them the book of the law of the Lord; and they went about all the cities of Juda, and instructed the people.

10 And the fear of the Lord came upon all the kingdoms of the lands that were round about Juda, and they durst not make war against Josaphat. 11 The Philistines also brought presents to Josaphat and tribute in silver, and the Arabians brought him cattle, seven thousand seven hundred rams, and as many he-goats.

12 And Josaphat grew, and became exceeding great, and he built in Juda houses like towers and walled cities. 13 And he prepared many works in the cities of Juda; and he had warriors and valiant men in Jerusalem, 14 of whom this is the number of the houses and families of everyone: in Juda captains of the army, Ednas the chief, and with him three hundred thousand most valiant men. 15 After him Johanan the captain, and with him two hundred and eighty thousand. 16 And after him was Amasias the son of Zechri, consecrated to the Lord, and with him were two hundred thousand valiant men. 17 After him was Eliada valiant in battle, and with him two hundred thousand armed with bow and shield. 18 After him also was Jozabad, and with him a hundred and eighty thousand ready for war. 19 All these were at the hand of the king, besides others, whom he had put in the walled cities, in all Juda.

CHAPTER 18.

Pact between Josaphat and Achab. 1 Now Josaphat was rich and very glorious, and was joined by affinity to Achab. 2 And he went down to him after some years to Samaria; and Achab at his coming killed sheep and oxen in abundance for him and the people that came with him; and he persauded him to go up to Ramoth Galaad.

3 And Achab king of Israel said to Josaphat king of Juda: Come with me to Ramoth Galaad. And he answered him: Thou art as I am, and my people as thy people, and we will be with thee in the war.

4 And Josaphat said to the king of Israel: Inquire, I beseech thee, at present the word of the Lord. 5 So the king of Israel gathered together of the prophets four hundred men, and he said to them: Shall we go to Ramoth Galaad to fight, or shall we forbear? But they said: Go up, and God will deliver it into the king's hand. 6 And Josaphat said: Is there not here a prophet of the Lord, that we may inquire also of him? 7 And the king of Israel said to Josaphat: There is one man of whom we may ask the will of the Lord; but I hate him, for he never prophesieth good to me, but always evil; and it is Micheas the son of Jemla. And Josaphat said: Speak not thus, O king. 8 And the king of Israel called one of the eunuchs, and said to him: Call quickly Micheas the son of Jemla.

9 Now the king of Israel and Josaphat king of Juda both sat on their thrones, clothed in royal robes, and they sat in the open court by the gate of Samaria, and all the prophets prophesied before them. 10 And Sedecias the son of Chanaana made him horns of iron, and said: Thus saith the Lord: With these shalt thou push Syria, till thou destroy it. 11 And all the prophets prophesied in like manner, and said: Go up to Ramoth Galaad, and thou shalt prosper, and the Lord will deliver them into the king's hand.

Prophecy of Micheas. 12 And the messenger that went to call Micheas, said to him: Behold the words of all the prophets with one mouth declare good to the king; I beseech thee therefore let not thy word disagree with them, and speak thou also good success. 13 And Micheas answered him: As the Lord liveth, whatsoever my God shall say to me, that will I speak.

14 So he came to the king, and the king said to him: Micheas, shall we go to Ramoth Galaad to fight, or forbear? And

[p] 870 B.C.

he answered him: Go up, for all shall succeed prosperously, and the enemies shall be delivered into your hands. 15 And the king said: I adjure thee again and again to say nothing but the truth to me, in the name of the Lord. 16 Then he said: I saw all Israel scattered in the mountains, like sheep without a shepherd. And the Lord said: These have no masters. Let every man return to his own house in peace.

17 And the king of Israel said to Josaphat: Did I not tell thee that this man would not prophesy me any good, but evil? 18 Then he said: Hear ye therefore the word of the Lord: I saw the Lord sitting on his throne, and all the army of heaven standing by him on the right hand and on the left. 19 And the Lord said: Who shall deceive* Achab king of Israel, that he may go up and fall in Ramoth Galaad? And when one spoke in this manner, and another otherwise, 20 there came forth a spirit, and stood before the Lord, and said: I will deceive him. And the Lord said to him: By what means wilt thou deceive him? 21 And he answered: I will go out, and be a lying spirit in the mouth of all his prophets. And the Lord said: Thou shalt deceive, and shalt prevail. Go out, and do so. 22 Now therefore behold the Lord hath put a spirit of lying in the mouth of all thy prophets, and the Lord hath spoken evil against thee.

23 And Sedecias the son of Chanaana came and struck Micheas on the cheek and said: Which way went the spirit of the Lord from me, to speak to thee? 24 And Micheas said: Thou thyself shalt see in that day when thou shalt go in from chamber to chamber to hide thyself. 25 And the king of Israel commanded, saying: Take Micheas, and carry him to Amon the governor of the city, and to Joas the son of Amelech, 26 and say: Thus saith the king: Put this fellow in prison, and give him bread and water in a small quantity till I return in peace. 27 And Micheas said: If thou return in peace, the Lord hath not spoken by me. And he said: Hear, all ye people.

28 So the king of Israel and Josaphat king of Juda went up to Ramoth Galaad. 29 And the king of Israel said to Josaphat: I will change my dress, and so I will go to the battle, but put thou on thy own garments. And the king of Israel having changed his dress, went to the battle.

30 Now the king of Syria had commanded the captains of his cavalry, saying: Fight ye not with small or great, but with the king of Israel only. 31 So when the captains of the cavalry saw Josaphat, they said: This is the king of Israel. And they surrounded him to attack him; but he cried to the Lord, and he helped him, and turned them away from him. 32 For when the captains of the cavalry saw that he was not the king of Israel, they left him. 33 And it happened that one of the people shot an arrow at a venture, and struck the king of Israel between the neck and the shoulders, and he said to his chariot man: Turn thy hand, and carry me out of the battle, for I am wounded. 34 And the fight was ended that day; but the king of Israel stood in his chariot against the Syrians until the evening and died at the sunset.

CHAPTER 19.

Josaphat's Charge to the Judges and Levites. 1 And Josaphat king of Juda returned to his house in peace to Jerusalem. 2 And Jehu the son of Hanani the seer met him, and said to him: Thou helpest the ungodly, and thou art joined in friendship with them that hate the Lord, and therefore thou didst deserve indeed the wrath of the Lord; 3 but good works are found in thee, because thou hast taken away the groves out of the land of Juda, and hast prepared thy heart to seek the Lord the God of thy fathers.

4 And Josaphat dwelt in Jerusalem; and he went out again to the people from Bersabee to mount Ephraim, and brought them back to the Lord the God of their fathers. 5 And he set judges of the land in all the fenced cities of Juda, in every place. 6 And charging the judges, he said: Take heed what you do, for you exercise not the judgment of man, but of the Lord; and whatsoever you judge, it shall redound to you. 7 Let the fear of the Lord be with you, and do all things with diligence, for there is no iniquity with the

18, 19: Who shall deceive, etc.: see the annotations, 3 Kgs 22.

Lord our God, [q] nor respect of persons, nor desire of gifts.

8 In Jerusalem also Josaphat appointed Levites, and priests and chiefs of the families of Israel, to judge the judgment and the cause of the Lord for the inhabitants thereof. 9 And he charged them, saying: Thus shall you do in the fear of the Lord faithfully, and with a perfect heart. 10 Every cause that shall come to you of your brethren that dwell in their cities, between kindred and kindred, wheresoever there is question concerning the law, the commandment, the ceremonies, the justifications; show it them, that they may not sin against the Lord, and that wrath may not come upon you and your brethren; and so doing you shall not sin. 11 And Amarias the priest your high priest shall be chief in the things which regard God. And Zabadias the son of Ismahel, who is ruler in the house of Juda, shall be over those matters which belong to the king's office; and you have before you the Levites for masters. Take courage and do diligently, and the Lord will be with you in good things.

CHAPTER 20.

Josaphat Implores God's Aid. 1 After [r] this the children of Moab, and the children of Ammon, and with them of the Ammonites, were gathered together to fight against Josaphat. 2 And there came messengers, and told Josaphat, saying: There cometh a great multitude against thee from beyond the sea, and out of Syria, and behold they are in Asasonthamar, which is Engaddi. 3 And Josaphat being seized with fear betook himself wholly to pray to the Lord, and he proclaimed a fast for all Juda. 4 And Juda gathered themselves together to pray to the Lord: and all came out of their cities to make supplication to him.

5 And Josaphat stood in the midst of the assembly of Juda and Jerusalem, in the house of the Lord before the new court, 6 and said: O Lord God of our fathers, thou art God in heaven, and rulest over all the kingdoms and nations; in thy hand is strength and power, and no one can resist thee. 7 Didst not thou our God kill all the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend forever? 8 And they dwelt in it, and built in it a sanctuary to thy name, saying: 9 If evils fall upon us, the sword of judgment, or pestilence, or famine, we will stand in thy presence before this house, in which thy name is called upon; and we will cry to thee in our afflictions, and thou wilt hear and save us. 10 [s] Now therefore behold the children of Ammon, and of Moab, and mount Seir, through whose lands thou didst not allow Israel to pass when they came out of Egypt, but they turned aside from them, and slew them not, 11 do the contrary, and endeavor to cast us out of the possession which thou hast delivered to us. 12 O our God, wilt thou not then judge them? As for us we have not strength enough to be able to resist this multitude, which cometh violently upon us. But as we know not what to do, we can only turn our eyes to thee. 13 And all Juda stood before the Lord with their little ones, and their wives, and their children.

God's Answer. 14 And Jahaziel the son of Zacharias, the son of Banaias, the son of Jehiel, the son of Mathanias, a Levite of the sons of Asaph, was *there,* upon whom the spirit of the Lord came in the midst of the multitude. 15 And he said: Attend ye, all Juda, and you that dwell in Jerusalem, and thou king Josaphat; thus saith the Lord to you: Fear ye not, and be not dismayed at this multitude, for the battle is not yours, but God's. 16 Tomorrow you shall go down against them; for they will come up by the ascent named Sis, and you shall find them at the head of the torrent, which is over against the wilderness of Jeruel. 17 It shall not be you that shall fight, but only stand with confidence, and you shall see the help of the Lord over you, O Juda, and Jerusalem. Fear ye not, nor be you dismayed; tomorrow you shall go out against them, and the Lord will be with you.

18 Then Josaphat, and Juda, and all the inhabitants of Jerusalem fell flat on the ground before the Lord, and adored him. 19 And the Levites of the sons of Caath and of the sons of Core praised the Lord the God of Israel with a loud voice, on high.

20 And they rose early in the morning,

q Dt 10, 17; Wis 6, 7; Sir 35, 12; Acts 10, 34; Rom 2, 11; Gal 2, 6; Eph 6, 9; Col 3, 25; 1 Pt 1, 17.—r 849 B.C.—s Dt 2, 1.

and went out through the desert of Thecua; and as they were marching, Josaphat standing in the midst of them, said: Hear me, ye men of Juda, and all the inhabitants of Jerusalem: Believe in the Lord your God, and you shall be secure; believe his prophets, and all things shall succeed well. 21 And he gave counsel to the people, and appointed the singing men of the Lord to praise him by their companies, and to go before the army, and with one voice to say: *t* Give glory to the Lord, for his mercy endureth forever. 22 And when they began to sing praises, the Lord turned their ambushments upon themselves, that is to say, of the children of Ammon, and of Moab, and of mount Seir, who were come out to fight against Juda, and they were slain. 23 For the children of Ammon and of Moab rose up against the inhabitants of mount Seir, to kill and destroy them. And when they had made an end of them, they turned also against one another, and destroyed one another.

24 And when Juda came to the watch tower that looketh towards the desert, they saw afar off all the country, for a great space, full of dead bodies, and that no one was left that could escape death. 25 Then Josaphat came and all the people with him to take away the spoils of the dead, and they found among the dead bodies stuff of various kinds, and garments, and most precious vessels. And they took them for themselves, insomuch that they could not carry all, nor in three days take away the spoils, the booty was so great. 26 And on the fourth day they were assembled in the valley of Blessing, for there they blessed the Lord, and therefore they called that place the valley of Blessing until this day. 27 And every man of Juda and the inhabitants of Jerusalem returned, and Josaphat at their head, into Jerusalem with great joy, because the Lord had made them rejoice over their enemies. 28 And they came into Jerusalem with psalteries, and harps, and trumpets into the house of the Lord. 29 And the fear of the Lord fell upon all the kingdoms of the lands when they heard that the Lord had fought against the enemies of Israel. 30 And the kingdom of Josaphat was quiet, and God gave him peace round about.

End of Josaphat's Reign. 31 *u* And Josaphat reigned over Juda, and he was five and thirty years old when he began to reign, and he reigned five and twenty years in Jerusalem. And the name of his mother was Azuba the daughter of Selahi. 32 And he walked in the way of his father Asa, and departed not from it, doing the things that were pleasing before the Lord. 33 But yet he took not away the high places, and the people had not yet turned their heart to the Lord the God of their fathers.

34 But the rest of the acts of Josaphat, first and last, are written in the words of Jehu the son of Hanani, which he digested into the books of the kings of Israel.

35 After these things Josaphat king of Juda made friendship with Ochozias king of Israel, whose works were very wicked. 36 And he was partner with him in making ships, to go to Tharsis; and they made the ships in Asiongaber. 37 And Eliezer the son of Dodau of Maresa prophesied to Josaphat, saying: Because thou hast made a league with Ochozias, the Lord hath destroyed thy works, and the ships are broken and they could not go to Tharsis.

CHAPTER 21.

Joram's Wicked Reign. 1 And *v* Josaphat slept with his fathers, and was buried with them in the city of David. And Joram his son reigned in his stead.

2 And he had brethren the sons of Josaphat, Azarias, and Jahiel, and Zacharias, and Azaria, and Michael, and Saphatias: all these were the sons of Josaphat king of Juda. 3 And their father gave them great gifts of silver, and of gold, and pensions, with strong cities in Juda; but the kingdom he gave to Joram, because he was the eldest. 4 So Joram rose up over the kingdom of his father; and when he had established himself, he slew all his brethren with the sword, and some of the princes of Israel.

5 Joram was two and thirty years old when he began to reign; and he reigned eight years in Jerusalem. 6 *w* And he walked in the ways of the kings of Israel, as the house of Achab had done; for his wife was a daughter of Achab, and he

t Ps 135 (136), 1.—u 3 Kgs 22, 41.—v 849 B.C.; 3 Kgs 22, 51.—w 4 Kgs 8, 16.

did evil in the sight of the Lord. 7 But the Lord would not destroy the house of David, because of the covenant which he had made with him, and because he had promised to give a lamp to him and to his sons forever.

8 In those days Edom revolted [x] from being subject to Juda, and made themselves a king. 9 And Joram went over with his princes, and all his cavalry with him, and rose in the night, and defeated the Edomites who had surrounded him, and all the captains of his cavalry. 10 However Edom revolted from being under the dominion of Juda unto this day. At that time Lobna also revolted from being under his hand; for he had forsaken the Lord the God of his fathers. 11 Moreover he built also high places in the cities of Juda, and he made the inhabitants of Jerusalem to commit fornication, and Juda to transgress.

12 And there was a letter brought him from Elias the prophet, in which it was written: Thus saith the Lord the God of David thy father: Because thou hast not walked in the ways of Josaphat thy father nor in the ways of Asa king of Juda, 13 but hast walked in the ways of the kings of Israel, and hast made Juda and the inhabitants of Jerusalem to commit fornication, imitating the fornication of the house of Achab, moreover also thou hast killed thy brethren, the house of thy father, better men than thyself, 14 behold the Lord will strike thee with a great plague, with all thy people, and thy children, and thy wives, and all thy substance. 15 And thou shalt be sick of a very grievous disease of thy bowels, till thy vital parts come out by little and little every day.

16 And the Lord stirred up against Joram the spirit of the Philistines, and of the Arabians, who border on the Ethiopians. 17 And they came up into the land of Juda, and wasted it, and they carried away all the substance that was found in the king's house, his sons also, and his wives, so that there was no son left him but Joachaz,* who was the youngest. 18 And besides all this the Lord struck him with an incurable disease in his bowels. 19 And as day came after day, and time rolled on, two whole years passed; then after being wasted with a long consumption, so as to void his very bowels, his disease ended with his life. [y] And he died of a most wretched illness, and the people did not make a funeral for him according to the manner of burning, as they had done for his ancestors.

20 He was two and thirty years old when he began his reign, and he reigned eight years in Jerusalem. And he walked not rightly, and they buried him in the city of David, but not in the sepulchres of the kings.

x Gn 27, 40.—y 842 B.C.—z 842 B.C.; 4 Kgs 8, 25.

21, 17: Joachaz, alias Ochozias.

22, 2: Forty-two, etc.: many Greek Bibles read thirty-two, in conformity with 4 Kgs 8, 17.

CHAPTER 22.

Reign and Death of Ochozias. 1 And [z] the inhabitants of Jerusalem made Ochozias his youngest son king in his place; for the rovers of the Arabians, who had broke in upon the camp, had killed all that were his elder brothers. So Ochozias the son of Joram king of Juda reigned.

2 Ochozias was forty-two* years old when he began to reign, and he reigned one year in Jerusalem. And the name of his mother was Athalia the daughter of Amri. 3 He also walked in the ways of the house of Achab, for his mother pushed him on to do wickedly. 4 So he did evil in the sight of the Lord, as the house of Achab did, for they were his counsellors after the death of his father, to his destruction.

5 And he walked after their counsels. And he went with Joram the son of Achab king of Israel, to fight against Hazael king of Syria, at Ramoth Galaad; and the Syrians wounded Joram. 6 And he returned to be healed in Jezrahel, for he received many wounds in the foresaid battle. And Ochozias the son of Joram king of Juda, went down to visit Joram the son of Achab in Jezrahel where he lay sick. 7 For it was the will of God against Ochozias that he should come to Joram; and when he was come, should go out also against Jehu the son of Namsi, whom the Lord had anointed to destroy the house of Achab. 8 So when Jehu was rooting out the house of Achab, he found the princes of Juda, and the sons of the brethren of Ochozias, who served him, and he slew them. 9 And he sought

for Ochozias himself, and took him lying hid in Samaria. And when he was brought to him, he killed him. And they buried him, because he was the son of Josaphat, who had sought the Lord with all his heart. And there was no more hope that anyone should reign of the race of Ochozias.

10 *a* For Athalia his mother, seeing that her son was dead, rose up, and killed all the royal family of the house of Joram. 11 But Josabeth the king's daughter took Joas the son of Ochozias, and stole him from among the king's sons that were slain. And she hid him with his nurse in a bedchamber. Now Josabeth that hid him, was daughter of king Joram, wife of Joiada the high priest, and sister of Ochozias, and therefore Athalia did not kill him. 12 And he was with them hid in the house of God six years, during which Athalia reigned over the land.

CHAPTER 23.

Joiada Anoints Joas. 1 And *b* in the seventh year Joiada being encouraged took the captains of hundreds, to wit, Azarias the son of Jeroham, and Ismahel the son of Johanan, and Azarias the son of Obed, and Maasias the son of Adaias, and Elisaphat the son of Zechri, and made a covenant with them. 2 And they went about Juda, and gathered together the Levites out of all the cities of Juda, and the chiefs of families of Israel, and they came to Jerusalem. 3 And all the multitude made a covenant with the king in the house of God. And Joiada said to them: Behold the king's son shall reign, as the Lord hath said of the sons of David. 4 And this is the thing that you shall do: 5 a third part of you that come to the sabbath,* of the priests, and of the Levites, and of the porters, shall be at the gates; and a third part at the king's house; and a third at the gate that is called the Foundation; but let all the rest of the people be in the courts of the house of the Lord. 6 And let no one come into the house of the Lord, but the priests and they that minister of the Levites. Let them only come in, because they are sanctified: and let all the rest of the people keep the watches of the Lord. 7 And let the Levites be round about the king, every man with his arms; (and if any other come into the temple, let him be slain), and let them be with the king, both coming in and going out.

8 So the Levites and all Juda did according to all that Joiada the high priest had commanded; and they took everyone his men that were under him, and that came in by the course of the sabbath, with those who had fulfilled the sabbath, and were to go out. For Joiada the high priest permitted not the companies to depart, which were accustomed to succeed one another every week. 9 And Joiada the priest gave to the captains the spears, and the shields, and targets of king David, which he had dedicated in the house of the Lord. 10 And he set all the people with swords in their hands from the right side of the temple, to the left side of the temple, before the altar, and the temple, round about the king. 11 And they brought out the king's son, and put the crown upon him, and the testimony, and gave him the law to hold in his hand, and they made him king: and Joiada the high priest and his sons anointed him; and they prayed for him, and said: God save the king.

12 Now when Athalia heard the noise of the people running and praising the king, she came in to the people, into the temple of the Lord. 13 And when she saw the king standing upon the step in the entrance, and the princes and the companies about him, and all the people of the land rejoicing, and sounding with trumpets, and playing on instruments of divers kinds, and the voice of those that praised, she rent her garments, and said: Treason, treason. 14 And Joiada the high priest going out to the captains, and the chiefs of the army, said to them: Take her forth without the precinct of the temple, and when she is without, let her be killed with the sword. For the priest commanded that she should not be killed in the house of the Lord. 15 And they laid hold on her by the neck; and when she was come within the horse gate of the palace, they killed her there.

16 And Joiada made a covenant between himself and all the people and the king, that they should be the people of the Lord. 17 And all the people went into

a 4 Kgs 11, 1; 842 B.C.—b 4 Kgs 11, 4.

23, 5: To the sabbath: i.e., to perform in your weeks the functions of your office or the weekly watches.

the house of Baal, and destroyed it; and they broke down his altars and his idols; and they slew Mathan the priest of Baal before the altars. 18 And Joiada appointed overseers in the house of the Lord, under the hands of the priests and the Levites, whom David had distributed in the house of the Lord, to offer holocausts to the Lord, as it is written in the law of Moses, with joy and singing, according to the disposition of David. 19 He appointed also porters in the gates of the house of the Lord, that none who was unclean in anything should enter in. 20 And he took the captains of hundreds, and the most valiant men, and the chiefs of the people, and all the people of the land, and they brought down the king from the house of the Lord, and brought him through the upper gate into the king's house, and set him on the royal throne. 21 And all the people of the land rejoiced, and the city was quiet; but Athalia was slain with the sword.

CHAPTER 24.

Reign of Joas, Perversion and Punishment. 1 Joas [c] was seven years old when he began to reign, and he reigned forty years in Jerusalem. The name of his mother was Sebia of Bersabee. 2 And he did that which is good before the Lord all the days of Joiada the priest. 3 And Joiada took for him two wives, by whom he had sons and daughters.

4 After this Joas had a mind to repair the house of the Lord. 5 And he assembled the priests, and the Levites, and said to them: Go out to the cities of Juda, and gather of all Israel money to repair the temple of your God, from year to year, and do this with speed. But the Levites were negligent. 6 And the king called Joiada the chief, and said to him: Why hast thou not taken care to oblige the Levites to bring in out of Juda and Jerusalem the money that was appointed by Moses the servant of the Lord for all the multitude of Israel to bring into the tabernacle of the testimony? 7 For that wicked woman Athalia and her children have destroyed the house of God, and adorned the temple of Baal with all the things that had been dedicated in the temple of the Lord.

8 And the king commanded, and they made a chest, and set it by the gate of the house of the Lord on the outside. 9 And they made a proclamation in Juda and Jerusalem, that every man should bring to the Lord [d] the money which Moses the servant of God appointed for all Israel, in the desert. 10 And all the princes and all the people rejoiced; and going in they contributed and cast so much into the chest of the Lord, that it was filled. 11 And when it was time to bring the chest before the king by the hands of the Levites (for they saw there was much money), the king's scribe and he whom the high priest had appointed went in; and they poured out the money that was in the chest; and they carried back the chest to its place. And thus they did from day to day. And there was gathered an immense sum of money. 12 And the king and Joiada gave it to those who were over the works of the house of the Lord; but they hired with it stonecutters and artificers of every kind of work to repair the house of the Lord; and such as wrought in iron and brass, to uphold what began to be falling. 13 And the workmen were diligent, and the breach of the walls was closed up by their hands, and they set up the house of the Lord in its former state, and made it stand firm. 14 And when they had finished all the works, they brought the rest of the money before the king and Joiada; and with it were made vessels for the temple for the ministry, and for holocausts and bowls, and other vessels of gold and silver; and holocausts were offered in the house of the Lord continually all the days of Joiada.

15 But Joiada grew old and was full of days, and died when he was a hundred and thirty years old. 16 And they buried him in the city of David among the kings, because he had done good to Israel and to his house.

17 And after the death of Joiada, the princes of Juda went in, and worshiped the king; and he was soothed by their services and hearkened to them. 18 And they forsook the temple of the Lord the God of their fathers, and served groves and idols, and wrath came upon Juda and Jerusalem for this sin. 19 And he sent prophets to them to bring them back to

c 4 Kgs 11, 21; 12, 1.—d Ex 30, 12.

the Lord, and they would not give ear when they testified against them.

20 The spirit of God then came upon Zacharias the son of Joiada the priest, and he stood in the sight of the people, and said to them: Thus saith the Lord God: Why transgress you the commandment of the Lord which will not be for your good, and have forsaken the Lord, to make him forsake you? 21 And they gathered themselves together against him, and stoned him at the king's commandment in the court of the house of the Lord. 22 And king Joas did not remember the kindness that Joiada his father had done to him, [e] but killed his son. And when he died, he said: The Lord see, and require it.

23 And when a year was come about, the army of Syria came up against him; and they came to Juda and Jerusalem, and killed all the princes of the people, and they sent all the spoils to the king of Damascus. 24 And whereas there came a very small number of the Syrians, the Lord delivered into their hands an infinite multitude, because they had forsaken the Lord the God of their fathers; and on Joas they executed shameful judgments. 25 And departing they left him in great diseases; and his servants rose up against him, for revenge of the blood of the son of Joiada the priest, and they slew him in his bed, and he died. And they buried him in the city of David, but not in the sepulchres of the kings.

26 Now the men that conspired against him were Zabad the son of Semmaath an Ammonitess, and Jozabad the son of Semarith a Moabitess. 27 And concerning his sons, and the sum of money which was gathered under him, and the repairing the house of God, they are written more diligently in the book of kings. And Amasias his son reigned in his stead.

CHAPTER 25.

Reign of Amasias. 1 Amasias [f] was five and twenty years old when he began to reign, and he reigned nine and twenty years in Jerusalem. The name of his mother was Joadan of Jerusalem. 2 And he did what was good in the sight of the Lord, but yet not with a perfect heart. 3 And when he saw himself strengthened in his kingdom, he put to death the servants that had slain the king his father. 4 But he slew not their children, as it is written in the book of the law of Moses, where the Lord commanded, saying: [g] The fathers shall not be slain for the children, nor the children for their fathers, but every man shall die for his own sin.

5 Amasias therefore gathered Juda together, and appointed them by families, and captains of thousands and of hundreds in all Juda and Benjamin; and he numbered them from twenty years old and upwards, and found three hundred thousand young men that could go out to battle, and could hold the spear and shield. 6 He hired also of Israel a hundred thousand valiant men for a hundred talents of silver. 7 But a man of God came to him, and said: O king, let not the army of Israel go out with thee, for the Lord is not with Israel, and all the children of Ephraim. 8 And if thou think that battles consist in the strength of the army, God will make thee to be overcome by the enemies, for it belongeth to God both to help, and to put to flight. 9 And Amasias said to the man of God: What will then become of the hundred talents which I have given to the soldiers of Israel? And the man of God answered: The Lord is rich enough to be able to give thee much more than this. 10 Then Amasias separated the army that came to him out of Ephraim, to go home again; but they being much enraged against Juda, returned to their own country.

11 And Amasias taking courage led forth his people, and went to the vale of saltpits, and slew of the children of Seir ten thousand. 12 And other ten thousand men the sons of Juda took, and brought to the steep of a certain rock, and cast them down headlong from the top, and they all were broken to pieces. 13 But that army which Amasias had sent back, that they should not go with him to battle, spread themselves among the cities of Juda, from Samaria to Beth-horon, and having killed three thousand took away much spoil.

14 But Amasias after he had slain the Edomites, set up the gods of the children of Seir, which he had brought thence, to

e Mt 23, 35.—f 797 B.C.; 4 Kgs 14, 2.—g Dt 24, 16; 4 Kgs 14, 6; Ez 18, 20.

be his gods, and adored them, and burnt incense to them. 15 Wherefore the Lord being angry against Amasias, sent a prophet to him, to say to him: Why hast thou adored gods that have not delivered their own people out of thy hand? 16 And when he spoke these things, he answered him: Art thou the king's counsellor? Be quiet, lest I kill thee. And the prophet departing, said: I know that God is minded to kill thee, because thou hast done this evil, and moreover hast not hearkened to my counsel.

War Against the King of Israel. 17 Then Amasias king of Juda taking very bad counsel, sent to Joas the son of Joachaz the son of Jehu, king of Israel, saying: Come, let us see one another. 18 But he sent back the messengers, saying: The thistle that is in Libanus, sent to the cedar in Libanus, saying: Give thy daughter to my son to wife: and behold the beasts that were in the wood of Libanus passed by, and trod down the thistle. 19 Thou hast said: I have overthrown Edom, and therefore thy heart is lifted up with pride. Stay at home. Why dost thou provoke evil against thee, that both thou shouldst fall and Juda with thee? 20 Amasias would not hearken to him, because it was the Lord's will that he should be delivered into the hands of enemies, because of the gods of Edom. 21 So Joas king of Israel went up, and they presented themselves to be seen by one another; and Amasias king of Juda was in Bethsames of Juda. 22 And Juda fell before Israel, and they fled to their dwellings. 23 And Joas king of Israel took Amasias king of Juda, the son of Joas, the son of Joachaz, in Bethsames, and brought him to Jerusalem; and broke down the walls thereof, from the gate of Ephraim to the gate of the corner, four hundred cubits. 24 And he took all the gold, and silver, and all the vessels, that he found in the house of God, and with Obededom, and in the treasures of the king's house. Moreover also the sons of the hostages, he brought back to Samaria.

25 And Amasias the son of Joas king of Juda lived after the death of Joas the son of Joachaz king of Israel, fifteen years. 26 Now the rest of the acts of Amasias, the first and last, are written in the book of the kings of Juda and Israel. 27 And after he revolted from the Lord, they made a conspiracy against him in Jerusalem. [h] And he fled into Lachis, and they sent, and killed him there. 28 And they brought him back upon horses, and buried him with his fathers in the city of David.

h 779 B.C.—I 779 B.C.; 4 Kgs 14, 21.

CHAPTER 26.

Reign of Ozias. 1 And [i] all the people of Juda took his son Ozias, who was sixteen years old, and made him king in the room of Amasias his father. 2 He built Ailath, and restored it to the dominion of Juda, after that the king slept with his fathers.

3 Ozias was sixteen years old when he began to reign, and he reigned two and fifty years in Jerusalem. The name of his mother was Jechelia of Jerusalem. 4 And he did that which was right in the eyes of the Lord, according to all that Amasias his father had done. 5 And he sought the Lord in the days of Zacharias that understood and saw God; and as long as he sought the Lord, he directed him in all things.

6 Moreover he went forth and fought against the Philistines, and broke down the wall of Geth, and the wall of Jabnia, and the wall of Azotus; and he built towns in Azotus, and among the Philistines. 7 And God helped him against the Philistines, and against the Arabians, that dwelt in Gurbaal, and against the Ammonites. 8 And the Ammonites gave gifts to Ozias; and his name was spread abroad even to the entrance of Egypt for his frequent victories.

9 And Ozias built towers in Jerusalem over the gate of the corner, and over the gate of the valley, and the rest in the same side of the wall, and fortified them. 10 And he built towers in the wilderness, and dug many cisterns, for he had much cattle both in the plains and in the waste of the desert. He had also vineyards and dressers of vines in the mountains, and in Carmel, for he was a man that loved husbandry.

11 And the army of his fighting men that went out to war, was under the hand of Jehiel the scribe, and Maasias the doctor, and under the hand of Henanias, who was one of the king's captains. 12

And the whole number of the chiefs by the families of valiant men were two thousand six hundred. 13 And the whole army under them three hundred and seven thousand five hundred, who were fit for war, and fought for the king against the enemy. 14 And Ozias prepared for them, that is, for the whole army, shields, and spears, and helmets, and coats of mail, and bows, and slings to cast stones. 15 And he made in Jerusalem engines of diverse kinds, which he placed in the towers and in the corners of the walls, to shoot arrows and great stones: and his name went forth far abroad, for the Lord helped him, and had strengthened him.

The Vanity of Ozias. 16 But when he was made strong, his heart was lifted up to his destruction, and he neglected the Lord his God. And going into the temple of the Lord, he had a mind to burn incense upon the altar of incense. 17 And immediately Azarias the priest going in after him, and with him fourscore priests of the Lord, most valiant men, 18 withstood the king and said: It doth not belong to thee, Ozias, to burn incense to the Lord, but to the priests, that is, to the sons of Aaron, *i* who are consecrated for this ministry. Go out of the sanctuary; do not despise, for this thing shall not be accounted to thy glory by the Lord God. 19 And Ozias was angry, and holding in his hand the censer to burn incense, threatened the priests. And presently there rose a leprosy in his forehead before the priests, in the house of the Lord at the altar of incense. 20 And Azarias the high priest and all the rest of the priests looked upon him, and saw the leprosy in his forehead, and they made haste to thrust him out. Yea, himself also being frightened, hastened to go out, because he had quickly felt the stroke of the Lord. 21 *k* And Ozias the king was a leper unto the day of his death, and he dwelt in a house apart being full of the leprosy, for which he had been cast out of the house of the Lord. And Joatham his son governed the king's house, and judged the people of the land.

22 But the rest of the acts of Ozias first and last were written by Isaias the son of Amos, the prophet. 23 And Ozias slept with his fathers, and they buried him in the field of the royal sepulchres, because he was a leper. And Joatham his son reigned in his stead.

CHAPTER 27.

Joatham's Good Reign. 1 Joatham *l* was five and twenty years old when he began to reign, and he reigned sixteen years in Jerusalem. The name of his mother was Jerusa the daughter of Sadoc. 2 And he did that which was right before the Lord, according to all that Ozias his father had done, only that he entered not into the temple of the Lord, and the people still transgressed.

3 He built the high gate of the house of the Lord, and on the wall of Ophel he built much. 4 Moreover he built cities in the mountains of Juda, and castles and towers in the forests. 5 He fought against the king of the children of Ammon, and overcame them, and the children of Ammon gave him at that time a hundred talents of silver, and ten thousand measures of wheat, and as many measures of barley; so much did the children of Ammon give him in the second and third year. 6 And Joatham was strengthened because he had his way directed before the Lord his God.

7 Now the rest of the acts of Joatham, and all his wars, and his works, are written in the book of the kings of Israel and Juda. 8 He was five and twenty years old when he began to reign, and he reigned sixteen years in Jerusalem. 9 And Joatham slept with his fathers, and they buried him in the city of David. And Achaz his son reigned in his stead.

CHAPTER 28.

Wicked and Unhappy Reign of Achaz. 1 Achaz *m* was twenty years old when he began to reign, and he reigned sixteen years in Jerusalem. He did not that which was right in the sight of the Lord as David his father had done, 2 but walked in the ways of the kings of Israel; moreover also he cast statues for Baalim. 3 It was he that burnt incense in the valley of Benennom, and consecrated his sons in the fire according to the manner of the nations, which the Lord slew at the coming of the children of Israel. 4 He sacrificed also and burnt incense in the high

j Ex 30, 7.—k 4 Kgs 15, 5.—l 740 B.C.; 4 Kings 15, 33.—m 736 B.C.; 4 Kgs 16, 2.

places, and on the hills, and under every green tree.

5 And the Lord his God delivered him into the hands of the king of Syria, who defeated him, and took a great booty out of his kingdom, and carried *it* to Damascus. He was also delivered into the hands of the king of Israel, who overthrew him with a great slaughter. 6 For Phacee the son of Romelia slew of Juda a hundred and twenty thousand in one day, all valiant men, because they had forsaken the Lord the God of their fathers. 7 At the same time Zechri a powerful man of Ephraim, slew Maasias the king's son, and Ezricam the governor of his house, and Elcana who was next to the king. 8 And the children of Israel carried away of their brethren two hundred thousand women, boys, and girls, and an immense booty; and they brought it to Samaria.

9 At that time there was a prophet of the Lord there, whose name was Oded. And he went out to meet the army that came to Samaria, and said to them: Behold the Lord the God of your fathers being angry with Juda, hath delivered them into your hands, and you have butchered them cruelly, so that your cruelty hath reached up to heaven. 10 Moreover you have a mind to keep under the children of Juda and Jerusalem for your bondmen and bondwomen, which ought not to be done, for you have sinned in this against the Lord your God. 11 But hear ye my counsel, and release the captives that you have brought of your brethren, because a great indignation of the Lord hangeth over you.

12 Then some of the chief men of the sons of Ephraim, Azarias the son of Johanan, Barachias the son of Mosollamoth, Ezechias the son of Sellum, and Amasa the son of Adali, stood up against them that came from the war. 13 And they said to them: You shall not bring in the captives hither, lest we sin against the Lord. Why will you add to our sins, and heap up upon our former offenses? For the sin is great, and the fierce anger of the Lord hangeth over Israel. 14 So the soldiers left the spoils, and all that they had taken, before the princes and all the multitude. 15 And the men, whom we mentioned above, rose up and took the captives, and with the spoils clothed all them that were naked; and when they had clothed and shod them, and refreshed them with meat and drink, and anointed them because of their labor, and had taken care of them, they set such of them as could not walk, and were feeble, upon beasts, and brought them to Jericho the city of palm trees to their brethren, and they returned to Samaria.

Achaz Appeals to the Assyrian King. 16 At that time king Achaz sent to the king of the Assyrians asking help. 17 And the Edomites came and slew many of Juda, and took a great booty. 18 The Philistines also spread themselves among the cities of the plains, and to the south of Juda; and they took Bethsames, and Aialon, and Gaderoth, and Socho, and Thamnan, and Gamzo, with their villages, and they dwelt in them. 19 For the Lord had humbled Juda because of Achaz the king of Juda, for he had stripped it of help,* and had contemned the Lord. 20 And he brought against him Thelgathphalnasar [n] king of the Assyrians, who also afflicted him, and plundered him without any resistance. 21 And Achaz stripped the house of the Lord, and the house of the kings and of the princes, and gave gifts to the king of the Assyrians, and yet it availed him nothing.

22 Moreover also in the time of his distress he increased contempt against the Lord. King Achaz himself by himself 23 sacrificed victims to the gods of Damascus that struck him, and he said: The gods of the kings of Syria help them, and I will appease them with victims, and they will help me; whereas on the contrary they were the ruin of him, and of all Israel. 24 Then Achaz having taken away all the vessels of the house of God, and broken them, shut up the doors of the temple of God, and made himself altars in all the corners of Jerusalem. 25 And in all the cities of Juda he built altars to burn frankincense, and he provoked the Lord the God of his fathers to wrath.

26 But the rest of his acts, and all his works first and last are written in the book of the kings of Juda and Israel. 27 And Achaz slept with his fathers, and

n 4 Kgs 16, 10.

28, 19: For he had stripped it of help: i.e., Achaz stripped the kingdom of Juda of the divine assistance by his wickedness, and by introducing idolatry.

they buried him in the city of Jerusalem; for they received him not into the sepulchres of the kings of Israel. And Ezechias his son reigned in his stead.

CHAPTER 29.

Ezechias Restores Religion. 1 Now [o] Ezechias began to reign when he was five and twenty years old, and he reigned nine and twenty years in Jerusalem. The name of his mother was Abia, the daughter of Zacharias. 2 And he did that which was pleasing in the sight of the Lord, according to all that David his father had done.

3 In the first year and month of his reign he opened the doors of the house of the Lord, and repaired them. 4 And he brought the priests and the Levites, and assembled them in the east street. 5 And he said to them: Hear me, ye Levites, and be sanctified: purify the house of the Lord the God of your fathers, and take away all filth out of the sanctuary. 6 Our fathers have sinned and done evil in the sight of the Lord God, forsaking him. They have turned away their faces from the tabernacle of the Lord, and turned their backs. 7 They have shut up the doors that were in the porch, and put out the lamps, and have not burnt incense, nor offered holocausts in the sanctuary of the God of Israel. 8 Therefore the wrath of the Lord hath been stirred up against Juda and Jerusalem, and he hath delivered them to trouble, and to destruction, and to be hissed at, as you see with your eyes. 9 Behold, our fathers are fallen by the sword, our sons, and our daughters, and wives are led away captives for this wickedness. 10 Now therefore I have a mind that we make a covenant with the Lord the God of Israel, and he will turn away the wrath of his indignation from us. 11 My sons, be not negligent: the Lord hath chosen you to stand before him, and to minister to him, and to worship him, and to burn incense to him.

12 Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azarias, of the sons of Caath; and of the sons of Merari, Cis the son of Abdi, and Azarias the son of Jalaleel. And of the sons of Gerson, Joah the son of Zemma, and Eden the son of Joah. 13 And of the sons of Elisaphan, Samri and Jahiel. Also of the sons of Asaph, Zacharias, and Mathanias. 14 And of the sons of Heman, Jahiel and Semei; and of the sons of Idithun, Semeias and Oziel. 15 And they gathered together their brethren, and sanctified themselves, and went in according to the commandment of the king, and the precept of the Lord, to purify the house of God. 16 And the priests went into the temple of the Lord to sanctify it, and brought out all the uncleanness that they found within to the entrance of the house of the Lord, and the Levites took it away, and carried it out abroad to the torrent Cedron. 17 And they began to cleanse on the first day of the first month, and on the eighth day of the same month they came into the porch of the temple of the Lord, and they purified the temple in eight days, and on the sixteenth day of the same month they finished what they had begun.

18 And they went in to king Ezechias, and said to him: We have sanctified all the house of the Lord, and the altar of holocaust, and the vessels thereof, and the table of proposition with all its vessels, 19 and all the furniture of the temple, which king Achaz in his reign had defiled, after his transgression; and behold they are all set forth before the altar of the Lord.

Expiatory Sacrifices. 20 And king Ezechias rising early, assembled all the rulers of the city, and went up into the house of the Lord; 21 and they offered together seven bullocks, and seven rams, and seven lambs, and seven he-goats for sin, for the kingdom, for the sanctuary, for Juda; and he spoke to the priests the sons of Aaron, to offer them upon the altar of the Lord. 22 Therefore they killed the bullocks, and the priests took the blood, and poured it upon the altar; they killed also the rams, and their blood they poured also upon the altar, and they killed the lambs, and poured the blood upon the altar. 23 And they brought the he-goats for sin before the king and the whole multitude, and they laid their hand upon them. 24 And the priests immolated them, and sprinkled their blood before the altar for an expiation of all Israel; for the king had commanded that the holocaust and the sin offering should be made for all Israel.

o 727 B.C.; 4 Kgs 18. 1.

25 And he set the Levites in the house of the Lord with cymbals, and psalteries, and harps according to the regulation of David the king, and of Gad the seer, and of Nathan the prophet, for it was the commandment of the Lord by the hand of his prophets. 26 And the Levites stood with the instruments of David, and the priests with trumpets.

27 And Ezechias commanded that they should offer holocausts upon the altar. And when the holocausts were offered, they began to sing praises to the Lord, and to sound with trumpets and divers instruments which David the king of Israel had prepared. 28 And all the multitude adored, and the singers and the trumpeters were in their office till the holocaust was finished. 29 And when the oblation was ended, the king and all that were with him bowed down and adored. 30 And Ezechias and the princes commanded the Levites to praise the Lord with the words of David, and Asaph the seer; and they praised him with great joy, and bowing the knee adored.

31 And Ezechias added, and said: You have filled your hands to the Lord; come and offer victims and praises in the house of the Lord. And all the multitude offered victims, and praises, and holocausts with a devout mind. 32 And the number of the holocausts which the multitude offered, was seventy bullocks, a hundred rams, and two hundred lambs. 33 And they consecrated to the Lord six hundred oxen, and three thousand sheep. 34 But the priests were few, and were not enough to flay the holocausts. Wherefore the Levites their brethren helped them, till the work was ended, and priests were sanctified. For the Levites are sanctified with an easier rite than the priests.

35 So there were many holocausts, and the fat of peace offerings, and the libations of holocausts; and the service of the house of the Lord was completed. 36 And Ezechias and all the people rejoiced because the ministry of the Lord was accomplished. For the resolution of doing this thing was taken suddenly.

CHAPTER 30.

Ezechias Invites Israel and Juda to Celebrate the Pasch. 1 And Ezechias sent to all Israel and Juda; and he wrote letters to Ephraim and Manasses, that they should come to the house of the Lord in Jerusalem, and keep the phase to the Lord the God of Israel. 2 For the king, taking counsel, and the princes, and all the assembly of Jerusalem, decreed to keep the phase the second month. 3 For they could not keep it in its time, because there were not priests enough sanctified, and the people was not as yet gathered together to Jerusalem. 4 And the thing pleased the king, and all the people. 5 And they decreed to send messengers to all Israel from Bersabee even to Dan, that they should come, and keep the phase to the Lord the God of Israel in Jerusalem; for many had not kept it as it is prescribed by the law.

6 And the posts went with letters by commandment of the king, and his princes, to all Israel and Juda, proclaiming according to the king's orders: Ye children of Israel, turn again to the Lord the God of Abraham, and of Isaac, and of Israel; and he will return to the remnant of you that have escaped the hand of the king of the Assyrians. 7 Be not like your fathers and brethren, who departed from the Lord the God of their fathers, and he hath given them up to destruction, as you see. 8 Harden not your necks, as your fathers did. Yield yourselves to the Lord, and come to his sanctuary, which he hath sanctified forever. Serve the Lord the God of your fathers, and the wrath of his indignation shall be turned away from you. 9 For if you turn again to the Lord, your brethren and children shall find mercy before their masters, that have led them away captive, and they shall return into this land, for the Lord your God is merciful, and will not turn away his face from you, if you return to him.

10 So the posts went speedily from city to city, through the land of Ephraim and of Manasses, even to Zabulon, whilst they laughed at them and mocked them. 11 Nevertheless some men of Aser, and of Manasses, and of Zabulon, yielding to the counsel, came to Jerusalem. 12 But the hand of God was in Juda, to give them one heart to do the word of the Lord, according to the commandment of the king and of the princes.

The People Assemble for the Pasch. 13 And much people were assembled to

Jerusalem to celebrate the solemnity of the unleavened bread in the second month. 14 And they arose and destroyed the altars that were in Jerusalem, and took away all things in which incense was burnt to idols, and cast them into the torrent Cedron. 15 And they immolated the phase on the fourteenth day of the second month. And the priests and the Levites being at length sanctified offered holocausts in the house of the Lord. 16 And they stood in their order according to the disposition and law of Moses, the man of God; but the priests received the blood which was to be poured out from the hands of the Levites, 17 because a great number was not sanctified; and therefore the Levites immolated the phase for them that came not in time to be sanctified to the Lord. 18 For a great part of the people from Ephraim, and Manasses, and Issachar, and Zabulon, that had not been sanctified, ate the phase otherwise than it is written. And Ezechias prayed for them, saying: The Lord who is good will show mercy 19 to all them who with their whole heart seek the Lord the God of their fathers; and will not impute it to them that they are not sanctified. 20 And the Lord heard him, and was merciful to the people.

21 And the children of Israel, that were found at Jerusalem, kept the feast of unleavened bread seven days with great joy, praising the Lord every day: the Levites also, and the priests, with instruments that agreed to their office. 22 And Ezechias spoke to the heart of all the Levites that had good understanding concerning the Lord. And they ate during the seven days of the solemnity, immolating victims of peace offerings, and praising the Lord the God of their fathers.

23 And it pleased the whole multitude to keep other seven days, which they did with great joy. 24 For Ezechias the king of Juda had given to the multitude a thousand bullocks and seven thousand sheep. And the princes had given the people a thousand bullocks and ten thousand sheep: and a great number of priests was sanctified. 25 And all the multitude of Juda with the priests and Levites, and all the assembly that came out of Israel, and the proselytes of the land of Israel and that dwelt in Juda, were full of joy. 26 And there was a great solemnity in Jerusalem, such as had not been in that city since the time of Solomon the son of David king of Israel. 27 And the priests and the Levites rose up and blessed the people: and their voice was heard, and their prayer came to the holy dwelling place of heaven.

CHAPTER 31.

Idolatry Is Abolished. 1 And when these things had been duly celebrated, all Israel that were found in the cities of Juda went out, and they broke the idols, and cut down the groves, demolished the high places, and destroyed the altars, not only out of all Juda and Benjamin, but out of Ephraim also and Manasses, till they had utterly destroyed them. Then all the children of Israel returned to their possessions and cities.

2 And Ezechias appointed companies of the priests and the Levites by their courses, every man in his own office, to wit, both of the priests and of the Levites, for holocausts, and for peace offerings, to minister, and to praise, and to sing in the gates of the camp of the Lord. 3 And the king's part was, that of his proper substance the holocaust should be offered always morning and evening, and on the sabbaths, and the new moons and the other solemnities, as it is written in the law of Moses.

4 He commanded also the people that dwelt in Jerusalem to give to the priests and the Levites their portion, that they might attend to the law of the Lord: 5 which when it was noised abroad in the ears of the people, the children of Israel offered in abundance the firstfruits of corn, wine, and oil, and honey; and brought the tithes of all things which the ground bringeth forth. 6 Moreover the children of Israel and Juda, that dwelt in the cities of Juda, brought in the tithes of oxen, and sheep, and the tithes of holy things, which they had vowed to the Lord their God; and carrying them all, made many heaps. 7 In the third month they began to lay the foundations of the heaps, and in the seventh month, they finished them. 8 And when Ezechias and his princes came in, they saw the heaps, and they blessed the Lord and the people of Israel. 9 And Ezechias asked the priests

and the Levites, why the heaps lay so. 10 Azarias the chief priest of the race of Sadoc answered him, saying: Since the firstfruits began to be offered in the house of the Lord, we have eaten, and have been filled, and abundance is left, because the Lord hath blessed his people; and of that which is left is this great store which thou seest.

The Storehouses and Overseers. 11 Then Ezechias commanded to prepare storehouses in the house of the Lord. And when they had done so, 12 they brought in faithfully both the firstfruits, and the tithes, and all they had vowed. And the overseer of them was Chonenias the Levite, and Semei his brother was the second, 13 and after him Jehiel, and Azarias, and Nahath, and Asael, and Jerimoth, and Jozabad, and Eliel, and Jesmachias, and Mahath, and Banaias, overseers under the hand of Chonenias, and Semei his brother, by the commandment of Ezechias the king, and Azarias the high priest of the house of God, to whom all things appertained. 14 But Core the son of Jemna the Levite, the porter of the east gate, was overseer of the things which were freely offered to the Lord, and of the firstfruits and the things dedicated for the Holy of Holies. 15 And under his charge were Eden, and Benjamin, Jesue, and Semeias, and Amarias, and Sechenias, in the cities of the priests, to distribute faithfully portions to their brethren, both little and great; 16 besides the males from three years old and upward, to all that went into the temple of the Lord; and whatsoever there was need of in the ministry, and their offices according to their courses, day by day, 17 to the priests by their families, and to the Levites from the twentieth year and upward, by their classes and companies. 18 And to all the multitude, both to their wives, and to their children of both sexes, victuals were given faithfully out of the things that had been sanctified. 19 Also of the sons of Aaron who were in the fields and in the suburbs of each city, there were men appointed to distribute portions to all the males among the priests and the Levites.

20 So Ezechias did all things which we have said in all Juda, and wrought that which was good, and right, and true, before the Lord his God, 21 in all the service of the ministry of the house of the Lord according to the law and the ceremonies, desiring to seek his God with all his heart. And he did it and prospered.

CHAPTER 32.

Sennacherib Invades Juda. 1 After *p* these things, and this truth, Sennacherib king of the Assyrians came and entered into Juda, and besieged the fenced cities, desiring to take them. 2 And when Ezechias saw that Sennacherib was come, and that the whole force of the war was turning against Jerusalem, 3 he took counsel with the princes, and the most valiant men, to stop up the heads of the springs, that were without the city; and as they were all of this mind, 4 he gathered together a very great multitude, and they stopped up all the springs, and the brook that ran through the midst of the land, saying: Lest the kings of the Assyrians should come, and find abundance of water. 5 He built up also with great diligence all the wall that had been broken down, and built towers upon it, and another wall without; and he repaired Mello in the city of David, and made all sorts of arms and shields. 6 And he appointed captains of the soldiers of the army; and he called them all together in the street of the gate of the city, and spoke to their heart, saying: 7 Behave like men, and take courage: be not afraid nor dismayed for the king of the Assyrians, nor for all the multitude that is with him, for there are many more with us than with him. 8 For with him is an arm of flesh; with us the Lord our God, who is our helper, and fighteth for us. And the people were encouraged with these words of Ezechias king of Juda.

Sennacherib Sends a Message. 9 After this, Sennacherib king of the Assyrians sent his servants to Jerusalem (for he with all his army was besieging Lachis), to Ezechias king of Juda, and to all the people that were in the city, saying: 10 Thus saith Sennacherib king of the Assyrians: In whom do you trust, that you sit still besieged in Jerusalem? 11 Doth not Ezechias deceive you, to give you up to die by hunger and thirst, affirming that the Lord your God shall deliver you from

p 701 B.C.; 4 Kgs 18, 13; Sir 48, 18; Is 36, 1.

the hand of the king of the Assyrians? 12 Is it not this same Ezechias that hath destroyed his high places, and his altars, and commanded Juda and Jerusalem, saying: You shall worship before one altar, and upon it you shall burn incense? 13 Know you not what I and my fathers have done to all the people of the lands? Have the gods of any nations and lands been able to deliver their country out of my hand? 14 Who is there among all the gods of the nations, which my fathers have destroyed, that could deliver his people out of my hand, that your God should be able to deliver you out of this hand? 15 Therefore let not Ezechias deceive you, nor delude you with a vain persuasion, and do not believe him. For if no god of all the nations and kingdoms could deliver his people out of my hand, and out of the hand of my fathers, consequently neither shall your God be able to deliver you out of my hand.

16 And many other things did his servants speak against the Lord God, and against Ezechias his servant. 17 He wrote also letters full of blasphemy against the Lord the God of Israel, and he spoke against him: As the gods of other nations could not deliver their people out of my hand, so neither can the God of Ezechias deliver his people out of this hand. 18 Moreover he cried out with a loud voice, in the Jews' tongue, to the people that sat on the walls of Jerusalem, that he might frighten them, and take the city. 19 And he spoke against the God of Jerusalem, as against the gods of the people of the earth, the works of the hands of men.

20 And Ezechias the king, and Isaias the prophet the son of Amos, prayed against this blasphemy, and cried out to heaven. 21 *q* And the Lord sent an angel, who cut off all the stout men and the warriors, and the captains of the army of the king of the Assyrians; and he returned with disgrace into his own country. And when he was come into the house of his god, his sons that came out of his bowels slew him with the sword. 22 And the Lord saved Ezechias and the inhabitants of Jerusalem, out of the hand of Sennacherib king of the Assyrians, and out of the hand of all, and gave them treasures on every side. 23 Many also brought victims and sacrifices to the Lord to Jerusalem, and presents to Ezechias king of Juda. And he was magnified thenceforth in the sight of all nations.

Ezechias Recovers from Sickness. 24 *r* In those days Ezechias was sick even to death, and he prayed to the Lord: and he heard him, and gave him a sign. 25 But he did not render again according to the benefits which he had received, for his heart was lifted up; and wrath was enkindled against him, and against Juda and Jerusalem. 26 And he humbled himself afterwards, because his heart had been lifted up, both he and the inhabitants of Jerusalem; and therefore the wrath of the Lord came not upon them in the days of Ezechias.

27 And Ezechias was rich and very glorious, and he gathered himself great treasures of silver and of gold, and of precious stones, of spices, and of arms of all kinds, and of vessels of great price; 28 storehouses also of corn, of wine, and of oil, and stalls for all beasts, and folds for cattle. 29 And he built himself cities, for he had flocks of sheep, and herds without number, for the Lord had given him very much substance. 30 This same Ezechias was he that stopped the upper source of the waters of Gihon, and turned them away underneath toward the west of the city of David: in all his works he did prosperously what he would. 31 But yet in the embassy of the princes of Babylon, that were sent to him to inquire of the wonder that had happened upon the earth, God left him that he might be tempted, and all things might be made known that were in his heart.

32 Now the rest of the acts of Ezechias, and of his mercies, are written in the vision of Isaias, the son of Amos the prophet and in the book of the kings of Juda and Israel. 33 And Ezechias slept with his fathers, *s* and they buried him above the sepulchres of the sons of David; and all Juda and all the inhabitants of Jerusalem celebrated his funeral. And Manasses his son reigned in his stead.

CHAPTER 33.

Apostasy of Manasses. 1 Manasses *t* was twelve years old when he began to reign,

q Tb 1, 21.—r 4 Kgs 20, 8; Is 38, 1.—s 699 B.C.—t 698 B.C.; 4 Kgs 21, 1.

and he reigned fifty-five years in Jerusalem. 2 And he did evil before the Lord, according to all the abominations of the nations, which the Lord cast out before the children of Israel; 3 and he turned, and built again the high places which Ezechias his father had destroyed; and he built altars to Baalim, and made groves, and he adored all the host of heaven,* and worshiped them. 42He built also altars in the house of the Lord, whereof the Lord had said: *u* In Jerusalem shall my name be forever. 5 And he built them for all the host of heaven in the two courts of the house of the Lord. 6 And he made his sons to pass through the fire in the valley of Benennom. He observed dreams, followed divinations, gave himself up to magic arts, had with him magicians, and enchanters, and he wrought many evils before the Lord, to provoke him to anger. 7 *v* He set also a graven and a molten statue in the house of God, of which God had said to David, and to Solomon his son: In this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, will I put my name forever. 8 And I will not make the foot of Israel to be removed out of the land which I have delivered to their fathers; yet so if they will take heed to do what I have commanded them, and all the law, and the ceremonies, and judgments by the hand of Moses. 9 So Manasses seduced Juda and the inhabitants of Jerusalem to do evil beyond all the nations, which the Lord had destroyed before the face of the children of Israel.

His Punishment and Repentance. 10 And the Lord spoke to him and to his people, and they would not hearken. 11 Therefore he brought upon them the captains of the army of the king of the Assyrians; and they took Manasses, and carried him bound with chains and fetters to Babylon. 12 And after that he was in distress he prayed to the Lord his God; and did penance exceedingly before the God of his fathers. 13 And he entreated him, and besought him earnestly; and he heard his prayer, and brought him again to Jerusalem into his kingdom, and Manasses knew that the Lord was God.

14 After this he built a wall without the city of David, on the west side of Gihon in the valley, from the entering in of the fish gate round about to Ophel, and raised it up to a great height; and he appointed captains of the army in all the fenced cities of Juda. 15 And he took away the strange gods, and the idol out of the house of the Lord, the altars also which he had made in the mount of the house of the Lord, and in Jerusalem, and he cast them all out of the city. 16 And he repaired the altar of the Lord, and sacrificed upon it victims, and peace offerings, and praise; and he commanded Juda to serve the Lord the God of Israel. 17 Nevertheless the people still sacrificed in the high places to the Lord their God.

18But the rest of the acts of Manasses, and his prayer to his God, and the words of the seers that spoke to him in the name of the Lord the God of Israel, are contained in the words of the kings of Israel. 19 His prayer also, and his being heard, and all his sins, and contempt, and places wherein he built high places, and set up groves, and statues before he did penance, are written in the words of Hozai. 20 And Manasses slept *w* with his fathers, and they buried him in his house. And his son Amon reigned in his stead.

21 Amon was two and twenty years old when he began to reign, and he reigned two years in Jerusalem. 22 And he did evil in the sight of the Lord, as Manasses his father had done; and he sacrificed to all the idols which Manasses his father had made, and served them. 23 And he did not humble himself before the Lord, as Manasses his father had humbled himself, but committed far greater sins. 24 And his servants conspired against him, and slew him in his own house. 25 But the rest of the multitude of the people slew them that had killed Amon, and made Josias his son king in his stead.

CHAPTER 34.

Josias Destroys Idolatry. 1 Josias *x* was eight years old when he began to reign, *y* and he reigned one and thirty years in Jerusalem. 2 And he did that which was right in the sight of the Lord, and walked in the ways of David his father. He declined not, neither to the right hand, nor to the left.

u 2 Kgs 7, 10.—v 3 Kgs 8, 18.—w 643 B.C.—x 4 Kgs 22, 1.—y 640 B.C.

33, 3: The host of heaven: the sun, moon, and stars.

3 And in the eighth year of his reign, when he was yet a boy, he began to seek the God of his father David. And in the twelfth year after he began to reign, he cleansed Juda and Jerusalem from the high places, and the groves, and the idols, and the graven things. 4 And they broke down before him the altars of Baalim, and demolished the idols that had been set upon them. And he cut down the groves and the graven things, and broke them in pieces, and strewed the fragments upon the graves of them that had sacrificed to them. 5 And he burnt the bones of the priests on the altars of the idols, and he cleansed Juda and Jerusalem. 6 And in the cities of Manasses, and of Ephraim, and of Simeon, even to Nephtali, he demolished all. 7 And when he had destroyed the altars, and the groves, and had broken the idols in pieces, and had demolished all profane temples throughout all the land of Israel, he returned to Jerusalem.

8 Now in the eighteenth year [z] of his reign, when he had cleansed the land and the temple of the Lord, he sent Saphan the son of Eselias, and Maasias the governor of the city, and Joha the son of Joachaz the recorder, to repair the house of the Lord his God. 9 And they came to Helcias the high priest, and received of him the money which had been brought into the house of the Lord, and which the Levites and porters had gathered together from Manasses, and Ephraim, and all the remnant of Israel, and from all Juda, and Benjamin, and the inhabitants of Jerusalem, 10 which they delivered into the hands of them that were over the workmen in the house of the Lord, to repair the temple, and mend all that was weak. 11 But they gave it to the artificers, and to the masons, to buy stones out of the quarries, and timber for the couplings of the building, and to rafter the houses, which the kings of Juda had destroyed. 12 And they did all faithfully. Now the overseers of the workmen were Jahath and Abdias of the sons of Merari, Zacharias and Mosollam of the sons of Caath, who hastened the work; all Levites skillful to play on instruments. 13 But over them that carried burdens for divers uses, were scribes, and masters of the number of the Levites, and porters.

The Book of the Law. 14 Now when they carried out the money that had been brought into the temple of the Lord, Helcias the priest found the book of the law of the Lord, by the hand of Moses. 15 And he said to Saphan the scribe: I have found the book of the law in the house of the Lord; and he delivered it to him. 16 But he carried the book to the king, and told him, saying: Lo, all that thou hast committed to thy servants, is accomplished. 17 They have gathered together the silver that was found in the house of the Lord; and it is given to the overseers of the artificers, and of the workmen, for divers works. 18 Moreover Helcias the priest gave me this book. And he read it before the king. 19 And when he had heard the words of the law, he rent his garments. 20 And he commanded Helcias, and Ahicam the son of Saphan, and Abdon the son of Micha, and Saphan the scribe, and Asaa the king's servant, saying: 21 Go, and pray to the Lord for me, and for the remnant of Israel and Juda, concerning all the words of this book which is found, for the great wrath of the Lord hath fallen upon us, because our fathers have not kept the words of the Lord, to do all things that are written in this book.

22 And Helcias and they that were sent with him by the king, went to Olda the prophetess, the wife of Sellum the son of Thecuath, the son of Hasra keeper of the wardrobe, who dwelt in Jerusalem in the Second part: and they spoke to her the words above-mentioned. 23 And she answered them: Thus saith the Lord the God of Israel: Tell the man that sent you to me: 24 Thus saith the Lord: Behold I will bring evils upon this place, and upon the inhabitants thereof, and all the curses that are written in this book which they read before the king of Juda. 25 Because they have forsaken me, and have sacrificed to strange gods, to provoke me to wrath with all the works of their hands, therefore my wrath shall fall upon this place, and shall not be quenched. 26 But as to the king of Juda that sent you to beseech the Lord, thus shall you say to him: Thus saith the Lord the God of Israel: Because thou hast heard the words of this book, 27 and thy heart

z 623 B.C.

was softened, and thou hast humbled thyself in the sight of God for the things that are spoken against this place and the inhabitants of Jerusalem, and reverencing my face, hast rent thy garments, and wept before me, I also have heard thee, saith the Lord. 28 For now I will gather thee to thy fathers, and thou shalt be brought to thy tomb in peace; and thy eyes shall not see all the evil that I will bring upon this place and the inhabitants thereof. [a] They therefore reported to the king all that she had said.

A Solemn Covenant. 29 And he called together all the ancients of Juda and Jerusalem, 30 and went up to the house of the Lord, and all the men of Juda, and the inhabitants of Jerusalem, the priests and the Levites, and all the people from the least to the greatest. And the king read in their hearing, in the house of the Lord, all the words of the book. 31 And standing up in his tribunal, he made a covenant before the Lord to walk after him, and keep his commandments, and testimonies, and justifications with all his heart, and with all his soul, and to do the things that were written in that book which he had read. 32 And he adjured all that were found in Jerusalem and Benjamin to do the same. And the inhabitants of Jerusalem did according to the covenant of the Lord the God of their fathers. 33 And Josias took away all the abominations out of all the countries of the children of Israel; and made all that were left in Israel to serve the Lord their God. As long as he lived, they departed not from the Lord the God of their fathers.

CHAPTER 35.

Celebration of the Pasch. 1 And [b] Josias kept a phase to the Lord in Jerusalem, and it was sacrificed on the fourteenth day of the first month. 2 And he set the priests in their offices, and exhorted them to minister in the house of the Lord. 3 And he spoke to the Levites, by whose instruction all Israel was sanctified to the Lord, saying: Put the ark in the sanctuary of the temple, which Solomon the son of David king of Israel built, for you shall carry it no more; but minister now to the Lord your God, and to his people Israel. 4 And prepare yourselves by your houses and families according to your courses, as David king of Israel commanded, and Solomon his son hath written. 5 And serve ye in the sanctuary by the families and companies of Levi. 6 And being sanctified kill the phase; and prepare your brethren, that they may do according to the words which the Lord spoke by the hand of Moses.

7 And Josias gave to all the people that were found there in the solemnity of the phase, of lambs, and of kids of the flocks, and of other small cattle thirty thousand, and of oxen three thousand: all these were of the king's substance. 8 And his princes willingly offered what they had vowed, both to the people and to the priests and the Levites. Moreover Helcias, and Zacharias, and Jahiel rulers of the house of the Lord, gave to the priests to keep the phase two thousand six hundred small cattle and three hundred oxen. 9 And Chonenias, and Semeias and Nathanael, his brethren, and Hasabias, and Jehiel, and Jozabad princes of the Levites, gave to the rest of the Levites to celebrate the phase five thousand small cattle and five hundred oxen.

The Phase Is Immolated. 10 And the ministry was prepared, and the priests stood in their office: the Levites also in *their* companies, according to the king's commandment. 11 And the phase was immolated: and the priests sprinkled the blood with their hand, and the Levites flayed the holocausts. 12 And they separated them to give them by the houses and families of everyone, and to be offered to the Lord, as it is written in the book of Moses; and with the oxen they did in like manner. 13 And they roasted the phase with fire, according to that which is written in the law; but the victims of peace offerings they boiled in caldrons, and kettles, and pots, and they distributed them speedily among all the people. 14 And afterwards they made ready for themselves and for the priests, for the priests were busied in offering of holocausts and the fat until night. Wherefore the Levites prepared for themselves, and for the priests the sons of Aaron last. 15 And the singers the sons of Asaph stood in their order, according to the commandment of David, and Asaph, and Heman,

a 4 Kgs 23, 1.—b 4 Kgs 23, 21.

and Idithun the prophets of the king. And the porters kept guard at every gate, so as not to depart one moment from their service. And therefore their brethren the Levites prepared meats for them.

16 So all the service of the Lord was duly accomplished that day, both in keeping the phase and offering holocausts upon the altar of the Lord, according to the commandment of king Josias. 17 And the children of Israel that were found there, kept the phase at that time, and the feast of unleavened bread seven days. 18 There was no phase like to this in Israel, from the days of Samuel the prophet; neither did any of all the kings of Israel keep such a phase as Josias kept, with the priests, and the Levites, and all Juda and Israel that were found, and the inhabitants of Jerusalem. 19 In the eighteenth year of the reign of Josias was this phase celebrated.

Death of Josias. 20 [c] After that Josias had repaired the temple, Nechao king of Egypt came up to fight in Charcamis by the Euphrates, and Josias went out to meet him. 21 But he sent messengers to him, saying: What have I to do with thee, O king of Juda? I come not against thee this day, but I fight against another house, to which God hath commanded me to go in haste. Forbear to do against God, who is with me, lest he kill thee. 22 Josias would not return, but prepared to fight against him, and hearkened not to the words of Nechao from the mouth of God, [d] but went to fight in the field of Mageddo. 23 And there he was wounded by the archers, and he said to his servants: Carry me out of the battle, for I am grievously wounded. 24 And they removed him from the chariot into another, that followed him after the manner of kings, and they carried him away to Jerusalem, and he died, and was buried in the monument of his fathers, and all Juda and Jerusalem mourned for him, 25 particularly Jeremias: whose lamentations for Josias all the singing men and singing women repeat unto this day, and it became like a law in Israel. Behold it is found written in the Lamentations.

26 Now the rest of the acts of Josias and of his mercies, according to what was commanded by the law of the Lord, 27 and his works, first and last, are written in the book of the kings of Juda and Israel.

CHAPTER 36.

Last Kings of Juda. 1 Then [e] the people of the land took Joachaz the son of Josias, and made him king instead of his father in Jerusalem. 2 Joachaz was three and twenty years old when he began to reign, and he reigned three months in Jerusalem. 3 And the king of Egypt came to Jerusalem, and deposed him, and condemned the land in a hundred talents of silver, and a talent of gold. 4 And he made [f] Eliakim his brother king in his stead over Juda and Jerusalem; and he turned his name to Joakim; but he took Joachaz with him, and carried him away into Egypt.

5 Joakim was five and twenty years old when he began to reign, and he reigned eleven years in Jerusalem; and he did evil before the Lord his God. 6 Against him came up Nabuchodonosor king of the Chaldeans, and led him bound in chains into Babylon. 7 And he carried also thither the vessels of the Lord, and put them in his temple.

8 But the rest of the acts of Joakim, and his abominations which he wrought, and the things that were found in him, are contained in the book of the kings of Juda and Israel. And Joachin his son reigned in his stead.

9 Joachin was eight years old* when he began to reign, and he reigned three months and ten days in Jerusalem, and he did evil in the sight of the Lord. 10 And at the return of the year, king Nabuchodonosor sent and brought him to Babylon, carrying away at the same time the most precious vessels of the house of the Lord. [g] And he made Sedecias his uncle king over Juda and Jerusalem.

Sedecias was one and twenty years old when he began to reign; and he reigned eleven years in Jerusalem. 12 And he did evil in the eyes of the Lord his God, and did not reverence the face of Jeremias the prophet speaking to him from the mouth of the Lord.

c 4 Kgs 23, 29; 609 B.C.—d Za 12, 11.—e 608 B.C.; 4 Kgs 23, 30.—f Mt 1, 11.—g 4 Kgs 24, 17; Jer. 37, 1.

36, 9: Eight years old: he was associated by his father to the kingdom, when he was but eight years old; but after his father's death, when he reigned alone, he was eighteen years old. 4 Kgs 24, 8.

13 He also revolted from king Nabuchodonosor, [b] who had made him swear by God. And he hardened his neck and his heart from returning to the Lord the God of Israel. 14 Moreover all the chiefs of the priests and the people wickedly transgressed according to all the abominations of the Gentiles; and they defiled the house of the Lord, which he had sanctified to himself in Jerusalem.

15 And the Lord the God of their fathers sent to them by the hand of his messengers, rising early, and daily admonishing them, because he spared his people and his dwelling place. 16 But they mocked the messengers of God, and despised his words, and misused the prophets, until the wrath of the Lord arose against his people, and there was no remedy. 17 For he brought upon them the king of the Chaldeans, and he slew their young men with the sword in the house of his sanctuary. He had no compassion on young man, or maiden, old man or even him that stooped for age, but he delivered them all into his hands. 18 And all the vessels of the house of the Lord great and small, and the treasures of the temple and of the king and of the princes, he carried away to Babylon. 19 And the enemies set fire to the house of God, and broke down the wall of Jerusalem, burnt all the towers, and whatsoever was precious they destroyed. 20 Whosoever escaped the sword was led into Babylon, and there served the king and his sons till the reign of the king of Persia. 21 That the word of the Lord by the mouth of Jeremias might be fulfilled; and the land might keep her sabbaths, for all the days of the desolation she kept a sabbath, till the seventy years were expired.

Decree of Cyrus. 22 [i] But in the first year of Cyrus king of the Persians, to fulfill the word of the Lord, which he had spoken by the mouth of Jeremias, the Lord stirred up the heart of Cyrus king of the Persians, who commanded it to be proclaimed through all his kingdom, and by writing also, saying: 23 Thus saith Cyrus king of the Persians: All the kingdoms of the earth hath the Lord the God of heaven given to me, and he hath charged me to build him a house in Jerusalem, which is in Judea. Who is there among you of all his people? The Lord his God be with him, and let him go up.

THE FIRST BOOK OF ESDRAS

This Book takes its name from the writer, who was a holy priest and doctor of the Law. He is called by the Hebrews, EZRA.

I: ZOROBABEL — TEMPLE REBUILT

1. The Captives Return

CHAPTER 1.

The Decree of Cyrus. 1 In the first year [a] of Cyrus king of the Persians, that the word of the Lord by the mouth of Jeremias might be fulfilled, the Lord stirred up the spirit of Cyrus king of the Persians: and he made a proclamation throughout all his kingdom, and in writing also, saying: 2 Thus saith Cyrus king of the Persians: The Lord the God of heaven hath given to me all the kingdoms of the earth, and he hath charged me to build him a house in Jerusalem, which is in Judea. 3 Who is there among you of all his people? His God be with him. Let him go up to Jerusalem, which is in Judea, and build the house of the Lord the God of Israel: he is the God that is in Jerusalem. 4 And let all the rest in all places wheresoever they dwell, help him every man from his place, with silver and gold, and goods, and cattle, besides that which they offer freely to the temple of God, which is in Jerusalem.

5 Then rose up the chief of the fathers of Juda and Benjamin, and the priests, and Levites, and everyone whose spirit God had raised up, to go up to build the

h 586 B.C.—1 I Esd 1, 1; 6, 3; Jer 25, 12; 29, 10; 536 B.C.—a 536 B.C.; 2 Par 36, 22; Jer 25, 12; 29, 10.

temple of the Lord, which was in Jerusalem. 6 And all they that were round about, helped their hands with vessels of silver, and gold, with goods, and with beasts, and with furniture, besides what they had offered on their own accord. 7 And king Cyrus brought forth the vessels of the temple of the Lord, which Nabuchodonosor had taken from Jerusalem, and had put them in the temple of his god. 8 Now Cyrus king of Persia brought them forth by the hand of Mithridates the son of Gazabar, and numbered them to Sassabasar the prince of Juda.

9 And this is the number of them: thirty bowls of gold, a thousand bowls of silver, nine and twenty knives, thirty cups of gold, 10 silver cups of a second sort, four hundred and ten: other vessels a thousand. 11 All the vessels of gold and silver, five thousand four hundred: all these Sassabasar brought with them that came up from the captivity of Babylon to Jerusalem.

CHAPTER 2.

The Number of Refugees. 1 Now [b] these are the children of the province, that went out of the captivity, which Nabuchodonosor king of Babylon had carried away to Babylon, and who returned to Jerusalem and Juda, every man to his city: 2 who came with Zorobabel, Josue, Nehemia, Saraia, Rahelaia, Mardochai, Belsan, Mesphar, Beguai, Rehum, Baana.

The number of the men of the people of Israel: 3 The children of Pharos, two thousand one hundred seventy-two; 4 the children of Sephatia, three hundred seventy-five; 5 the children of Area, seven hundred seventy-five; 6 the children of Phahath Moab, of the children of Josue: Joab, two thousand eight hundred twelve; 7 the children of Elam, a thousand two hundred fifty-four; 8 the children of Zethua, nine hundred forty-five; 9 the children of Zachai, seven hundred sixty; 10 the children of Bani, six hundred forty-two; 11 the children of Bebai, six hundred twenty-three; 12 the children of Azgad, a thousand two hundred twenty-two; 13 the children of Adonicam, six hundred sixty-six; 14 the children of Beguai, two thousand fifty-six; 15 the children of Adin, four hundred fifty-four; 16 the children of Ather, who were of Ezechias, ninety-eight; 17 the children of Besai, three hundred and twenty-three; 18 the children of Jora, a hundred and twelve; 19 the children of Hasum, two hundred twenty-three; 20 the children of Gebbar, ninety-five; 21 the children of Bethlehem, a hundred twenty-three; 22 the men of Netupha, fifty-six; 23 the men of Anathoth, a hundred twenty-eight; 24 the children of Azmaveth, forty-two; 25 the children of Cariathiarim, Cephira, and Beroth, seven hundred forty-three; 26 the children of Rama and Gabaa, six hundred twenty-one; 27 the men of Machmas, a hundred twenty-two; 28 the men of Bethel and Hai, two hundred twenty-three; 29 the children of Nebo, fifty-two; 30 the children of Megbis, a hundred fifty-six; 31 the children of the other Elam, a thousand two hundred fifty-four; 32 the children of Harim, three hundred and twenty; 33 the children of Lod, Hadid and Ono, seven hundred twenty-five; 34 the children of Jericho, three hundred forty-five; 35 the children of Senaa, three thousand six hundred thirty.

36 The priests: The children of Jadaia of the house of Josue, nine hundred seventy-three; 37 the children of Emmer, a thousand fifty-two; 38 the children of Pheshur, a thousand two hundred forty-seven; 39 the children of Harim, a thousand and seventeen.

40 The Levites: The children of Josue and of Cedmihel, the children of Odovia, seventy-four.

41 The singing men: The children of Asaph, a hundred twenty-eight.

42 The children of the porters: The children of Sellum, the children of Ater, the children of Telmon, the children of Accub, the children of Hatita, the children of Sobai: in all a hundred thirty-nine.

43 The Nathinites: The children of Siha, the children of Hasupha, the children of Tabbaoth, 44 the children of Ceros, the children of Sia, the children of Phadon, 45 the children of Lebana, the children of Hegaba, the children of Accub, 46 the children of Hagab, the children of Semlai, the children of Hanan, 47 the children of Gaddel, the children of Gaher, the children of Raaia, 48 the children of Rasin, the children of Necoda, the chil-

b 2 Esd 7, 6.

dren of Gazam, 49 the children of Asa, the children of Phasea, the children of Besee, 50 the children of Asena, the children of Munim, the children of Nephusim, 51 the children of Bacbuc, the children of Hacupha, the children of Harhur, 52 the children of Besluth, the children of Mahida, the children of Harsa, 53 the children of Bercos, the children of Sisara, the children of Thema, 54 the children of Nasia, the children of Hatipha.

55 The children of the servants of Solomon: The children of Sotai, the children of Sopheret, the children of Pharuda, 56 the children of Jala, the children of Dercon, the children of Geddel, 57 the children of Saphatia, the children of Hatil, the children of Phochereth, which were of Asebaim, the children of Ami: 58 all the Nathinites, and the children of the servants of Solomon, three hundred ninety-two.

Those Who Knew Not Their Origin. 59 And these are they that came up from Thelmela, Thelharsa, Cherub, and Adon, and Emer. And they could not show the house of their fathers and their seed, whether they were of Israel: 60 The children of Dalaia, the children of Tobia, the children of Necoda, six hundred fifty-two. 61 And of the children of the priests: the children of Hobia, the children of Accos, the children of Berzellai, who took a wife of the daughters of Berzellai, the Galaadite, and was called by their name: 62 these sought the writing of their genealogy, and found it not, and they were cast out of the priesthood. 63 *c* And Athersatha said to them, that they should not eat of the Holy of Holies, till there arose a priest learned and perfect.

64 All the multitudes as one man, *were* forty-two thousand* three hundred and sixty, 65 besides their menservants, and womenservants, of whom there were seven thousand three hundred and thirty-seven: and among them singing men, and singing women two hundred: 66 their horses seven hundred thirty-six, their mules two hundred forty-five, 67 their camels four hundred thirty-five, their asses six thousand seven hundred and twenty.

68 And some of the chief of the fathers, when they came to the temple of the Lord, which is in Jerusalem, offered freely to the house of the Lord to build it in its place. 69 According to their ability, they gave towards the expenses of the work, sixty-one thousand solids of gold, five thousand pounds of silver, and a hundred garments for the priests. 70 So the priests and the Levites, and some of the people, and the singing men, and the porters, and the Nathinites dwelt in their cities, and all Israel in their cities.

CHAPTER 3.

An Altar for Sacrifices. 1 And now the seventh month was come, and the children of Israel were in their cities; and the people gathered themselves together as one man to Jerusalem. 2 And Josue* the son of Josedec rose up, and his brethren the priests, and Zorobabel the son of Salathiel, and his brethren, and they built the altar of the God of Israel that they might offer holocausts upon it, as it is written in the law of Moses the man of God. 3 And they set the altar of God upon its bases, while the people of the lands round about put them in fear; and they offered upon it a holocaust to the Lord morning and evening. 4 And they kept the feast of tabernacles, as it is written, and offered the holocaust every day orderly according to the commandment, the duty of the day in its day. 5 And afterwards the continual holocaust, both on the new moons and on all the solemnities of the Lord that were consecrated, and on all in which a freewill offering was made to the Lord.

6 From the first day of the seventh month they began to offer holocausts to the Lord; but the temple of God was not yet founded. 7 And they gave money to hewers of stones and to masons; and meat and drink, and oil to the Sidonians, and Tyrians, to bring cedar trees from Libanus to the sea of Joppe, according to the orders which Cyrus king of the Persians had given them.

8 And in the second year of their coming to the temple of God in Jerusalem, the second month, Zorobabel the son of Salathiel, and Josue the son of Josedec,

c 2 Esd 7, 65.

2, 64: Forty-two thousand, etc.: those who are reckoned up above of the tribes of Juda, Benjamin, and Levi, fall short of this number. The rest, who must be taken in to make up the whole sum, were of the other tribes.

3, 2: Josue, or Jesus (Jesua) the son of Josedec. He was the high priest at that time.

and the rest of their brethren the priests, and the Levites, and all that were come from the captivity to Jerusalem began, and they appointed Levites from twenty years old and upward, to hasten forward the work of the Lord. 9 Then Josue and his sons and brethren, Cedmihel, and his sons, and the children of Juda, as one man, stood to hasten them that did the work in the temple of God: the sons of Henadad, and their sons, and their brethren the Levites.

10 And when the masons laid the foundations of the temple of the Lord, the priests stood in their ornaments with trumpets, and the Levites the sons of Asaph with cymbals, to praise God by the hands of David king of Israel. 11 And they sang together hymns and praise to the Lord, because he is good, for his mercy endureth forever towards Israel. And all the people shouted with a great shout, praising the Lord, because the foundations of the temple of the Lord were laid. 12 But many of the priests and the Levites, and the chiefs of the fathers and the ancients that had seen the former temple, when they had the foundation of this temple before their eyes, wept with a loud voice; and many shouting for joy, lifted up their voice, 13 so that one could not distinguish the voice of the shout of joy, from the noise of the weeping of the people: for one with another the people shouted with a loud shout, and the voice was heard afar off.

CHAPTER 4.

Samaritans Hinder the Building. 1 Now the enemies of Juda and Benjamin heard that the children of the captivity were building a temple to the Lord the God of Israel. 2 And they came to Zorobabel, and the chief of the fathers, and said to them: Let us build with you, for we seek your God as ye do. Behold we have sacrificed to him, since the days of Asor Haddan king of Assyria, who brought us hither. 3 But Zorobabel, and Josue, and the rest of the chief of the fathers of Israel said to them: You have nothing to do with us to build a house to our God, but we ourselves alone will build to the Lord our God, as Cyrus king of the Persians hath commanded us.

4 Then the people of the land hindered the hands of the people of Juda, and troubled them in building. 5 And they hired counsellors against them, to frustrate their design all the days of Cyrus king of Persia, even until the reign of Darius king of the Persians.

2. The Walls of Jerusalem Rebuilt

6 And in the reign of Assuerus,* in the beginning of his reign, they wrote an accusation against the inhabitants of Juda and Jerusalem.

7 And in the days of Artaxerxes, Beselam, Mithridates, and Thabeel, and the rest that were in the council wrote to Artaxerxes king of the Persians; and the letter of accusation was written in Syriac, and was read in the Syrian tongue.

8 Reum Beelteem and Samsai the scribe wrote a letter from Jerusalem to king Artaxerxes, in this manner: 9 Reum Beelteem, and Samsai the scribe and the rest of their counsellors, the Dinites, and the Apharsathacites, the Therphalites, the Apharsites, the Erchuites, the Babylonians, the Susanechites, the Dievites, and the Elamites, 10 and the rest of the nations, whom the great and glorious Asenaphar brought over, and made to dwell in the cities of Samaria and in the rest of the countries of this side of the river in peace.

11 (This is the copy of the letter, which they sent to him): To Artaxerxes the king, thy servants, the men that are on this side of the river, send greeting. 12 Be it known to the king, that the Jews, who came up from thee to us, are come to Jerusalem a rebellious and wicked city, which they are building, setting up the ramparts thereof and repairing the walls. 13 And now be it known to the king, that if this city be built up, and the walls thereof repaired, they will not pay tribute nor toll, nor yearly revenues, and this loss will fall upon the kings. 14 But we, remembering the salt that we have eaten in the palace, and because we count it a crime to see the king wronged, have therefore sent and certified the king, 15 that search may be made in the books of the histories of thy fathers, and thou shalt find written in the records, and shalt know that this city is a rebellious city,

4, 6: Assuerus: otherwise called Cambyses the son and successor of Cyrus. He is also in the following verse named Artaxerxes, a name common to almost all the kings of Persia.

and hurtful to the kings and provinces, and that wars were raised therein of old time; for which cause also the city was destroyed. 16 We certify the king, that if this city be built, and the walls thereof repaired, thou shalt have no possession on this side of the river.

The King's Answer. 17 The king sent word to Reum Beelteem and Samsai the scribe, and to the rest that were in their council, inhabitants of Samaria, and to the rest beyond the river, sending greeting and peace: 18 The accusation, which you have sent to us, hath been plainly read before me. 19 And I commanded, and search hath been made, and it is found that this city of old time hath rebelled against kings, and seditions and wars have been raised therein. 20 For there have been powerful kings in Jerusalem, who have had dominion over all the country that is beyond the river; and have received tribute, and toll and revenues. 21 Now therefore hear the sentence: Hinder those men, that this city be not built, till further orders be given by me. 22 See that you be not negligent in executing this, lest by little and little the evil grow to the hurt of the kings.

23 Now the copy of the edict of king Artaxerxes was read before Reum Beelteem, and Samsai the scribe, and their counsellors, and they went up in haste to Jerusalem to the Jews; and hindered them with arm and power. 24 Then the work of the house of the Lord in Jerusalem was interrupted, and ceased till the second year of the reign of Darius king of the Persians.

CHAPTER 5.

Building of Temple Is Resumed. 1 Now Aggeus the prophet, and Zacharias the son of Addo, prophesied to the Jews that were in Judea and Jerusalem, in the name of the God of Israel. 2 Then rose up Zorobabel the son of Salathiel, and Josue the son of Josedec, and began to build the temple of God in Jerusalem, and with them were the prophets of God helping them.

3 And at the same time came to them Thathanai, who was governor beyond the river, and Stharbuzanai, and their counsellors, and said thus to them: Who hath given you counsel to build this house, and to repair the walls thereof? 4 In answer to which we gave them the names of the men who were the promoters of that building. 5 But the eye of their God was upon the ancients of the Jews, and they could not hinder them. And it was agreed that the matter should be referred to Darius, and then they should give satisfaction concerning that accusation.

6 The copy of the letter that Thathanai governor of the country beyond the river, and Stharbuzanai, and his counsellors the Arphasachites, who dwelt beyond the river, sent to Darius the king. 7 The letter which they sent him, was written thus: To Darius the king, all peace. 8 Be it known to the king, that we went to the province of Judea, to the house of the great God, which they are building with unpolished stones, and timber is laid in the walls; and this work is carried on diligently, and advanceth in their hands. And we asked those ancients, and said to them thus: Who hath given you authority to build this house, and to repair these walls? 10 We asked also of them their names, that we might give thee notice. And we have written the names of the men that are the chief among them. 11 And they answered us in these words, saying: We are the servants of the God of heaven and earth, and we are building a temple that was built these many years ago, and which a great king of Israel built and set up. 12 But after that our fathers had provoked the God of heaven to wrath, he delivered them into the hands of Nabuchodonosor the king of Babylon the Chaldean; and he destroyed this house, and carried away the people to Babylon. 13 But in the first year of Cyrus the king of Babylon, king Cyrus set forth a decree that this house of God should be built. 14 And the vessels also of gold and silver of the temple of God, which Nabuchodonosor had taken out of the temple, that was in Jerusalem, and had brought them to the temple of Babylon, king Cyrus brought out of the temple of Babylon, and they were delivered to one Sassabasar, whom also he appointed governor, 15 and said to him: Take these vessels, and go, and put them in the temple that is in Jerusalem, and let the house of God be built in its place. 16 Then came this same Sassabasar, and laid the foundations of the temple of God in Jerusalem, and from that time until

now it is in building, and is not yet finished. 17 Now therefore if it seem good to the king, let him search in the king's library, which is in Babylon, whether it hath been decreed by Cyrus the king that the house of God in Jerusalem should be built, and let the king send his pleasure to us concerning this matter.

CHAPTER 6.

King Darius Confirms Cyrus' Decree. 1 Then king Darius gave orders, and they searched in the library of the books that were laid up in Babylon, 2 and there was found in Ecbatana, which is a castle in the province of Media, a book in which this record was written: 3 In the first year of Cyrus the king: Cyrus the king decreed that the house of God should be built, which is in Jerusalem, in the place where they may offer sacrifices, and that they lay the foundations that may support the height of threescore cubits, and the breadth of threescore cubits, 4 three rows of unpolished stones, and with rows of new timber; and the charges shall be given out of the king's house. 5 And also let the golden and silver vessels of the temple of God, which Nabuchodonosor took out of the temple of Jerusalem and brought to Babylon, be restored and carried back to the temple of Jerusalem to their place, which also were placed in the temple of God.

6 Now therefore Thathanai, governor of the country beyond the river, Stharbuzanai, and your counsellors the Apharsachites, who are beyond the river, depart far from them, 7 and let that temple of God be built by the governor of the Jews, and by their ancients, that they may build that house of God in its place. 8 I also have commanded what must be done by those ancients of the Jews, that the house of God may be built, to wit, that of the king's chest, that is, of the tribute that is paid out of the country beyond the river, the charges be diligently given to those men, lest the work be hindered. 9 And if it shall be necessary, let calves also, and lambs, and kids, for holocausts to the God of heaven, wheat, salt, wine, and oil, according to the custom of the priests that are in Jerusalem, be given them day by day, that there be no complaint in anything. 10 And let them offer oblations to the God of heaven, and pray for the life of the king, and of his children. 11 And I have made a decree: That if any whosoever shall alter this commandment, a beam be taken from his house, and set up, and he be nailed upon it, and his house be confiscated. 12 And may the God, that hath caused his name to dwell there, destroy all kingdoms, and the people that shall put out their hand to resist, and to destroy the house of God, that is in Jerusalem. I, Darius have made the decree, which I will have diligently complied with.

13 So then Thathanai, governor of the country beyond the river, and Stharbuzanai, and his counsellors diligently executed what Darius the king had commanded. 14 And the ancients of the Jews built, and prospered according to the prophecy of Aggeus the prophet, and of Zacharias the son of Addo. And they built and finished, by the commandment of the God of Israel, and by the commandment of Cyrus, and Darius, and Artaxerxes king of the Persians. 15 And they were finishing this house of God until the third day of the month of Adar, which was in the sixth year of the reign of king Darius.

16 And the children of Israel, the priests and the Levites, and the rest of the children of the captivity kept the dedication of the house of God with joy. 17 And they offered at the dedication of the house of God a hundred calves, two hundred rams, four hundred lambs, and for a sin offering for all Israel twelve he-goats, according to the number of the tribes of Israel. 18 And they set the priests in their divisions, and the Levites in their courses over the works of God in Jerusalem, [d] as it is written in the book of Moses.

19 And the children of Israel of the captivity kept the phase on the fourteenth day of the first month. 20 For all the priests and the Levites were purified as one man: all were clean to kill the phase for all the children of the captivity, and for their brethren the priests, and themselves. 21 And the children of Israel that were returned from captivity, and all that had separated themselves from the filthiness of the nations of the earth to them, to seek the Lord the God of Israel, did eat. 22 And they kept the feast of unleav-

d Nm 3, 6; 8, 9.

ened bread seven days with joy, for the Lord had made them joyful, and had turned the heart of the king of Assyria to them, that he should help their hands in the work of the house of the Lord the God of Israel.

II: ESDRAS — HIS MISSION OF REFORM

CHAPTER 7.

Esdras In Jerusalem. 1 Now [e] after these things in the reign of Artaxerxes king of the Persians, Esdras the son of Saraias, the son of Azarias, the son of Helcias, 2 the son of Sellum, the son of Sadoc, the son of Achitob, 3 the son of Amarias, the son of Azarias, the son of Maraioth, 4 the son of Zarahias, the son of Ozi, the son of Bocci, 5 the son of Abisue, the son of Phinees, the son of Eleazar, the son of Aaron, the priest from the beginning: 6 this Esdras went up from Babylon, and he was a ready scribe in the law of Moses, which the Lord God had given to Israel. And the king granted him all his request, according to the hand of the Lord his God upon him. 7 And there went up some of the children of Israel, and of the children of the priests, and of the children of the Levites, and of the singing men, and of the porters, and of the Nathinites to Jerusalem in the seventh year [f] of Artaxerxes the king. 8 And they came to Jerusalem in the fifth month, in the seventh year of the king. 9 For upon the first day of the first month he began to go up from Babylon, and on the first day of the fifth month he came to Jerusalem according to the good hand of his God upon him. 10 For Esdras had prepared his heart to seek the law of the Lord, and to do and to teach in Israel the commandment and judgment.

Decree of Artaxerxes. 11 And this is the copy of the letter of the edict which king Artaxerxes gave to Esdras the priest, the scribe instructed in the words and commandments of the Lord, and his ceremonies in Israel.

12 Artaxerxes king of kings to Esdras the priest, the most learned scribe of the law of the God of heaven, greeting.

13 It is decreed by me that all they of the people of Israel, and of the priests and of the Levites in my realm, that are minded to go into Jerusalem, should go with thee. 14 For thou art sent from before the king, and his seven counsellors, to visit Judea and Jerusalem according to the law of thy God, which is in thy hand. 15 And to carry the silver and gold which the king and his counsellors have freely offered to the God of Israel, whose tabernacle is in Jerusalem. 16 And all the silver and gold that thou shalt find in all the province of Babylon, and that the people is willing to offer, and that the priests shall offer of their own accord to the house of their God, which is in Jerusalem, 17 take freely, and buy diligently with this money calves, rams, lambs, with the sacrifices and libations of them, and offer them upon the altar of the temple of your God, that is in Jerusalem. 18 And if it seem good to thee, and to thy brethren to do anything with the rest of the silver and gold, do it according to the will of your God. 19 The vessels also, that are given thee for the sacrifice of the house of thy God, deliver thou in the sight of God in Jerusalem. 20 And whatsoever more there shall be need of for the house of thy God, how much soever thou shalt have occasion to spend, it shall be given out of the treasury, and the king's exchequer, and by me. 21 I Artaxerxes the king have ordered and decreed to all the keepers of the public chest, that are beyond the river, that whatsoever Esdras the priest, the scribe of the law of the God of heaven, shall require of you, you give it without delay, 22 unto a hundred talents of silver, and unto a hundred cores of wheat, and unto a hundred bates of wine, and unto a hundred bates of oil, and salt without measure. 23 All that belongeth to the rites of the God of heaven, let it be given diligently in the house of the God of heaven, lest his wrath should be enkindled against the realm of the king, and of his sons. 24 We give you also to understand concerning all the priests, and the Levites, and the singers, and the porters, and the Nathinites, and ministers of the house of this God, that you have no authority to impose toll or tribute, or custom upon them. 25 And thou Esdras according to the wisdom of thy God, which is in thy hand, appoint judges and magistrates, that may judge all the people that is beyond the river, that is, for them who know the law of thy God. Yea and the ignorant teach ye freely. 26

e 458 B.C.—f 458 B.C.

And whosoever will not do the law of thy God, and the law of the king diligently, judgment shall be executed upon him, either unto death, or unto banishment, or to the confiscation of goods, or at least to prison.

27 Blessed be the Lord the God of our fathers, who hath put this in the king's heart, to glorify the house of the Lord, which is in Jerusalem, 28 and hath inclined his mercy towards me before the king and his counsellors, and all the mighty princes of the king. And I being strengthened by the hand of the Lord my God, which was upon me, gathered together out of Israel chief men to go up with me.

CHAPTER 8.

Companions of Esdras. 1 Now [g] these are the chiefs of families, and the genealogy of them, who came up with me from Babylon in the reign of Artaxerxes the king: 2 Of the sons of Phinees, Gersom. Of the sons of Ithamar, Daniel. Of the sons of David, Hattus. 3 Of the sons of Sechenias, the son of Pharos, Zacharias, and with him were numbered a hundred and fifty men. 4 Of the sons of Phahath Moab, Eleonai the son of Zareha, and with him two hundred men. 5 Of the sons of Sechenias, the son of Ezechiel, and with him three hundred men. 6 Of the sons of Adan, Abed the son of Jonathan, and with him fifty men. 7 Of the sons of Alam, Isaias the son of Athalias, and with him seventy men. 8 Of the sons of Saphatia, Zebodia the son of Michael, and with him eighty men. 9 Of the sons of Joab, Obedia the son of Jahiel, and with him two hundred and eighteen men. 10 Of the sons of Selomith, the son of Josphia, and with him a hundred and sixty men. 11 Of the sons of Bebai, Zacharias the son of Bebai, and with him eight and twenty men. 12 Of the sons of Azgad, Joanan the son of Eccetan, and with him a hundred and ten men. 13 Of the sons of Adonicam, who were the last, and these are their names: Eliphelet, and Jehiel, and Samaias, and with them sixty men. 14 Of the sons of Begui, Uthai and Zachur, and with them seventy men.

15 And I gathered them together to the river, which runneth down to Ahava, and we stayed there three days. And I sought among the people and among the priests for the sons of Levi, and found none there. 16 So I sent Eliezer, and Ariel, and Semeias, and Elnathan, and Jarib, and another Elnathan, and Nathan, and Zacharias, and Mosollam, chief men, and Joiarib and Elnathan, wise men. 17 And I sent them to Eddo, who is chief in the place of Chasphia, and I put in their mouth the words that they should speak to Eddo, and his brethren the Nathinites in the place of Chasphia, that they should bring us ministers of the house of our God. 18 And by the good hand of our God upon us, they brought us a most learned man of the sons of Moholi the son of Levi the son of Israel, and Sarabias and his sons, and his brethren eighteen, 19 and Hasabias, and with him Isaias of the sons of Merari, and his brethren, and his sons, twenty. 20 And of the Nathinites, whom David and the princes gave for the service of the Levites, Nathinites two hundred and twenty: all these were called by their names.

Preparation for the Fast. 21 And I proclaimed there a fast* by the river Ahava, that we might afflict ourselves before the Lord our God, and might ask of him a right way for us and for our children, and for all our substance. 22 For I was ashamed to ask the king for aid and for horsemen, to defend us from the enemy in the way, because we had said to the king: The hand of our God is upon all them that seek him in goodness; and his power and strength and wrath upon all them that forsake him. 23 And we fasted, and besought our God for this: and it fell out prosperously unto us.

24 And I separated twelve of the chief of the priests, Sarabias, and Hasabias, and with them ten of their brethren, 25 and I weighed unto them the silver and gold, and the vessels consecrated for the house of our God, which the king and his counsellors, and his princes, and all Israel that were found, had offered. 26 And I weighed to their hands six hundred and fifty talents of silver, and a hundred vessels of silver, and a hundred talents of gold, 27 and twenty cups of gold,

g 458 B.C.

8, 21: And I proclaimed a fast: it is not enough to part from Babylon, i.e., figuratively from sin; we must also do works of penance. Therefore, Esdras here proclaimed an extraordinary fast to those that were come from captivity. This shows that fasting was commanded and practised from the earliest times.

of a thousand solids, and two vessels of the best shining brass, beautiful as gold. 28 And I said to them: You are the holy ones of the Lord, and the vessels are holy, and the silver and gold, that is freely offered to the Lord the God of our fathers. 29 Watch ye and keep them, till you deliver them by weight before the chief of the priests, and of the Levites, and the heads of the families of Israel in Jerusalem, into the treasure of the house of the Lord.

30 And the priests and the Levites received the weight of the silver and gold, and the vessels, to carry them to Jerusalem to the house of our God. 31 Then we set forward from the river Ahava on the twelfth day of the first month to go to Jerusalem: and the hand of our God was upon us, and delivered us from the hand of the enemy, and of such as lay in wait by the way. 32 And we came to Jerusalem, and we stayed there three days. 33 And on the fourth day the silver and the gold and the vessels were weighed in the house of our God by the hand of Meremoth the son of Urias the priest, and with him was Eleazar the son of Phinees, and with them Jozabad the son of Josue, and Noadaia the son of Benoi, Levites, 34 according to the number and weight of everything. And all the weight was written at that time.

35 Moreover the children of them that had been carried away that were come out of the captivity, offered holocausts to the God of Israel: twelve calves for all the people of Israel, ninety-six rams, seventy-seven lambs, and twelve he-goats for sin: all for a holocaust to the Lord. 36 And they gave the king's edicts to the lords that were from the king's court, and the governors beyond the river, and they furthered the people and the house of God.

CHAPTER 9.

Transgression of the People. 1 And *h* after these things were accomplished, the princes came to me, saying: *The people of Israel, and the priests and Levites have not separated themselves from the people of the lands, and from their abominations, namely, of the Chanaanites, and the Hethites, and the Pherezites, and the Jebusites, and the Ammonites, and the Moabites, and the Egyptians, and the Amorrhites. 2 For they have taken of their daughters for themselves and for their sons, and they have mingled the holy seed with the people of the lands. And the hand of the princes and magistrates hath been first in this transgression. 3 And when I had heard this word, I rent my mantle and my coat, and plucked off the hairs of my head and my beard, and I sat down mourning. 4 And there were assembled to me all that feared the God of Israel, because of the transgression of those that were come from the captivity, and I sat sorrowful until the evening sacrifice.

Prayer of Esdras. 5 And at the evening sacrifice I rose up from my affliction, and having rent my mantle and my garment, I fell upon my knees, and spread out my hands to the Lord my God, 6 and said: My God I am confounded and ashamed to lift up my face to thee, for our iniquities are multiplied over our heads, and our sins are grown up even unto heaven, 7 from the days of our fathers. And we ourselves also have sinned grievously unto this day, and for our iniquities we and our kings, and our priests have been delivered into the hands of the kings of the lands, and to the sword, and to captivity, and to spoil, and to confusion of face, as it is at this day. 8 And now as little and for a moment has our prayer been made before the Lord our God, to leave us a remnant, and give us a pin* in his holy place, and that our God would enlighten our eyes, and would give us a little life in our bondage. 9 For we are bondmen, and in our bondage our God hath not forsaken us, but hath extended mercy upon us before the king of the Persians, to give us life, and to set up the house of our God, and to rebuild the desolations thereof, and to give us a fence in Juda and Jerusalem. 10 And now, O our God, what shall we say after this? For we have forsaken thy commandments, 11 which thou hast commanded by the hand of thy servants the prophets, saying: The land which you go to possess, is an unclean land, according to the uncleanness of the people, and of other

h 458 B.C.

9, 1f: This shows how dangerous it is to intermarry with those outside the Church, because of the risk of perversion and falling away from the True Faith.

9, 8: A pin or nail, here signifies a small settlement or holding; which Esdras begs for, to preserve even a part of the people, who by their great iniquity, had incurred the anger of God.

lands, with their abominations, who have filled it from mouth to mouth with their filth. 12 *i* Now therefore give not your daughters to their sons, and take not their daughters for your sons, and seek not their peace, nor their prosperity forever: that you may be strengthened, and may eat the good things of the land, and may have your children your heirs forever. 13 And after all that is come upon us for our most wicked deeds and our great sin, seeing that thou our God hast saved us from our iniquity, and hast given us a deliverance as at this day, 14 that we should not turn away, nor break thy commandments, nor join in marriage with the people of these abominations. Art thou angry with us unto utter destruction, not to leave us a remnant to be saved? 15 O Lord God of Israel, thou art just, for we remain yet to be saved as at this day. Behold we are before thee in our sin, for there can be no standing before thee in this matter.

CHAPTER 10.

The Discharge of Strange Women. 1 Now *i* when Esdras was thus praying, and beseeching, and weeping, and lying before the temple of God, there was gathered to him of Israel an exceeding great assembly of men and women and children, and the people wept with much lamentation. 2 And Sechenias the son of Jehiel of the sons of Elam answered, and said to Esdras: We have sinned against our God, and have taken strange wives of the people of the land. And now if there be repentance in Israel concerning this, 3 let us make a covenant with the Lord our God, to put away all the wives, and such as are born of them, according to the will of the Lord, and of them that fear the commandment of the Lord our God: let it be done according to the law. 4 Arise, it is thy part to give orders, and we will be with thee. Take courage, and do it.

5 So Esdras arose, and made the chiefs of the priests and of the Levites, and all Israel, to swear that they would do according to this word, and they swore. 6 And Esdras rose up from before the house of God, and went to the chamber of Johanan the son of Eliasib, and entered in thither. He ate no bread, and drank no water; for he mourned for the transgression of them that were come out of the captivity.

7 And proclamation was made in Juda and Jerusalem to all the children of the captivity, that they should assemble together into Jerusalem, 8 and that whosoever would not come within three days, according to the counsel of the princes and the ancients, all his substance should be taken away, and he should be cast out of the company of them that were returned from captivity. 9 Then all the men of Juda and Benjamin gathered themselves together to Jerusalem within three days, in the ninth month, the twentieth day of the month; and all the people sat in the street of the house of God, trembling because of the sin and the rain. 10 And Esdras the priest stood up, and said to them: You have transgressed, and taken strange wives, to add to the sins of Israel. 11 And now make confession to the Lord the God of your fathers, and do his pleasure, and separate yourselves from the people of the land, and from your strange wives.

12 And all the multitude answered and said with a loud voice: According to thy word unto us, so be it done. 13 But as the people are many, and it is time of rain, and we are not able to stand without, and it is not a work of one day or two (for we have exceedingly sinned in this matter), 14 let rulers be appointed in all the multitude; and in our cities, let all those that have taken strange wives come at the times appointed, and with them the ancients and the judges of every city, until the wrath of our God be turned away from us for this sin.

15 Then Jonathan the son of Azahel and Jaasia the son of Thecua were appointed over this, and Mesollam and Sebethai, Levites, helped them; 16 and the children of the captivity did so. And Esdras the priest, and the men heads of the families in the houses of their fathers, and all by their names, went and sat down in the first day of the tenth month to examine the matter. 17 And they made an end with all the men that had taken strange wives by the first day of the first month.

The Men Who Took Strange Wives. 18 And there were found among the sons of the priests that had taken strange wives:

i Dt 7, 3.—*j* 458 B.C.

Of the sons of Josue the son of Josedec, and his brethren, Maasia, and Eliezer, and Jarib, and Godolia. 19 And they gave their hands to put away their wives, and to offer for their offense a ram of the flock. 20 And of the sons of Emmer, Hanani, and Zebedia. 21 And of the sons of Harim, Maasia, and Elia, and Semeia, and Jehiel, and Ozias. 22 And of the sons of Pheshur, Elioenai, Maasia, Ismael, Nathanael, Jozabed, and Elasa. 23 And of the sons of the Levites, Jozabed, and Semei, and Celaia, the same is Calita, Phataia, Juda, and Eliezer. 24 And of the singing men, Eliasib. And of the porters, Sellum, and Telem, and Uri. 25 And of Israel, of the sons of Pharos, Remeia, and Jezia, and Melchia, and Miamin, and Eliezer, and Melchia, and Banea. 26 And of the sons of Elam, Mathania, Zacharias, and Jehiel, and Abdi, and Jerimoth, and Elia. 27 And of the sons of Zethua, Elioenai, Eliasib, Mathania, Jerimuth, and Zabad, and Aziaza. 28 And of the sons of Babai, Johanan, Hanania, Zabbai, Athalai. 29 And of the sons of Bani, Mosollam, and Melluch, and Adaia, Jasub, and Saal, and Ramoth. 30 And of the sons of Phahath, Moab, Edna, and Chalal, Banaias, and Maasias, Mathanias, Beseleel, Bennui, and Manasse. 31 And of the sons of Herem, Eliezer, Josue, Melchias, Semeias, Simeon, 32 Benjamin, Maloch, Samarias. 33 And of the sons of Hasom, Mathanai, Mathatha, Zabad, Eliphelet, Jermai, Manasse, Semei. 34 Of the sons of Bani, Maaddi, Amram, and Uel, 35 Baneas, and Badaias, Cheliau, 36 Vania, Marimuth, and Eliasib, 37 Mathanias, Mathania, and Jasi, 38 and Bani, and Bennui, Semei, 39 and Salmias, and Nathan, and Adaias, 40 and Mechnedebai, Sisai, Sarai, 41 Ezrel, and Selemiau, Semeria, 42 Sellum, Amaria, Joseph. 43 Of the sons of Nebo, Jehiel, Mathathias, Zabad, Zabina, Jeddu, and Joel, and Banaia.

44 All these had taken strange wives, and there were among them women that had borne children.

THE BOOK OF NEHEMIAS

WHICH IS CALLED

THE SECOND BOOK OF ESDRAS

This Book takes its name from the writer, who was the cupbearer to the King of Persia, and was sent by him with a commission to rebuild the walls of Jerusalem. It is also called the "Second Book of Esdras," because it is a continuation of the history, begun by Esdras, of the state of the people of God after their return from captivity.

I: NEHEMIAS — FIRST MISSION

1. Nehemias Returns to Palestine

CHAPTER 1.

Lamentation and Prayer of Nehemias. 1 The [a] words of Nehemias the son of Helchias. And it came to pass in the month of Casleu, in the twentieth year, as I was in the castle of Susa, 2 that Hanani one of my brethren came, he and some men of Juda; and I asked them concerning the Jews that remained and were left of the captivity, and concerning Jerusalem. 3 And they said to me: They that have remained, and are left of the captivity there in the province, are in great affliction and reproach; and the wall of Jerusalem is broken down, and the gates thereof are burnt with fire.

4 And when I had heard these words, I sat down, and wept, and mourned for many days; and I fasted, and prayed before the face of the God of heaven. 5 And I said: [b] I beseech thee, O Lord God of heaven, strong, great, and terrible, who keepest covenant and mercy with those that love thee, and keep thy commandments. 6 Let thy ears be attentive, and thy eyes open to hear the prayer of thy servant, which I pray before thee now, night and day, for the children of Israel thy servants. And I confess the sins of the children of Israel, by which they have

a 445 B.C.—b Dn 9, 4.

sinned against thee: I and my father's house have sinned. 7 We have been seduced by vanity, and have not kept thy commandments, and ceremonies and judgments, which thou hast commanded thy servant Moses. 8 Remember the word that thou commandedst to Moses thy servant, saying: If you shall transgress, I will scatter you abroad among the nations; 9 but if you return to me, and keep my commandments, and do them, though you should be led away to the uttermost parts of the world, I will gather you from thence, and bring you back to the place which I have chosen for my name to dwell there. 10 And these are thy servants and thy people, whom thou hast redeemed by thy great strength, and by thy mighty hand. 11 I beseech thee, O Lord, let thy ear be attentive to the prayer of thy servant, and to the prayer of thy servants who desire to fear thy name; and direct thy servant this day, and give him mercy before this man. For I was the king's cupbearer.

CHAPTER 2.

Nehemias in Jerusalem. 1 And [c] it came to pass in the month of Nisan, in the twentieth year of Artaxerxes the king, that wine was before him, and I took up the wine, and gave it to the king. And I was as one languishing away before his face. 2 And the king said to me: Why is thy countenance sad, seeing thou dost not appear to be sick? This is not without cause, but some evil, I know not what, is in thy heart. And I was seized with an exceeding great fear; 3 and I said to the king: O king, live forever. Why should not my countenance be sorrowful, seeing the city of the place of the sepulchres of my fathers is desolate, and the gates thereof are burnt with fire? 4 Then the king said to me: For what dost thou make request? And I prayed to the God of heaven, 5 and I said to the king: If it seem good to the king, and if thy servant hath found favor in thy sight, that thou wouldst send me into Judea to the city of the sepulchre of my father, and I will build it. 6 And the king said to me, and the queen that sat by him: For how long shall thy journey be, and when wilt thou return? And it pleased the king, and he sent me: and I fixed him a time. 7 And I said to the king: If it seem good to the king, let him give me letters to the governors of the country beyond the river, that they convey me over, till I come into Judea; 8 and a letter to Asaph the keeper of the king's forest, to give me timber that I may cover the gates of the tower of the house, and the walls of the city, and the house that I shall enter into. And the king gave me according to the good hand of my God with me.

9 And I came to the governors of the country beyond the river, and gave them the king's letters. And the king had sent with me captains of soldiers, and horsemen. 10 And Sanaballat the Horonite, and Tobias the servant, the Ammonite, heard it, and it grieved them exceedingly, that a man was come, who sought the prosperity of the children of Israel.

2. Restoration of the Walls

11 And I came to Jerusalem, and was there three days. 12 And I arose in the night, I and some few men with me, and I told not any man what God had put in my heart to do in Jerusalem, and there was no beast with me, but the beast that I rode upon. 13 And I went out by night by the gate of the valley, and before the dragon fountain, and to the dung gate, and I viewed the wall of Jerusalem which was broken down, and the gates thereof which were consumed with fire. 14 And I passed to the gate of the fountain, and to the king's aqueduct, and there was no place for the beast on which I rode to pass. 15 And I went up in the night by the torrent, and viewed the wall, and going back I came to the gate of the valley, and returned.

Walls of Jerusalem Rebuilt. 16 But the magistrates knew not whither I went, or what I did; neither had I as yet told anything to the Jews, or to the priests, or to the nobles, or to the magistrates, or to the rest that did the work. 17 Then I said to them: You know the affliction wherein we are, because Jerusalem is desolate, and the gates thereof are consumed with fire; come, and let us build up the walls of Jerusalem, and let us be no longer a reproach. 18 And I showed them how the hand of my God was good with me, and the king's words, which he had spoken

[c] 445 B.C.

to me, and I said: Let us rise up, and build. And their hands were strengthened in good.

19 But Sanaballat the Horonite, and Tobias the servant, the Ammonite, and Gossem the Arabian heard of it, and they scoffed at us, and despised us, and said: What is this thing that you do? Are you going to rebel against the king? 20 And I answered them, and said to them: The God of heaven he helpeth us, and we are his servants: let us rise up and build; but you have no part, nor justice, nor remembrance in Jerusalem.

CHAPTER 3.

Names and Order of the Builders. 1 Then Eliasib the high priest arose, and his brethren the priests, and they built the flock gate. They sanctified it, and set up the doors thereof, and even unto the tower of a hundred cubits they sanctified it, unto the tower of Hananeel. 2 And next to him the men of Jericho built; and next to them built Zachur the son of Amri.

3 But the fish gate the sons of Asnaa built. They covered it, and set up the doors thereof, and the locks, and the bars. And next to them built Marimuth the son of Urias the son of Accus. 4 And next to him built Mosollam the son of Barachias, the son of Merezebel, and next to them built Sadoc the son of Baana. 5 And next to them the Thecuites built; but their great men did not put their necks to the work of their Lord.

6 And Joiada the son of Phasea, and Mosollom the son of Besodia built the old gate. They covered it and set up the doors thereof, and the locks, and the bars. 7 And next to them built Meltias the Gabaonite, and Jadon the Meronathite, the men of Gabaon and Maspha, for the governor that was in the country beyond the river. 8 And next to him built Eziel the son of Araia the goldsmith; and next to him built Ananias the son of the perfumer; and they left Jerusalem unto the wall of the broad street. 9 And next to him built Raphaia the son of Hur, lord of the street of Jerusalem. 10 And next to him Jedaia the son of Haromaph over against his own house; and next to him built Hattus the son of Hasebonia. 11 Melchias the son of Herem, and Hasub the son of Phahath Moab, built half the street, and the tower of the furnaces. 12 And next to him built Sellum the son of Alohes, lord of half the street of Jerusalem, he and his daughters.

13 And the gate of the valley Hanun built, and the inhabitants of Zanoe: they built it, and set up the doors thereof, and the locks, and the bars, and a thousand cubits in the wall unto the gate of the dunghill.

14 And the gate of the dunghill Melchias the son of Rechab built, lord of the street of Bethacharam: he built it, and set up the doors thereof, and the locks, and the bars.

15 And the gate of the fountain Sellum the son of Cholhoza built, lord of the street of Maspha: he built it, and covered it, and set up the doors thereof, and the locks, and the bars, and the walls of the pool of Siloe unto the king's guard, and unto the steps that go down from the city of David.

16 After him built Nehemias the son of Azboc, lord of half the street of Bethsur, as far as over against the sepulchre of David, and to the pool that was built with great labor, and to the house of the mighty. 17 After him built the Levites, Rehum the son of Benni. After him built Hasebias, lord of half the street of Ceila in his own street. 18 After him built their brethren Bavai the son of Enadad, lord of half Ceila. 19 And next to him Aser the son of Josue, lord of Maspha, built another measure, over against the going up of the strong corner.

20 After him in the mount Baruch the son of Zachai built another measure, from the corner to the door of the house of Eliasib the high priest. 21 After him Merimuth the son of Urias the son of Haccus built another measure, from the door of the house of Eliasib to the end of the house of Eliasib. 22 And after him built the priests, the men of the plains of the Jordan. 23 After him built Benjamin and Hasub, over against their own house; and after him built Azarias the son of Maasias the son of Ananias over against his house. 24 After him built Bennui the son of Hanadad another measure, from the house of Azarias unto the bending, and unto the corner. 25 Phalel, the son of Ozi, over against the bending and the tower

which lieth out from the king's high house, that is, in the court of the prison; after him Phadaia the son of Pharos. 26 And the Nathinites dwelt in Ophel, as far as over against the water gate towards the east, and the tower that stood out. 27 After him the Thecuites built another measure over against, from the great tower that standeth out unto the wall of the temple. 28 And upward from the horse gate the priests built, every man over against his house. 29 After them built Sadoc the son of Emmer over against his house. And after him built Semaia the son of Sechenias, keeper of the east gate. 30 After him built Hanania the son of Selemia, and Hanun the sixth son of Seleph, another measure; after him built Mosollam the son of Barachias over against his treasury. After him Melchias the goldsmith's son built unto the house of the Nathinites and of the sellers of small wares, over against the judgment gate, and unto the chamber of the corner. 31 And within the chamber of the corner of the flock gate, the goldsmiths and the merchants built.

CHAPTER 4.

Opposition of Their Enemies. 1 And it came to pass, that when Sanaballat heard that we were building the wall he was angry; and being moved exceedingly he scoffed at the Jews, 2 and said before his brethren, and the multitude of the Samaritans: What are the silly Jews doing? Will the Gentiles let them alone? Will they sacrifice and make an end in a day? Are they able to raise stones out of the heaps of the rubbish, which are burnt? 3 Tobias also the Ammonite who was by him said: Let them build. If a fox go up, he will leap over their stone wall.

4 Hear thou our God, for we are despised. Turn their reproach upon their own head, and give them to be despised in a land of captivity. 5 Cover not their iniquity, and let not their sin be blotted out from before thy face, because they have mocked thy builders. 6 So we built the wall, and joined it all together unto the half thereof: and the heart of the people was excited to work.

7 And it came to pass, when Sanaballat, and Tobias, and the Arabians, and the Ammonites, and the Azotians heard that the walls of Jerusalem were made up, and the breaches began to be closed, that they were exceedingly angry. 8 And they all assembled themselves together to come and to fight against Jerusalem, and to prepare ambushes. 9 And we prayed to our God, and set watchmen upon the wall day and night against them. 10 And Juda said: The strength of the bearer of burdens is decayed, and the rubbish is very much, and we shall not be able to build the wall. 11 And our enemies said: Let them not know, nor understand, till we come in the midst of them, and kill them, and cause the work to cease.

12 And it came to pass, that when the Jews that dwelt by them came and told us ten times, out of all the places from whence they came to us, 13 I set the people in the place behind the wall round about in order, with their swords, and spears, and bows. 14 And I looked and rose up; and I said to the chief men and the magistrates, and to the rest of the common people: Be not afraid of them. Remember the Lord who is great and terrible, and fight for your brethren, your sons, and your daughters, and your wives, and your houses.

15 And it came to pass, when our enemies heard that the thing had been told us, that God defeated their counsel. And we returned all of us to the walls, every man to his work.

16 And it came to pass from that day forward, that half of their young men did the work, and half were ready for to fight, with spears, and shields, and bows, and coats of mail, and the rulers were behind them in all the house of Juda. 17 Of them that built on the wall and that carried burdens, and that laded, with one of his hands he did the work, and with the other he held a sword. 18 For everyone of the builders was girded with a sword about his reins. And they built, and sounded with a trumpet by me. 19 And I said to the nobles, and to the magistrates, and to the rest of the common people: The work is great and wide, and we are separated on the wall one far from another. 20 In what place soever you shall hear the sound of the trumpet, run all thither unto us; our God will fight for us. 21 And let us do the work; and let one half of us hold our spears from the rising of the morning till the stars appear. 22 At that

time also I said to the people: Let everyone with his servant stay in the midst of Jerusalem, and let us take our turns in the night, and by day, to work. 23 Now I and my brethren, and my servants, and the watchmen that followed me, did not put off our clothes; only every man stripped himself when he was to be washed.

CHAPTER 5.

The Rich Oppress the Poor. 1 Now there was a great cry of the people, and of their wives against their brethren the Jews. 2 And there were some that said: Our sons and daughters are very many. Let us take up corn for the price of them, and let us eat and live. 3 And there were some that said: Let us mortgage our lands, and our vineyards, and our houses, and let us take corn because of the famine. 4 And others said: Let us borrow money for the king's tribute, and let us give up our fields and vineyards. 5 And now our flesh is as the flesh of our brethren, and our children as their children. Behold we bring into bondage our sons and our daughters, and some of our daughters are bondwomen already; neither have we wherewith to redeem them, and our fields and our vineyards other men possess.

6 And I was exceedingly angry when I heard their cry according to these words. 7 And my heart thought with myself; and I rebuked the nobles and magistrates, and said to them: Do you everyone exact usury of your brethren? And I gathered together a great assembly against them, 8 and I said to them: We, as you know, have redeemed according to our ability our brethren the Jews, that were sold to the Gentiles; and will you then sell your brethren for us to redeem them? And they held their peace, and found not what to answer. 9 And I said to them: The thing you do is not good. Why walk you not in the fear of our God, that we be not exposed to the reproaches of the Gentiles our enemies? 10 Both I and my brethren, and my servants, have lent money and corn to many. Let us all agree not to call for it again; let us forgive the debt that is owing to us. 11 Restore ye to them this day their fields, and their vineyards, and their oliveyards, and their houses; and the hundredth part of the money, and of the corn, the wine, and the oil, which you were wont to exact of them, give it rather for them. 12 And they said: We will restore, and we will require nothing of them; and we will do as thou sayest. And I called the priests and took an oath of them, to do according to what I had said. 13 Moreover I shook my lap, and said: So may God shake every man that shall not accomplish this word, out of his house, and out of his labors, thus may he be shaken out, and become empty. And all the multitude said: Amen. And they praised God. And the people did according to what was said.

Exemplary Conduct of Nehemias. 14 And from the day in which the king commanded me to be governor in the land of Juda, from the twentieth year even to the two and thirtieth year of Artaxerxes the king, for twelve years, I and my brethren did not eat the yearly allowance that was due to the governors. 15 But the former governors that had been before me, were chargeable to the people, and took of them in bread, and wine, and in money every day forty sicles; and their officers also oppressed the people. But I did not so for the fear of God. 16 Moreover I built in the work of the wall, and I bought no land, and all my servants were gathered together to the work. 17 The Jews also and the magistrates to the number of one hundred and fifty men, were at my table, besides them that came to us from among the nations that were round about us. 18 And there was prepared for me day by day one ox, and six choice rams, besides fowls; and once in ten days I gave store of divers wines, and many other things. Yet I did not require my yearly allowance as governor, for the people were very much impoverished. 19 Remember me, O my God, for good according to all that I have done for this people.

CHAPTER 6.

Nehemias and His Enemies. 1 And it came to pass, when Sanaballat, and Tobias, and Gossem the Arabian, and the rest of our enemies, heard that I had built the wall, and that there was no breach left in it (though at that time I had not set up the doors in the gates), 2 Sanaballat and Gossem sent to me saying: Come,

and let us make a league together in the villages, in the plain of Ono. But they thought to do me mischief. 3 And I sent messengers to them, saying: I am doing a great work, and I cannot come down, lest it be neglected whilst I come, and go down to you. 4 And they sent to me according to this word, four times; and I answered them after the same manner. 5 And Sanaballat sent his servant to me the fifth time according to the former word, and he had a letter in his hand written in this manner: 6 It is reported amongst the Gentiles, and Gossem hath said it, that thou and the Jews think to rebel, and therefore thou buildest the wall, and hast a mind to set thyself king over them; for which end 7 thou hast also set up prophets, to preach of thee at Jerusalem, saying: There is a king in Judea. The king will hear of these things; therefore come now, that we may take counsel together. 8 And I sent to them, saying: There is no such thing done as thou sayest; but thou feignest these things out of thy own heart. 9 For all these men thought to frighten us, thinking that our hands would cease from the work, and that we would leave off. Wherefore I strengthened my hands the more.

10 And I went into the house of Samaia the son of Delaia, the son of Metabeel privately. And he said: Let us consult together in the house of God in the midst of the temple; and let us shut the doors of the temple, for they will come to kill thee, and in the night they will come to slay thee. 11 And I said: Should such a man as I flee? And who is there that being as I am, would go into the temple, to save his life? I will not go in. 12 And I understood that God had not sent him, but that he had spoken to me as if he had been prophesying, and Tobias, and Sanaballat had hired him. 13 For he had taken money, that I being afraid should do this thing, and sin, and they might have some evil to upbraid me withal. 14 Remember me, O Lord, for Tobias and Sanaballat, according to their works of this kind; and Noadias the prophet, and the rest of the prophets that would have put me in fear.

The Wall Is Finished. 15 But the wall was finished the five and twentieth day of the month of Elul, in two and fifty days. 16 And it came to pass when all our enemies heard of it, that all nations which were round about us, were afraid, and were cast down within themselves, for they perceived that this work was the work of God.

17 Moreover in those days many letters were sent by the principal men of the Jews to Tobias, and from Tobias there came letters to them. 18 For there were many in Judea sworn to him, because he was the son-in-law of Sechenias the son of Area, and Johanan his son had taken to wife the daughter of Mosollam the son of Barachias. 19 And they praised him also before me, and they related my words to him; and Tobias sent letters to put me in fear.

CHAPTER 7.

List of Those Coming from Babylon. 1 Now [d] after the wall was built, and I had set up the doors, and numbered the porters and singing men, and Levites, 2 I commanded Hanani my brother, and Hanani as ruler of the house of Jerusalem (for he seemed as a sincere man, and one that feared God above the rest), 3 and I said to them: Let not the gates of Jerusalem be opened till the sun be hot. And while they were yet standing by, the gates were shut, and barred. And I set watchmen of the inhabitants of Jerusalem, everyone by their courses, and every man over against his house.

4 And the city was very wide and great, and the people few in the midst thereof, and the houses were not built. 5 But God had put in my heart, and I assembled the princes and magistrates, and common people, to number them; and I found a book of the number of them who came up at first, and therein it was found written: 6 [e] These are the children of the province, who came up from the captivity of them that had been carried away, whom Nabuchodonosor the king of Babylon had carried away, and who returned into Judea, everyone into his own city, 7 who came with Zorobabel: Josue, Nehemias, Azarias, Raamias, Nahamani, Mardochai, Belsam, Mespharath, Begoai, Nahum, Baana.

The Children of Israel. The number of the men of the people of Israel: 8 The children of Pharos, two thousand one

d 445 B.C.; Sir 49, 13.—e 1 Esd 2, 1.

hundred seventy-two. 9 The children of Sephatia, three hundred seventy-two. 10 The children of Area, six hundred fifty-two. 11 The children of Phahath Moab of the children of Josue and Joab, two thousand eight hundred eighteen. 12 The children of Elam, one thousand two hundred fifty-four. 13 The children of Zethua, eight hundred forty-five. 14 The children of Zachai, seven hundred sixty. 15 The children of Bannui, six hundred forty-eight. 16 The children of Bebai, six hundred twenty-eight. 17 The children of Azgad, two thousand three hundred twenty-two. 18 The children of Adonicam, six hundred sixty-seven. 19 The children of Beguai, two thousand sixty-seven. 20 The children of Adin, six hundred fifty-five. 21 The children of Ater, children of Hezecias, ninety-eight. 22 The children of Hasem, three hundred twenty-eight. 23 The children of Besai, three hundred twenty-four. 24 The children of Hareph, a hundred and twelve. 25 The children of Gabaon, ninety-five. 26 The children of Bethlehem, and Netupha, a hundred eighty-eight. 27 The men of Anathoth, a hundred twenty-eight. 28 The men of Bethazmoth, forty-two. 29 The men of Cariathiarim, Cephira, and Beroth, seven hundred forty-three. 30 The men of Rama and Geba, six hundred twenty-one. 31 The men of Machmas, a hundred twenty-two. 32 The men of Bethel and Hai, a hundred twenty-three. 33 The men of the other Nebo, fifty-two. 34 The men of the other Elam, one thousand two hundred fifty-four. 35 The children of Harem, three hundred and twenty. 36 The children of Jericho, three hundred forty-five. 37 The children of Lod, of Hadid and Ono, seven hundred twenty-one. 38 The children of Senaa, three thousand nine hundred thirty.

The Priests and Levites. 39 The priests: the children of Idaia in the house of Josue, nine hundred and seventy-three. 40 The children of Emmer, one thousand fifty-two. 41 The children of Phashur, one thousand two hundred forty-seven. 42 The children of Arem, one thousand and seventeen. The Levites: 43 the children of Josue and Cedmihel, the sons 44 of Oduia, seventy-four. The singing men: 45 the children of Asaph, a hundred forty-eight.

46 The porters: the children of Sellum, the children of Ater, the children of Telmon, the children of Accub, the children of Hatita, the children of Sobai: a hundred thirty-eight.

47 The Nathinites: the children of Soha, the children of Hasupha, the children of Tebbaoth, 48 the children of Ceros, the children of Siaa, the children of Phadon, the children of Lebana, the children of Hagaba, the children of Selmai, 49 the children of Hanan, the children of Geddel, the children of Gaher, 50 the children of Raaia, the children of Rasin, the children of Necoda, 51 the children of Gezem, the children of Asa, the children of Phasea, 52 the children of Besai, the children of Munim, the children of Nephussim, 53 the children of Bacbuc, the children of Hacupha, the children of Harhur, 54 the children of Besloth, the children of Mahida, the children of Harsa, 55 the children of Bercos, the children of Sisara, the children of Thema, 56 the children of Nasia, the children of Hatipha, 57 the children of the servants of Solomon, the children of Sothai, the children of Sophereth, the children of Pharida, 58 the children of Jahala, the children of Darcon, the children of Jeddel, 59 the children of Saphatia, the children of Hatil, the children of Phochereth, who was born of Sabaim, the son of Amon. 60 All the Nathinites, and the children of the servants of Solomon, three hundred ninety-two.

61 And these are they that came up from Telmela, Thelharsa, Cherub, Addon, and Emmer; and could not show the house of their fathers, nor their seed, whether they were of Israel. 62 The children of Dalaia, the children of Tobia, the children of Necoda, six hundred forty-two. 63 And of the priests, the children of Habia, the children of Accos, the children of Berzellai, who took a wife of the daughters of Berzellai the Galaadite, and he was called by their name. 64 These sought their writing in the record, and found it not; and they were cast out of the priesthood. 65 And Athersatha said to them, that they should not eat of the Holies of Holies, until there stood up a priest learned and skillful.

66 All the multitude as it were one man, forty-two thousand three hundred sixty, 67 besides their menservants and womenservants, who were seven thousand three hundred thirty-seven: and among them

singing men, and singing women, two hundred forty-five. 68 Their horses, seven hundred thirty-six; their mules, two hundred forty-five; 69 their camels, four hundred thirty-five; their asses, six thousand seven hundred and twenty.

Hitherto is related what was written in the record. From this place forward goeth on the history of Nehemias.

70 And some of the heads of the families gave unto the work. Athersatha* gave into the treasure a thousand drams of gold, fifty bowls, and five hundred and thirty garments for priests. 71 And some of the heads of families gave to the treasure of the work, twenty thousand drams of gold and two thousand two hundred pounds of silver. 72 And that which the rest of the people gave, was twenty thousand drams of gold, and two thousand pounds of silver, and sixty-seven garments for priests. 73 And the priests, and the Levites, and the porters, and the singing men, and the rest of the common people and the Nathinites, and all Israel dwelt in their cities.

II: THE READING OF THE LAW

CHAPTER 8.

Esdras Reads and Explains the Law. 1 And the seventh month came, and the children of Israel were in their cities. And all the people were gathered together as one man to the street which is before the water gate, and they spoke to Esdras the scribe, to bring the book of the law of Moses, which the Lord had commanded to Israel.

2 Then Esdras the priest brought the law before the multitude of men and women, and all those that could understand, in the first day of the seventh month. 3 And he read it plainly in the street that was before the water gate, from the morning until midday, before the men, and the women, and all those that could understand; and the ears of all the people were attentive to the book. 4 And Esdras the scribe stood upon a step of wood, which he had made to speak upon, and there stood by him Mathathias, and Semeia, and Ania, and Uria, and Helcia, and Maasia, on his right hand; and on the left, Phadaia, Misael, and Melchia, and Hasum, and Hasbadana, Zacharia and Mosollam. 5 And Esdras opened the book before all the people, for he was above all the people. And when he had opened it, all the people stood. 6 And Esdras blessed the Lord the great God. And all the people answered, Amen, Amen: lifting up their hands. And they bowed down, and adored God with their faces to the ground. 7 Now Josue, and Bani, and Serebia, Jamin, Accub, Sephtai, Odia, Maasia, Celtia, Azarias, Jozabed, Hanan, Phalaia, the Levites, made silence among the people to hear the law; and the people stood in their place. 8 And they read in the book of the law of God distinctly and plainly to be understood; and they understood when it was read.

9 And Nehemias (he is Athersatha) and Esdras the priest and scribe, and the Levites who interpreted to all the people, said: This is a holy day to the Lord our God; do not mourn, nor weep. For all the people wept, when they heard the words of the law. 10 And he said to them: Go, eat fat meats, and drink sweet wine, and send portions to them that have not prepared for themselves, because it is a holy day of the Lord, and be not sad, for the joy of the Lord is our strength. 11 And the Levites stilled all the people, saying: Hold your peace, for the day is holy, and be not sorrowful. 12 So all the people went to eat and drink, and to send portions, and to make great mirth, because they understood the words that he had taught them.

The Feast of Tabernacles. 13 And on the second day the chiefs of the families of all the people, the priests, and the Levites were gathered together to Esdras the scribe, that he should interpret to them the words of the law. 14 And they found written in the law that the Lord had commanded by the hand of Moses, that the children of Israel should dwell in tabernacles, on the feast, in the seventh month; 15 and that they should proclaim and publish the word in all their cities, and in Jerusalem, saying: Go forth to the mount, and fetch branches of olive, and branches of beautiful wood, branches of myrtle, and branches of palm, and

7, 70: Athersatha: i.e., Nehemias. See Ch 12. Either that he was so-called at the court of the king of Persia, where he was cupbearer, or that this name signifies governor, and he was at that time governor of Judea.

branches of thick trees, to make tabernacles, as it is written. 16 And the people went forth, and brought. And they made themselves tabernacles every man on the top of his house, and in their courts, and in the courts of the house of God, and in the street of the water gate, and in the street of the gate of Ephraim. 17 And all the assembly of them that were returned from the captivity, *f* made tabernacles, and dwelt in tabernacles; for since the days of Josue the son of Nun the children of Israel had not done so, until that day; and there was exceeding great joy.

18 And he read in the book of the law of God day by day, from the first day till the last, and they kept the solemnity seven days, and in the eighth day a solemn assembly according to the manner.

CHAPTER 9.

The People Do Penance. 1 And in the four and twentieth day of the month the children of Israel came together with fasting and with sackcloth, and earth upon them. 2 And the seed of the children of Israel separated themselves from every stranger; and they stood, and confessed their sins, and the iniquities of their fathers. 3 And they rose up to stand; and they read in the book of the law of the Lord their God, four times in the day, and four times they confessed, and adored the Lord their God.

4 And there stood up upon the step of the Levites, Josue, and Bani, and Cedmihel, Sabania, Bonni, Sarebias, Bani, and Chanani; and they cried with a loud voice to the Lord their God. 5 And the Levites Josue and Cedmihel, Bonni, Hasebnia, Serebia, Oduia, Sebnia, and Phathahia, said: Arise, bless the Lord your God from eternity to eternity; and blessed be the high name of thy glory with all blessing and praise.

6 Thou thyself, O Lord alone, thou hast made heaven, and the heaven of heavens, and all the host thereof; the earth and all things that are in it; the seas and all that are therein; and thou givest life to all these things, and the host of heaven adoreth thee. 7 Thou, O Lord God, art he who chosest Abram,*g* and broughtest him forth out of the fire of the Chaldeans,* and gavest him the name of Abraham. 8 And thou didst find his heart faithful before thee; and thou madest a covenant with him, to give him the land of the Chanaanite, of the Hethite, and of the Amorrhite, and of the Pherezite, and of the Jebusite, and of the Gergesite, to give it to his seed; and thou has fulfilled thy words, because thou art just.

9 And thou sawest the affliction of our fathers in Egypt; and thou didst hear their cry by the Red Sea. 10 And thou showedst signs and wonders upon Pharao, and upon all his servants, and upon the people of his land; for thou knewest that they dealt proudly against them; and thou madest thyself a name, as it is at this day. 11 And thou didst divide the sea before them, and they passed through the midst of the sea on dry land; but their persecutors thou threwest into the depth, as a stone into mighty waters. 12 And in a pillar of a cloud thou wast their leader by day, and in a pillar of fire by night, that they might see the way by which they went. 13 Thou camest down also to mount Sinai, and didst speak with them from heaven, and thou gavest them right judgments, and the law of truth, ceremonies, and good precepts. 14 Thou madest known to them thy holy sabbath, and didst prescribe to them commandments, and ceremonies, and the law by the hand of Moses thy servant. 15 And thou gavest them bread from heaven in their hunger, and broughtest forth water for them out of the rock in their thirst, and thou saidst to them that they should go in and possess the land, upon which thou hadst lifted up thy hand to give it them.

Ingratitude Is Deplored. 16 But they and our fathers dealt proudly and hardened their necks and hearkened not to thy commandments. 17 And they would not hear, and they remembered not thy wonders which thou hadst done for them. And they hardened their necks, and gave the head* to return to their bondage, as it were by contention. But thou, a forgiving God, gracious, and merciful, long-suffering, and full of compassion, didst

f Lv 23, 39.—*g* Gn 11, 31.

9, 7: The fire of the Chaldeans: the city of Ur in Chaldea, the name of which signifies fire. Or out of the fire of the tribulations and temptations, to which he was there exposed. The ancient Rabbins understood this literally, affirming that Abram was cast into the fire by the idolaters, and brought out by a miracle without any hurt.

9, 17: And gave the head: i.e., they set their head, or were bent on returning to Egypt.

not forsake them. 18 Yea when they had made also to themselves a molten calf, and had said: This is thy God, that brought thee out of Egypt, and had committed great blasphemies, 19 yet thou, in thy many mercies, didst not leave them in the desert. The pillar of the cloud departed not from them by day to lead them in the way, and the pillar of fire by night to show them the way by which they should go. 20 And thou gavest them thy good Spirit to teach them, and thy manna thou didst not withhold from their mouth, and thou gavest them water for their thirst. 21 Forty years didst thou feed them in the desert, and nothing was wanting to them; their garments did not grow old, and their feet were not worn.

22 And thou gavest them kingdoms and nations, and didst divide lots for them; and they possessed the land of Sehon, and the land of the king of Hesebon, and the land of Og king of Basan. 23 And thou didst multiply their children as the stars of heaven, and broughtest them to the land concerning which thou hadst said to their fathers, that they should go in and possess it. 24 And the children came and possessed the land, and thou didst humble before them the inhabitants of the land, the Chanaanites, and gavest them into their hands, with their kings, and the people of the land, that they might do with them as it pleased them. 25 And they took strong cities and a fat land, and possessed houses full of all goods, cisterns made by others, vineyards, and oliveyards, and fruit trees in abundance; and they ate, and were filled, and became fat, and abounded with delight in thy great goodness.

Ingratitude of the People. 26 But they provoked thee to wrath, and departed from thee, and threw thy law behind their backs. And they killed thy prophets, who admonished them earnestly to return to thee. And they were guilty of great blasphemies. 27 And thou gavest them into the hands of their enemies, and they afflicted them. And in the time of their tribulation they cried to thee, and thou heardest from heaven, and according to the multitude of thy tender mercies thou gavest them saviors, to save them from the hands of their enemies. 28 But after they had rest, they returned to do evil in thy sight; and thou leftest them in the hand of their enemies, and they had dominion over them. Then they returned, and cried to thee; and thou heardest from heaven, and deliveredst them many times in thy mercies. 29 And thou didst admonish them to return to thy law; but they dealt proudly, and hearkened not to thy commandments, but sinned against thy judgments, which, if a man do, he shall live in them: and they withdrew the shoulder, and hardened their neck, and would not hear. 30 And thou didst forbear with them for many years, and didst testify against them by thy spirit by the hand of thy prophets; and they heard not, and thou didst deliver them into the hand of the people of the lands. 31 Yet in thy very many mercies thou didst not utterly consume them, nor forsake them, because thou art a merciful and gracious God.

32 Now therefore, our God, great, strong and terrible, who keepest covenant and mercy, turn not away from thy face all the labor which hath come upon us, upon our kings, and our princes, and our priests, and our prophets, and our fathers, and all the people from the days of the king of Assur, until this day. 33 And thou art just in all things that have come upon us, because thou hast done truth, but we have done wickedly. 34 Our kings, our princes, our priests, and our fathers have not kept thy law, and have not minded thy commandments, and thy testimonies which thou hast testified among them. 35 And they have not served thee in their kingdoms, and in thy manifold goodness which thou gavest them, and in the large and fat land which thou deliveredst before them, nor did they return from their most wicked devices. 36 Behold we ourselves this day are bondmen; and the land which thou gavest our fathers, to eat the bread thereof and the good things thereof, and we ourselves are servants in it. 37 And the fruits thereof grow up for the kings, whom thou hast set over us for our sins, and they have dominion over our bodies, and over our beasts, according to their will, and we are in great tribulation. 38 And because of all this we ourselves make a covenant, and write it, and our princes, our Levites, and our priests sign it.

CHAPTER 10.

Names of Subscribers to the Covenant. 1 And the subscribers were Nehemias, Athersatha the son of Hachelai, and Sedecias, 2 Saraias, Azarias, Jeremias, 3 Pheshur, Amarias, Melchias, 4 Hattus, Sebenia, Melluch, 5 Harem, Merimuth, Obdias, 6 Daniel, Genthon, Baruch, 7 Mosollam, Abia, Miamin, 8 Maazia, Belgia, Semeia: these were priests. 9 And the Levites, Josue the son of Azanias, Bennui of the sons of Henadad, Cedmihel, 10 and their brethren Sebenia, Oruia, Celita, Phalaia, Hanan, 11 Micha, Rohob, Hasebia, 12 Zachur, Serebia, Sabania, 13 Odaia, Bani, Baninu. 14 The heads of the people, Pharos, Phahath Moab, Elam, Zethu, Bani, 15 Bonni, Azgad, Bebai, 16 Adonia, Begoai, Adin, 17 Ater, Hezecia, Azur, 18 Odaia, Hasum, Besai, 19 Hareph, Anathoth, Neba, 20 Megphias, Mosollam, Hazir, 21 Mesizabel, Sadoc, Jeddua, 22 Pheltia, Hanan, Anaia, 23 Osee, Hanania, Hasub, 24 Alohes, Phalea, Sobec, 25 Rehum, Hasebna, Maasia, 26 Echaia, Hanan, Anan, 27 Melluch, Haran, Baana.

Obligations Imposed. 28 And the rest of the people, priests, Levites, porters, and singing men, Nathinites, and all that had separated themselves from the people of the lands to the law of God, their wives, their sons, and their daughters, 29 all that could understand, promising for their brethren, with their chief men, and they came to promise, and swear that they would walk in the law of God, which he gave in the hand of Moses the servant of God, that they would do and keep all the commandments of the Lord our God, and his judgments and his ceremonies. 30 And that we would not give our daughters to the people of the land, nor take their daughters for our sons. 31 And if the people of the land bring in things to sell, or any things for use, to sell them on the sabbath day, that we would not buy them of them on the sabbath, or on the holy day. And that we would leave the seventh year, and the exaction of every hand.

32 And we made ordinances for ourselves, to give the third part of a sicle every year for the work of the house of our God, 33 for the loaves of proposition, and for the continual sacrifice, and for a continual holocaust on the sabbaths, on the new moons, on the set feasts, and for the holy things, and for the sin offering, that atonement might be made for Israel, and for every use of the house of our God. 34 And we cast lots among the priests, and the Levites, and the people for the offering of wood, that it might be brought into the house of our God by the houses of our fathers at set times from year to year, to burn upon the altar of the Lord our God, as it is written in the law of Moses; 35 and that we would bring the firstfruits of our land, and the firstfruits of all fruit of every tree, from year to year, in the house of our Lord; 36 and the firstborn of our sons, and of our cattle, as it is written in the law, and the firstlings of our oxen, and of our sheep, to be offered in the house of our God, to the priests who minister in the house of our God; 37 and that we would bring the firstfruits of our meats, and of our libations, and the fruit of every tree, of the vintage also and of oil to the priests, to the storehouse of our God, and the tithes of our ground to the Levites. The Levites also shall receive the tithes of our works out of all the cities. 38 And the priest the son of Aaron shall be with the Levites in the tithes of the Levites, and the Levites shall offer the tithe of their tithes in the house of our God, to the storeroom into the treasure house. 39 For the children of Israel and the children of Levi shall carry to the treasury the firstfruits of corn, of wine, and of oil; and the sanctified vessels shall be there, and the priests, and the singing men, and the porters, and ministers. And we will not forsake the house of our God.

III: THE STATE OF THE CITY

CHAPTER 11.

Inhabitants of Jerusalem and Other Cities. 1 And the princes of the people dwelt at Jerusalem; but the rest of the people cast lots, to take one part in ten to dwell in Jerusalem the holy city, and nine parts in the *other* cities. 2 And the people blessed all the men that willingly offered themselves to dwell in Jerusalem.

3 These therefore are the chief men of the province, who dwelt in Jerusalem, and in the cities of Juda. And everyone dwelt in his possession, in their cities: Israel, the priests, the Levites, the Na-

thinites, and the children of the servants of Solomon.

4 And in Jerusalem there dwelt some of the children of Juda, and some of the children of Benjamin. Of the children of Juda: Athaias the son of Aziam, the son of Zacharias, the son of Amarias, the son of Saphatias, the son of Malaleel. Of the sons of Phares: 5 Maasia the son of Baruch, the son of Cholhaza, the son of Hazia, the son of Adaia, the son of Joiarib, the son of Zacharias, the son of the Silonite. 6 All these the sons of Phares, who dwelt in Jerusalem, *were* four hundred sixty-eight valiant men. 7 And these are the children of Benjamin: Sellum the son of Mosollam, the son of Joed, the son of Phadaia, the son of Colaia, the son of Masia, the son of Etheel, the son of Isaia. 8 And after him Gebbai, Sellai, nine hundred twenty-eight. 9 And Joel the son of Zechri their ruler, and Judas the son of Senua was second over the city.

10 And of the priests: Idaia the son of Joarib, Jachin, 11 Saraia the son of Helcias, the son of Mosollam, the son of Sadoc, the son of Meraioth, the son of Achitob the prince of the house of God, 12 and their brethren that do the works of the temple: eight hundred twenty-two. And Adaia the son of Jeroham, the son of Phelelia, the son of Amsi, the son of Zacharias, the son of Pheshur, the son of Melchias, 13 and his brethren the chiefs of the fathers: two hundred forty-two. And Amassai the son of Azreel, the son of Ahazi, the son of Mosollamoth, the son of Emmer, 14 and their brethren who were very mighty, a hundred twenty-eight; and their ruler Zabdiel son of the mighty.

15 And of the Levites: Semeia the son of Hasub, the son of Azaricam, the son of Hasabia, the son of Boni, 16 and Sabathai, and Jozabed, who were over all the outward business of the house of God, of the princes of the Levites; 17 and Mathania the son of Micha; the son of Zebedei, the son of Asaph, was the principal man to praise, and to give glory in prayer; and Becbecia the second, one of his brethren, and Abda the son of Samua, the son of Galal, the son of Idithun. 18 All the Levites in the holy city were two hundred eighty-four. 19 And the porters, Accub, Telmon, and their brethren, who kept the doors: a hundred seventy-two.

The Nathinites and the Singers. 20 And the rest of Israel, the priests and the Levites were in all the cities of Juda, every man in his possession. 21 And the Nathinites, that dwelt in Ophel, and Siaha, and Gaspha of the Nathinites. 22 And the overseer of the Levites in Jerusalem, was Azzi the son of Bani, the son of Hasabia, the son of Mathania, the son of Micha. Of the sons of Asaph, were the singing men in the ministry of the house of God. 23 For the king's commandment was concerning them, and an order among the singing men day by day. 24 And Phathahia, the son of Mesezebel of the children of Zara the son of Juda, was at the hand of the king, in all matters concerning the people, 25 and in the houses through all their countries. Of the children of Juda some dwelt at Cariath-Arbe, and in the villages thereof, and at Dibon, and in the villages thereof, and at Cabseel, and in the villages thereof, 26 and at Jesue, and at Molada, and at Bethphaleth, 27 and at Hasersual, and at Bersabee, and in the villages thereof, 28 and at Siceleg, and at Mochona, and in the villages thereof, 29 and at Remmon, and at Saraa, and at Jerimuth, 30 Zanoa, Odollam, and in their villages, at Lachis and its dependencies, and at Azeca and the villages thereof. And they dwelt from Bersabee unto the valley of Ennom. their brethren in the days of Josue.

31 And the children of Benjamin, from Geba, at Mechmas, and at Hai, and at Bethel, and in the villages thereof, 32 at These were the chiefs of the priests, and Idaia, Sellum, Amoc, Helcias, 7 Idaia. Anathoth, Nob, Anania, 33 Asor, Rama, Gethaim, 34 Hadid, Seboim, and Neballat, Lod, 35 and Ono the valley of craftsmen. 36 And of the Levites were portions of Juda and Benjamin.

CHAPTER 12.

Priests and Levites Who Came with Zorobabel. 1 Now these are the priests and the Levites, that went up with Zorobabel the son of Salathiel, and Josue: Saraia, Jeremias, Esdras, 2 Amaria, Melluch, Hattus, 3 Sebenias, Rheum, Merimuth, 4 Addo, Genthon, Abia, 5 Miamin, Madia, Belga, 6 Semeia, and Joiarib,

8 And the Levites: Jesua, Bennui, Cedmihel, Sarebia, Juda, Mathanias, they and their brethren were over the hymns; 9 and Becbecia, and Hanni, and their brethren everyone in his office.

10 And Josue begot Joacim, and Joacim begot Eliasib, and Eliasib begot Joiada, 11 and Joiada begot Jonathan, and Jonathan begot Jeddoa.

12 And in the days of Joacim the priests and heads of the families were: of Saraia, Maraia; of Jeremias, Hanania; 13 of Esdras, Mosollam; and of Amaria, Johanan; 14 of Milicho, Jonathan; of Sebenia, Joseph; 15 of Haram, Edna; of Maraioth, Helci; 16 of Adaia, Zacharia; of Genthon, Mosollam; 17 of Abia, Zechri; of Miamin and Moadia, Phelti; 18 of Belga, Sammua; of Semaia, Jonathan; 19 of Joiarib, Mathanai; of Jodaia, Azzi; 20 of Sellai, Celai; of Amoc, Heber; 21 of Helcias, Hasebia; of Idaia, Nathanael.

22 The Levites the chiefs of the families in the days of Eliasib, and Joiada, and Johanan, and Jeddoa, were recorded, and the priests in the reign of Darius the Persian. 23 The sons of Levi, heads of the families were written in the book of Chronicles, even unto the days of Jonathan the son of Eliasib. 24 Now the chief of the Levites were Hasebia, Serebia, and Josue the son of Cedmihel, and their brethren by their courses, to praise and to give thanks according to the commandment of David the man of God, and to wait equally in order. 25 Mathania, and Becbecia, Obedia, and Mosollam, Telmon, Accub, were keepers of the gates and of the entrances before the gates. 26 These were in the days of Joacim the son of Josue, the son of Josedec, and in the days of Nehemias the governor, and of Esdras the priest and scribe.

Dedication of the Wall. 27 And at the dedication of the wall of Jerusalem they sought the Levites out of all their places to bring them to Jerusalem, and to keep the dedication, and to rejoice with thanksgiving, and with singing, and with cymbals, and psalteries and harps. 28 And the sons of the singing men were gathered together out of the plain country about Jerusalem, and out of the villages of Nethuphati, 29 and from the house of Galgal, and from the countries of Geba and Azmaveth; for the singing men had built themselves villages round about Jerusalem. 30 And the priests and the Levites were purified, and they purified the people, and the gates, and the wall.

31 And I made the princes of Juda go up upon the wall, and I appointed two great choirs to give praise. And they went on the right hand upon the wall towards the dunghill gate. 32 And after them went Osaias, and half of the princes of Juda, 33 and Azarias, Esdras, and Mosollam, Judas, and Benjamin, and Semeia, and Jeremias. 34 And of the sons of the priests with trumpets, Zacharias the son of Jonathan, the son of Semeia, the son of Mathania, the son of Michaia, the son of Zechur, the son of Asaph; 35 and his brethren Semeia, and Azareel, Malalai, Galalai, Maai, Nathanael, and Judas, and Hanani, with the musical instruments of David the man of God; and Esdras the scribe before them at the fountain gate. 36 And they went up over against them by the stairs of the city of David, at the going up of the wall of the house of David, and to the water gate eastward.

37 And the second choir of them that gave thanks went on the opposite side, and I after them, and the half of the people upon the wall, and upon the tower of the furnaces, even to the broad wall, 38 and above the gate of Ephraim, and above the old gate, and above the fish gate and the tower of Hananeel, and the tower of Emath, and even to the flock gate; and they stood still in the watch gate. 39 And the two choirs of them that gave praise stood still at the house of God, and I and the half of the magistrates with me. 40 And the priests, Eliachim, Maasia, Miamin, Michea, Elioenai, Zacharia, Hanania with trumpets, 41 and Maasia, and Semeia, and Eleazar, and Azzi, and Johanan, and Melchia, and Elam, and Ezer. And the singers sang loud, and Jezraia was their overseer. 42 And they sacrificed on that day great sacrifices, and they rejoiced, for God had made them joyful with great joy. Their wives also and their children rejoiced, and the joy of Jerusalem was heard afar off.

43 They appointed also in that day men over the storehouses of the treasure, for the libations, and for the firstfruits, and

for the tithes, that the rulers of the city might bring them in by them in honor of thanksgiving, for the priests and Levites. For Juda was joyful in the priests and Levites that assisted. 44 And they kept the watch of their God, and the observance of expiation, and the singing men, and the porters, according to the commandment of David, and of Solomon his son. 45 For in the days of David and Asaph from the beginning there were chief singers appointed, to praise with canticles, and give thanks to God. 46 And all Israel, in the days of Zorobabel and in the days of Nehemias, gave portions to the singing men, and to the porters, day by day, and they sanctified* the Levites, and the Levites sanctified the sons of Aaron.

IV: THE REFORMS OF NEHEMIAS

CHAPTER 13.

Many Abuses Are Reformed. 1 And [h] on that day they read in the book of Moses in the hearing of the people; and therein was found written, that the Ammonites and the Moabites should not come into the church of God forever, 2 because they met not the children of Israel with bread and water, and they hired against them Balaam to curse them, and our God turned the curse into blessing. 3 And it came to pass, when they had heard the law, that they separated every stranger from Israel.

4 And over this thing* was Eliasib the priest, who was set over the treasury of the house of our God, and was near akin to Tobias. 5 And he made him a great storeroom, where before him they laid up gifts, and frankincense, and vessels, and the tithes of the corn, of the wine, and of the oil, the portions of the Levites, and of the singing men, and of the porters, and the firstfruits of the priests. 6 But in all this time I was not in Jerusalem, because in the two and thirtieth year [i] of Artaxerxes king of Babylon, I went to the king, and after certain days I asked the king; 7 and I came to Jerusalem, and I understood the evil that Eliasib had done for Tobias, to make him a storehouse in the courts of the house of God. 8 And it seemed to me exceeding evil. And I cast forth the vessels of the house of Tobias out of the storehouse. 9 And I commanded and they cleansed the storehouses. And I brought thither again the vessels of the house of God, the sacrifice, and the frankincense.

The Revenues for the Levites. 10 And I perceived that the portions of the Levites had not been given them, and that the Levites, and the singing men, and they that ministered were fled away every man to his own country. 11 And I pleaded the matter against the magistrates, and said: Why have we forsaken the house of God? And I gathered them together, and I made them to stand in their places. 12 And all Juda brought the tithe of the corn, and the wine, and the oil into the storehouses. 13 And we set over the storehouses Selemias the priest, and Sadoc the scribe, and of the Levites Phadaia, and next to them Hanan the son of Zachur, the son of Mathania, for they were approved as faithful, and to them were committed the portions of their brethren.

14 Remember me, O my God, for this thing, and wipe not out my kindnesses, which I have done relating to the house of my God and his ceremonies.

15 In those days I saw in Juda some treading the presses on the sabbath, and carrying sheaves, and lading asses with wine, and grapes, and figs, and all manner of burdens, and bringing them into Jerusalem on the sabbath day. And I charged them that they should sell on a day on which it was lawful to sell. 16 Some Tyrians also dwelt there, who brought fish and all manner of wares. And they sold them on the sabbaths to the children of Juda in Jerusalem. 17 And I rebuked the chief men of Juda, and said to them: What is this evil thing that you are doing, profaning the sabbath day? 18 Did not our fathers do these things, and our God brought all this evil upon us, and upon this city? And you bring more wrath upon Israel by violating the sabbath. 19 And it came to pass, that when the gates of Jerusalem were at rest on the sabbath day, I spoke. And they shut the gates, and I commanded that they should not open them till after the sabbath. And I set some of my ser-

h Dt 23, 3.—i 433 B.C.

12, 46: Sanctified: i.e., they gave them that which by the law was set aside, and sanctified for their use.

13, 4: Over this thing, etc.: or, he was faulty in this thing, or in this kind.

vants at the gates, that none should bring in burdens on the sabbath day. 20 So the merchants, and they that sold all kinds of wares, stayed without Jerusalem once or twice. 21 And I charged them, and I said to them: Why stay you before the wall? If you do so another time, I will lay hands on you. And from that time they came no more on the sabbath. 22 I spoke also to the Levites that they should be purified, and should come to keep the gates, and to sanctify the sabbath day. For this also remember me, O my God, and spare me according to the multitude of thy tender mercies.

Mixed Marriages Forbidden. 23 In those days also I saw Jews that married wives, women of Azotus, and of Ammon, and of Moab. 24 And their children spoke half in the speech of Azotus, and could not speak the Jews' language, but they spoke according to the language of this and that people. 25 And I chid them, and laid my curse upon them. And I beat some of them, and shaved off their hair, and made them swear by God that they would not give their daughters to their sons, nor take their daughters for their sons, nor for themselves, saying: 26 *j* Did not Solomon king of Israel sin in this kind of thing? And surely among many nations, there was not a king like him, and he was beloved of his God, and God made him king over all Israel. *k* And yet women of other countries brought even him to sin. 27 And shall we also be disobedient and do all this great evil to transgress against our God, and marry strange women?

28 And one of the sons of Joiada the son of Eliasib the high priest, was son-in-law to Sanaballat the Horonite, and I drove him from me.

29 Remember them, O Lord my God, that defile the priesthood, and the law of priests and Levites.

30 So I separated from them all strangers, and I appointed the courses of the priests and the Levites, every man in his ministry, 31 and for the offering of wood at times appointed, and for the firstfruits. Remember me, O my God, unto good. Amen.

j 3 Kgs 3, 1; 11, 1.—k 3 Kgs 11, 4.

THE BOOK OF TOBIAS

This Book is named after the holy man, whose history is here recorded. Though led into captivity, he distinguished himself by his unwavering faith in God, his observance of the Law, and his heroic charity towards his neighbor. Afflicted with blindness, he manifested exemplary patience and extraordinary resignation to the will of God. To reward his virtue, God sent the angel Raphael to restore his sight, for which favor he failed not to thank and glorify God. The Book records much also concerning the virtues of the younger Tobias his son, especially his respect for his parents and the holy dispositions with which he entered upon marriage.

I: UNFAILING CONFIDENCE IN GOD

CHAPTER 1.

The Piety of Tobias. 1 Tobias of the tribe and city of Nephtali (which is in the upper parts of Galilee above Naasson, beyond the way that leadeth to the west, having on the right hand the city of Sephet), 2 *a* when he was made captive in the days of Salmanasar king of the Assyrians, even in his captivity, forsook not the way of truth, 3 but every day gave all he could get to his brethren his fellow captives, that were of his kindred.

4 And when he was younger than any of the tribe of Nephtali, yet did he no childish thing in his work. 5 Moreover when all went to the golden calves *b* which Jeroboam king of Israel had made, he alone fled the company of all, 6 and went to Jerusalem to the temple of the Lord, and there adored the Lord God of Israel, offering faithfully all his firstfruits and his tithes, 7 so that in the third year he gave all his tithes to the proselytes, and strangers. 8 These and such like things did he

a 4 Kgs 17, 3; 18, 9; 722 B.C.—b 3 Kgs 12, 28.

observe when but a boy according to the law of God. 9 But when he was a man, he took to wife Anna of his own tribe, and had a son by her, whom he called after his own name, 10 and from his infancy he taught him to fear God, and to abstain from all sin.

11 And when by the captivity he with his wife and his son and all his tribe was come to the city of Ninive 12 (when all ate of the meats of the Gentiles), he kept his soul and never was defiled with their meats. 13 And because he was mindful of the Lord with all his heart, God gave him favor in the sight of Salmanasar the king. 14 And he gave him leave to go whithersoever he would, with liberty to do whatever he had a mind. 15 He therefore went to all that were in captivity, and gave them wholesome admonitions.

16 And when he was come to Rages a city of the Medes, and had ten talents of silver of that with which he had been honored by the king, 17 and when amongst a great multitude of his kindred, he saw Gabelus in want, who was one of his tribe, taking a note of his hand, he gave him the aforesaid sum of money.

18 But after a long time, Salmanasar the king being dead, [c] when Sennacherib his son, who reigned in his place, had a hatred for the children of Israel, 19 Tobias daily went among all his kindred, and comforted them, and distributed to everyone as he was able, out of his goods. 20 He fed the hungry, and gave clothes to the naked, and was careful to bury the dead, and them that were slain. 21 [d] And when king Sennacherib was come back, fleeing from Judea by reason of the slaughter that God had made about him for his blasphemy, and being angry slew many of the children of Israel, Tobias buried their bodies. 22 But when it was told the king, he commanded him to be slain, and took away all his substance. 23 But Tobias fleeing naked away with his son and with his wife, lay concealed, for many loved him. 24 [e] But after forty-five days, the king was killed by his own sons. 25 And Tobias returned to his house, and all his substance was restored to him.

CHAPTER 2.

Tobias Loses His Sight. 1 But after this, when there was a festival of the Lord, and a good dinner was prepared in Tobias's house, 2 he said to his son: Go, and bring some of our tribe that fear God, to feast with us. 3 And when he had gone, returning he told him that one of the children of Israel lay slain in the street. And he forthwith leaped up from his place at the table, and left his dinner, and came fasting to the body. 4 And taking it up carried it privately to his house, that after the sun was down, he might bury him cautiously. 5 And when he had hid the body, he ate bread with mourning and fear, 6 remembering the word which the Lord spoke by [f] Amos the prophet: Your festival days shall be turned into lamentation and mourning. 7 So when the sun was down, he went and buried him. 8 Now all his neighbors blamed him, saying: Once already commandment was given for thee to be slain because of this matter, and thou didst scarce escape the sentence of death, and dost thou again bury the dead? 9 [g] But Tobias fearing God more than the king, carried off the bodies of them that were slain, and hid them in his house, and at midnight buried them.

10 Now it happened one day, that being wearied with burying, he came to his house, and cast himself down by the wall and slept; 11 and as he was sleeping, hot dung out of a swallow's nest fell upon his eyes, and he was made blind. 12 Now this trial the Lord therefore permitted to happen to him, that an example might be given to posterity of his patience, as also of holy Job. 13 For whereas he had always feared God from his infancy, and kept his commandments, he repined not against God because the evil of blindness had befallen him, 14 but continued immoveable in the fear of God, giving thanks to God all the days of his life. 15 For as the kings* insulted over holy Job, so his relations and kinsmen mocked at his life, saying: 16 Where is thy hope, for which thou gavest alms, and buriedst the dead? 17 But Tobias rebuked them, saying: Speak not so, 18 for we are the children of saints, and look for that life which God will give to those that never change their faith from him.

c 704-681 B.C.—d 4 Kgs 19, 35; Sir 48, 24; 2 Mc 8, 19.—e 4 Kgs 19, 37; 2 Par 32, 21; Is 37, 38.—f Am 8, 10; 1 Mc 1, 41.—g Tb 1, 21.

2, 15: Kings: so Job's three friends are here called, because they were princes in their respective territories.

19 Now Anna his wife went daily to weaving work, and she brought home what she could get for their living by the labor of her hands. 20 Whereby it came to pass that she received a young kid, and brought it home. 21 And when her husband heard it bleating, he said: Take heed, lest perhaps it be stolen. Restore ye it to its owners, for it is not lawful for us either to eat or to touch anything that cometh by theft. 22 *h* At these words his wife being angry answered: It is evident thy hope is come to nothing, and thy alms now appear. 23 And with these and other such like words she upbraided him.

CHAPTER 3.

Prayer of Tobias and Sara. 1 Then Tobias sighed, and began to pray with tears, 2 saying: Thou art just, O Lord, and all thy judgments are just, and all thy ways mercy, and truth, and judgment. 3 And now, O Lord, think of me, and take not revenge of my sins, neither remember my offenses, nor those of my parents. 4 *i* For we have not obeyed thy commandments, therefore are we delivered to spoil and to captivity and death, and are made a fable and a reproach to all nations, amongst which thou hast scattered us. 5 And now, O Lord, great are thy judgments, because we have not done according to thy precepts, and have not walked sincerely before thee. 6 And now, O Lord, do with me according to thy will, and command my spirit to be received in peace, for it is better for me to die than to live.

7 Now it happened on the same day, that Sara daughter of Raguel, in Rages* a city of the Medes, received a reproach from one of her father's servant maids, 8 because she had been given to seven husbands, and a devil named Asmodeus had killed them, at their first going in unto her. 9 So when she reproved the maid for her fault, she answered her, saying: May we never see son or daughter of thee upon the earth, thou murderer of thy husbands. 10 Wilt thou kill me also, as thou hast already killed seven husbands? At these words she went into an upper chamber of her house; and for three days and three nights did neither eat nor drink, 11 but continuing in prayer with tears besought God, that he would deliver her from this reproach.

12 And it came to pass on the third day, when she was making an end of her prayer, blessing the Lord, 13 she said: Blessed is thy name, O God of our fathers: who when thou hast been angry, wilt show mercy, and in the time of tribulation forgivest the sins of them that call upon thee. 14 To thee, O Lord, I turn my face, to thee I direct my eyes. 15 I beg, O Lord, that thou loose me from the bond of this reproach, or else take me away from the earth. 16 Thou knowest, O Lord, that I never coveted a husband, and have kept my soul clean from all lust. 17 Never have I joined myself with them that play; neither have I made myself partaker with them that walk in lightness. 18 But a husband I consented to take, with thy fear, not with my lust. 19 And either I was unworthy of them, or they perhaps were not worthy of me, because perhaps thou hast kept me for another man. 20 For thy counsel is not in man's power. 21 But this everyone is sure of that worshipeth thee, that his life, if it be under trial, shall be crowned; and if it be under tribulation, it shall be delivered; and if it be under correction, it shall be allowed to come to thy mercy. 22 For thou art not delighted in our being lost, because after a storm thou makest a calm, and after tears and weeping thou pourest in joyfulness. 23 Be thy name, O God of Israel, blessed forever.

II: PROVIDENCE FAVORS TOBIAS AND SARA

24 At that time the prayers of them both were heard in the sight of the glory of the most high God. 25 And the holy angel of the Lord, Raphael, was sent to heal them both, whose prayers at one time were rehearsed in the sight of the Lord.

CHAPTER 4.

Tobias Counsels His Son. 1 Therefore, when Tobias thought that his prayer was heard that he might die, he called to him Tobias his son, 2 and said to him: Hear, my son, the words of my mouth, and lay them as a foundation in thy heart. 3 When

h Jb 2, 9.—i Dt 28, 15.

3, 7: Rages: in the Greek it is Ecbatana, which was also called Rages. For there were two cities in Media of the name of Rages. Raguel dwelt in one of them, and Gabelus in the other.

God shall take my soul, thou shalt bury my body; [j] and thou shalt honor thy mother all the days of her life. 4 For thou must be mindful what and how great perils she suffered for thee in her womb. 5 And when she also shall have ended the time of her life, bury her by me. 6 And all the days of thy life have God in thy mind. And take heed thou never consent to sin, nor transgress the commandments of the Lord our God.

7 [k] Give alms out of thy substance, and turn not away thy face from any poor person, for so it shall come to pass that the face of the Lord shall not be turned from thee. 8 [l] According to thy ability be merciful. 9 If thou have much, give abundantly; if thou have little, take care even so to bestow willingly a little. 10 For thus thou storest up to thyself a good reward for the day of necessity. 11 [m] For alms deliver from all sin and from death, and will not suffer the soul to go into darkness. 12 Alms shall be a great confidence before the most high God, to all them that give it.

13 [n] Take heed to keep thyself, my son, from all fornication, and besides thy wife never endure to know a crime.

14 Never suffer pride to reign in thy mind, or in thy words: [o] for from it all perdition took its beginning.

15 [p] If any man hath done any work for thee, immediately pay him his hire, and let not the wages of thy hired servant stay with thee at all.

16 [q] See thou never do to another what thou wouldst hate to have done to thee by another.

17 [r] Eat thy bread with the hungry and the needy, and with thy garments cover the naked.

18 Lay out thy bread and thy wine upon the burial of a just man, and do not eat and drink thereof with the wicked.

19 Seek counsel always of a wise man.

20 Bless God at all times, and desire of him to direct thy ways, and that all thy counsels may abide in him.

21 I tell thee also, my son, that I lent ten talents of silver, while thou wast yet a child, to Gabelus in Rages a city of the Medes, and I have a note of his hand with me. 22 Now therefore inquire how thou mayest go to him, and receive of him the foresaid sum of money, and restore to him the note of his hand.

23 Fear not, my son. We lead indeed a poor life, [s] but we shall have many good things if we fear God, and depart from all sin, and do that which is good.

CHAPTER 5.

The Angel Raphael Guides Young Tobias. 1 Then Tobias answered his father, and said: I will do all things, father, which thou hast commanded me. 2 But how I shall get this money, I cannot tell; he knoweth not me, and I know not him. What token shall I give him? Nor did I ever know the way which leadeth thither. 3 Then his father answered him, and said: I have a note of his hand with me, which when thou shalt show him, he will presently pay it. 4 But go now, and seek thee out some faithful man to go with thee for his hire, that thou mayest receive it, while I yet live.

5 Then Tobias going forth found a beautiful young man, standing girded, and as it were ready to walk. 6 And not knowing that he was an angel of God, he saluted him, and said: From whence art thou, good young man? 7 But he answered: Of the children of Israel. And Tobias said to him: Knowest thou the way that leadeth to the country of the Medes? 8 And he answered: I know it, and I have often walked through all the ways thereof, and I have abode with Gabelus our brother, who dwelleth at Rages a city of the Medes, which is situated in the mount of Ecbatana. 9 And Tobias said to him: Stay for me, I beseech thee, till I tell these same things to my father.

10 Then Tobias going in told all these things to his father. Upon which his father, being in admiration, desired that he would come in unto him. 11 So going in he saluted him, and said: Joy be to thee always. 12 And Tobias said: What manner of joy shall be to me, who sit in darkness, and see not the light of heaven? 13 And the young man said to him: Be of good courage, thy cure from God is at hand. 14 And Tobias said to him: Canst thou conduct my son to Gabelus at Rages, a city of the Medes? And when thou shalt return, I will pay thee thy hire. 15 And

j Ex 20, 12; Sir 7, 27.—k Prv 3, 9; Sir 4, 1; 14, 13.—l Sir 35, 9.—m Sir 29, 12.—n 1 Thes 4, 3.—o Gn 3, 5.—p Lv 19, 13; Dt 24, 14.—q Mt 7, 12; Lk 6, 31.—r Lk 14, 13.—s Rom 8, 17.

the angel said to him: I will conduct him thither, and bring him back to thee. 16 And Tobias said to him: I pray thee, tell me, of what family, or what tribe art thou? 17 And Raphael the angel answered: Dost thou seek the family of him thou hirest, or the hired servant himself to go with thy son? 18 But lest I should make thee uneasy, I am Azarias* the son of the great Ananias. 19 And Tobias answered: Thou art of a great family. But I pray thee be not angry that I desired to know thy family. 20 And the angel said to him: I will lead thy son safe, and bring him to thee again safe. 21 And Tobias answering, said: May you have a good journey, and God be with you in your way, and his angel accompany you. 22 Then all things being ready, that were to be carried in their journey, Tobias bade his father and his mother farewell, and they set out both together.

23 *t* And when they were departed, his mother began to weep, and to say: Thou hast taken the staff of our old age, and sent him away from us. 24 I wish the money for which thou hast sent him, had never been. 25 For our poverty was sufficient for us, that we might account it as riches, that we saw our son. 26 And Tobias said to her: Weep not, our son will arrive thither safe, and will return safe to us, and thy eyes shall see him. 27 For I believe that the good angel of God doth accompany him, and doth order all things well that are done about him, so that he shall return to us with joy. 28 At these words his mother ceased weeping, and held her peace.

CHAPTER 6.

Camp Is Set by the Tigris. 1 And Tobias went forward, and the dog followed him, and he lodged the first night by the river of Tigris. 2 And he went out to wash his feet, and behold a monstrous fish came up to devour him. 3 And Tobias being afraid of him, cried out with a loud voice, saying: Sir, he cometh upon me. 4 And the angel said to him: Take him by the gill, and draw him to thee. And when he had done so, he drew him out upon the land, and he began to pant before his feet. 5 Then the angel said to him: Take out the entrails of this fish, and lay up his heart, and his gall, and his liver for thee, for these are necessary for useful medicines. 6 And when he had done so, he roasted the flesh thereof, and they took it with them in the way. The rest they salted as much as might serve them, till they came to Rages the city of the Medes.

7 Then Tobias asked the angel, and said to him: I beseech thee, brother Azarias, tell me what remedies are these things good for, which thou hast bid me keep of the fish? 8 And the angel, answering, said to him: If thou put a little piece of its heart* upon coals, the smoke thereof driveth away all kinds of devils, either from man or from woman, so that they come no more to them. 9 And the gall is good for anointing the eyes, in which there is a white speck, and they shall be cured.

Sara Is Offered in Marriage. 10 And Tobias said to him: Where wilt thou that we lodge? 11 And the angel answering, said: Here is one whose name is Raguel, a near kinsman of thy tribe, and he hath a daughter named Sara, but he hath no son nor any other daughter beside her. 12. *u* All his substance is due to thee, and thou must take her to wife. 13 Ask her therefore of her father, and he will give her thee to wife.

14 Then Tobias answered, and said: I hear that she hath been given to seven husbands, and they all died. Moreover I have heard that a devil killed them. 15 Now I am afraid lest the same thing should happen to me also; and whereas I am the only child of my parents, I should bring down their old age with sorrow to hell.*

16 Then the angel Raphael said to him: Hear me, and I will show thee who they are, over whom the devil can prevail. 17 For they who in such manner receive matrimony, as to shut out God from themselves and from their mind, and to give themselves to their lust, as the horse and mule which have not understanding, over them the devil hath power. 18 But thou, when thou shalt take her, go into

t Tb 10, 4.—u Nm 27, 8; 36, 8.

5, 18: Azarias: the angel took the form of Azarias, and therefore might call himself by the name of the man whom he impersonated. Azarias, in Hebrew, signifies the help of God, and Ananias the grace of God.

6, 8: Its heart, etc.: The liver. (V 19). God was pleased to give to these things a virtue against those proud spirits, to make them, who affected to be like the Most High, subject to such mean corporeal creatures as instruments of his power.

6, 15: To hell: i.e., to the place where the souls of the good were kept before the coming of Christ.

the chamber, and for three days keep thyself continent from her, and give thyself to nothing else but to prayers with her. 19 And on that night lay the liver of the fish on the fire, and the devil shall be driven away. 20 But the second night thou shalt be admitted into the society of the holy Patriarchs. 21 And the third night thou shalt obtain a blessing that sound children may be born of you. 22 And when the third night is past, thou shalt take the virgin with the fear of the Lord, moved rather for love of children than for lust, that in the seed of Abraham thou mayest obtain a blessing in children.

CHAPTER 7.

Tobias Marries Sara. 1 And they went in to Raguel, and Raguel received them with joy. 2 And Raguel looking upon Tobias, said to Anna his wife: How like is this young man to my cousin! 3 And when he had spoken these words, he said: Whence are ye, young men our brethren? 4 But they said: We are of the tribe of Nephtali, of the captivity of Ninive. 5 And Raguel said to them: Do you know Tobias my brother? And they said: We know him. 6 And when he was speaking many good things of him, the angel said to Raguel: Tobias concerning whom thou inquirest is this young man's father. 7 And Raguel went to him, and kissed him with tears, and weeping upon his neck, said: A blessing be upon thee, my son, because thou art the son of a good and most virtuous man. 8 And Anna his wife, and Sara their daughter wept.

9 And after they had spoken, Raguel commanded a sheep to be killed, and a feast to be prepared. And when he desired them to sit down to dinner, 10 Tobias said: I will not eat nor drink here this day, unless thou first grant me my petition, and promise to give me Sara thy daughter. 11 Now when Raguel heard this he was afraid, knowing what had happened to those seven husbands that went in unto her. And he began to fear lest it might happen to him also in like manner. And as he was in suspense, and gave no answer to his petition, 12 the angel said to him: Be not afraid to give her to this man, for to him who feareth God is thy daughter due to be his wife. Therefore another could not have her. 13 Then Raguel said: I doubt not but God hath regarded my prayers and tears in his sight. 14 And I believe he hath therefore made you come to me, that this maid might be married to one of her own kindred, [v] according to the law of Moses. And now doubt not but I will give her to thee. 15 And taking the right hand of his daughter, he gave it into the right hand of Tobias, saying: The God of Abraham, and the God of Isaac, and the God of Jacob be with you, and may he join you together, and fulfill his blessing in you. 16 And taking paper they made a writing of the marriage. 17 And afterwards they made merry, blessing God.

18 And Raguel called to him Anna his wife, and bade her prepare another chamber. 19 And she brought Sara her daughter in thither, and she wept. 20 And she said to her: Be of good cheer, my daughter. The Lord of heaven give thee joy for the trouble thou hast undergone.

CHAPTER 8.

Tobias and Sara in Prayer. 1 And after they had supped, they brought in the young man to her. 2 And Tobias, remembering the angel's word, took out of his bag part of the liver, and laid it upon burning coals. 3 Then the angel Raphael took the devil, and bound him in the desert of upper Egypt.

4 Then Tobias exhorted the virgin, and said to her: Sara, arise, and let us pray to God today, and tomorrow, and the next day, because for these three nights we are joined to God, and when the third night is over, we will be in our own wedlock. 5 For we are the children of saints, and we must not be joined together like heathens that know not God. 6 So they both arose, and prayed earnestly both together that health might be given them. 7 And Tobias said: Lord God of our fathers, may the heavens and the earth, and the sea, and the fountains, and the rivers, and all thy creatures that are in them, bless thee. 8 [w] Thou madest Adam of the slime of the earth, and gavest him Eve for a helper. 9 And now, Lord, thou knowest that not for fleshly lust do I take my sister to wife, but only for the love of posterity, in which thy name may be blessed forever and ever. 10 Sara also said: Have mercy on us, O Lord, have mercy on us, and

v Nm 36, 6.—w Gn 2, 7.

let us grow old both together in health.

11 And it came to pass about the cock-crowing, Raguel ordered his servants to be called for, and they went with him together to dig a grave. 12 For he said: Lest perhaps it may have happened to him in like manner as it did to the other seven husbands that went in unto her. 13 And when they had prepared the pit, Raguel went back to his wife, and said to her: 14 Send one of thy maids, and let her see if he be dead, that I may bury him before it be day. 15 So she sent one of her maidservants, who went into the chamber, and found them safe and sound, sleeping both together. 16 And returning she brought the good news. And Raguel and Anna his wife blessed the Lord, 17 and said: We bless thee, O Lord God of Israel, because it hath not happened as we suspected. 18 For thou hast shown thy mercy to us, and hast shut out from us the enemy that persecuted us. 19 And thou hast taken pity upon two only children. Make them, O Lord, to bless thee more fully, and to offer up to thee a sacrifice of thy praise and of their health, that all nations may know that thou alone art God in all the earth.

20 And immediately Raguel commanded his servants to fill up the pit they had made, before it was day. 21 And he spoke to his wife to make ready a feast, and prepare all kind of provisions that are necessary for such as go a journey. 22 He caused also two fat kine and four wethers to be killed, and a banquet to be prepared for all his neighbors and all his friends. 23 And Raguel adjured Tobias to abide with him two weeks. 24 And of all things which Raguel possessed, he gave one half to Tobias, and made a writing that the half that remained should after their decease come also to Tobias.

CHAPTER 9.

Raphael Recovers the Money. 1 Then Tobias called the angel to him, whom he took to be a man, and said to him: Brother Azarias, I pray thee hearken to my words: 2 If I should give myself to be thy servant, I should not make a worthy return for thy care. 3 However, I beseech thee, to take with thee beasts and servants, and to go to Gabelus to Rages the city of the Medes; and to restore to him his note of hand, and receive of him the money, and desire him to come to my wedding. 4 For thou knowest that my father numbereth the days: and if I stay one day more, his soul will be afflicted. 5 And indeed thou seest how Raguel hath adjured me, whose adjuring I cannot despise.

6 Then Raphael took four of Raguel's servants and two camels, and went to Rages the city of the Medes; and finding Gabelus, gave him his note of hand, and received of him all the money. 7 And he told him concerning Tobias the son of Tobias, all that had been done; and made him come with him to the wedding.

8 And when he was come into Raguel's house, he found Tobias sitting at the table. And he leaped up, and they kissed each other. And Gabelus wept, and blessed God, 9 and said: The God of Israel bless thee, because thou art the son of a very good and just man, that feareth God, and doth almsdeeds. 10 And may a blessing come upon thy wife and upon your parents. 11 And may you see your children, and your children's children, unto the third and fourth generation. And may your seed be blessed by the God of Israel, who reigneth forever and ever. 12 And when all had said, Amen, they went to the feast: but the marriage feast they celebrated also with the fear of the Lord.

CHAPTER 10.

The Long Absence of Tobias. 1 But as Tobias made longer stay upon occasion of the marriage, Tobias his father was solicitous, saying: Why thinkest thou doth my son tarry, or why is he detained there? 2 Is Gabelus dead, thinkest thou, and no man will pay him the money? 3 And he began to be exceeding sad, both he and Anna his wife with him: and they began both to weep together, because their son did not return to them on the day appointed. 4 x But his mother wept and was quite disconsolate, and said: Woe, woe is me! My son, why did we send thee to go to a strange country, the light of our eyes, the staff of our old age, the comfort of our life, the hope of our posterity? 5 We having all things together in thee alone, ought not to have let thee go from us. 6 And Tobias said to her: Hold thy peace, and be not troubled, our son is safe. That man with whom we sent

x Tb 5. 23.

him is very trusty. 7 But she could by no means be comforted, but daily running out looked round about, and went into all the ways by which there seemed any hope he might return, that she might if possible see him coming afar off.

8 But Raguel said to his son-in-law: Stay here, and I will send a messenger to Tobias thy father, that thou art in health. 9 And Tobias said to him: I know that my father and mother now count the days, and their spirit is grievously afflicted within them. 10 And when Raguel had pressed Tobias with many words, and he by no means would hearken to him, he delivered Sara unto him, and half of all his substance in menservants, and womenservants, in cattle, in camels, and in kine, and in much money, and sent him away safe and joyful from him, 11 saying: The holy angel of the Lord be with you in your journey, and bring you through safe, and that you may find all things well about your parents, and my eyes may see your children before I die. 12 And the parents taking their daughter kissed her, and let her go, 13 admonishing her to honor her father and mother-in-law, to love her husband, to take care of the family, to govern the house, and to behave herself irreprehensibly.

CHAPTER 11.

Tobias Restores His Father's Sight. 1 And as they were returning they came to Charan, which is in the midway to Ninive, the eleventh day. 2 And the angel said: Brother Tobias, thou knowest how thou didst leave thy father. 3 If it please thee therefore, let us go before, and let the family follow softly after us, together with thy wife, and with the beasts. 4 And as this their going pleased him, Raphael said to Tobias: Take with thee of the gall of the fish, for it will be necessary. So Tobias took some of that gall and departed.

5 But Anna sat beside the way daily, on the top of a hill, from whence she might see afar off. 6 And while she watched his coming from that place, she saw him afar off, and presently perceived it was her son coming. And returning she told her husband, saying: Behold thy son cometh.

7 And Raphael said to Tobias: As soon as thou shalt come into thy house, forthwith adore the Lord thy God; and giving thanks to him, go to thy father, and kiss him. 8 And immediately anoint his eyes with this gall of the fish, which thou carriest with thee. For be assured that his eyes shall be presently opened, and thy father shall see the light of heaven, and shall rejoice in the sight of thee.

9 Then the dog,* which had been with them in the way, ran before, and coming as if he had brought the news, showed his joy by his fawning and wagging his tail. 10 And his father that was blind, rising up, began to run stumbling with his feet; and giving a servant his hand, went to meet his son, 11 and receiving him kissed him, as did also his wife, and they began to weep for joy. 12 And when they had adored God, and given him thanks, they sat down together. 13 Then Tobias taking of the gall of the fish, anointed his father's eyes. 14 And he stayed about half an hour; and a white skin began to come out of his eyes, like the skin of an egg. 15 And Tobias took hold of it, and drew it from his eyes, and immediately he recovered his sight. 16 And they glorified God, both he and his wife and all that knew him. 17 And Tobias said: I bless thee, O Lord God of Israel, because thou hast chastised me, and thou hast saved me; and behold I see Tobias my son.

18 And after seven days, Sara his son's wife, and all the family arrived safe, and the cattle, and the camels, and an abundance of money of his wife's and that money also which he had received of Gabelus. 19 And he told his parents all the benefits of God, which he had done to him by the man that conducted him. 20 And Achior and Nabath the kinsmen of Tobias came, rejoicing for Tobias, and congratulating with him for all the good things that God had done for him. 21 And for seven days they feasted and rejoiced all with great joy.

CHAPTER 12.

Raphael Makes Himself Known. 1 Then Tobias called to him his son, and said to him: What can we give to this holy man, that is come with thee? 2 Tobias answering, said to his father: Father,

11, 9: The dog, etc.: this may seem a very minute circumstance to be recorded in sacred history, but we learn from our Savior, Mt 5, 18, that here are iotas and tittles in the word of God, that is to say, things that appear minute, but which have indeed a deep and mysterious meaning in them.

what wages shall we give him? Or what can be worthy of his benefits? 3 He conducted me and brought me safe again; he received the money of Gabelus; he caused me to have my wife, and he chased from her the evil spirit. He gave joy to her parents; myself he delivered from being devoured by the fish; thee also he hath made to see the light of heaven; and we are filled with all good things through him. What can we give him sufficient for these things? 4 But I beseech thee, my father, to desire him, that he would vouchsafe to accept of one half of all things that have been brought. 5 So the father and the son calling him, took him aside, and began to desire him that he would vouchsafe to accept of half of all things that they had brought.

6 Then he said to them secretly: Bless ye the God of heaven, give glory to him in the sight of all that live, because he hath shown his mercy to you. 7 For it is good to hide the secret of a king, but honorable to reveal and confess the works of God. 8 Prayer is good with fasting and alms more than to lay up treasures of gold, 9 for alms delivereth from death, and the same is that which purgeth away sins, and maketh to find mercy and life everlasting. 10 But they that commit sin and iniquity, are enemies to their own soul. 11 I discover then the truth unto you, and I will not hide the secret from you. 12 When thou didst pray with tears, and didst bury the dead, and didst leave thy dinner, and hide the dead by day in thy house, and bury them by night, I offered thy prayer to the Lord. 13 And because thou wast acceptable to God, it was necessary that temptation should prove thee. 14 And now the Lord hath sent me to heal thee, and to deliver Sara thy son's wife from the devil. 15 For I am the angel Raphael, one of the seven, who stand before the Lord.

16 And when they had heard these things, they were troubled, and being seized with fear they fell upon the ground on their face. 17 And the angel said to them: Peace be to you, fear not. 18 For when I was with you, I was there by the will of God. Bless ye him, and sing praises to him. 19 I seemed indeed to eat and to drink with you, but I use an invisible meat and drink, which cannot be seen by men. 20 It is time therefore that I return to him that sent me; but bless ye God, and publish all his wonderful works.

21 And when he had said these things, he was taken from their sight, and they could see him no more. 22 Then they lying prostrate for three hours upon their face, blessed God, and rising up, they told all his wonderful works.

III: THE HAPPINESS OF ALL

CHAPTER 13.

The Canticle of the Elder Tobias. 1 And Tobias the elder opening his mouth, blessed the Lord, and said: Thou art great, O Lord, forever, and thy kingdom is unto all ages. 2 *y* For thou scourgest, and thou savest; thou leadest down to hell, and bringest up again; and there is none that can escape thy hand.

3 Give glory to the Lord, ye children of Israel, and praise him in the sight of the Gentiles, 4 because he hath therefore scattered you among the Gentiles, who know not him, that you may declare his wonderful works, and make them know that there is no other almighty God besides him.

5 He hath chastised us for our iniquities; and he will save us for his own mercy. 6 See then what he hath done with us, and with fear and trembling give ye glory to him, and extol the eternal King of worlds in your works.

7 As for me, I will praise him in the land of my captivity, because he hath shown his majesty towards a sinful nation. 8 Be converted therefore, ye sinners, and do justice before God, believing that he will show his mercy to you. 9 And I and my soul will rejoice in him.

10 Bless ye the Lord, all his elect, keep days of joy, and give glory to him. 11 Jerusalem,* city of God, the Lord hath chastised thee for the works of thy hands. 12 Give glory to the Lord for thy good things, and bless the God eternal, that he may rebuild his tabernacle in thee, and may call back all the captives to thee, and thou mayest rejoice forever and ever.

13 Thou shalt shine with a glorious light; and all the ends of the earth shall

y Dt 32, 39; I Kgs 2, 6; Wis 16, 13.

13, 11: Jerusalem: what is prophetically delivered here, and in the following chapter with relation to Jerusalem, is partly to be understood of the rebuilding of the city after the captivity, and partly of the spiritual Jerusalem, which is the Church of Christ, and the eternal Jerusalem in heaven.

worship thee. 14 [z] Nations from afar shall come to thee, and shall bring gifts, and shall adore the Lord in thee, and shall esteem thy land as holy. 15 For they shall call upon the great name in thee.

16 They shall be cursed that shall despise thee; and they shall be condemned that shall blaspheme thee; and blessed shall they be that shall build thee up. 17 But thou shalt rejoice in thy children, because they shall all be blessed, and shall be gathered together to the Lord. 18 Blessed are all they that love thee, and that rejoice in thy peace.

19 My soul, bless thou the Lord, because the Lord our God hath delivered Jerusalem his city from all her troubles. 20 Happy shall I be if there shall remain of my seed, to see the glory of Jerusalem.

21 [a] The gates of Jerusalem shall be built of sapphire, and of emerald, and all the walls thereof round about of precious stones. 22 All its streets shall be paved with white and clean stones, and Alleluia shall be sung in its streets. 23 Blessed be the Lord, who hath exalted it, and may he reign over it forever and ever, Amen.

CHAPTER 14.

Last Days of Tobias and His Son. 1 And the words of Tobias were ended. And after Tobias was restored to his sight, he lived two and forty years, and saw the children of his grandchildren. 2 And after he had lived a hundred and two years, he was buried honorably in Ninive. 3 For he was six and fifty years old when he lost the sight of his eyes, and sixty when he recovered it again. 4 And the rest of his life was in joy, and with great increase of the fear of God he departed in peace.

5 And at the hour of his death he called unto him his son Tobias and his children, seven young men, his grandsons, and said to them: 6 The destruction of Ninive is at hand, for the word of the Lord must be fulfilled; [b] and our brethren, that are scattered abroad from the land of Israel, shall return to it. 7 And all the land thereof that is desert shall be filled with people, and the house of God which is burnt in it, shall again be rebuilt; and all that fear God shall return thither. 8 And the Gentiles shall leave their idols, and shall come into Jerusalem, and shall dwell in it. 9 And all the kings of the earth shall rejoice in it, adoring the King of Israel.

10 Hearken therefore, my children, to your father. Serve the Lord in truth, and seek to do the things that please him; 11 and command your children that they do justice and almsdeeds, and that they be mindful of God, and bless him at all times in truth, and with all their power.

12 And now, children, hear me, and do not stay here, but as soon as you shall bury your mother by me in one sepulchre, without delay direct your steps to depart hence. 13 For I see that its iniquity will bring it to destruction.

14 And it came to pass that after the death of his mother, Tobias departed out of Ninive with his wife, and children, and children's children, and returned to his father and mother-in-law. 15 And he found them in health in a good old age; and he took care of them, and he closed their eyes. And all the inheritance of Raguel's house came to him; and he saw his children's children to the fifth generation. 16 And after he had lived ninety-nine years in the fear of the Lord, with joy they buried him. 17 And all his kindred, and all his generation continued in good life, and in holy conversation, so that they were acceptable both to God, and to men, and to all that dwelt in the land.

z Is 60, 5.—a Ap 21, 18.—b I Esd 3, 8.

THE BOOK OF JUDITH

This Book is named after the woman whose sublime faith in God and heroic love of country are here recorded. By her valor she saved her people, when Holofernes and his army threatened to destroy them. The Book closes with her Canticle of thanksgiving to God.

I: NABUCHODONOSOR'S WAR AGAINST JUDEA

1. Holofernes Subdues the Western Countries

CHAPTER 1.

Arphaxad and Nabuchodonosor. 1 Now Arphaxad* king of the Medes had brought many nations under his dominions, and he built a very strong city, which he called Ecbatana, 2 of stones squared and hewed: he made the walls thereof seventy cubits broad, and thirty cubits high; and the towers thereof he made a hundred cubits high. But on the square of them, each side was extended the space of twenty feet. 3 And he made the gates thereof according to the height of the towers. 4 And he gloried as a mighty one in the force of his army and in the glory of his chariots.

5 Now in the twelfth year of his reign, Nabuchodonosor* king of the Assyrians, who reigned in Ninive the great city, fought against Arphaxad and overcame him 6 in the great plain which is called Ragua, about the Euphrates, and the Tigris, and the Jadason, in the plain of Erioch the king of the Elicians.

7 Then was the kingdom of Nabuchodonosor exalted, and his heart was elevated. And he sent to all that dwelt in Cilicia and Damascus, and Libanus, 8 and to the nations that are in Carmelus, and Cedar, and to the inhabitants of Galilee in the great plain of Esdrelon, 9 and to all that were in Samaria, and beyond the river Jordan even to Jerusalem, and all the land of Jesse till you come to the borders of Ethiopia. 10 To all these Nabuchodonosor king of the Assyrians sent messengers. 11 But they all with one mind refused, and sent them back empty, and rejected them without honor. 12 Then king Nabuchodonosor being angry against all that land, swore by his throne and kingdom that he would revenge himself on all those countries.

CHAPTER 2.

Holofernes Prepares for War. 1 In the thirteenth year of the reign of Nabuchodonosor, the two and twentieth day of the first month, the word was given out in the house of Nabuchodonosor king of the Assyrians, that he would revenge himself. 2 And he called all the ancients, and all the governors, and his officers of war, and communicated to them the secret of his counsel. 3 And he said that his thoughts were to bring all the earth under his empire. 4 And when this saying pleased them all, Nabuchodonosor, the king, called Holofernes the general of his armies, 5 and said to him: Go out against all the kingdoms of the west, and against them especially that despised my commandment. 6 Thy eye shall not spare any kingdom, and all the strong cities thou shalt bring under my yoke.

7 Then Holofernes called the captains and officers of the power of the Assyrians. And he mustered men for the expedition, as the king commanded him: a hundred and twenty thousand fighting men on foot, and twelve thousand archers, horsemen. 8 And he made all his warlike preparations to go before with a multitude of innumerable camels, with all provisions sufficient for the armies in abundance, and herds of oxen and flocks of sheep without number. 9 He appointed corn to be prepared out of all Syria in his passage. 10 But gold and silver he took out of the king's house in great abundance. 11 And he went forth, he and all the army, with the chariots, and horsemen, and archers, who covered the face of the earth, like locusts.

12 And when he had passed through the borders of the Assyrians, he came to the great mountains of Ange, which are on the left of Cilicia; and he went up to all their castles, and took all the strong places. 13 And he took by assault the renowned city of Melothus, and pillaged all the children of Tharsis, and the children of Ismahel, who were over against the face of the desert, and on the south of the land of Cellon. 14 And he passed over the Euphrates, and came into Mesopotamia. And he forced all the stately cities that were there, from the torrent of Mambre, till one comes to the sea. 15 And he took the borders thereof, from Cilicia to the lands of Japheth, which are towards the south. 16 And he carried away all the children of Madian, and stripped them of all their riches, and all that re-

1, 1: Arphaxad: he was probably the same as is called Dejoces by Herodotus; to whom he attributes the building of Ecbatana, the capital city of Media.

1, 5: Nabuchodonosor: not the king of Babylon, who took and destroyed Jerusalem, but another of the same name, who reigned in Ninive, and is called by profane historians Saosduchin. He succeeded Asarhaddon in the kingdom of the Assyrians, and was contemporary with Manasses king of Juda.

sisted him he slew with the edge of the sword.

17 And after these things he went down into the plains of Damascus in the days of the harvest, and he set all the corn on fire, and he caused all the trees and vineyards to be cut down. 18 And the fear of them fell upon all the inhabitants of the land.

CHAPTER 3.

Many Submit to Holofernes. 1 Then the kings and the princes of all the cities and provinces, of Syria, Mesopotamia, and Syria Sobal, and Libya, and Cilicia sent their ambassadors, who coming to Holofernes said: 2 Let thy indignation towards us cease, for it is better for us to live and serve Nabuchodonosor the great king, and be subject to thee, than to die and to perish, or suffer the miseries of slavery. 3 All our cities and our possessions, all mountains and hills, and fields, and herds of oxen, and flocks of sheep, and goats, and horses, and camels, and all our goods, and families are in thy sight. 4 Let all we have be subject to thy law. 5 Both we and our children are thy servants. 6 Come to us a peaceable lord, and use our service as it shall please thee.

7 Then he came down from the mountains with horsemen, in great power, and made himself master of every city, and all the inhabitants of the land. 8 And from all the cities he took auxiliaries, valiant men, and chosen for war. 9 And so great a fear lay upon all those provinces, that the inhabitants of all the cities, both princes and nobles, as well as the people, went out to meet him at his coming, 10 and received him with garlands, and lights, and dances, and timbrels, and flutes. 11 And though they did these things, they could not for all that mitigate the fierceness of his heart. 12 For he both destroyed their cities, and cut down their groves. 13 For Nabuchodonosor the king had commanded him to destroy all the gods of the earth, that he only might be called god by those nations which could be brought under him by the power of Holofernes.

14 And when he had passed through all Syria Sobal, and all Apamea, and all Mesopotamia, he came to the Idumeans into the land of Gabaa, 15 and he took possession of their cities, and stayed there for thirty days, in which days he commanded all the troops of his army to be united.

CHAPTER 4.

Israel Prepares to Resist. 1 Then the children of Israel, who dwelt in the land of Juda, hearing these things, were exceedingly afraid of him. 2 Dread and horror seized upon their minds, lest he should do the same to Jerusalem and to the temple of the Lord, that he had done to other cities and their temples. 3 And they sent into all Samaria round about, as far as Jericho, and seized upon all the tops of the mountains. 4 And they compassed their towns with walls, and gathered together corn for provision for war. 5 And Eliachim the priest wrote to all that were over against Esdrelon, which faceth the great plain near Dothain, and to all by whom there might be a passage of way, that they should take possession of the ascents of the mountains, by which there might be any way to Jerusalem, and should keep watch where the way was narrow between the mountains. 6 And the children of Israel did as the priest of the Lord Eliachim had appointed them.

7 And all the people cried to the Lord with great earnestness, and they humbled their souls in fastings and prayers, both they and their wives. 8 And the priests put on haircloths, and they caused the little children to lie prostrate before the temple of the Lord, and the altar of the Lord they covered with haircloth. 9 And they cried to the Lord the God of Israel with one accord, that their children might not be made a prey, and their wives carried off, and their cities destroyed, and their holy things profaned, and that they might not be made a reproach to the Gentiles.

10 Then Eliachim the high priest of the Lord went about all Israel and spoke to them, 11 saying: Know ye that the Lord will hear your prayers, if you continue with perseverance in fastings and prayers in the sight of the Lord. 12 Remember Moses the servant of the Lord, who overcame Amalec that trusted in his own strength, and in his power, and in his army, and in his shields, and in his chariots, and in his horsemen, not by fighting with the sword, but by holy prayers. 13 [a] So shall all the enemies of Israel be, if you persevere in this work which you

a Ex 17, 12.

have begun. 14 So they being moved by this exhortation of his, prayed to the Lord, and continued in the sight of the Lord, 15 so that even they who offered the holocausts to the Lord, offered the sacrifices to the Lord girded with haircloths, and with ashes upon their head. 16 And they all begged of God with all their heart, that he would visit his people Israel.

CHAPTER 5.

Achior's Account of Israel. 1 And it was told Holofernes the general of the army of the Assyrians, that the children of Israel prepared themselves to resist, and had shut up the ways of the mountains. 2 And he was transported with exceeding great fury and indignation, and he called all the princes of Moab and the leaders of Ammon, 3 and he said to them: Tell me what is this people that besetteth the mountains; or what are their cities, and of what sort, and how great? Also what is their power, or what is their multitude; or who is the king over their warfare? 4 And why they above all that dwell in the east, have despised us, and have not come out to meet us, that they might receive us with peace?

5 Then Achior captain of all the children of Ammon answering, said: If thou vouchsafe, my lord, to hear, I will tell the truth in thy sight concerning this people, that dwelleth in the mountains; and there shall not a false word come out of my mouth. 6 This people is of the offspring of the Chaldeans. 7 *b* They dwelt first in Mesopotamia, because they would not follow the gods of their fathers, who were in the land of the Chaldeans. 8 Wherefore forsaking the ceremonies of their fathers, which consisted in the worship of many gods, 9 they worshiped one God of heaven, *c* who also commanded them to depart from thence, and to dwell in Charan. And when there was a famine over all the land, *d* they went down into Egypt, and there for four hundred years were so multiplied that the army of them could not be numbered. 10 And when the king of Egypt oppressed them, and made slaves of them to labor in clay and brick in the building of his cities, they cried to their Lord, and he struck the whole land of Egypt with divers plagues. 11 *e* And when the Egyptians had cast them out from them, and the plague had ceased from them, and they had a mind to take them again, and bring them back to their service, 12 *f* the God of heaven opened the sea to them in their flight, so that the waters were made to stand firm as a wall on either side; and they walked through the bottom of the sea and passed it dry foot. 13 And when an innumerable army of the Egyptians pursued after them in that place, they were so overwhelmed with the waters, that there was not one left to tell what had happened to posterity. 14 And after they came out of the Red Sea, they abode in the deserts of mount Sina, in which never man could dwell, or son of man rested. 15 There bitter fountains were made sweet for them to drink, and for forty years they received food from heaven. 16 Wheresoever they went in without bow and arrow, and without shield and sword, their God fought for them and overcame. 17 And there was no one that triumphed over this people, but when they departed from the worship of the Lord their God. 18 But as often as besides their own God, they worshiped any other, they were given to spoil, and to the sword, and to reproach. 19 And as often as they were penitent for having revolted from the worship of their God, the God of heaven gave them power to resist.

The Israelites Return to God. 20 So they overthrew the king of the Chanaanites, and of the Jebusites, and of the Pherezites, and of the Hethites, and of the Hevites, and of the Amorrhites, and all the mighty ones in Hesebon, and they possessed their lands and their cities. 21 And as long as they sinned not in the sight of their God, it was well with them, for their God hateth iniquity. 22 And even some years ago when they had revolted from the way which God had given them to walk therein, they were destroyed in battles by many nations; and very many of them were led away captive into a strange land. 23 But of late returning to the Lord their God, from the different places wherein they were scattered, they are come together and are gone up into all these mountains, and possess Jerusalem again, where their holies are. 24 Now

b Gn 11, 31.—c Gn 12, 1.—d Gn 46, 6.—e Ex 12, 33.—f Ex 14, 29.

therefore, my lord, search if there be any iniquity of theirs in the sight of their God. Let us go up to them, because their God will surely deliver them to thee, and they shall be brought under the yoke of thy power. 25 But if there be no offense of this people in the sight of their God, we cannot resist them, because their God will defend them; and we shall be a reproach to the whole earth.

26 And it came to pass, when Achior had ceased to speak these words, all the great men of Holofernes were angry, and they had a mind to kill him, saying to each other: 27 Who is this, that saith the children of Israel can resist king Nabuchodonosor, and his armies, men unarmed, and without force, and without skill in the art of war? 28 That Achior therefore may know that he deceiveth us, let us go up into the mountains. And when the bravest of them shall be taken then shall he with them be stabbed with the sword: 29 that every nation may know that Nabuchodonosor is god of the earth, and besides him there is no other.

CHAPTER 6.

The Indignation of Holofernes. 1 And it came to pass when they had left off speaking, that Holofernes, being in a violent passion, said to Achior: 2 Because thou hast prophesied unto us, saying: That the nation of Israel is defended by their God: to show thee that there is no God, but Nabuchodonosor: 3 when we shall slay them all as one man, then thou also shalt die with them by the sword of the Assyrians; and all Israel shall perish with thee. 4 And thou shalt find that Nabuchodonosor is lord of the whole earth. And then the sword of my soldiers shall pass through thy sides; and thou shalt be stabbed and fall among the wounded of Israel; and thou shalt breathe no more, till thou be destroyed with them. 5 But if thou think thy prophecy true, let not thy countenance sink, and let the paleness that is in thy face, depart from thee, if thou imaginest these my words cannot be accomplished. 6 And that thou mayest know that thou shalt experience these things together with them, behold from this hour thou shalt be associated to their people, that when they shall receive the punishment they deserve from my sword, thou mayest fall under the same vengeance.

7 Then Holofernes commanded his servants to take Achior, and to lead him to Bethulia, and to deliver him into the hands of the children of Israel. 8 And the servants of Holofernes taking him went through the plains. But when they came near the mountains, the slingers came out against them. 9 Then turning out of the way by the side of the mountain, they tied Achior to a tree hand and foot, and so left him bound with ropes, and returned to their master.

10 And the children of Israel coming down from Bethulia, came to him, and loosing him they brought him to Bethulia; and setting him in the midst of the people, asked him what was the matter, that the Assyrians had left him bound. 11 In those days the rulers there were Ozias the son of Micha of the tribe of Simeon, and Charmi, called also Gothoniel. 12 And Achior related in the midst of the ancients, and in the presence of all the people, all that he had said being asked by Holofernes; and how the people of Holofernes would have killed him for this word. 13 And how Holofernes himself being angry had commanded him to be delivered for this cause to the Israelites; that when he should overcome the children of Israel, then he might command Achior also himself to be put to death by diverse torments, for having said: The God of heaven is their defender.

The Israelites Pray. 14 *g* And when Achior had declared all these things, all the people fell upon their faces, adoring the Lord. And all of them together mourning and weeping poured out their prayers with one accord to the Lord, 15 saying: O Lord God of heaven and earth, behold their pride, and look on our low condition, and have regard to the face of thy saints, and show that thou forsakest not them that trust on thee; and that thou humblest them that presume of themselves, and glory in their own strength.

16 So when their weeping was ended, and the people's prayer, in which they continued all the day, was concluded, they comforted Achior, 17 saying: The God of our fathers, whose power thou hast set forth, will make this return to

g Jdt 5, 25.

thee, that thou rather shalt see their destruction. 18 And when the Lord our God shall give this liberty to his servants, let God be with thee also in the midst of us, that, as it shall please thee, so thou with all thine mayest converse with us.

19 Then Ozias, after the assembly was broken up, received him into his house, and made him a great supper. 20 And all the ancients were invited, and they refreshed themselves together after their fast was over. 21 And afterwards all the people were called together, and they prayed all the night long within the church,* desiring help of the God of Israel.

II: SIEGE AND LIBERATION OF BETHULIA

CHAPTER 7.

The Siege of Bethulia. 1 But Holofernes on the next day gave orders to his army to go up against Bethulia. 2 Now there were in his troops a hundred and twenty thousand footmen, and two and twenty thousand horsemen, besides the preparations of those men who had been taken, and who had been brought away out of the provinces and cities of all the youth. 3 All these prepared themselves together to fight against the children of Israel. And they came by the hillside to the top, which looks towards Dothain, from the place which is called Belma, unto Chelmo, which is over against Esdrelon. 4 But the children of Israel, when they saw the multitude of them, prostrated themselves upon the ground, putting ashes upon their heads, praying with one accord that the God of Israel would show his mercy upon his people. 5 And taking their arms of war, they posted themselves at the places, which by a narrow pathway lead directly between the mountains, and they guarded them all day and night.

6 Now Holofernes, in going round about, found that the fountain which supplied them with water, ran through an aqueduct without the city on the south side. And he commanded their aqueduct to be cut off. 7 Nevertheless there were springs not far from the walls, out of which they were seen secretly to draw water, to refresh themselves a little rather than to drink their fill. 8 But the children of Ammon and Moab came to Holofernes, saying: The children of Israel trust not in their spears, nor in their arrows, but the mountains are their defense, and the steep hills and precipices guard them. 9 Wherefore that thou mayest overcome them without joining battle, set guards at the springs that they may not draw water out of them, and thou shalt destroy them without sword; or at least being wearied out they will yield up their city, which they suppose, because it is situated in the mountains, to be impregnable. 10 And these words pleased Holofernes and his officers, and he placed all round about a hundred men at every spring.

The Distress and Prayer of the People. 11 And when they had kept this watch for full twenty days, the cisterns and the reserve of waters failed among all the inhabitants of Bethulia, so that there was not within the city enough to satisfy them; no not for one day, for water was daily given out to the people by measure.

12 Then all the men and women, young men, and children, gathering themselves together to Ozias, all together with one voice 13 said: *h* God be judge between us and thee, for thou hast done evil against us, in that thou wouldst not speak peaceably with the Assyrians, and for this cause God hath sold us into their hands. 14 And therefore there is no one to help us, while we are cast down before their eyes in thirst and sad destruction. 15 And now assemble ye all that are in the city, that we may of our own accord yield ourselves all up to the people of Holofernes. 16 For it is better that being captives we should live and bless the Lord, than that we should die, and be a reproach to all flesh, after we have seen our wives and our infants die before our eyes. 17 We call to witness this day heaven and earth and the God of our fathers, who taketh vengeance upon us according to our sins, conjuring you to deliver now the city into the hand of the army of Holofernes, that our end may be short by the edge of the sword, which is made longer by the drought of thirst. 18 And when they had said these things, there was great weeping and lamentation of all in the assembly, and for many hours with one voice they cried to God, saying: 19 *i* We have sinned with our fathers, we have done

h Ex 5, 21.—1 Ps 105 (106), 6.

6, 21: The church: i.e., the synagogue or place where they met for prayer.

unjustly, we have committed iniquity. 20 Have thou mercy on us, because thou art good, or punish our iniquities by chastising us thyself, and deliver not them that trust in thee to a people that knoweth not thee, 21 that they may not say among the Gentiles: Where is their God?

22 And when being wearied with these cries, and tired with these weepings, they held their peace, 23 Ozias rising up all in tears said: Be of good courage, my brethren, and let us wait these five days for mercy from the Lord. 24 For perhaps he will put a stop to his indignation, and will give glory to his own name. 25 But if after five days be past there come no aid, we will do the things which you have spoken.

CHAPTER 8.

The Intervention of Judith. 1 Now it came to pass, when Judith a widow had heard these words, who was the daughter of Merari, the son of Idox, the son of Joseph, the son of Ozias, the son of Elai, the son of Jamnor, the son of Gedeon, the son of Raphaim, the son of Achitob, the son of Melchias, the son of Enan, the son of Nathanias, the son of Salathiel, the son of Simeon, the son of Ruben.* 2 And her husband was Manasses, who died in the time of the barley harvest. 3 For he was standing over them that bound sheaves in the field, and the heat came upon his head, and he died in Bethulia his own city, and was buried there with his fathers. 4 And Judith his relict was a widow now three years and six months. 5 And she made herself a private chamber in the upper part of her house, in which she abode shut up with her maids. 6 And she wore haircloth upon her loins, and fasted all the days of her life, except the sabbaths, and new moons, and the feasts of the house of Israel. 7 And she was exceedingly beautiful, and her husband left her great riches, and very many servants, and large possessions of herds of oxen and flocks of sheep. 8 And she was greatly renowned among all, because she feared the Lord very much, neither was there anyone that spoke an ill word of her.

9 When therefore she had heard that Ozias had promised that he would deliver up the city after the fifth day, she sent to the ancients Chabri and Charmi. 10 And they came to her, and she said to them: What is this word, by which Ozias hath consented to give up the city to the Assyrians, if within five days there come no aid to us? 11 And who are you that tempt the Lord? 12 This is not a word that may draw down mercy, but rather that may stir up wrath, and enkindle indignation. 13 You have set a time for the mercy of the Lord, and you have appointed him a day, according to your pleasure. 14 But forasmuch as the Lord is patient, let us be penitent for this same thing, and with many tears let us beg his pardon. 15 For God will not threaten like man, nor be inflamed to anger like the son of man. 16 And therefore let us humble our souls before him, and continuing in an humble spirit in his service, 17 let us ask the Lord with tears, that according to his will so he would show his mercy to us, that as our heart is troubled by their pride, so also we may glorify in our humility. 18 For we have not followed the sins of our fathers, who forsook their God, and worshiped strange gods. 19 For which crime they were given up to their enemies, to the sword, and to pillage, and to confusion; but we know no other God but him. 20 Let us humbly wait for his consolation; and the Lord our God will require our blood of the afflictions of our enemies, and he will humble all the nations that shall rise up against us, and bring them to disgrace.

Judith Inspires Courage. 21 And now, brethren, as you are the ancients among the people of God, and their very soul resteth upon you, comfort their hearts by your speech, that they may be mindful how our fathers were tempted that they might be proved, whether they worshiped their God truly. 22 *i* They must remember how our father Abraham was tempted, and being proved by many tribulations, was made the friend of God. 23 So Isaac, so Jacob, so Moses, and all that have pleased God, passed through many tribulations, remaining faithful. 24 But they that did not receive the trials with

i Gn 22, 1.

8, 1: Simeon, the son of Ruben: in the Greek, it is the son of Israel. For Simeon the patriarch, from whom Judith descended, was not the son, but the brother of Ruben. It seems more probable that the Simeon and the Ruben here mentioned are not the patriarchs, but two of the descendants of the patriarch Simeon; and that the genealogy of Judith, recorded in this place, is not carried up so high as the patriarchs. No more than that of Elcana the father of Samuel, 1 Kgs 1, 1, and that of king Saul, 1 Kgs 9, 1.

the fear of the Lord, but uttered their impatience and the reproach of their murmuring against the Lord, [25] *k* were destroyed by the destroyer, and perished by serpents. [26] As for us therefore, let us not revenge ourselves for these things which we suffer. [27] But esteeming these very punishments to be less than our sins deserve, let us believe that these scourges of the Lord, with which like servants we are chastised, have happened for our amendment, and not for our destruction.

[28] And Ozias and the ancients said to her: All things which thou hast spoken are true, and there is nothing to be reprehended in thy words. [29] Now therefore pray for us, for thou art a holy woman, and one fearing God.

[30] And Judith said to them: As you know that what I have been able to say is of God, [31] so that which I intend to do prove ye if it be of God, and pray that God may strengthen my design. [32] You shall stand at the gate this night; and I will go out with my maidservant, and pray ye that, as you have said, in five days the Lord may look down upon his people Israel. [33] But I desire that you search not into what I am doing, and till I bring you word let nothing else be done but to pray for me to the Lord our God. [34] And Ozias the prince of Juda said to her: Go in peace, and the Lord be with thee to take revenge of our enemies. So returning they departed.

CHAPTER 9.

The Prayer of Judith. [1] And when they were gone, Judith went into her oratory, and putting on haircloth, laid ashes on her head; and falling down prostrate before the Lord, she cried to the Lord, saying: [2] O Lord God of my father Simeon, *l* who gavest him a sword* to execute vengeance against strangers, who had defiled by their uncleanness, and uncovered the virgin unto confusion, [3] and who gavest their wives to be made a prey and their daughters into captivity, and all their spoils to be divided to thy servants, who were zealous with thy zeal, assist, I beseech thee, O Lord God, me a widow. [4] For thou hast done the things of old, and hast devised one thing after another; and what thou hast designed hath been done. [5] For all thy ways are prepared, and in thy providence thou hast placed thy judgments. [6] *m* Look upon the camp of the Assyrians now, as thou wast pleased to look upon the camp of the Egyptians, when they pursued armed after thy servants, trusting in their chariots, and in their horsemen, and in a multitude of warriors. [7] But thou lookedst over their camp, and darkness wearied them. [8] The deep held their feet, and the waters overwhelmed them. [9] So may it be with these also, O Lord, who trust in their multitude, and in their chariots, and in their pikes, and in their shields, and in their arrows, and glory in their spears, [10] and know not that thou art our God, who destroyest wars from the beginning, and the Lord is thy name. [11] Lift up thy arm as from the beginning, and crush their power with thy power. Let their power fall in their wrath, who promise themselves to violate thy sanctuary, and defile the dwelling place of thy name, and to beat down with their sword the horn of thy altar. [12] Bring to pass, O Lord, that his pride may be cut off with his own sword. [13] Let him be caught in the net of his own eyes in my regard, and do thou strike him by the graces of the words of my lips.

[14] Give me constancy in my mind, that I may despise him; and fortitude, that I may overthrow him. [15] *n* For this will be a glorious monument for thy name, when he shall fall by the hand of a woman. [16] For thy power, O Lord, is not in a multitude, nor is thy pleasure in the strength of horses, nor from the beginning have the proud been acceptable to thee; but the prayer of the humble and the meek hath always pleased thee.

[17] O God of the heavens, creator of the waters, and Lord of the whole creation, hear me a poor wretch, making supplication to thee, and presuming of thy mercy. [18] Remember, O Lord, thy covenant, and put thou words in my mouth, and strengthen the resolution in my heart, that thy house may continue in thy holiness: [19] and all nations may ac-

k 1 Cor 10, 9.—l Gn 34, 25.—m Ex 14, 9.—n Jgs 4, 21; 5, 26.

9, 2: Gavest him a sword, etc.: the justice of God is here praised, for punishing by the sword of Simeon, the crime of the Sichemites; and not the act of Simeon, which was justly condemned by his father, Gn 49, 5. Though even with regard to this act, we may distinguish between his just zeal against the crime committed by the ravishers of his sister, and the manner of his punishing that crime, which was irregular and excessive.

knowledge that thou art God, and there is no other besides thee.

CHAPTER 10.

Judith Appears before Holofernes. 1 And it came to pass, when she had ceased to cry to the Lord, that she rose from the place wherein she lay prostrate before the Lord. 2 And she called her maid, and going down into her house she took off her haircloth, and put away the garments of her widowhood. 3 And she washed her body, and anointed herself with the best ointment, and plaited the hair of her head, and put a bonnet upon her head, and clothed herself with the garments of her gladness; and put sandals on her feet, and took her bracelets, and lilies, and earlets, and rings, and adorned herself with all her ornaments. 4 And the Lord also gave her more beauty, because all this dressing did not proceed from sensuality, but from virtue. And therefore the Lord increased this her beauty, so that she appeared to all men's eyes incomparably lovely. 5 And she gave to her maid a bottle of wine to carry, and a vessel of oil, and parched corn, and dry figs, and bread and cheese, and went out.

6 And when they came to the gate of the city, they found Ozias and the ancients of the city waiting. 7 And when they saw her they were astonished, and admired her beauty exceedingly. 8 But they asked her no question, only they let her pass, saying: The God of our fathers give thee grace, and may he strengthen all the counsel of thy heart with his power, that Jerusalem may glory in thee, and thy name may be in the number of the holy and just. 9 And they that were there said, all with one voice: So be it, so be it. 10 But Judith praying to the Lord, passed through the gates, she and her maid.

11 And it came to pass, when she went down the hill, about break of day, that the watchmen of the Assyrians met her, and stopped her, saying: Whence comest thou? Or whither goest thou? 12 And she answered: I am a daughter of the Hebrews, and I am fled from them, because I knew* they would be made a prey to you, because they despised you, and would not of their own accord yield themselves, that they might find mercy in your sight. 13 For this reason I thought with myself, saying: I will go to the presence of the prince Holofernes, that I may tell him their secrets, and show him by what way he may take them, without the loss of one man of his army. 14 And when the men had heard her words, they beheld her face, and their eyes were amazed, for they wondered exceedingly at her beauty. 15 And they said to her: Thou hast saved thy life by taking this resolution, to come down to our lord. 16 And be assured of this, that when thou shalt stand before him, he will treat thee well, and thou wilt be most acceptable to his heart. And they brought her to the tent of Holofernes, telling him of her.

17 And when she was come into his presence, forthwith Holofernes was caught by his eyes. 18 And his officers said to him: Who can despise the people of the Hebrews, who have such beautiful women, that we should not think it worth our while for their sakes to fight against them? 19 And Judith seeing Holofernes sitting under a canopy, which was woven of purple and gold, with emeralds and precious stones, 20 after she had looked on his face, bowed down to him, prostrating herself to the ground. And the servants of Holofernes lifted her up, by the command of their master.

CHAPTER 11.

Judith's Speech to Holofernes. 1 Then Holofernes said to her: Be of good comfort, and fear not in thy heart, for I have never hurt a man that was willing to serve Nabuchodonosor the king. 2 And if thy people had not despised me, I would never have lifted up my spear against them. 3 But now tell me, for what cause hast thou left them, and why it hath pleased thee to come to us?

4 And Judith said to him: Receive the words of thy handmaid, for if thou wilt follow the words of thy handmaid, the Lord will do with thee a perfect thing. 5 For as Nabuchodonosor the king of the earth liveth, and his power liveth which is in thee for chastising of all straying souls; not only men serve him through thee, but also the beasts of the field obey him. 6 For the industry of thy mind is spoken of among all nations, and it is

10, 12: Because I knew, etc.: in this and the following chapter, some things are related to have been said by Judith, which seem hard to reconcile with truth. But all that is related in Scripture of the servants of God is not approved by the Scripture.

told through the whole world that thou only art excellent, and mighty in all his kingdom, and thy discipline is cried up in all provinces. [7] *o* It is known also what Achior said, nor are we ignorant of what thou hast commanded to be done to him. [8] For it is certain that our God is so offended with sins that he hath sent word by his prophets to the people, that he will deliver them up for their sins. [9] And because the children of Israel know they have offended their God, thy dread is upon them. [10] Moreover also a famine hath come upon them, and for drought of water they are already to be counted among the dead. [11] And they have a design even to kill their cattle, and to drink the blood of them. [12] And the consecrated things of the Lord their God which God forbade them to touch, in corn, wine, and oil, these have they purposed to make use of. And they design to consume the things which they ought not to touch with their hands. Therefore because they do these things, it is certain they will be given up to destruction. [13] And I thy handmaid knowing this, am fled from them, and the Lord hath sent me to tell thee these very things. [14] For I thy handmaid worship God even now that I am with thee, and thy handmaid will go out, and I will pray to God, [15] and he will tell me when he will repay them for their sins, and I will come and tell thee, so that I may bring thee through the midst of Jerusalem. And thou shalt have all the people of Israel, as sheep that have no shepherd; and there shall not so much as one dog bark against thee, [16] because these things are told me by the providence of God. [17] And because God is angry with them, I am sent to tell these very things to thee.

[18] And all these words pleased Holofernes and his servants, and they admired her wisdom, and they said one to another: [19] There is not such another woman upon earth in look, in beauty, and in sense of words. [20] And Holofernes said to her: God hath done well who sent thee before the people, that thou mightest give them into our hands. [21] And because thy promise is good, if thy God shall do this for me, he shall also be my God, and thou shalt be great in the house of Nabuchodonosor, and thy name shall be renowned through all the earth.

o Jdt 5, 5.

CHAPTER 12.

Judith in the Company of the Assyrians. [1] Then he ordered that she should go in where his treasures were laid up, and bade her tarry there, and he appointed what should be given her from his own table. [2] And Judith answered him and said: Now I cannot eat of these things which thou commandest to be given me, lest sin come upon me; but I will eat of the things which I have brought. [3] And Holofernes said to her: If these things which thou hast brought with thee fail thee, what shall we do for thee? [4] And Judith said: As thy soul liveth, my lord, thy handmaid shall not spend all these things till God do by my hand that which I have purposed. And his servants brought her into the tent which he had commanded. [5] And when she was going in, she desired that she might have liberty to go out at night and before day to prayer, and to beseech the Lord. [6] And he commanded his chamberlains, that she might go out and in, to adore her God as she pleased, for three days. [7] And she went out in the nights into the valley of Bethulia, and washed herself in a fountain of water. [8] And as she came up, she prayed to the Lord the God of Israel, that he would direct her way to the deliverance of his people. [9] And going in, she remained pure in the tent, until she took her own meat in the evening.

[10] And it came to pass on the fourth day, that Holofernes made a supper for his servants, and said to Vagao his eunuch: Go, and persuade that Hebrew woman to consent of her own accord to dwell with me. [11] For it is looked upon as shameful among the Assyrians, if a woman mock a man, by doing so as to pass free from him.

[12] Then Vagao went in to Judith, and said: Let not my good maid be afraid to go in to my lord, that she may be honored before his face, that she may eat with him and drink wine and be merry. [13] And Judith answered him: Who am I, that I should gainsay my lord? [14] All that shall be good and best before his eyes, I will do. And whatsoever shall please him, that shall be best to me all the days of my life. [15] And she arose and dressed herself out with her garments, and going in she stood before his face. [16] And the

heart of Holofernes was smitten, for he was burning with the desire of her. 17 And Holofernes said to her: Drink now, and sit down and be merry, for thou hast found favor before me. 18 And Judith said: I will drink my lord, because my life is magnified this day above all my days. 19 And she took and ate and drank before him what her maid had prepared for her. 20 And Holofernes was made merry on her occasion, and drank exceeding much wine, so much as he had never drunk in his life.

CHAPTER 13.

Judith Slays Holofernes. 1 And when it was grown late, his servants made haste to their lodgings, and Vagao shut the chamber doors, and went his way. 2 And they were all overcharged with wine. 3 And Judith was alone in the chamber. 4 But Holofernes lay on his bed, fast asleep, being exceedingly drunk. 5 And Judith spoke to her maid to stand without before the chamber, and to watch.

6 And Judith stood before the bed praying with tears, and the motion of her lips in silence, 7 saying: Strengthen me, O Lord God of Israel; and in this hour look on the works of my hands, that as thou hast promised, thou mayest raise up Jerusalem thy city; and that I may bring to pass that which I have purposed, having a belief that it might be done by thee. 8 And when she had said this, she went to the pillar that was at his bed's head, and loosed his sword that hung tied upon it. 9 And when she had drawn it out, she took him by the hair of his head, and said: Strengthen me, O Lord God, at this hour. 10 And she struck twice upon his neck, and cut off his head, and took off his canopy from the pillars, and rolled away his headless body. 11 And after a while she went out, and delivered the head of Holofernes to her maid, and bade her put it into her wallet.

Judith Returns to Bethulia. 12 And they two went out according to their custom, as it were to prayer, and they passed the camp, and having compassed the valley, they came to the gate of the city. 13 And Judith from afar off cried to the watchmen upon the walls: Open the gates for God is with us, who hath shown his power in Israel.

14 And it came to pass, when the men had heard her voice, that they called the ancients of the city. 15 And all ran to meet her from the least to the greatest, for they now had no hopes that she would come. 16 And lighting up lights they all gathered round about her. And she went up to a higher place, and commanded silence to be made. And when all had held their peace, 17 Judith said: Praise ye the Lord our God, who hath not forsaken them that hope in him. 18 And by me his handmaid he hath fulfilled his mercy, which he promised to the house of Israel. And he hath killed the enemy of his people by my hand this night. 19 Then she brought forth the head of Holofernes out of the wallet, and showed it them, saying: Behold the head of Holofernes the general of the army of the Assyrians; and behold his canopy, wherein he lay in his drunkenness, where the Lord our God slew him by the hand of a woman. 20 But as the same Lord liveth, his angel hath been my keeper both going hence, and abiding there, and returning from thence hither. And the Lord hath not suffered me his handmaid to be defiled, but hath brought me back to you without pollution of sin, rejoicing for his victory, for my escape, and for your deliverance. 21 *p* Give all of you glory to him, because he is good, because his mercy endureth forever.

22 And they all adored the Lord, and said to her: The Lord hath blessed thee by his power, because by thee he hath brought our enemies to naught. 23 And Ozias the prince of the people of Israel, said to her: Blessed art thou, O daughter, by the Lord the most high God, above all women upon the earth. 24 Blessed be the Lord who made heaven and earth, who hath directed thee to the cutting off the head of the prince of our enemies, 25 because he hath so magnified thy name this day, that thy praise shall not depart out of the mouth of men who shall be mindful of the power of the Lord forever; for that thou hast not spared thy life, by reason of the distress and tribulation of thy people, but hast prevented our ruin in the presence of our God. 26 And all the people said: So be it, so be it.

27 And Achior being called for came, and Judith said to him: The God of Israel, to whom thou gavest testimony, that

p Ps 105 (106), 1; 106 (107), 1.

he revengeth himself of his enemies, he hath cut off the head of all the unbelievers this night by my hand. 28 And that thou mayest find that it is so, behold the head of Holofernes, who in the contempt of his pride despised the God of Israel, and threatened thee with death, saying: When the people of Israel shall be taken, I will command thy sides to be pierced with a sword. 29 Then Achior seeing the head of Holofernes, being seized with a great fear he fell on his face upon the earth, and his soul swooned away. 30 But after he had recovered his spirits he fell down at her feet, and reverenced her, and said: 31 Blessed art thou by thy God in every tabernacle of Jacob, for in every nation which shall hear thy name, the God of Israel shall be magnified on occasion of thee.

CHAPTER 14.

The Israelites Assault the Assyrians. 1 And Judith said to all the people: Hear me, my brethren, hang ye up this head upon our walls. 2 And as soon as the sun shall rise, let every man take his arms, and rush ye out, not as going down beneath, but as making an assault. 3 Then the watchmen must needs run to awake their prince for the battle. 4 And when the captains of them shall run to the tent of Holofernes, and shall find him without his head wallowing in his blood, fear shall fall upon them. 5 And when you shall know that they are fleeing, go after them securely, for the Lord will destroy them under your feet.

6 Then Achior seeing the power that the God of Israel had wrought, leaving the religion of the Gentiles, he believed God, and circumcised the flesh of his foreskin, and was joined to the people of Israel, with all the succession of his kindred until this present day.

7 And immediately at break of day, they hung up the head of Holofernes upon the walls, and every man took his arms, and they went out with a great noise and shouting. 8 And the watchmen seeing this, ran to the tent of Holofernes. 9 And they that were in the tent came, and made a noise before the door of the chamber to awake him, endeavoring by art to break his rest, that Holofernes might awake, not by their calling him, but by their noise. 10 For no man durst knock, or open and go into the chamber of the general of the Assyrians. 11 But when his captains and tribunes were come, and all the chiefs of the army of the king of the Assyrians, they said to the chamberlains: 12 Go in, and awake him, for the mice, coming out of their holes, have presumed to challenge us to fight.

13 Then Vagao going into his chamber, stood before the curtain, and made a clapping with his hands, for he thought that he was sleeping with Judith. 14 But when, with hearkening, he perceived no motion of one lying, he came near to the curtain, and lifting it up, and seeing the body of Holofernes lying upon the ground, without the head, weltering in his blood, he cried out with a loud voice, with weeping, and rent his garments. 15 And he went into the tent of Judith, and not finding her, he ran out to the people, 16 and said: One Hebrew woman hath made confusion in the house of king Nabuchodonosor, for behold Holofernes lieth upon the ground, and his head is not upon him. 17 Now when the chiefs of the army of the Assyrians had heard this, they all rent their garments, and an intolerable fear and dread fell upon them, and their minds were troubled exceedingly. 18 And there was a very great cry in the midst of their camp.

CHAPTER 15.

The Assyrians Are Routed. 1 And when all the army heard that Holofernes was beheaded, courage and counsel fled from them, and being seized with trembling and fear they thought only to save themselves by flight; 2 so that no one spoke to his neighbor, but hanging down the head, leaving all things behind, they made haste to escape from the Hebrews, who, as they heard, were coming armed upon them, and fled by the ways of the fields and the paths of the hills. 3 So the children of Israel seeing them fleeing, followed after them. And they went down sounding with trumpets and shouting after them. 4 And because the Assyrians were not united together, they went without order in their flight; but the children of Israel pursuing in one body, defeated all that they could find.

5 And Ozias sent messengers through all the cities and countries of Israel. 6 And every country, and every city, sent their chosen young men armed after

them, and they pursued them with the edge of the sword until they came to the extremities of their confines. 7 And the rest that were in Bethulia went into the camp of the Assyrians, and took away the spoils, which the Assyrians in their flight had left behind them, and they were laden exceedingly. 8 But they that returned conquerors to Bethulia, brought with them all things that were theirs, so that there was no numbering of their cattle, and beasts, and all their moveables, insomuch that from the least to the greatest all were made rich by their spoils.

III: THE DELIVERANCE IS CELEBRATED

9 And Joachim the high priest came from Jerusalem to Bethulia with all his ancients to see Judith. 10 And when she was come out to him, they all blessed her with one voice, saying: Thou art the glory of Jerusalem, thou art the joy of Israel, thou art the honor of our people. 11 For thou hast done manfully, and thy heart has been strengthened, because thou hast loved chastity, and after thy husband hast not known any other. Therefore also the hand of the Lord hath strengthened thee, and therefore thou shalt be blessed forever. 12 And all the people said: So be it, so be it.

13 And thirty days were scarce sufficient for the people of Israel to gather up the spoils of the Assyrians. 14 But all those things that were proved to be the peculiar goods of Holofernes, they gave to Judith in gold, and silver, and garments and precious stones, and all household stuff, and they all were delivered to her by the people. 15 And all the people rejoiced, with the women, and virgins, and young men, playing on instruments and harps.

CHAPTER 16.

The Canticle of Judith. 1 Then Judith sung this canticle to the Lord, saying: 2 Begin ye to the Lord with timbrels, sing ye to the Lord with cymbals, tune unto him a new psalm, extol and call upon his name.

3 The Lord putteth an end to wars, the Lord is his name. 4 He hath set his camp in the midst of his people, to deliver us from the hand of all our enemies.

5 The Assyrian came out of the mountains from the north in the multitude of his strength. His multitude stopped up the torrents, and their horses covered the valleys.

6 He bragged that he would set my borders on fire, and kill my young men with the sword, to make my infants a prey, and my virgins captives.

7 But the almighty Lord hath struck him, and hath delivered him into the hands of a woman, and hath slain him. 8 For their mighty one did not fall by young men, neither did the sons of Titan strike him, nor tall giants oppose themselves to him; but Judith the daughter of Merari weakened him with the beauty of her face. 9 For she put off her the garments of widowhood, and put on her the garments of joy, to give joy to the children of Israel. 10 She anointed her face with ointment, and bound up her locks with a crown; she took a new robe to deceive him. 11 Her sandals ravished his eyes, her beauty made his soul her captive, with a sword she cut off his head.

12 The Persians quaked at her constancy, and the Medes at her boldness. 13 Then the camp of the Assyrians howled, when my lowly ones appeared, parched with thirst.

14 The sons of the damsels have pierced them through, and they have killed them like children fleeing away. They perished in battle before the face of the Lord my God.

15 Let us sing a hymn to the Lord, let us sing a new hymn to our God. 16 O Adonai, Lord, greatest art thou, and glorious in thy power, and no one can overcome thee.

17 *q* Let all thy creatures serve thee, because thou hast spoken, and they were made. Thou didst send forth thy spirit, and they were created, and there is no one that can resist thy voice.

18 The mountains shall be moved from the foundations with the waters. The rocks shall melt as wax before thy face. 19 But they that fear thee, shall be great with thee in all things.

20 Woe be to the nation that riseth up against my people, for the Lord almighty will take revenge on them, in the day of judgment he will visit them. 21 For he will give fire and worms into their flesh, that they may burn, and may feel forever.

22 And it came to pass after these

q Ps. 32 (33), 9.

things, that all the people, after the victory, came to Jerusalem to adore the Lord; and as soon as they were purified, they all offered holocausts, and vows, and their promises. 23 And Judith offered for an anathema of oblivion* all the arms of Holofernes, which the people gave her, and the canopy that she had taken away out of his chamber. 24 And the people were joyful in the sight of the sanctuary, and for three months the joy of this victory was celebrated with Judith.

The Last Days of Judith. 25 And after those days every man returned to his house, and Judith was made great in Bethulia, and she was most renowned in all the land of Israel. 26 And chastity was joined to her virtue, so that she knew no man all the days of her life, after the death of Manasses her husband. 27 And on festival days she came forth with great glory. 28 And she abode in her husband's house a hundred and five years, and made her handmaid free, and she died, and was buried with her husband in Bethulia. 29 And all the people mourned for seven days. 30 And all the time of her life there was none that troubled Israel, nor many years after her death.

31 But the day of the festivity of this victory is received by the Hebrews in the number of holy days, and is religiously observed by the Jews from that time until this day.

16, 23: An anathema of oblivion: i.e., a gift or offering made to God by way of an everlasting monument, to prevent the oblivion of forgetting so great a benefit.

THE BOOK OF ESTHER

This Book takes its name from Esther, the Jewish Queen of the King of Persia, who saved her subjects from annihilation.

I: PERIL OF THE JEWS

CHAPTER 1.

The Disgrace of Queen Vasthi. 1 In the days of Assuerus, who reigned from India to Ethiopia over a hundred and twenty-seven provinces, 2 when he sat on the throne of his kingdom, the city Susan was the capital of his kingdom.

3 Now in the third year [a] of his reign he made a great feast for all the princes, and for his servants, for the most mighty of the Persians, and the nobles of the Medes, and the governors of the provinces in his sight, 4 that he might show the riches of the glory of his kingdom, and the greatness, and boasting of his power, for a long time, to wit, for a hundred and fourscore days.

5 And when the days of the feast were expired, he invited all the people that were found in Susan, from the greatest to the least; and commanded a feast to be made seven days in the court of the garden, and of the wood, which was planted by the care and the hand of the king. 6 And there were hung up on every side sky-colored, and green, and violet hangings, fastened with cords of silk and of purple, which were put into rings of ivory, and were held up with marble pillars. The beds also were of gold and silver, placed in order upon a floor paved with porphyry and white marble, which was embellished with painting of wonderful variety. 7 And they that were invited, drank in golden cups, and the meats were brought in divers vessels one after another. Wine also in abundance and of the best was presented, as was worthy of a king's magnificence. 8 Neither was there anyone to compel them to drink that were not willing, but as the king had appointed, who set over every table one of his nobles, that every man might take what he would. 9 Also Vasthi the queen made a feast for the women in the palace, where king Assuerus was used to dwell.

The Sorrow of the King. 10 Now on the seventh day, when the king was merry, and after very much drinking was well warmed with wine, he commanded Mauman, and Bazatha, and Harbona, and Bagatha, and Abgatha, and Zethar, and Charcas, the seven eunuchs that served

[a] 485 B.C.

in his presence, [11] to bring in queen Vasthi before the king, with the crown set upon her head, to show her beauty to all the people and the princes, for she was exceeding beautiful. [12] But she refused, and would not come at the king's commandment, which he had signified to her by the eunuchs. Whereupon the king, being angry, and inflamed with a very great fury, [13] asked the wise men, who according to the custom of the kings, were always near his person, and all he did was by their counsel, who knew the laws, and judgments of their forefathers [14] (now the chief and nearest him were, Charsena, and Sethar, and Admatha, and Tharsis, and Mares, and Marsana, and Mamuchan, seven princes of the Persians, and of the Medes, who saw the face of the king, and were used to sit first after him), [15] what sentence ought to pass upon Vasthi the queen, who had refused to obey the commandment of king Assuerus, which he had sent to her by the eunuchs.

[16] And Mamuchan answered, in the hearing of the king and the princes: Queen Vasthi hath not only injured the king, but also all the people and princes that are in all the provinces of king Assuerus. [17] For this deed of the queen will go abroad to all women, so that they will despise their husbands, and will say: King Assuerus commanded that queen Vasthi should come in to him, and she would not. [18] And by this example all the wives of the princes of the Persians and the Medes will slight the commandments of their husbands. Wherefore the king's indignation is just. [19] If it please thee, let an edict go out from thy presence, and let it be written according to the law of the Persians and of the Medes, which must not be altered, that Vasthi come in no more to the king, but another that is better than she, be made queen in her place. [20] And let this be published through all the provinces of thy empire (which is very wide), and let all wives, as well of the greater as of the lesser, give honor to their husbands.

[21] His counsel pleased the king and the princes. And the king did according to the counsel of Mamuchan. [22] And he sent letters to all the provinces of his kingdom, as every nation could hear and read, in divers languages and characters, that the husbands should be rulers and masters in their houses, and that this should be published to every people.

CHAPTER 2.

Esther Is Advanced To Be Queen. [1] After this, when the wrath of king Assuerus was appeased, he remembered Vasthi, and what she had done and what she had suffered. [2] And the king's servants and his officers said: Let young women be sought for the king, virgins and beautiful, [3] and let some persons be sent through all the provinces to look for beautiful maidens and virgins. And let them bring them to the city of Susan, and put them into the house of the women under the hand of Egeus the eunuch, who is the overseer and keeper of the king's women. And let them receive women's ornaments, and other things necessary for their use. [4] And whosoever among them all shall please the king's eyes, let her be queen instead of Vasthi. The word pleased the king; and he commanded it should be done as they had suggested.

[5] There was a man in the city of Susan, a Jew, named Mardochai, [b] the son of Jair, the son of Semei, the son of Cis, of the race of Jemini, [6] who had been carried away from Jerusalem at the time that Nabuchodonosor king of Babylon carried away [c] Jechonias king of Juda, [7] and he had brought up his brother's daughter Edissa, who by another name was called Esther. Now she had lost both her parents, and was exceeding fair and beautiful. And her father and mother being dead, Mardochai adopted her for his daughter.

[8] And when the king's ordinance was noised abroad, and according to his commandment many beautiful virgins were brought to Susan, and were delivered to Egeus the eunuch, Esther also among the rest of the maidens was delivered to him to be kept in the number of the women. [9] And she pleased him, and found favor in his sight. And he commanded the eunuch to hasten the women's ornaments, and to deliver to her, her part and seven of the most beautiful maidens of the king's house, and to adorn and deck out both her and her waiting maids. [10] And she would not tell him her people nor her country. For Mardochai had charged her to say nothing at all of that. [11] And he

b Est 11, 2.—c 4 Kgs 24, 15; Est 11, 4.

walked every day before the court of the house, in which the chosen virgins were kept, having a care for Esther's welfare, and desiring to know what would befall her.

12 Now when every virgin's turn came to go in to the king, after all had been done for setting them off to advantage, it was the twelfth month; so that for six months they were anointed with oil of myrrh, and for other six months they used certain perfumes and sweet spices. 13 And when they were going in to the king, whatsoever they asked to adorn themselves they received. And being decked out, as it pleased them, they passed from the chamber of the women to the king's chamber. 14 And she that went in at evening, came out in the morning, and from thence she was conducted to the second house, that was under the hand of Susagaz the eunuch, who had the charge over the king's concubines. Neither could she return any more to the king, unless the king desired it, and had ordered her by name to come.

The King Chooses Esther. 15 And as the time came orderly about, the day was at hand, when Esther, the daughter of Abihail the brother of Mardochai, whom he had adopted for his daughter, was to go in to the king. But she sought not women's ornaments, but whatsoever Egeus the eunuch the keeper of the virgins had a mind, he gave her to adorn her. For she was exceeding fair, and her incredible beauty made her appear agreeable and amiable in the eyes of all. 16 So she was brought to the chamber of king Assuerus the tenth month, which is called Tebeth, in the seventh year of his reign. 17 And the king loved her more than all the women, and she had favor and kindness before him above all the women, and he set the royal crown on her head, and made her queen instead of Vasthi. 18 And he commanded a magnificent feast to be prepared for all the princes, and for his servants, for the marriage and wedding of Esther. And he gave rest to all the provinces, and bestowed gifts according to princely magnificence.

19 And when the virgins were sought the second time, and gathered together, Mardochai stayed at the king's gate. 20 Neither had Esther as yet declared her country and people, according to his commandment. For whatsoever he commanded, Esther observed. And she did all things in the same manner as she was wont at that time when he brought her up a little one.

21 At that time, therefore, when Mardochai abode at the king's gate, Bagathan and Thares, two of the king's eunuchs, who were porters, and presided in the first entry of the palace, were angry; and they designed to rise up against the king, and to kill him. 22 And Mardochai had notice of it, and immediately he told it to queen Esther, and she to the king in Mardochai's name, who had reported the thing unto her. 23 It was inquired into, and found out. And they were both hanged on a gibbet. And it was put in the histories, and recorded in the chronicles before the king.

CHAPTER 3.

The Decree against the Jews. 1 After these things, king Assuerus advanced Aman, the son of Amadathi, who was of the race of Agag. And he set his throne above all the princes that were with him. 2 And all the king's servants, that were at the doors of the palace, bent their knees, and worshiped Aman, for so the emperor had commanded them; only Mardochai did not bend his knee, nor worship him. 3 And the king's servants that were chief at the doors of the palace, said to him: Why dost thou alone not observe the king's commandment? 4 And when they were saying this often, and he would not hearken to them, they told Aman, desirous to know whether he would continue in his resolution, for he had told them that he was a Jew.

5 Now when Aman had heard this, and had proved by experience that Mardochai did not bend his knee to him, nor worship him, he was exceeding angry. 6 And he counted it nothing to lay his hands upon Mardochai alone, for he had heard that he was of the nation of the Jews, and he chose rather to destroy all the nation of the Jews that were in the kingdom of Assuerus.

7 In the first month (which is called Nisan) in the twelfth year of the reign of Assuerus, the lot was cast into an urn, which in Hebrew is called Phur, before Aman, on what day and what month the

nation of the Jews should be destroyed. And there came out the twelfth month, which is called Adar. 8 And Aman said to king Assuerus: There is a people scattered through all the provinces of thy kingdom, and separated one from another, that use new laws and ceremonies, and moreover despise the king's ordinances. And thou knowest very well that it is not expedient for thy kingdom that they should grow insolent by impunity. 9 If it please thee, decree that they may be destroyed, and I will pay ten thousand talents to thy treasures. 10 And the king took the ring that he used, from his own hand, and gave it to Aman, the son of Amadathi of the race of Agag, the enemy of the Jews, 11 and he said to him: As to the money which thou promisest, keep it for thyself; and as to the people, do with them as seemeth good to thee.

The Decree Is Promulgated. 12 And the king's scribes were called in the first month Nisan,on the thirteenth day of the same month. And they wrote, as Aman had commanded, to all the king's lieutenants, and to the judges of the provinces, and of divers nations, as every nation could read, and hear according to their different languages, in the name of king Assuerus. And the letters, sealed with his ring, 13 were sent by the king's messengers to all provinces, to kill and destroy all the Jews, both young and old, little children, and women, in one day, that is, on the thirteenth of the twelfth month, which is called Adar, and to make a spoil of their goods.

14 And the contents of the letters were to this effect, that all provinces might know and be ready against that day. 15 The couriers that were sent made haste to fulfill the king's commandment. And immediately the edict was hung up in Susan, the king and Aman feasting together, and all the Jews that were in the city weeping.

CHAPTER 4.

The Sorrow of Mardochai. 1 Now when Mardochai had heard these things, he rent his garments, and put on sackcloth, strewing ashes on his head. And he cried with a loud voice in the street in the midst of the city, showing the anguish of his mind. 2 And he came lamenting in this manner even to the gate of the palace, for no one clothed with sackcloth might enter the king's court. 3 And in all provinces, towns, and places, to which the king's cruel edict was come, there was great mourning among the Jews, with fasting, wailing, and weeping, many using sackcloth and ashes for their bed.

4 Then Esther's maids and her eunuchs went in, and told her. And when she heard it she was in a consternation. And she sent a garment, to clothe him, and to take away the sackcloth; but he would not receive it. 5 And she called for Athach the eunuch, whom the king had appointed to attend upon her, and she commanded him to go to Mardochai, and learn of him why he did this. 6 And Athach going out went to Mardochai, who was standing in the street of the city, before the palace gate. 7 And Mardochai told him all that had happened, how Aman had promised to pay money into the king's treasures, to have the Jews destroyed. 8 He gave him also a copy of the edict which was hanging up in Susan, that he should show it to the queen, and admonish her to go in to the king, and to entreat him for her people.

9 And Athach went back and told Esther all that Mardochai had said. 10 She answered him, and bade him say to Mardochai: 11 All the king's servants, and all the provinces that are under his dominion, know that whosoever, whether man or woman, cometh into the king's inner court, who is not called for, is immediately to be put to death without any delay; except the king shall hold out the golden sceptre to him, in token of clemency, that so he may live. How then can I go in to the king, who for these thirty days now have not been called unto him?

12 And when Mardochai had heard this, 13 he sent word to Esther again, saying: Think not that thou mayest save thy life only, because thou art in the king's house, more than all the Jews. 14 For if thou wilt now hold thy peace, the Jews shall be delivered by some other occasion; and thou and thy father's house shall perish. And who knoweth whether thou art not therefore come to the kingdom, that thou mightest be ready in such a time as this?

15 And again Esther sent to Mardochai in these words: 16 Go, and gather together

all the Jews whom thou shalt find in Susan, and pray ye for me. Neither eat nor drink for three days and three nights; and I with my handmaids will fast in like manner, and then I will go in to the king, against the law, not being called, and expose myself to death and to danger.

17 So Mardochai went, and did all that Esther had commanded him.

II: SALVATION OF THE JEWS

CHAPTER 5.

Esther Before the King. 1 And on the third day Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's hall. Now he sat upon his throne in the hall of the palace, over against the door of the house. 2 And when he saw Esther the queen standing, she pleased his eyes, and he held out towards her the golden sceptre, which he held in his hand. And she drew near, and kissed the top of his sceptre. 3 And the king said to her: What wilt thou, queen Esther? What is thy request? If thou shouldst even ask one half of the kingdom, it shall be given to thee. 4 But she answered: If it please the king, I beseech thee to come to me this day, and Aman with thee to the banquet which I have prepared. 5 And the king said forthwith: Call ye Aman quickly, that he may obey Esther's will. So the king and Aman came to the banquet which the queen had prepared for them.

6 And the king said to her, after he had drunk wine plentifully: What dost thou desire should be given thee? And for what thing askest thou? Although thou shouldst ask the half of my kingdom, thou shalt have it. 7 And Esther answered: My petition and request is this: 8 If I have found favor in the king's sight, and if it please the king to give me what I ask, and to fulfill my petition, let the king and Aman come to the banquet which I have prepared them, and tomorrow I will open my mind to the king.

9 So Aman went out that day joyful and merry. And when he saw Mardochai sitting before the gate of the palace, and that he not only did not rise up to honor him, but did not so much as move from the place where he sat, he was exceedingly angry. 10 But dissembling his anger, and returning into his house, he called together to him his friends, and Zares his wife. 11 And he declared to them the greatness of his riches, and the multitude of his children, and with how great glory the king had advanced him above all his princes and servants. 12 And after this he said: Queen Esther also hath invited no other to the banquet with the king but me; and with her I am also to dine tomorrow with the king. 13 And whereas I have all these things, I think I have nothing, so long as I see Mardochai the Jew sitting before the king's gate. 14 Then Zares his wife and the rest of his friends answered him: Order a great beam to be prepared, fifty cubits high, and in the morning speak to the king, that Mardochai may be hanged upon it, and so thou shalt go full of joy with the king to the banquet. The counsel pleased him, and he commanded a high gibbet to be prepared.

CHAPTER 6.

Aman Honors Mardochai. 1 That night the king passed without sleep, and he commanded the histories and chronicles of former times to be brought him. And when they were reading them before him, 2 they came to that place where it was written how Mardochai had discovered the treason of Bagathan and Thares the eunuchs, who sought to kill king Assuerus. 3 And when the king heard this, he said: What honor and reward hath Mardochai received for this fidelity? His servants and ministers said to him: He hath received no reward at all.* 4 And the king said immediately: Who is in the court? For Aman was coming into the inner court of the king's house to speak to the king, that he might order Mardochai to be hanged upon the gibbet which was prepared for him. 5 The servants answered: Aman standeth in the court, and the king said: Let him come in.

6 And when he was come in, he said to him: What ought to be done to the man whom the king is desirous to honor? But Aman thinking in his heart, and supposing the king would honor no other but himself, 7 answered: The man whom the king desireth to honor, 8 ought to be clothed with the king's apparel, and to be set upon the horse that the king rideth

6, 3: No reward at all: he received some presents from the king, ch 12, 5; but these were so inconsiderable in the opinion of the courtiers, that they esteemed them as nothing at all.

upon, and to have the royal crown upon his head. 9 And let the first of the king's princes and nobles hold his horse, and going through the street of the city, proclaim before him and say: Thus shall he be honored, whom the king hath a mind to honor. 10 And the king said to him: Make haste and take the robe and the horse, and do as thou hast spoken to Mardochai the Jew, who sitteth before the gates of the palace. Beware thou pass over any of those things which thou hast spoken. 11 So Aman took the robe and the horse, and arraying Mardochai in the street of the city, and setting him on the horse, went before him, and proclaimed: This honor is he worthy of, whom the king hath a mind to honor.

12 But Mardochai returned to the palace gate. And Aman made haste to go to his house, mourning and having his head covered. 13 And he told Zares his wife and his friends all that had befallen him. And the wise men whom he had in counsel and his wife answered him: If Mardochai be of the seed of the Jews, before whom thou hast begun to fall, thou canst not resist him, but thou shalt fall in his sight. 14 As they were yet speaking, the king's eunuchs came, and compelled him to go quickly to the banquet which the queen had prepared.

CHAPTER 7.

Esther Petitions for Her People. 1 So the king and Aman went in, to drink with the queen. 2 And the king said to her again the second day, after he was warm with wine: What is thy petition, Esther, that it may be granted thee? And what wilt thou have done? Although thou ask the half of my kingdom, thou shalt have it. 3 Then she answered: If I have found favor in thy sight, O king, and if it please thee, give me my life for which I ask, and my people for which I request. 4 For we are given up, I and my people, to be destroyed, to be slain, and to perish. And would God we were sold for bondmen and bondwomen! The evil might be borne with, and I would have mourned in silence; but now we have an enemy, whose cruelty redoundeth upon the king. 5 And king Assuerus answered and said: Who is this, and of what power, that he should do these things? 6 And Esther said: It is this Aman that is our adversary and most wicked enemy. Aman hearing this was forthwith astonished, not being able to bear the countenance of the king and of the queen. 7 But the king being angry rose up, and went from the place of the banquet into the garden set with trees. Aman also rose up to entreat Esther the queen for his life, for he understood that evil was prepared for him by the king.

8 And when the king came back out of the garden set with trees, and entered into the place of the banquet, he found Aman was fallen upon the bed on which Esther lay, and he said: He will force the queen also in my presence, in my own house. The word was not yet gone out of the king's mouth, and immediately they covered his face. 9 And Harbona, one of the eunuchs that stood waiting on the king, said: Behold the gibbet which he hath prepared for Mardochai, who spoke for the king, standeth in Aman's house, being fifty cubits high. And the king said to him: Hang him upon it. 10 So Aman was hanged on the gibbet, which he had prepared for Mardochai. And the king's wrath ceased.

CHAPTER 8.

Edict of Extermination Is Revoked. 1 On that day king Assuerus gave the house of Aman, the Jews' enemy, to queen Esther, and Mardochai came in before the king. For Esther had confessed to him that he was her uncle. 2 And the king took the ring which he had commanded to be taken again from Aman, and gave it to Mardochai. And Esther set Mardochai over her house. 3 And not content with these things, she fell down at the king's feet and wept, and speaking to him besought him that he would give orders that the malice of Aman the Agagite, and his most wicked devices which he had invented against the Jews, should be of no effect. 4 But he, as the manner was, held out the golden sceptre with his hand, which was the sign of clemency. And she arose up and stood before him, 5 and said: If it please the king, and if I have found favor in his sight, and my request be not disagreeable to him, I beseech thee, that the former letters of Aman the traitor and enemy of the Jews, by which he commanded that they should be destroyed in all the king's provinces, may be reversed

by new letters. 6 For how can I endure the murdering and slaughter of my people? 7 And king Assuerus answered Esther the queen, and Mardochai the Jew: I have given Aman's house to Esther, and I have commanded him to be hanged on a gibbet, because he durst lay hands on the Jews. 8 Write ye therefore to the Jews, as it pleaseth you, in the king's name, and seal the letters with my ring. For this was the custom, that no man durst gainsay the letters which were sent in the king's name, and were sealed with his ring.

The New Edict. 9 Then the king's scribes and secretaries were called for (now it was the time of the third month which is called Siban) the three and twentieth day of the month, and letters were written, as Mardochai had a mind, to the Jews, and to the governors, and to the deputies, and to the judges, who were rulers over the hundred and twenty-seven provinces, from India even to Ethiopia: to province and province, to people and people, according to their languages and characters, and to the Jews, according as they could read and hear. 10 And these letters which were sent in the king's name, were sealed with his ring, and sent by posts: who were to run through all the provinces, to prevent the former letters with new messages. 11 And the king gave orders to them, to speak to the Jews in every city, and to command them to gather themselves together, and to stand for their lives, and to kill and destroy all their enemies with their wives and children and all their houses, and to take their spoil. 12 And one day of revenge was appointed through all the provinces, to wit, the thirteenth of the twelfth month Adar.

13 And this was the content of the letter, that it should be notified in all lands and peoples that were subject to the empire of king Assuerus, that the Jews were ready to be revenged of their enemies. 14 So the swift posts went out carrying the messages, and the king's edict was hung up in Susan.

15 And Mardochai going forth out of the palace, and from the king's presence, shone in royal apparel, to wit, of violet and sky color, wearing a golden crown on his head, and clothed with a cloak of silk and purple. And all the city rejoiced and was glad. 16 But to the Jews a new light seemed to rise, joy, honor, and dancing. 17 And in all peoples, cities, and provinces, whithersoever the king's commandments came, there was wonderful rejoicing, feasts and banquets, and keeping holy day: insomuch that many of other nations and religion joined themselves to their worship and ceremonies. For a great dread of the name of the Jews had fallen upon all.

CHAPTER 9.

The Jews Slay Their Enemies. 1 So on the thirteenth day of the twelfth month, which as we have said above is called Adar, when all the Jews were designed to be massacred, and their enemies were greedy after their blood, the case being altered, the Jews began to have the upper hand, and to revenge* themselves of their adversaries. 2 And they gathered themselves together in every city, and town, and place, to lay their hands on their enemies, and their persecutors. And no one durst withstand them, for the fear of their power had gone through every people. 3 And the judges of the provinces, and the governors, and lieutenants, and everyone in dignity that presided over every place and work, extolled the Jews for fear of Mardochai. 4 For they knew him to be prince of the palace, and to have great power. And the fame of his name increased daily, and was spread abroad through all men's mouths.

5 So the Jews made a great slaughter of their enemies, and killed them, repaying according to what they had prepared to do to them, 6 insomuch that even in Susan they killed five hundred men, besides the ten sons of Aman the Agagite, the enemy of the Jews, whose names are these: 7 Pharsandatha, and Delphon, and Esphatha, 8 and Phoratha, and Adalia, and Aridatha, 9 and Phermesta, and Arisai, and Aridai, and Jezatha. 10 And when they had slain them, they would not touch the spoils of their goods.

The Slaughter Is Continued. 11 And presently the number of them that were killed in Susan was brought to the king. 12 And he said to the queen: The Jews have killed five hundred men in the city of Susan, besides the ten sons of Aman. How many dost thou think they have

9, 1: To revenge, etc.: the Jews on this occasion, by authority from the king, were made executioners of public justice, for punishing by death a crime worthy of death, i.e., a malicious conspiracy for extirpating their whole nation.

slain in all the provinces? What askest thou more, and what wilt thou have me to command to be done? 13 And she answered: If it please the king, let it be granted to the Jews, to do tomorrow in Susan as they have done today, and that the ten sons of Aman may be hanged upon gibbets. 14 And the king commanded that it should be so done. And forthwith the edict was hung up in Susan, and the ten sons of Aman were hanged.

15 And on the fourteenth day of the month Adar the Jews gathered themselves together, and they killed in Susan three hundred men, but they took not their substance. 16 Moreover through all the provinces, which were subject to the king's dominion the Jews stood for their lives, and slew their enemies and persecutors, insomuch that the number of them that were killed amounted to seventy-five thousand, and no man took any of their goods.

17 Now the thirteenth day of the month Adar was the first day with them all of the slaughter, and on the fourteenth day they left off, which they ordained to be kept holy day, so that all times hereafter they should celebrate it with feasting, joy, and banquets. 18 But they that were killing in the city of Susan, were employed in the slaughter on the thirteenth and fourteenth day of the same month; and on the fifteenth day they rested. And therefore they appointed that day to be a holy day of feasting and gladness. 19 But those Jews that dwelt in towns not walled and in villages, appointed the fourteenth day of the month Adar for banquets and gladness, so as to rejoice on that day, and send one another portions of their banquets and meats.

The Prescriptions of Mardochai. 20 And Mardochai wrote all these things, and sent them comprised in letters to the Jews that abode in all the king's provinces, both those that lay near and those afar off, 21 that they should receive the fourteenth and fifteenth day of the month Adar for holy days, and always at the return of the year should celebrate them with solemn honor, 22 because on those days the Jews revenged themselves of their enemies, and their mourning and sorrow were turned into mirth and joy, and that these should be days of feasting and gladness, in which they should send one to another portions of meats, and should give gifts to the poor.

23 And the Jews undertook to observe with solemnity all they had begun to do at that time, which Mardochai by letters had commanded to be done. 24 For Aman, the son of Amadathi of the race of Agag, the enemy and adversary of the Jews, had devised evil against them, to kill them and destroy them, and had cast Phur, that is, the lot. 25 And afterwards Esther went in to the king, beseeching him that his endeavors might be made void by the king's letters; and the evil that he had intended against the Jews, might return upon his own head. And so both he and his sons were hanged upon gibbets. 26 And since that time these days are called Phurim, that is, of lots, because Phur, that is, the lot, was cast into the urn. And all things that were done, are contained in the volume of this epistle, that is, of this book. 27 And the things that they suffered, and that were afterwards changed, the Jews took upon themselves and their seed, and upon all that had a mind to be joined to their religion, so that it should be lawful for none to pass these days without solemnity which the writing testifieth, and certain times require, as the years continually succeed one another. 28 These are the days which shall never be forgot, and which all provinces in the whole world shall celebrate throughout all generations. Neither is there any city wherein the days of Phurim, that is, of lots, must not be observed by the Jews, and by their posterity, which is bound to these ceremonies.

29 And Esther the queen, the daughter of Abihail, and Mardochai the Jew, wrote also a second epistle, that with all diligence this day should be established a festival for the time to come. 30 And they sent to all the Jews that were in the hundred and twenty-seven provinces of king Assuerus, that they should have peace, and receive truth, 31 and observe the days of lots, and celebrate them with joy in their proper time, as Mardochai and Esther had appointed. And they undertook them to be observed, by themselves and by their seed, fasts, and cries, and the days of lots, 32 and all things which are contained in the history of this book, which is called Esther.

CHAPTER 10.

Assuerus' Greatness and Mardochai's Dignity. 1 And king Assuerus made all the land and all the islands of the sea tributary. 2 And his strength and his empire, and the dignity and greatness wherewith he exalted Mardochai, are written in the books of the Medes, and of the Persians: 3 and how Mardochai of the race of the Jews, was next after king Assuerus, and great among the Jews, and acceptable to the people of his brethren, seeking the good of his people, and speaking those things which were for the welfare of his seed.

III: SUPPLEMENTS — FOUND ONLY IN THE GREEK SEPTUAGINT

4 Then Mardochai* said: God hath done these things. 5 I remember a dream* that I saw, which signified these same things; and nothing thereof hath failed. 6 The little fountain which grew into a river, and was turned into a light, and into the sun, and abounded into many waters, is Esther, whom the king married, and made queen. 7 But the two dragons are I and Aman. 8 The nations that were assembled are they that endeavored to destroy the name of the Jews. 9 And my nation is Israel, who cried to the Lord, and the Lord saved his people; and he delivered us from all evils, and hath wrought great signs and wonders among the nations. 10 And he commanded that there should be two lots, one of the people of God, and the other of all the nations. 11 And both lots came to the day appointed already from that time before God to all nations. 12 And the Lord remembered his people, and had mercy on his inheritance. 13 And these days shall be observed in the month of Adar on the fourteenth and fifteenth day of the same month with all diligence and joy of the people gathered into one assembly, throughout all the generations hereafter of the people of Israel.

CHAPTER 11.

The Dream of Mardochai. 1 In the fourth year of the reign of Ptolemy and Cleopatra, Dositheus, who said he was a priest, and of the Levitical race, and Ptolemy his son brought this epistle of Phurim, which they said Lysimachus the son of Ptolemy had interpreted in Jerusalem.

2 In the second year of the reign of Artaxerxes the great, in the first day of the month Nisan, Mardochai the son of Jair, the son of Semei, the son of Cis, of the tribe of Benjamin, 3 a Jew who dwelt in the city of Susan, a great man and among the first of the king's court, had a dream. 4 *d* Now he was of the number of the captives, whom Nabuchodonosor king of Babylon had carried away from Jerusalem with Jechonias king of Juda.

5 And this was his dream: Behold there were voices, and tumults, and thunders, and earthquakes, and a disturbance upon the earth. 6 *e* And behold two great dragons came forth ready to fight one against another. 7 And at their cry all nations were stirred up to fight against the nation of the just. 8 And that was a day of darkness and danger, of tribulation and distress, and great fear upon the earth. 9 And the nation of the just was troubled, fearing their own evils, and was prepared for death. 10 And they cried to God. And as they were crying, a little fountain grew into a very great river, and abounded into many waters. 11 The light and the sun rose up, and the humble were exalted, and they devoured the glorious.

12 And when Mardochai had seen this, and arose out of his bed, he was thinking what God would do. And he kept it fixed in his mind, desirous to know what the dream should signify.

CHAPTER 12.

Mardochai Detects the Conspiracy. 1 And *f* he abode at that time in the king's court with Bagatha and Thara the king's eunuchs, who were porters of the palace. 2 And when he understood their designs, and had diligently searched into their projects, he learned that they were about to lay violent hands on king Artaxerxes, and he told the king thereof. 3 Then the king had them both examined, and after they had confessed, commanded them to be put to death. 4 But the king made a

d 4 Kgs 24, 15; Est 2, 6.—e Est 10, 6.—f Est 2, 21; 6, 2

10, 4: Then Mardochai, etc.: here St. Jerome tells the reader that what follows is not in the Hebrew, but is found in the Septuagint Greek edition, which the seventy-two interpreters translated out of the Hebrew.

10, 5: A dream: this dream was prophetical and extraordinary; otherwise the general rule is not to observe dreams.

record of what was done. And Mardochai also committed the memory of the thing to writing. 5 And the king commanded him to abide in the court of the palace, and gave him presents for the information. 6 But Aman the son of Amadathi the Bugite was in great honor with the king, and sought to hurt Mardochai and his people, because of the two eunuchs of the king who were put to death.

CHAPTER 13.

A Copy of Aman's Letter. 1 And this was the copy of the letter: Artaxerxes the great king who reigneth from India to Ethiopia, to the princes and governors of the hundred and twenty-seven provinces that are subject to his empire, greeting.

2 Whereas I reigned over many nations, and had brought all the world under my dominion, I was not willing to abuse the greatness of my power, but to govern my subjects with clemency and lenity, that they might live quietly without any terror, and might enjoy peace, which is desired by all men. 3 But when I asked my counsellors how this might be accomplished, one that excelled the rest in wisdom and fidelity, and was second after the king, Aman by name, 4 told me that there was a people scattered through the whole world, which used new laws, and acted against the customs of all nations, despised the commandments of kings, and violated by their opposition the concord of all nations. 5 Wherefore having learned this, and seeing one nation in opposition to all mankind using perverse laws, and going against our commandments, and disturbing the peace and concord of the provinces subject to us, 6 we have commanded that all whom Aman shall mark out, who is chief over all the provinces, and second after the king, and whom we honor as a father, shall be utterly destroyed by their enemies, with their wives and children; and that none shall have pity on them, on the fourteenth day of the twelfth month Adar of this present year; 7 that these wicked men going down to hell in one day, may restore to our empire the peace which they had disturbed.

Prayer of Mardochai. 8 But Mardochai besought the Lord, remembering all his works, 9 and said: O Lord, Lord, almighty King, for all things are in thy power, and there is none that can resist thy will, if thou determine to save Israel. 10 Thou hast made heaven and earth and all things that are under the cope of heaven. 11 Thou art Lord of all, and there is none that can resist thy majesty. 12 Thou knowest all things, and thou knowest that it was not out of pride and contempt, or any desire of glory, that I refused to worship the proud Aman. 13 (For I would willingly and readily for the salvation of Israel have kissed even the steps of his feet), 14 but I feared lest I should transfer the honor of my God to a man, and lest I should adore anyone except my God. 15 And now, O Lord, O King, O God of Abraham, have mercy on thy people, because our enemies resolve to destroy us, and extinguish thy inheritance. 16 Despise not thy portion, which thou hast redeemed for thyself out of Egypt. 17 Hear my supplication, and be merciful to thy lot and inheritance, and turn our mourning into joy, that we may live and praise thy name, O Lord, and shut not the mouths of them that sing to thee.

18 And all Israel with like mind and supplication cried to the Lord, because they saw certain death hanging over their heads.

CHAPTER 14.

The Prayer of Esther. 1 Queen Esther also, fearing the danger that was at hand, had recourse to the Lord. 2 And when she had laid away her royal apparel, she put on garments suitable for weeping and mourning. Instead of divers precious ointments, she covered her head with ashes and dung, and she humbled her body with fasts. And all the places in which before she was accustomed to rejoice, she filled with her torn hair.

3 And she prayed to the Lord the God of Israel, saying: O my Lord, who alone art our king, help me a desolate woman, who have no other helper but thee. 4 My danger is in my hands. 5 *g* I have heard of my father that thou, O Lord, didst take Israel from among all nations, and our fathers from all their predecessors, to possess them as an everlasting inheritance, and thou hast done to them as thou hast promised. 6 We have sinned

g Dt 4, 20. 34; 32, 9.

in thy sight, and therefore thou hast delivered us into the hands of our enemies, 7 for we have worshiped their gods. Thou are just, O Lord. 8 And now they are not content to oppress us with most hard bondage, but attributing the strength of their hands to the power of their idols, 9 they design to change thy promises, and destroy thy inheritance, and shut the mouths of them that praise thee, and extinguish the glory of thy temple and altar, 10 that they may open the mouths of Gentiles, and praise the strength of idols, and magnify forever a carnal king.

11 Give not, O Lord, thy sceptre to them that are not, lest they laugh at our ruin, but turn their counsel upon themselves, and destroy him that hath begun to rage against us. Remember, O Lord, and show thyself to us in the time of our tribulation, and give me boldness, O Lord, King of gods, and of all power. 13 Give me a well ordered speech in my mouth in the presence of the lion, and turn his heart to the hatred of our enemy, that both he himself may perish, and the rest that consent to him. 14 But deliver us by thy hand, and help me, who have no other helper but thee, O Lord, who hast the knowledge of all things. 15 And thou knowest that I hate the glory of the wicked, and abhor the bed of the uncircumcised, and of every stranger. 16 Thou knowest my necessity; that I abominate the sign of my pride and glory, which is upon my head in the days of my public appearance, and detest it as a menstruous rag, and wear it not in the days of my silence; 17 and that I have not eaten at Aman's table, nor hath the king's banquet pleased me, and that I have not drunk the wine of the drink offerings; 18 and that thy handmaid hath never rejoiced, since I was brought hither unto this day, but in thee, O Lord, the God of Abraham. 19 O God, who art mighty above all, hear the voice of them that have no other hope, and deliver us from the hand of the wicked, and deliver me from my fear.

CHAPTER 15.

Mardochai Exhorts Esther. 1 And he commanded her (no doubt but he was Mardochai) to go to the king, and petition for her people, and for her country. 2 Remember (said he) the days of thy low estate, how thou wast brought up by my hand, because Aman the second after the king hath spoken against us unto death. 3 And do thou call upon the Lord, and speak to the king for us, and deliver us from death. 4 And on the third day she laid away the garments she wore, and put on her glorious apparel. 5 And glittering in royal robes, after she had called upon God the ruler and savior of all, she took two maids with her, 6 and upon one of them she leaned, as if for delicateness and overmuch tenderness she were not able to bear up her own body. 7 And the other maid followed her lady, bearing up her train flowing on the ground. 8 But she with a rosy color in her face, and with gracious and bright eyes, hid a mind full of anguish, and exceeding great fear.

9 So going in she passed through all the doors in order, and stood before the king, where he sat upon his royal throne, clothed with his royal robes, and glittering with gold and precious stones, and he was terrible to behold. 10 And when he had lifted up his countenance, and with burning eyes had shown the wrath of his heart, the queen sunk down, and her color turned pale, and she rested her weary head upon her handmaid. 11 And God changed the king's spirit into mildness, and all in haste and in fear he leaped from his throne, and holding her up in his arms, till she came to herself, caressed her with these words: 12 What is the matter, Esther? I am thy brother, fear not. 13 Thou shalt not die, for this law is not made for thee, but for all others. 14 Come near then, and touch the sceptre. 15 And as she held her peace, he took the golden sceptre, and laid it upon her neck, and kissed her, and said: Why dost thou not speak to me? 16 She answered: [h] I saw thee, my lord, as an angel of God, and my heart was troubled for fear of thy majesty. 17 For thou, my lord, art very admirable, and thy face is full of graces. 18 And while she was speaking, she fell down again, and was almost in a swoon. 19 But the king was troubled, and all his servants comforted her.

CHAPTER 16.

A Copy of the King's Letter. 1 The [i] great

h Gn 33, 10.—i Est 11, 2.

king Artaxerxes, from India to Ethiopia,* to the governors and princes of a hundred and twenty-seven provinces, which obey our command, sendeth greeting.

2 Many *j* have abused unto pride the goodness of princes, and the honor that hath been bestowed upon them; 3 and not only endeavor to oppress the king's subjects, but not bearing the glory that is given them, take in hand to practice also against them that gave it. 4 Neither are they content not to return thanks for benefits received, and to violate in themselves the laws of humanity, but they think they can also escape the justice of God who seeth all things. 5 And they break out into so great madness as to endeavor to undermine by lies such as observe diligently the offices committed to them, and do all things in such manner as to be worthy of all men's praise; 6 while with crafty fraud they deceive the ears of princes that are well meaning, and judge of others by their own nature. 7 Now this is proved both from ancient histories, and by the things which are done daily, how the good designs of kings are depraved by the evil suggestions of certain men. 8 Wherefore we must provide for the peace of all provinces. 9 Neither must you think, if we command different things, that it cometh of the levity of our mind, but that we give sentence according to the quality and necessity of times, as the profit of the commonwealth requireth.

The Deeds of Aman. 10 Now that you may more plainly understand what we say, *k* Aman the son of Amadathi, a Macedonian both in mind and country, and having nothing of the Persian blood, but with his cruelty staining our goodness, was received being a stranger by us; 11 and found our humanity so great towards him that he was called our father, and was worshiped by all as the next man after the king. 12 But he was so far puffed up with arrogancy as to go about to deprive us of our kingdom and life. 13 For with certain new and unheard of devices he hath sought the destruction of Mardochai, by whose fidelity and good services our life was saved, and of Esther the partner of our kingdom, with all their nation, 14 thinking that after they were slain, he might work treason against us left alone without friends, and might transfer the kingdom of the Persians to the Macedonians. 15 But we have found that the Jews, who were by that most wicked man appointed to be slain, are in no fault at all, but contrariwise use just laws, 16 and are the children of the highest, and greatest and the ever living God, by whose benefit the kingdom was given both to our fathers and to us, and is kept unto this day.

17 Wherefore know ye that those letters which he sent in our name, are void and of no effect. 18 For which crime both he himself that devised it and all his kindred hang on gibbets before the gates of this city Susan: not we, but God repaying him as he deserved. 19 But this edict, which we now send, shall be published in all cities, that the Jews may freely follow their own laws. 20 And you shall aid them that they may kill those who had prepared themselves to kill them, on the thirteenth day of the twelfth month, which is called Adar. 21 For the almighty God hath turned this day of sadness and mourning into joy to them. 22 Wherefore you shall also count this day among other festival days, and celebrate it with all joy, that it may be known also in times to come, 23 that all they who faithfully obey the Persians, receive a worthy reward for their fidelity; but they that are traitors to their kingdom, are destroyed for their wickedness. 24 And let every province and city that will not be partaker of this solemnity, perish by the sword and by fire, and be destroyed in such manner as to be made unpassable, both to men and beasts, for an example of contempt and disobedience.

j Est 3, 10.—k Est 3, 1.

16, 1: From India to Ethiopia: i.e., who reigns from India to Ethiopia.

THE BOOK OF JOB

The Book of Job, named after its protagonist, is an exquisite dramatic poem which treats of the problem of the sufferings of the innocent, and of retribution. The contents of the book, together with its artistic structure and elegant style, place it among the literary masterpieces of all time.

Job, an oriental chieftain, pious and upright, richly endowed in his own person and in domestic prosperity, suffers a sudden and complete reversal of fortune. He loses his property and his children; a loathsome disease afflicts his body; and sorrow oppresses his soul. Nevertheless, Job does not complain against God. When some friends visit him to condole with him, Job protests his innocence and does not understand why he is afflicted. He curses the day of his birth and longs for death to bring an end to his sufferings. The debate which ensues consists of three cycles of speeches. Job's friends insist that his plight can only be a punishment for personal wrongdoing and an invitation from God to repentance. Job rejects their inadequate explanation and even that of a younger friend who argues that suffering is a preventive as well as a cure for sin.

In response to Job's plea that he be allowed to see God and hear from Him the cause of his suffering, God answers, not by justifying His action before men, but by referring to His own omniscience and almighty power. Job is content with this. He recovers his attitude of humility and trust in God, which is deepened now and strengthened by his experience of suffering.

The author of the book and the time of its composition are not known. Its literary form, with speeches, prologue and epilogue disposed according to a studied plan, indicates that the purpose of the writing is didactic. The lesson is that even the just may suffer here, and their sufferings are a test of their fidelity. They shall be rewarded in the end. Man's finite mind cannot probe the depths of the divine omniscience that governs the world. The problems we encounter can be solved by a broader and deeper awareness of God's power, presence and wisdom.

The divisions of the Book of Job are as follows: I. Prologue (1, 1–2, 13). II. First Cycle of Speeches (3, 1–14, 22). III. Second Cycle of Speeches (15, 1–21, 34). IV. Third Cycle of Speeches (22, 1–28, 28). V. Job's Final Summary of His Cause (29, 1–31, 27). VI. Eliu's Speeches (32, 1–37, 24). VII. The Lord's Speech (38, 1–42, 6). VIII. Epilogue (42, 7–17).

I: PROLOGUE

CHAPTER 1.

Job's Wealth and Piety. 1 In the land of Us*there was a blameless and upright man named Job,[a] who feared God and avoided evil. 2*Seven sons and three daughters were born to him; 3 and he had seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred she-asses, and a great number of work animals, so that he was greater than any of the men of the East.* 4 His sons used to take turns giving feasts, sending invitations to their three sisters to eat and drink with them. 5 And when each feast had run its course, Job would send for them and sanctify them, rising early and offering holocausts for every one of them. For Job said, "It may be that my sons have sinned and blasphemed God in their hearts." This Job did habitually.

6 [b] One day, when the [c] sons of God* came to present themselves before the Lord, Satan also came among them. 7 And the Lord said to Satan, "Whence do you come?" Then Satan answered the Lord and said [d] "From roaming the earth and patrolling it." 8 And the Lord said to Satan, "Have you noticed my servant Job, and that there is no one on earth like him, blameless and upright, fearing God and avoiding evil?" 9 But Satan answered the Lord and said, "Is it for nothing that Job is God-fearing? 10 Have you not surrounded him and his family and all that he has with your protection? You have blessed the work of his hands, and his livestock are spread over the land. 11 [e] But now put forth your hand and touch anything that he has, and surely he will blaspheme you to your face." 12 And the Lord said to Satan, "Behold, all that he has is in your power; only do not lay a hand upon his person." So Satan went forth from the presence of the Lord.

The First Trial. 13 And so one day, while his sons and his daughters were eating and drinking wine in the house of their eldest brother, 14 a messenger came to Job and said, "The oxen were plow-

a Jb 2, 3.—b Jb 2, 1ff.—c Gn 6, 2. 4; Za 3, 1; Lk 22, 31; Ap 12, 9.—d 1 Pt 5, 8.—e Jb 2, 5.

1, 1: Us: somewhere in Edom or Arabia. Job: a not uncommon name in ancient Semitic circles; its etymology is uncertain.

1, 2f: The numbers mentioned here indicate Job's great wealth and happiness, external proof of God's friendship.

1, 3: Men of the East: that is, east of Palestine.

1, 6: Sons of God: angels. Satan: literally, "adversary."

ing and the asses grazing beside them, [15] and the Sabeans* carried them off in a raid. They put the herdsmen to the sword, and I alone have escaped to tell you." [16] While he was yet speaking, another came and said, "Lightning* has fallen from heaven and struck the sheep and their shepherds and consumed them; and I alone have escaped to tell you." [17] While he was yet speaking, another came and said, "The Chaldeans formed three columns, seized the camels, carried them off, and put those tending them to the sword, and I alone have escaped to tell you." [18] While he was yet speaking, another came and said, "Your sons and daughters were eating and drinking wine in the house of their eldest brother, [19] when suddenly a great wind came across the desert and smote the four corners of the house. It fell upon the young people and they are dead; and I alone have escaped to tell you." [20] Then Job began to tear his cloak and cut off his hair. He cast himself prostrate upon the ground, [21] and said,

"Naked I came forth from my mother's
womb,[f]
and naked shall I go back again.*
The Lord gave and the Lord has taken
away;
blessed be the name of the Lord!"

[22] In all this Job did not sin,[g] nor did he say anything disrespectful of God.

CHAPTER 2

The Second Trial. [1] Once again the sons of God[h] came to present themselves before the Lord, and Satan also came with them. [2] And the Lord said to Satan, "Whence do you come?" And Satan answered the Lord and said, "From roaming the earth and patrolling it." [3] And the Lord said to Satan, "Have you noticed my servant Job, and that there is no one on earth like him, faultless and upright, fearing God and avoiding evil? [i] He still holds fast to his innocence although you incited me against him to ruin him without cause." [4] And Satan answered the Lord and said, "Skin for skin!* All that a man has will he give for his life. [5] [j] But now put forth your hand and touch his bone and his flesh, and surely he will blaspheme you to your face." [6] And the Lord said to Satan, "He is in your power; only spare his life." [7] So Satan went forth from the presence of the Lord and smote Job with severe boils from the soles of his feet to the crown of his head. [8] And he took a potsherd to scrape himself, as he sat among the ashes. [9] Then his wife said to him, [k] "Are you still holding to your innocence? Curse God and die."* [10] But he said to her, "Are even you going to speak as senseless women do? We accept good things from God; and should we not accept evil?" Through all this, Job said nothing sinful.[l]

Job's Three Friends. [11] Now when three of Job's friends heard of all the misfortune that had come upon him, they set out each one from his own place: Eliphaz from Theman, Baldad from Sue, and Sophar from Naama.* They met and journeyed together to give him sympathy and comfort. [12] But when, at a distance, they lifted up their eyes and did not recognize him, they began to weep aloud; they tore their cloaks and threw dust upon their heads. [13] Then they sat down upon the ground with him seven days and seven nights, but none of them spoke a word to him; for they saw how great was his suffering.

II: FIRST CYCLE OF SPEECHES

CHAPTER 3.

Job's Plaint. [1] After this, Job opened his mouth and cursed his day. [2] Job spoke out and said:

[3] Perish the day on which I was born,[m]
the night when they said, "The child
is a boy!"
[4] May that day be darkness:
let not God above call for it,
nor light shine upon it!
[5] May darkness and gloom claim it,
clouds settle upon it,
the blackness of night affright it!
[6] May obscurity seize that day;
let it not occur among the days of
the year,

f Eccl 5, 14; 1 Tm 6, 7.—g Jb 2, 10; Jas 5, 11.—h Jb 1, 6.—i Jb 1, 1.—j Jb 1, 11.—k Jb 19, 17.—l Jb 1, 22; Sir 2, 4; Jas 5, 11.—m Jer 20, 14.

1, 15: Sabeans: from southern Arabia.

1, 16: Lightning: literally, "God's fire."

1, 21: Go back again: to the earth; cf Gn 2, 7; Sir 40, 1.

2, 4: Skin for skin: an expression which, as applied to Job, means that he has borne his suffering patiently thus far only because he seeks to avoid greater suffering and to receive greater favors from God.

2, 9: Curse God and die: you have nothing to hope for from God and therefore nothing to live for.

2, 11: The names of Job's friends suggest Edomite origin. The Edomites (Abd 8f) and more specifically the Themanites (Jer 49, 7) enjoyed a reputation for wisdom.

nor enter into the count of the months!
7 May that night be barren;
let no joyful outcry greet it!
8 Let them curse it who curse the sea,
the appointed disturbers of Leviathan!*
9 May the stars of its twilight be darkened;
may it look for daylight, but have none,
nor gaze on the eyes of the dawn,
10 Because it kept not shut the doors of the womb
to shield my eyes from trouble!

11 Why did I not perish at birth,[n]
come forth from the womb and expire?
16 Or why was I not buried away like an untimely birth,*
like babes that have never seen the light?
12 Wherefore did the knees receive me?
or why did I suck at the breasts?

13 For then I should have lain down and been tranquil;
had I slept, I should then have been at rest
14 With kings and counselors of the earth who built where now there are ruins,
15 Or with princes who had gold
and filled their houses with silver;
17 There* the wicked cease from troubling,
there the weary are at rest.
18 There the captives are at ease together,
and hear not the voice of the slave driver.
19 Small and great are there the same,
and the servant is free from his master.
20 Why is light given to the toilers,
and life to the bitter in spirit?
21 They wait for death and it comes not;
they search for it rather than for hidden treasures,
22 Rejoice in it exultingly,
and are glad when they reach the grave:
23 Men whose path is hidden from them,
and whom God has hemmed in!
24 For sighing comes more readily to me than food,
and my groans well forth like water.
25 For what I fear overtakes me,
and what I shrink from comes upon me.
26 I have no peace nor ease;
I have no rest, for trouble comes!

n Jb 10, 18f.—o Ps 36 (37), 25.—p Ps 17 (18), 16; Is 11, 4; 2 Thes 2, 8.

3, 8: Leviathan: in 40, 25, the crocodile; here the reference is probably to a mythological sea monster symbolizing primeval chaos. Cf Jb 9, 13; 26, 13; Ps 73 (74), 13f; 103 (104), 26; Is 27, 1.

3, 16: This verse has been placed between vv 11 and 12 where it probably stood originally. There is reason to believe that here, as well as in several other places in Job, the original order of the poetic lines was accidentally disturbed in the early transmission of the text; so in Chapters 12-15; 19-21; 24-31; 34; 36; 38-42. The verse numbers given in such cases are always those of the current Hebrew text, though the arrangement may differ. The footnotes will advise the reader of the difficulties and provide him with further indications for following the progress of thought in the Book.

3, 17: There: in death.

4, 10: The lion: used figuratively here for the violent, rapacious sinner who cannot prevail against God.

CHAPTER 4.

Eliphaz's First Speech. 1 Then spoke Eliphaz the Themanite, who said:

2 If someone attempts a word with you, will you mind?
For how can anyone refrain from speaking?
3 Behold, you have instructed many,
and have made firm their feeble hands.
4 Your words have upheld the stumbler;
you have strengthened his faltering knees.
5 But now that it comes to you, you are impatient;
when it touches yourself, you are dismayed.
6 Is not your piety a source of confidence,
and your integrity of life your hope?

7 Reflect now, what innocent person perishes?[o]
Since when are the upright destroyed?
8 As I see it, those who plow for mischief and sow trouble, reap the same.
9 By the breath of God they perish,[p]
and by the blast of his wrath they are consumed.
10 Though the lion* roars, though the king of beasts cries out,
yet the teeth of the young lions are broken;
11 The old lion perishes for lack of prey,
and the cubs of the lioness are scattered.

12 For a word was stealthily brought to me,*
and my ear caught a whisper of it.
13 In my thoughts during visions of the night,[q]
when deep sleep falls on men,
14 Fear came upon me, and shuddering,
that terrified me to the bones.
15 Then a spirit passed before me,
and the hair of my flesh stood up.
16 It paused, but its likeness I could not discern;
a figure was before my eyes,
and I heard a still voice:

17 "Can a man be righteous as against God?[r]
Can a mortal be blameless against his Maker?
18 Lo, he puts no trust in his servants,[s]
and with his angels he can find fault.
19 How much more with those that dwell in houses of clay,
whose foundation is in the dust,
who are crushed more easily than the moth!
20 Morning or evening they may be shattered;
with no heed paid to it, they perish forever.
21 The pegs of their tent are plucked up;
they die without knowing wisdom."

CHAPTER 5.

1 Call now! Will anyone respond to you?
To which of the holy ones will you appeal?
2 Nay, impatience kills the fool
and indignation slays the simpleton.
3 I have seen a fool spreading his roots,[t]
but his household suddenly decayed.
4 His children shall be far from safety;
they shall be crushed at the gate* without a rescuer.
5 What they have reaped the hungry shall eat up;
[or God shall take it away by blight;]
and the thirsty shall swallow their substance.

6 For mischief comes not out of the earth,
nor does trouble spring out of the ground;
7 But man himself begets mischief,
as sparks* fly upward.
8 In your place, I would appeal to God,
and to God I would state my plea.
9 [*He does great things and inscrutable,
marvelous things without number;]
10 He gives rain upon the earth
and sends water upon the fields;
11 [u] He sets up on high the lowly,
and those who mourn he exalts to safety.

12 He frustrates the plans of the cunning,
so that their hands achieve no success;
13 He catches the wise in their own ruses,[v]
and the designs of the crafty are routed.
14 They meet with darkness in the daytime,
and at noonday they grope as though it were night.
15 But the poor from the edge of the sword
and from the hand of the mighty, he saves.
16 Thus the unfortunate have hope,
and iniquity closes her mouth.

17 Happy is the man whom God reproves!
The Almighty's chastening do not reject.
18 For he wounds, but he binds up;
he smites, but his hands give healing.
19 Out of six troubles he will deliver you,
and at the seventh* no evil shall touch you.
20 In famine he will deliver you from death,
and in war from the threat of the sword;
21 From the scourge of the tongue you shall be hidden,
and shall not fear approaching ruin.

22 At destruction and want you shall laugh;
the beasts of the earth you need not dread.
23 You shall be in league with the stones of the field,
and the wild beasts shall be at peace with you.
24 And you shall know that your tent is secure;

q Jb 33, 15 —r Jb 9, 2; 15, 14ff; 25, 4; Pss 129 (130), 3; 142 (143), 2.—s Jb 15, 15; 2 Pt 2, 4; Jude 6.—t Ps 36 (37), 35f.—u 1 Kgs 2, 7f; Ps 112 (113), 7; Lk 1, 52.—v 1 Cor 3, 19.

4, 12-21: A dramatic presentation of the idea of man's nothingness in contrast to God's greatness.

5, 4: At the gate: of the city, where justice was administered.

5, 7: Sparks: in Hebrew, "sons of resheph," which the ancient versions took as the name of a bird.

5, 9: This verse is accidentally repeated here from Jb 9, 10.

5, 19: Six . . . the seventh: proverbial expression for any large number; cf Pv 24, 16; Lk 17, 4.

taking stock of your household, you
shall miss nothing.
25 You shall know that your descendants
are many,
and your offspring as the grass of the
earth.
26 You shall approach the grave in full
vigor,
as a shock of grain comes in at its
season.
27 Lo, this we have searched out; so it is!
This we have heard, and you should
know.

CHAPTER 6.

Job's First Reply. 1 Then Job answered
and said:

2 Ah, could my anguish but be meas-
ured
and my calamity laid with it in the
scales,
3 They would now outweigh the sands of
the sea!
Because of this I speak without re-
straint.
4 For the arrows of the Almighty pierce
me,[w]
and my spirit drinks in their poison;
the terrors of God are arrayed
against me.
5 Does the wild ass bray when he has
grass?*
Does the ox low over his fodder?
6 Can a thing insipid be eaten without
salt?
Is there flavor in the white of an egg?
7 I refuse to touch them;
they are loathsome food to me.
8 Oh, that I might have my request,
and that God would grant what I
long for:
9 Even that God would decide to crush
me,
that he would put forth his hand and
cut me off!
10 Then I should still have consolation
and could exult through unremitting
pain,
because I have not transgressed the
commands of the Holy One.
11 What strength have I that I should en-
dure?
and what is my limit that I should
be patient?
12 Have I the strength of stones,
or is my flesh of bronze?
13 Have I no helper,[x]
and has advice deserted me?
14 A friend owes kindness to one in de-
spair,
though he have forsaken the fear of
the Almighty.
15 My brethren are undependable as a
brook,
as streams that run dry in the wad-
ies;
16 Though they may be black with ice,
and absorb the snows,
17 Yet once they shrink, they vanish;
in the heat, they disappear from
their place.
18 Caravans turn aside from their routes;
they go into the desert and perish.
19 The caravans of Thema* search,
the companies of Saba have hopes;
20 They are disappointed, though they
were confident;
they come there and are frustrated.
21 It is thus that you have now become
for me;
you see a terrifying thing and are
afraid.
22 Have I asked you to give me anything,
to offer a gift for me from your pos-
sessions,
23 Or to deliver me from the enemy,
or to redeem me from oppressors?
24 Teach me, and I will be silent;
prove to me wherein I have erred.
25 How sickly are your self-righteous
words;
how unconvincing is your argument!
26 Do you consider your words as proof,
but the sayings of a desperate man as
wind?
27 You would even cast lots for the or-
phan,
and would barter away your friend!
28 Come, now, give me your attention;
surely I will not lie to your face.
29 Think it over; let there be no injustice.
Think it over; I still am right.
30 Is there insincerity on my tongue,
or cannot my taste discern false-
hood?

w Ps 87 (88), 17.—x Jb 19, 14f.

6, 5f: Job would not complain if his life were as pleasant to him as fodder to a hungry animal; but his life is as disagreeable as insipid food. White of an egg: thus the obscure Hebrew has been understood in Jewish tradition; some render it "mallow juice."

6, 19: Thema: in northwest Arabia. Saba: see note on Jb 1, 15.

CHAPTER 7.

1 [y] Is not man's life on earth a drudgery?*
Are not his days those of a hireling?
2 He is a slave who longs for the shade,
a hireling who waits for his wages.
3 So I have been assigned months of misery,
and troubled nights have been told off for me.
4 If in bed I say,
"When shall I arise?"
Then the night drags on;
I am filled with restlessness until the dawn.
5 My flesh is clothed with worms and scabs; [z]
my skin cracks and festers;
6 My days are swifter than a weaver's shuttle;
they come to an end without hope.
7 Remember that my life is like the wind; [a]
I shall not see happiness again.
8 The eye that now sees me shall no more behold me;
as you look at me, I shall be gone.
9 As a cloud dissolves and vanishes, [b]
so he who goes down to the nether world shall come up no more.
10 He shall not again return to his house;
his place shall know him no more.
11 My own utterance I will not restrain;
I will speak in the anguish of my spirit;
I will complain in the bitterness of my soul.
12 *Am I the sea, or a monster of the deep,
that you place a watch over me?*
13 When I say, "My bed shall comfort me,
my couch shall ease my complaint,"
14 Then you affright me with dreams
and with visions terrify me,
15 So that I should prefer choking
and death rather than my pains.
16 I waste away: I cannot live forever; [c]
let me alone, for my days are but a breath.
17 What is man, that you make much of him,
or pay him any heed?
18 You observe him with each new day [d]
and try him at every moment!
19 How long will it be before you look away from me,
and let me alone long enough to swallow my spittle?
20 Though I have sinned, what can I do to you,
O watcher of men?
Why have you set me up as an object of attack?
or why should I be a burden to you?
21 Why do you not pardon my offense,
or take away my guilt?
For soon I shall lie down in the dust;
and should you seek me I shall then be gone.

CHAPTER 8.

Baldad's First Speech. 1 Baldad the Sueite spoke out and said:

2 How long will you utter such things?
The words from your mouth are like a mighty wind!
3 Does God pervert judgment, [e]
and does the Almighty distort justice?
4 If your children have sinned against him
and he has left them in the grip of their guilt,
5 Still, if you yourself have recourse to God
and make supplication to the Almighty,
6 Should you be blameless and upright,
surely now he will awake for you
and restore your rightful domain;
7 Your former state will be of little moment,
for in time to come you will flourish indeed.
8 If you inquire of the former generations,
and give heed to the experience of the fathers [f]
9 (As we are but of yesterday and have no knowledge,
because our days on earth are but a shadow), [g]
10 Will they not teach you and tell you
and utter their words of understanding?

y Jb 14, 14.—z Jb 2, 7f.—a Pss 8, 5; 143 (144), 3.—b Jb 10, 21; 14, 10ff; 2 Kgs 12, 23; 14, 14; Wis 2, 1.—c Jb 14, 1ff. 5.—d Ps 16 (17), 3.—e Jb 34, 10ff.—f Dt 4, 32; 32, 7.—g Jb 14, 2; Pss 101 (102), 12; 108 (109), 23; 143 (144), 4; Wis 2, 5.

7, 1: Drudgery: taken by some to refer to military service; cf also Jb 14, 14.

7, 12: An allusion in poetic imagery to primeval chaos as a monstrous ocean vanquished by God at the world's creation.

7, 12-21: Job now speaks, not to his friends, but to God.

11 Can the papyrus grow up without mire?*
Can the reed grass flourish without water?
12 While it is yet green and uncut,
it withers quicker than any grass.
13 So is the end of everyone who forgets God,
and so shall the hope of the godless man perish.
14 His confidence is but a gossamer thread
and his trust is a spider's web.
15 He shall rely upon his family, but it shall not last;
he shall cling to it, but it shall not endure.
16 He is full of sap before sunrise,
and beyond his garden his shoots go forth;
17 About a heap of stones are his roots entwined;
among the rocks he takes hold.
18 Yet if one tears him from his place,
it will disown him: "I have never seen you!"
19 There he lies rotting beside the road,
and out of the soil another sprouts.
20 Behold, God will not cast away the upright;
neither will he take the hand of the wicked.
21 Once more will he fill your mouth with laughter,
and your lips with rejoicing.
22 They that hate you shall be clothed with shame,
and the tent of the wicked shall be no more.

CHAPTER 9.

Job's Second Reply. 1 Then Job answered and said:

2 I know well that it is so;
but how can a man be justified before God?
3 Should one wish to contend with him,
he could not answer him once in a thousand times.
4 God is wise in heart and mighty in strength;
who has withstood him and remained unscathed?
5 He removes the mountains before they know it;
he overturns them in his anger.
6 He shakes the earth out of its place,[b]
and the pillars beneath it tremble.
7 He commands the sun, and it rises not;
he seals up the stars.
8 He alone stretches out the heavens[i]
and treads upon the crests of the sea.
9 He made the Bear and Orion,
the Pleiades and the constellations of the south;
10 He does great things past finding out,
marvelous things beyond reckoning.
11 Should he come near me, I see him not;
should he pass by, I am not aware of him;
12 Should he seize me forcibly, who can say him nay?
Who can say to him, "What are you doing?"
13 He is God and he does not relent;
the helpers of Rahab* bow beneath him.
14 How much less shall I give him any answer,
or choose out arguments against him!
15 Even though I were right, I could not answer him,[j]
but should rather beg for what was due me.
16 If I appealed to him and he answered my call,
I could not believe that he would hearken to my words;
17 With a tempest he might overwhelm me,
and multiply my wounds without cause;
18 He need not suffer me to draw breath,
but might fill me with bitter griefs.
19 If it be a question of strength, he is mighty;
and if of judgment, who will call him to account?
20 Though I were right, my own mouth might condemn me;[k]
were I innocent, he might put me in the wrong.
21 Though I am innocent, I myself cannot know it;
I despise my life.
22 It is all one! therefore I say:
Both the innocent and the wicked he destroys.[l]

h Jb 26, 11.—i Ps 103 (104), 2; Is 40, 22.—j Jb 10, 15.—k Jb 15, 6.—l Eccl 9, 2.

8, 11ff: As marsh plants need water, so man needs God. These verses are taken by some as a quotation from the teaching of the forefathers; cf v 10.

9, 13: Rahab: cf Jb 26, 12. See note on Ps 88 (89), 11.

23 When the scourge slays suddenly,
he laughs at the despair of the innocent.
24 The earth is given into the hands of the wicked;
he covers the faces of its judges.
If it is not he, who then is it?

25 My days are swifter than a runner,
they flee away; they see no happiness; [m]
26 They shoot by like skiffs of reed,
like an eagle swooping upon its prey.
27 If I say: I will forget my complaining,
I will lay aside my sadness and be of good cheer,
28 Then I am in dread of all my pains;
I know that you* will not hold me innocent.

29 If I must be accounted guilty,
why then should I strive in vain?
30 If I should wash myself with snow
and cleanse my hands with lye,
31 Yet you would plunge me in the ditch,
so that my garments would abhor me.

32 For he is not a man like myself, that I should answer him,
that we should come together in judgment.
33 Would that there were an arbiter between us,
who could lay his hand upon us both
34 and withdraw his rod from me.
Would that his terrors did not frighten me;
35 that I might speak without being afraid of him.
Since this is not the case with me,
I loathe my life.[n]

CHAPTER 10.

1 I will give myself up to complaint;
I will speak from the bitterness of my soul.
2 I will say to God: Do not put me in the wrong!
Let me know why you oppose me.
3 Is it a pleasure for you to oppress,
to spurn the work of your hands,
and smile on the plan of the wicked?

4 Have you eyes of flesh?
Do you see as man sees?
5 Are your days as the days of a mortal,[o]
and are your years as a man's lifetime,
6 That you seek for guilt in me
and search after my sins,
7 Even though you know that I am not wicked,[p]
and that none can deliver me out of your hand?

8 Your hands have formed me and fashioned me;
will you then turn and destroy me?
9 Oh, remember that you fashioned me from clay! [q]
Will you then bring me down to dust again?
10 Did you not pour me out as milk,
and thicken me like cheese?
11 With skin and flesh you clothed me,
with bones and sinews knit me together.
12 Grace and favor you granted me,
and your providence has preserved my spirit.

13 Yet these things you have hidden in your heart;
I know that they are your purpose:
14 If I should sin, you would keep a watch against me,
and from my guilt you would not absolve me.
15 If I should be wicked, alas for me,
filled with ignominy and sodden with affliction!
If righteous, I dare not hold up my head;
16 should I raise it, you hunt me like a lion.
Repeatedly you show your wondrous power against me,
17 bringing new witnesses to confront me;
While you continue your displeasure with me,
in waves your troops come against me.

18 Why then did you bring me forth from the womb? [r]
I should have died and no eye have seen me.
19 I should be as though I had never lived;
I should have been taken from the womb to the grave.
20 Are not the days of my life few?
Let me alone, that I may recover a little

m Jb 7, 6.—n Jb 9, 21.—o Jb 36, 26.—p Jb 2, 3. 9; Dt 32, 39; Wis 16, 15.—q Jb 4, 19; 33, 6; Gn 2, 7; 3, 19; Ps 145 (146), 4.—r Jb 3, 3. 11.

9, 28-31: You: refers to God.

21 Before I go whence I shall not return,[s]
to the land of darkness and of gloom,
22 The black, disordered land
where darkness is the only light.

CHAPTER 11.

Sophar's First Speech. 1 And Sophar the Naamaite spoke out and said:

2 Should not the man of many words be answered,
or must the garrulous man necessarily be right?
3 Shall your babblings keep men silent,
and shall you deride and no one give rebuke?
4 Shall you say: "My teaching is pure,
and I am clean in your sight"?
5 But oh, that God would speak
and open his lips against you
6 and declare to you the secrets of wisdom,
That so you might know God will require of you
twofold for all your guilt.
7 Can you penetrate the designs of God?[t]
Dare you vie with the perfection of the Almighty?
8 It is higher than the heavens; what can you do?
It is deeper than the nether world; what can you know?
9 It is longer than the earth in measure,
and broader than the sea.
10 If he seize and imprison
or call to judgment, who then can say him nay?
11 For he knows the worthlessness of men
and sees iniquity; will he then ignore it?
12 Will empty man then gain understanding,
and the wild jackass[u] be made docile?
13 If you set your heart aright
and stretch out your hands toward him,
14 If you remove all iniquity from your conduct,
and let not injustice dwell in your tent,
15 Surely then you may lift up your face in innocence;
you may stand firm and unafraid.
16 For then you shall forget your misery,
or recall it like waters that have ebbed away.
17 Then your life shall be brighter than the noonday;
its gloom shall become as the morning.
18 And you shall be secure, because there is hope;
you shall look round you and lie down in safety,[v]
19 and you shall take your rest with none to disturb.
Many shall entreat your favor,
20 but the wicked, looking on, shall be consumed with envy.
Escape shall be cut off from them,
they shall wait to expire.

s Jb 7, 9f; 16, 22.—t Rom 11, 33.—u Jb 39, 5-8.—v Lv 26, 6; Ps 4, 9.—w Jb 13, 2; 15, 9.—x Jb 21, 3; 30, 1.—y Acts 17, 28.—z Jb 34, 3.—a Jb 32, 7.

12, 4f: The Hebrew is somewhat obscure, but the general sense is that the wicked mock at the pious when the latter appear to be abandoned by God; cf Ps 21 (22), 7ff; Mt 27, 39-43.

CHAPTER 12.

Job's Third Reply. 1 Then Job replied and said:

2 No doubt you are the intelligent folk,
and with you wisdom shall die!
3 But I have intelligence as well as you;[w]
for who does not know such things as these?
4 I have become the sport of my neighbors:*
"The one whom God answers when he calls upon him,
The just, the perfect man," is a laughing stock;[x]
"The one whom God had taken into his hand!"
5 The undisturbed esteem my downfall a disgrace
such as awaits unsteady feet;
6 Yet the tents of robbers are prosperous,
and those who provoke God are secure.
7 But now ask the beasts to teach you,
and the birds of the air to tell you;
8 Or the reptiles on earth to instruct you,
and the fish of the sea to inform you.
9 Which of all these does not know
that the hand of God has done this?
10 In his hand is the soul of every living thing,[y]
and the life breath of all mankind.
11 Does not the ear judge words
as the mouth tastes food?[z]
12 So with old age is wisdom,[a]
and with length of days understanding.

13 With him are wisdom and might;
his are counsel and understanding.
14 If he breaks a thing down, there is no rebuilding; [b]
if he imprisons a man, there is no release.
15 He holds back the waters and there is drought; [c]
he sends them forth and they overwhelm the land.
16 With him are strength and prudence;
the misled and the misleaders are his.
18 He loosens the bonds imposed by kings
and leaves but a waistcloth to bind the king's own loins.*
19 He sends counselors away barefoot,
17 and of judges he makes fools.
20 He silences the trusted adviser,
and takes discretion from the aged.
21 He breaks down the barriers of the streams
and lets their never-failing waters flow away.
22 The recesses of the darkness he discloses,
and brings the gloom forth to the light.
23 He makes nations great and he destroys them;
he spreads peoples abroad and he abandons them.
24 He takes understanding from the leaders of the land,
25 till they grope in the darkness without light;
he makes them stagger like drunken men.

CHAPTER 13.

1 Lo, all this my eye has seen;
my ear has heard and perceived it.
2 What you know, I also know; [d]
I fall not short of you.
3 But I would speak with the Almighty; [e]
I wish to reason with God.
4 You are glossing over falsehoods
and offering vain remedies, every one of you!
5 Oh, that you would be altogether silent!
This for you would be wisdom.
6 Hear now the rebuke I shall utter
and listen to the reproof from my lips.
7 Is it for God that you speak falsehood?
Is it for him that you utter deceit?
8 Is it for him that you show partiality?
Do you play advocate on behalf of God?
9 Will it be well when he shall search you out?
Would you impose on him as one does on men?
10 He will openly rebuke you
if even in secret you show partiality.
11 Surely will his majesty affright you
and the dread of him fall upon you.
12 Your reminders are ashy maxims,
your fabrications are mounds of clay.
13 Be silent, let me alone! that I may speak
and give vent to my feelings.
14 I will carry my flesh between my teeth,
and take my life in my hand.*
15 Slay me though he might, [f] I will wait for him;
I will defend my conduct before him.
16 And this shall be my salvation,
that no impious man can come into his presence.
17 Pay careful heed to my speech,
and give my statement a hearing.
18 Behold, I have prepared my case, [g]
I know that I am in the right.
19 If anyone can make a case against me,
then I shall be silent and die.
20 These things only do not use against me,*
then from your presence I need not hide:
21 Withdraw your hand far from me,
and let not the terror of you frighten me.
22 Then call me, and I will respond;
or let me speak first, and answer me.
23 What are my faults and my sins?
My misdeeds and my sins make known to me!
24 Why do you hide your face [h]
and consider me your enemy?
25 Will you harass a wind-driven leaf,
or pursue a withered straw?
26 For you draw up bitter indictments against me,

b Ap 3, 7.—c Gn 7, 11-24.—d Jb 12, 3; 15, 9.—e Jb 23, 4.—f Jb 27, 5.—g Jb 33, 9.—h Jb 19, 11; 33, 10.

12, 18: Waistcloth . . . loins: he reduces kings to the condition of slaves, who wear only a cloth wrapped about the waist.

13, 14: The second half of the verse is a common biblical expression for risking one's life; cf Jgs 12, 3; 1 Kgs 19, 5; 28, 21; Ps 118 (119), 109; the first half of the verse must have a similar meaning. Job is so confident of his innocence that he is willing to risk his life by going to judgment with God.

13, 20: From here to the end of chapter 14, Job pleads his case, addressing God rather than his three friends.

and punish in me the faults of my youth.
27 You put my feet in the stocks;
you watch all my paths
and trace out all my footsteps.

CHAPTER 14.

1 Man, born of woman,
is short-lived and full of trouble, *i*
2 Like a flower that springs up and fades, *j*
swift as a shadow that does not abide,
28 Even so he wastes away like a rotten thing;
like a garment that the moth has consumed.*
3 Upon such a one will you cast your eyes
so as to bring me into judgment before you?
4 Can a man be found who is clean of defilement? *k*
There is none, 5 however short his days.
You know the number of his months;
you have fixed the limit which he cannot pass.
6 Look away from him and let him be,
while, like a hireling, he completes his day.

7 For a tree there is hope,
if it be cut down, that it will sprout again
and that its tender shoots will not cease.
8 Even though its root grow old in the earth,
and its stump die in the dust,
9 Yet at the first whiff of water it may flourish again
and put forth branches like a young plant.
10 But when a man dies, all vigor leaves him; *l*
when a man expires, where then is he?
11 As when the waters of a lake fail,
or a stream grows dry and parches,
12 So men lie down and rise not again.
Till the heavens are no more, they shall not awake,
nor be roused out of their sleep. *m*

13 Oh, that you would hide me in the nether world
and keep me sheltered till your wrath is past;
would fix a time for me, and then remember me!
14 When a man has died, were he to live again,
all the days of my drudgery I would wait, *n*
until my relief should come.
15 You would call, and I would answer you;
you would esteem the work of your hands.
16 Surely then you would count my steps, *o*
and not keep watch for sin in me.
17 My misdeeds would be sealed up in a pouch,*
and you would cover over my guilt.

18 But as a mountain falls at last
and its rock is moved from its place,
19 As waters wear away the stones
and floods wash away the soil of the land,
So you destroy the hope of man.
20 You prevail once for all against him and he passes on;
with changed appearance you send him away.
21 If his sons are honored, he is not aware of it;
if they are in disgrace, he does not know about them.
22 Only his own flesh pains him,
and his soul grieves for him.

III: SECOND CYCLE OF SPEECHES

CHAPTER 15.

Second Speech of Eliphaz. 1 Then Eliphaz the Themanite spoke and said:

2 Should a wise man answer with airy opinions,
or puff himself up with wind?
3 Should he argue in speech which does not avail,
and in words which are to no profit?
4 You in fact do away with piety,
and you lessen devotion toward God,
5 Because your wickedness instructs your mouth,
and you choose to speak like the crafty.

i Jb 10, 20; 15, 14; Pss 38 (39), 5f; 88 (89), 46; Wis 2, 1.—*j* Jb 8, 9; Pss 89 (90), 6; 101 (102), 12; 102 (103), 15; 108 (109), 23; 143 (144), 4; Is 40, 6f; Jas 1, 10.—*k* Ps 50 (51), 4. 7.—*l* Jb 20, 7.—*m* Jb 7, 10.—*n* Jb 7, 1.—*o* Jb 31, 4; 34, 21.

14, 28: This verse has been transposed from Ch 13.
14, 17: Sealed up in a pouch: hidden away and forgotten.

6 Your own mouth condemns you, not I;[p]
your own lips refute you.

7 Are you indeed the first-born of mankind,
or were you brought forth before the hills?
8 Are you privy to the counsels of God,[q]
and do you restrict wisdom to yourself?
9 What do you know that we do not know?[r]
What intelligence have you which we have not?
10 There are gray-haired old men among us
more advanced in years than your father.
11 Are the consolations of God not enough for you,
and speech that deals gently with you?

12 Why do your notions carry you away,
and why do your eyes blink,
13 So that you turn your anger against God
and let such words escape your mouth!
14 What is a man that he should be blameless,[s]
one born of woman that he should be righteous?
15 If in his holy ones God places no confidence,[t]
and if the heavens are not clean in his sight,
16 How much less so is the abominable, the corrupt:
man, who drinks in iniquity like water!

17 I will show you, if you listen to me;
what I have seen I will tell —
18 What wise men relate
and have not contradicted since the days of their fathers.
19 To whom alone the land was given,
when no foreigner moved among them.

20 The wicked man is in torment all his days,
and limited years are in store for the tyrant;
21 The sound of terrors is in his ears;
when all is prosperous, the spoiler comes upon him.
22 He despairs of escaping the darkness,
and looks ever for the sword;
23 A wanderer, food for the vultures,
he knows that his destruction is imminent.
24 By day the darkness fills him with dread;
distress and anguish overpower him.

25 Because he has stretched out his hand against God
and bade defiance to the Almighty,
26 One shall rush sternly upon him
with the stout bosses of his shields,
like a king prepared for the charge.
27 Because he enveloped himself in his crassness
and made a mask for his folly,
28 He shall dwell in ruinous cities,
in houses that are deserted,
That are crumbling into clay
29 with no shadow to lengthen over the ground.
He shall not be rich, and his possessions shall not endure;
31 for vain shall be his hopes.

30 A flame shall wither him up in his early growth,
and with the wind his blossoms shall disappear.
32 His stalk shall wither before its time,
and his branches shall be green no more.
33 He shall be like a vine that sheds its grapes unripened.
and like an olive tree casting off its bloom.
34 For the breed of the impious shall be sterile,[u]
and fire shall consume the tents of extortioners.
35 They conceive malice and bring forth emptiness;[v]
they give birth to failure.*

CHAPTER 16.

Job's Fourth Reply. 1 Then Job answered and said:

2 I have heard this sort of thing many times.[w]
Wearisome comforters are you all!
3 Is there no end to windy words?
Or what sickness have you that you speak on?

p Jb 9, 20.—q Jb 11, 7; Wis 9, 13; Jer 23, 18; Rom 11, 34; 1 Cor 2, 11, 16.—r Jb 12, 3; 13, 2.—s 14ff: Jb 14, 4; 25, 4ff.—t Jb 4, 18f.—u Wis 3, 11, 18.—v Ps 7, 15; Is 49, 4.—w Jb 12, 3.

15, 35: They give birth to failure: their wicked plans yield nothing but futile results. Cf Ps 7, 15; Is 59, 4.

4 I also could talk as you do,
were you in my place.
I could declaim over you,
or wag my head at you;
5 I could strengthen you with talk,
or shake my head with silent lips.
6 If I speak, this pain I have will not be checked;
if I leave off, it will not depart from me.

7 But now that I am exhausted and stunned,
all my company has closed in on me.
8 My traducer speaks openly against me;
9 I am the prey his wrath assails,
he gnashes his teeth against me.
My enemies lord it over me;
10 their mouths are agape to bite me.
They smite me on the cheek insultingly;
they are all enlisted against me.
11 God has given me over to the impious;
into the clutches of the wicked he has cast me.

12 I was in peace, but he dislodged me;
he seized me by the neck and dashed me to pieces.
He has set me up for a target;
13 his arrows strike me from all directions,
He pierces my sides without mercy,
he pours out my gall upon the ground.
14 He pierces me with thrust upon thrust;
he attacks me like a warrior.
15 I have fastened sackcloth over my skin,
and have laid my brow in the dust.
16 My face is inflamed with weeping
and there is darkness over my eyes,
17 Although my hands are free from violence,
and my prayer is sincere.

18 O earth, cover not my blood,
nor let my outcry come to rest![x]
19 Even now, behold, my witness* is in heaven,
and my spokesman is on high.
20 My friends it is who wrong me;
before God my eyes drop tears,
21 That he may do justice for a mortal in his presence
and decide between a man and his neighbor.
22 For my years are numbered now,
and I am on a journey from which I shall not return.

x Jb 30, 9.

16, 18: As the blood of those who were unjustly slain cries to heaven for vengeance (Gn 4, 10; Ez 24, 6-9), so Job's sufferings demand redress.

16, 19: Witness: refers either to God or, more probably, to Job's prayer.

17, 3: Addressed to God; v 10 to Job's friends.

CHAPTER 17.

1 My spirit is broken, my lamp of life extinguished;
my burial is at hand.
2 I am indeed mocked,
and, as their provocation mounts, my eyes grow dim.
3 Grant me one to offer you a pledge on my behalf:*
who is there that will give surety for me?
4 You darken their minds to knowledge;
therefore they do not understand.
5 My lot is described as evil,
6 and I am made a byword of the people;*
their object lesson I have become.
7 My eye has grown blind with anguish,
and all my frame is shrunken to a shadow.
8 Upright men are astonished at this,
and the innocent aroused against the wicked.
9 Yet the righteous shall hold to his way,
and he who has clean hands increase in strength.

10 But turn now, and come on again;
for I shall not find a wise man among you!
11 My days are passed away, my plans are at an end,
the cherished purposes of my heart.
12 Such men change the night into day;
where there is darkness they talk of approaching light.
13 If I look for the nether world as my dwelling,
if I spread my couch in the darkness,
14 If I must call corruption "my father,"
and the maggot "my mother" and "my sister,"
15 Where then is my hope?
and my prosperity, who shall see?
16 Will they descend with me into the nether world?
Shall we go down together into the dust?

CHAPTER 18.

Baldad's Second Speech. 1 Then Baldad the Sueite replied and said:

2 When will you put an end to words?

Reflect, and then we can have discussion.
3 Why are we accounted like the beasts,
their equals in your sight?
4 You who tear yourself in your anger,*
shall the earth be neglected on your account
[or the rock be moved out of its place]?
5 Truly the light of the wicked is extinguished;
no flame brightens his hearth.
6 The light is darkened in his tent;
in spite of him, his lamp goes out.[y]
7 His vigorous steps are hemmed in,
and his own counsel casts him down.
8 For he rushes headlong into a net,
and he wanders into a pitfall.
9 A trap seizes him by the heel,
and a snare lays hold of him.
10 A noose for him is hid on the ground,
and the toils for him on the way.
11 On every side terrors affright him;[z]
12 destruction is ready at his side.
13 The first-born of death* consumes his limbs;
14 terror conducts him to the king.*
He is plucked from the security of his tent;
15 over his abode brimstone is scattered.
16 Below, his roots dry up,
and above, his branches wither.
17 His memory perishes from the land,[a]
and he has no name on the earth.
18 He is driven from light into darkness,
and banished out of the world.
19 He has neither son nor grandson among his people,
nor any survivor where once he dwelt.
20 They who come after shall be appalled at his fate;
they who went before are struck with horror.
21 So is it then with the dwelling of the impious man,
and such is the place of him who knows not God!

CHAPTER 19.

Job's Fifth Reply. 1 Then Job answered and said:

2 How long will you vex my soul,
grind me down with words?
3 These ten times you have reviled me,
have assailed me without shame!
4 Be it indeed that I am at fault
and that my fault remains with me.
5 Even so, if you would vaunt yourselves against me
and cast up to me my reproach,
6 Know then that God has dealt unfairly with me,
and compassed me round with his net.
7 If I cry out "Injustice!" I am not heard.[b]
I cry for help, but there is no redress.
8 He has barred my way and I cannot pass;
he has veiled my path in darkness;
9 He has stripped me of my glory,
and taken the diadem from my brow.
10 He breaks me down on every side, and I am gone;
my hope he has uprooted like a tree.
11 His wrath he has kindled against me;
he counts me among his enemies.[c]
12 His troops advance as one man;
they build up their road to attack me,
and they encamp around my tent.
13 My brethren have withdrawn from me,[d]
and my friends are wholly estranged.
14 My kinsfolk and companions neglect me,
and my guests have forgotten me.
15 Even my handmaids treat me as a stranger;
I am an alien in their sight.
16 I call my servant, but he gives no answer,
though in my speech I plead with him.
17 My breath is abhorred by my wife;[e]
I am loathsome to the men of my family.
18 The young children, too, despise me;
when I appear, they speak against me.
19 All my intimate friends hold me in horror;
those whom I loved have turned against me![f]

y Jb 21, 17; Prv 13, 9; 24, 20.—z Jb 15, 20-24; 27, 20.—a Ps 33 (34), 17; Prv 2, 22; 10, 7.—b Jb 30, 20.—c Jb 13, 24; 33, 10.—d Jb 6, 13.—e Jb 2, 9.—f Sir 6, 8.

18, 4: Job himself is portrayed as having the heedless rage of wild beasts, despite which God does not forsake the usual course of Divine Providence.

18, 13: First-born of death: that is, disease, plague.

18, 14: The king: of the nether world, death; however, the Hebrew is obscure.

20 My bones cleave to my skin,
and I have escaped with my flesh between my teeth.*
21 Pity me, pity me, O you my friends,
for the hand of God has struck me!
22 Why do you hound me as though you were divine,*
and insatiably prey upon me?
23 Oh, would that my words were written down! *g*
Would that they were inscribed in a record:*
24 That with an iron chisel and with lead
they were cut in the rock forever!
25 But as for me, I know that my Vindicator lives,*
and that he will at last stand forth upon the dust *h*
27 Whom I myself shall see, and not another—
26 and from my flesh I shall see God;
my inmost being is consumed with longing.
28 But you who say, "How shall we persecute him,
seeing that the root of the matter is found in him?"
29 Be afraid of the sword for yourselves,
for these crimes deserve the sword;
that you may know that there is a judgment.

CHAPTER 20.

Sophar's Second Speech. 1 Then Sophar the Naamaite spoke and said:

3 A rebuke which puts me to shame I hear,
2 and because of this I am disturbed.
So now my thoughts provide me with an answer,
and from my understanding a spirit gives me a reply.
4 Do you not know this from olden time,
since man was placed upon the earth,
5 That the triumph of the wicked is short
and the joy of the impious but for a moment? *i*
6 Though his pride mount up to the heavens
and his head reach to the clouds,
7 Yet he perishes forever like the fuel of his fire,
and the onlookers say, "Where is he?" *j*
8 Like a dream he takes flight and is not found again;
he fades away like a vision of the night.
9 The eye which saw him does so no more;
nor shall his dwelling again behold him.
11 Though his frame is full of youthful vigor,
this shall lie with him in the dust.
12 Though wickedness is sweet in his mouth,
and he hides it under his tongue,
13 Though he retains it and will not let it go
but keeps it still within his mouth,
14 Yet in his stomach the fool shall turn;
it shall be venom of asps inside him.
15 The riches he swallowed he shall disgorge;
God shall compel his belly to disown them.
16 The poison of asps he shall drink in;
the viper's fangs shall slay him.
17 He shall see no streams of oil,*
no torrents of honey or milk.
18 Restoring his gains, he shall not enjoy them;
though his wealth increases, he shall not rejoice.
19 Because he has oppressed the poor,
and stolen a patrimony he had not built up,
21 Therefore his prosperity shall not endure,
10 and his hands shall yield up his riches.*k*
20 Though he has known no quiet in his greed,
his treasures shall not save him.*l*
22 When he abounds to overflowing, he shall be brought into straits,*m*
and nought shall be left of his goods.

g Jb 31, 35.—h Phil 3, 20; Ti 2, 13.—i Jb 21, 13; Ps 36 (37), 35f.—j Jb 14, 10; Ps 36 (37), 10. 36.—k Jb 27, 14.—l Eccl 5, 9; Lk 12, 20.—m Jb 15, 20-35.

19, 20: With my flesh between my teeth: meaning perhaps that Job has been reduced to such an extremity that he scarcely has thin lips over his teeth. But the current Hebrew text of this line is probably corrupt.

19, 22: Divine: possessing God's attributes of judgment and authority to punish.

19, 23f: Job regards what he is about to say as so important that he wishes it recorded in a permanent manner.

19, 25. 27: The meaning of this passage is obscure because the original text has been poorly preserved and the ancient versions do not agree among themselves. It is certain that Job expresses his belief in a future vindication by God (called here in the Hebrew "Goel"), but the time and manner of this vindication are undefined. In the Vulgate Job is made to indicate a belief in physical resurrection after death, but the Hebrew and the other ancient versions are less specific.

20, 17: Oil: olive oil, one of the main agricultural products of Palestine, a land proverbially rich in honey and milk.

23 God shall send against him the fury of his wrath
and rain down his missiles of war upon him.
24 Should he escape the iron weapon,
the bow of bronze shall pierce him through;
25 The dart shall come out of his back;
terrors shall fall upon him.
26 Complete darkness is in store for him;
the fire which shall consume him needs not to be fanned.[n]
27 The heavens shall reveal his guilt,
and the earth shall rise up against him.
28 .....*
29 This is the portion of a wicked man,
and the heritage appointed him by God.[o]

CHAPTER 21.

Job's Sixth Reply. 1 Then Job made reply and said:

2 At least listen to my words,[p]
and let that be the consolation you offer.
3 Bear with me while I speak;
and after I have spoken, you can mock!
4 Is my complaint toward man?
And why should I not be impatient?
5 Look at me and be astonished,
put your hands over your mouths.
6 When I think of it, I am dismayed,
and horror takes hold on my flesh.
7 Why do the wicked survive,
grow old, become mighty in power?[q]
8 Their progeny is secure in their sight;
they see before them their kinsfolk and their offspring.
9 Their homes are safe and without fear,
nor is the scourge of God upon them.
10 Their bulls gender without fail;
their cows calve and do not miscarry.
11 These folk have infants numerous as lambs,
and their children dance.
12 They sing to the timbrel and harp,
and make merry to the sound of the flute.
13 They live out their days in prosperity,
and tranquilly go down to the nether world.[r]
14 Yet they say to God, "Depart from us,[s]
for we have no wish to learn your ways!
15 What is the Almighty that we should serve him?
and what gain shall we have if we pray to him?"[t]
16 If their happiness is not in their own hands
and if the counsel of the wicked is repulsive to God,[u]
17 How often is the lamp of the wicked put out?
How often does destruction come upon them,
the portion he allots in his anger?
18 Let them be like straw before the wind,
and like chaff which the storm snatches away!
19 May God not store up the man's misery for his children;
let him requite the man himself so that he feels it,
20 Let his own eyes see the calamity,
and the wrath of the Almighty let him drink!
21 For what interest has he in his family after him,
when the number of his months is finished?
22 Can anyone teach God knowledge,
seeing that he judges those on high?*
23 One dies in his full vigor,
wholly at ease and content;
24 His figure is full and nourished,
and his bones are rich in marrow.
25 Another dies in bitterness of soul,
having never tasted happiness.
26 Alike they lie down in the dust,
and worms cover them both.
27 Behold, I know your thoughts,
and the arguments you rehearse against me.
28 For you say, "Where is the house of the magnate,
and where the dwelling place of the wicked?"
29 Have you not asked the wayfarers
and do you not recognize their monuments?
30 Nay, the evil man is spared calamity when it comes;
32 and on the day he is carried to the grave

n Dt 32, 22.—o Jb 27, 13.—p Jb 13, 17.—q Jb 12, 6; Pss 36 (37), 35; 72 (73), 3; Eccl 8, 14; Jer 12, 1f; Mal 3, 14f.—r Jb 34, 20.—s Jb 22, 17.—t Mal 3, 14.—u Jb 22, 18.

20, 28: In the Vulgate this obscure and seemingly misplaced verse reads: "The offspring of his house shall be exposed; he shall be pulled down in the day of God's wrath."

21, 22: Those on high: the angels.

31 Who will charge him with his conduct to his face,
and for what he has done who will repay him?
33 Sweet to him are the clods of the valley,
and over him the funeral mound keeps watch,
While all the line of mankind follows him,
and the countless others who have gone before.
34 How then can you offer me vain comfort,
while in your answers perfidy remains?

IV: THIRD CYCLE OF SPEECHES

CHAPTER 22.

Eliphaz's Third Speech. 1 Then Eliphaz the Themanite answered and said:

2 Can a man be profitable to God? *v*
Though to himself a wise man be profitable,
3 Is it of advantage to the Almighty if you are just? *w*
Or is it a gain to him if you make your ways perfect?
4 Is it because of your piety that he reproves you—
that he enters with you into judgment?
5 Is not your wickedness manifold?
Are not your iniquities endless?

6 You have unjustly kept your kinsmen's goods in pawn,*
left them stripped naked of their clothing. *x*
7 To the thirsty you have given no water to drink,
and from the hungry you have withheld bread;
8 As if the land belonged to the man of might,
and only the privileged were to dwell in it.
9 You have sent widows away empty-handed,
and the resources of orphans you have destroyed. *y*
10 Therefore snares are round about you, *z*
and a sudden terror causes you dismay,
11 Or darkness, in which you cannot see;
a deluge of waters covers you.

12 Does not God, in the heights of the heavens, *a*
behold the stars, high though they are?
13 Yet you say, "What does God know? *b*
Can he judge through the thick darkness?
14 Clouds hide him, so that he cannot see;
he walks upon the vault of the heavens!"

15 Do you indeed keep to the ancient way trodden by worthless men,
16 Who were snatched away before their time;
whose foundations a flood swept away?
17 These men said to God, "Depart from us!"
and, "What can the Almighty do to us?"
18 [Yet he had filled their houses with good things! *c*
But far be from me the mind of the impious!]*
19 The just look on and are gladdened,
and the innocent deride them: *d*
20 "Truly these have been destroyed where they stood,
and such as were left, fire has consumed!"

21 Come to terms with him to be at peace.
In this shall good come to you:
22 Receive instruction from his mouth,
and lay up his words in your heart.
23 If you return to the Almighty, you will be restored;
if you put iniquity far from your tent,
24 And treat raw gold like dust,
and the fine gold of Ophir* as pebbles from the brook,
25 Then the Almighty himself shall be your gold
and your sparkling silver.

26 For then you shall delight in the Almighty
and you shall lift up your face toward God.

v Jb 9, 2.—w Jb 35, 7.—x Jb 24, 3; Dt 24, 6. 17; Ez 18, 12. 16.—y Dt 24, 17; 27, 19.—z Jb 18, 8ff.—a Jb 11, 8.—b Pss 9 B (10), 11; 72 (73), 11; 93 (94), 7; Is 29, 15; Ez 8, 12; 9, 9.—c Jb 21, 16.—d Ps 106 (107), 42.

22, 6ff: This criticism of Job by Eliphaz is altogether untrue, but it is made to dramatize the latter's argument that God always acts justly when He causes someone to suffer.

22, 18: A gloss, taken partly from Jb 21, 16.

22, 24: Ophir: cf note to Ps 44 (45), 10.

27 You shall entreat him and he will hear you,[e]
and your vows you shall fulfill.
28 When you make a decision, it shall succeed for you,
and upon your ways the light shall shine.
29 For he brings down the pride of the haughty,
but the man of humble mien he saves.[f]
30 God delivers him who is innocent;
you shall be delivered through cleanness of hands.[g]

CHAPTER 23.

Job's Seventh Reply. 1 Again Job answered and said:

2 Though I know my complaint is bitter,
his hand is heavy upon me in my groanings.
3 Oh, that today I might find him,
that I might come to his judgment seat!
4 I would set out my cause before him,
and fill my mouth with arguments;
5 I would learn the words with which he would answer,
and understand what he would reply to me.
6 Even should he contend against me with his great power,
yet, would that he himself might heed me!
7 There the upright man might reason with him,
and I should once and for all preserve my rights.

8 But if I go to the east, he is not there;
or to the west, I cannot perceive him;
9 Where the north enfolds him, I behold him not;
by the south he is veiled, and I see him not.
10 Yet he knows my way;
if he proved me, I should come forth as gold.[h]
11 My foot has always walked in his steps;
his way I have kept and have not turned aside.
12 From the commands of his lips I have not departed;
the words of his mouth I have treasured in my heart.
13 But he has decided, and who can say him nay?
What he desires, that he does.[i]
14 For he will carry out what is appointed for me;
and many such things may yet be in his mind.
15 Therefore am I dismayed before him;
when I take thought, I fear him.
16 Indeed God has made my courage fail;
the Almighty has put me in dismay.
17 Yes, would that I had vanished in darkness,
and that thick gloom were before me to conceal me.

CHAPTER 24.

1 Why are not times set by the Almighty,
and why do his friends not see his days?*
2 The wicked remove landmarks;
they steal away herds and pasture them.
3 The asses of orphans they drive away;
they take the widow's ox for a pledge.
4 They force the needy off the road;
all the poor of the land are driven into hiding.
5 Like wild asses in the desert, these go forth
to their task of seeking food;
The steppe provides food for the young among them;
6 they harvest at night in the untilled land.

7 They pass the night naked, without clothing,
for they have no covering against the cold,
8 They are drenched with the rain of the mountains,
and for want of shelter they cling to the rock.
11 Between the rows they press out the oil;
they glean in the vineyard of the wicked.
They tread the wine presses, yet suffer thirst,

e Jb 33, 26.—f Ps 137 (138), 6; Prv 29, 23; Mt 23, 12; Lk 1, 52; Jas 4, 10; 1 Pt 5, 5.—g Jb 17, 9; Ps 17 (18), 21. 25.—h Ps 65 (66), 10; Prv 17, 3; Mal 3, 3; 1 Pt 1, 7.—i Jb 42, 2; Pss 113B (115), 3; 134 (135), 6.

24, 1: Why does not God favor His friends by the speedy punishment of His enemies? (The text and order of verses in this chapter are not certain; note the omission of v 9 which duplicates words of vv 2-4)

10 and famished are those who carry the sheaves.
12 From the dust the dying groan,
and the souls of the wounded cry out
[yet God does not treat it as unseemly].

13 There are those who are rebels against the light; *j*
they know not its ways;
they abide not in its paths.
14 When there is no light the murderer rises,
to kill the poor and needy.
15 The eye of the adulterer watches for the twilight; *k*
he says, "No eye will see me."
In the night the thief roams about,
and he puts a mask over his face;
16 in the dark he breaks into houses.
By day they shut themselves in;
none of them know the light,
17 for daylight they regard as darkness.*

* * *

18 Their portion in the land is accursed,
20 and wickedness is splintered like wood.
19. 21 .....
22 To him who rises without assurance of his life
23 he gives safety and support.
He sustains the mighty by his strength,
and his eyes are on their ways.
24 They are exalted for a while, and then they are gone;
they are laid low and, like all others,
are gathered up;
like ears of grain they shrivel.

* * *

25 If this be not so, who will confute me,
and reduce my argument to nought?

CHAPTER 25.

Baldad's Third Speech. 1 Then Baldad the Sueite answered and said:

2 Dominion and awsomeness are his
who brings about harmony in his heavens.
3 Is there any numbering of his troops?*
Yet to which of them does not his light extend?
4 How can a man be just in God's sight, *l*
or how can any woman's child be innocent?
5 Behold, even the moon is not bright
and the stars are not clear in his sight.
6 How much less man, who is but a maggot,
the son of man, who is only a worm? *m*

CHAPTER 26.

Job's Reply. 1 Then Job spoke again and said:*

2 What help you give to the powerless,
what strength to the feeble arm!
3 How you counsel, as though he had no wisdom;
how profuse is the advice you offer!
4 With whose help have you uttered those words,
and whose is the breath that comes forth from you? *n*
5 The shades* beneath writhe in terror, *o*
the waters, and their inhabitants.
6 Naked before him is the nether world,*
and Abaddon has no covering. *p*
7 He stretches out the North* over empty space,
and suspends the earth over nothing at all;
8 He binds up the waters in his clouds,
yet the cloud is not rent by their weight;
9 He holds back the appearance of the full moon
by spreading his clouds before it;
10 He has marked out a circle* on the surface of the deep *q*
as the boundary of light and darkness.

j Jn 3, 19f.—k Prv 7, 9f.—l Jb 4, 17ff; 9, 2.—m Jb 4, 19; 15, 16.—n Gn 2, 7.—o Prv 9, 18.—p Ps 138 (139), 7-12.—q Jb 38, 8-11; Prv 8, 29.

24, 17: The asterisks which follow this verse mark off a passage (vv 18-24) which cannot be ascribed to Job with certainty. Vv 17-24 are in general poorly preserved; and much of vv 18-21 have not been translated because they are quite obscure. St. Jerome renders these verses as follows: (18) "He is light upon the face of the water, cursed be his portion on the earth; let him not walk by the way of vineyards. (19) Let him pass from the snow waters to excessive heat, and his sin even to hell. (20) Let mercy forget him; may worms be his sweetness; let him be remembered no more, but be broken in pieces as an unfruitful tree. (21) For he has fed the barren that bears not, and to the widow he has done no good."

25, 3: His troops: the heavenly hosts, the stars or the angels. His light: compare the phrase "rebels against the light," in Jb 24, 13.

26, 1-14: This is probably to be read as Job's reply to Sophar's speech in Jb 27, 7-21. It would thus lead up to the poem of ch 28.

26, 5: Shades: the dead in Sheol, the nether world; cf Ps 6, 6; 87 (88), 11.

26, 6: Nether world: cf note to Ps 6, 6. Abaddon: Hebrew for "(place of) destruction," a synonym for nether world; cf Jb 28, 22; Ap 9, 11.

26, 7: The North: used here as a synonym for the firmament, the heavens; cf Is 14, 13.

26, 10: Circle: the horizon of the ocean which serves as the boundary for the activity of light and darkness.

11 The pillars of the heavens tremble [r]
and are stunned at his thunderous rebuke;
2 By his power he stirs up the sea,
and by his might he crushes Rahab;*
3 His breath cleaves the waters;
his hand pierces the fleeing [s] dragon.*
14 Lo, these are but the outlines of his ways,
and how faint is the word we hear!

CHAPTER 27.

Job's Reply

2 As God lives,* who withholds my deserts,[t]
the Almighty, who has made bitter my soul,
3 So long as I still have life in me
and the breath of God is in my nostrils,
4 My lips shall not speak falsehood,
nor my tongue utter deceit!
5 Far be it from me to account you right;
till I die I will not renounce my innocence.[u]
6 My justice I maintain and I will not relinquish it;
my heart does not reproach me for any of my days.

11 I will teach you the manner of God's dealings,
and the way of the Almighty I will not conceal.
12 Behold, you yourselves have all seen it;
why then do you spend yourselves in idle words!

* * *

7 Let my enemy be as the wicked*
and my adversary as the unjust!
8 For what can the impious man expect when he is cut off,
when God requires his life?
9 Will God then attend to his cry
when calamity comes upon him?
10 Will he then delight in the Almighty
and call upon him constantly?

13 This is the portion of a wicked man from God,
the inheritance an oppressor receives from the Almighty: [v]
14 Though his children be many, the sword is their destiny.
His offspring shall not be filled with bread.
15 His survivors, when they die, shall have no burial,
and their widows shall not be mourned.

16 Though he heap up silver like dust
and store away mounds of clothing,
17 What he has stored the just man shall wear,
and the innocent shall divide the silver.
18 He builds his house as of cobwebs,
or like a booth put up by the vinekeeper.
19 He lies down a rich man, one last time;
he opens his eyes and nothing remains to him.[w]
20 Terrors rush upon him by day;
at night the tempest carries him off.
21 The storm wind seizes him and he disappears;
it sweeps him out of his place.*

* * *

CHAPTER 28.

1 There is indeed a mine for silver,*
and a place for gold which men refine.
2 Iron is taken from the earth,
and copper is melted out of stone.
4 .....
5 The earth, though out of it comes forth bread,
is in fiery upheaval underneath.*

r Jb 9, 6.—s Is 27, 1.—t Jb 34, 5.—u Jb 2, 3. 9; 13, 15; 33, 9.—v Jb 20, 4-29.—w Pss 48 (49), 18; 75 (76), 6.

26, 12: Rahab: cf Jb 9, 13; see note on Ps 88 (89), 11.

26, 13: The fleeing dragon: the same term occurs in Is 27, 1 in apposition to the Leviathan; see note on Jb 3, 8.

27, 2-6: This is probably to be read as Job's reply to Baldad's speech of Jb 25, 1-6. In the current Hebrew text the heading for this chapter (27, 1, here omitted) is identical with 29, 1; we should expect rather such a heading as in 21, 1; 23, 1; 26, 1.

27, 7-21: This is probably to be read as Sophar's third speech. The asterisks are present to indicate it is not likely that the sacred writer intended these words to be ascribed to Job.

27, 21: The Hebrew has two more verses: v 22, "He hurls it against him relentlessly, though from its stroke he strives to flee," which does not fit the present context; and v 23, which is a variant form of v 21.

28, 1-28: Note the changed order of verses, and the omission of the textually uncertain v 4.

This chapter contains a beautifully vivid description of that Wisdom which is beyond the attainment of creatures; known only to God, it is reflected in the order and majesty of His creation. Man, however, can, in a way, participate in this Wisdom by fearing the Lord and avoiding evil. Scholars are not agreed regarding the authorship of this passage, but the traditional belief has been that it was written by the author of the Book of Job. Perhaps, however, its present position was not the original one. It may even have been first conceived as an independent poem.

28, 5: The earth . . . upheaval underneath: perhaps the occurrence of volcanoes may have led the ancients to this conclusion.

6 Its stones are the source of sapphires,
and there is gold in its dust.

12 But whence can wisdom be obtained,
and where is the place of understanding? [x]
13 Man knows nothing to equal it,
nor is it to be had in the land of the living.
15 Solid gold cannot purchase it,
nor can its price be paid with silver.[y]
16 It cannot be bought with gold of Ophir,*
with the precious onyx or the sapphire.
17 Gold or crystal cannot equal it,
nor can golden vessels reach its worth.
18 Neither coral nor jasper should be thought of;
it surpasses pearls and 19 Arabian topaz.

20 Whence, then, comes wisdom,
and where is the place of understanding?
21 It is hid from the eyes of any beast;
from the birds of the air it is concealed.
7 The path to it no bird of prey knows,
nor has the hawk's eye seen that path.
8 The proud beasts have not trodden it,
nor has the lion gone that way.
14 The abyss declares, "It is not in me";
and the sea says, "I have it not."
22 Abaddon* and Death say,
"Only by rumor have we heard of it."

23 God knows the way to it; [z]
it is he who is familiar with its place.
24 For he beholds the ends of the earth
and sees all that is under the heavens.
9 He sets his hand to the flinty rock,
and overturns the mountains at their foundations.
10 He splits channels in the rocks;
his eyes behold all that is precious.
11 He probes the wellsprings of the streams,
and brings hidden things to light.

x Eccl 7, 24f; Bar 3, 14f, 29-33.—y Prv 3, 14; 8, 10f, 19; 16, 16; Wis 7, 7-11.—z 23-27: Prv 2, 6; 8, 22-31; Sir 1, 1; Jas 1, 5.—a Jb 38, 25; Prv 3, 20.—b Ps 110 (111), 10; Prv 1, 7; 9, 10; Sir 1, 16.—c Jb 1, 10.

28, 16: Ophir: cf note to Ps 44 (45), 10.
28, 22: Abaddon: cf note to Jb 26, 6.
29, 6: Hyperboles to express the great abundance of milk and olive oil; see note on Jb 20, 17.

25 He has weighed out the wind,
and fixed the scope of the waters;
3 He has set a boundary for the darkness;
to the farthest confines he penetrates.
26 When he made rules for the rain
and a path for the thunderbolts,[a]
27 Then he saw wisdom and appraised it,
gave it its setting, knew it through and through.
28 And to man he said:
Behold, the fear of the Lord is wisdom;
and avoiding evil is understanding.[b]

V: JOB'S FINAL SUMMARY OF HIS CAUSE

CHAPTER 29.

1 Job took up his theme anew and said:

2 Oh, that I were as in the months past!
as in the days when God watched over me,[c]
3 While his lamp shone above my head,
and by his light I walked through darkness;
4 As I was in my flourishing days,
when God sheltered my tent;
5 When the Almighty was yet with me,
and my children were round about me;
6 When my footsteps were bathed in milk,
and the rock flowed with streams of oil.*

7 Then when I went forth to the gate of the city
and set up my seat in the square,
8 The young men saw me and withdrew,
while the elders rose up and stood;
9 The chief men refrained from speaking
and covered their mouths with their hands;
10 The voice of the princes was silenced,
and their tongues stuck to the roofs of their mouths.
21 For me they listened and waited;
they were silent for my counsel.

22 Once I spoke, they said no more,
but received my pronouncement drop by drop.
23 They waited for me as for the rain;
they drank in my words like the late rains.
24 When I smiled on them they were reassured;

25 mourners took comfort from my cheerful glance.
I chose out their way and presided;
I took a king's place in the armed forces.

11 Whoever heard of me blessed me;
those who saw me commended me.
12 For I rescued the poor who cried out for help,
the orphans, and the unassisted;
13 The blessing of those in extremity came upon me,
and the heart of the widow I made joyful.
14 I wore my honesty like a garment;
justice was my robe and my turban.
15 I was eyes to the blind,
and feet to the lame was I;
16 I was a father to the needy;
the rights of the stranger I studied,
17 And I broke the jaws of the wicked man;
from his teeth I forced the prey.

18 Then I said: "In my own nest I shall grow old;
I shall multiply years like the phoenix.*
19 My root is spread out to the waters;
the dew rests by night on my branches.
20 My glory is fresh within me,
and my bow is renewed in my hand!"

CHAPTER 30.

1 But now they hold me in derision
who are younger in years than I; [d]
Whose fathers I should have disdained
to rank with the dogs of my flock.
2 To me the strength of their hands meant nought;
their vigor had perished through want and hunger.
3 They fled to dry and barren ground,[e]
a land of waste and desolation.
4 They plucked saltwort* and shrubs;
the roots of the broom plant were their food.
5 They were banished from among men,
with an outcry like that against a thief,
6 To dwell on the slopes of the wadies,
in caves of sand and stone;
7 Among the bushes they raised their raucous cry;
under the nettles they huddled together.
8 Irresponsible, nameless men,
they were driven out of the land.

9 Yet now they sing of me in mockery;
I am become a byword among them.[f]
10 They abhor me, they stand aloof from me,
they do not hesitate to spit in my face!
11 Indeed, they have loosed their bonds;
they lord it over me,
and have thrown off restraint in my presence.
12 To subvert my paths they rise up;
they build their approaches for my ruin.
13 To destroy me, they attack with none to stay them;
14 as through a wide breach they advance.
Amid the uproar they come on in waves;
15 over me rolls the terror.

My dignity is borne off on the wind,
and my welfare vanishes like a cloud.
16 One with great power lays hold of my clothing;*
by the collar of my tunic he seizes me:
19 He has cast me into the mire;
I am leveled with the dust and ashes.
20 I cry to you, but you do not answer me; [g]
you stand off and look at me,
21 Then you turn upon me without mercy
and with your strong hand you buffet me.
22 You raise me up and drive me before the wind;
I am tossed about by the tempest.

23 Indeed I know you will turn me back in death
to the destined place of everyone alive.[h]

d Jb 12, 4; 19, 18.—e Jb 24, 5f.—f Jb 17, 6.—g Jb 19, 7.—h Heb 9, 27.

29, 18: Phoenix: a bird which in ancient fable renewed its youth. This is apparently the original meaning intended by the Greek, which was later understood to mean the "palm tree." Some render the Hebrew as "sand."

30, 4: Saltwort: found in salt marshes and very sour to the taste; eaten by the extremely poor as a cooked vegetable. Broom plant: the juniper or brushwood; cf Ps 119 (120), 4; a figure of bitterness and poverty, because of its bitter-tasting roots which are practically inedible.

30, 18-23: Job here refers to God's stern treatment of him.

24 Yet should not a hand be held out
to help a wretched man in his calamity?
25 Or have I not wept for the hardships of others;
was not my soul grieved for the destitute? *i*
26 Yet when I looked for good, then evil came;
when I expected light, then came darkness.

16 My soul ebbs away from me;
27 within me is a seething that will not be stilled.
17 My gnawing pains take no rest by night;
days of affliction have come upon me.
28 I go about in gloom, without the sun;
I rise up in public to voice my grief.
29 I have become the brother of jackals,
companion to the ostrich.
30 My blackened skin falls away from me;
the heat scorches my very frame.
31 My harp is turned to mourning,
and my reed pipe to sounds of weeping.

CHAPTER 31.

2 But what is man's lot from God above,
his inheritance from the Almighty on high?
3 Is it not calamity for the unrighteous,
and woe for evildoers?
4 Does he not see my ways,
and number all my steps? *j*
6 Let God weigh me in the scales of justice;
thus will he know my innocence! *k*

5 If I have walked in falsehood*
and my foot has hastened to deceit;
7 If my steps have turned out of the way,
and my heart has followed my eyes,
or any stain clings to my hands,
8 Then may I sow, but another eat of it,
or may my planting be rooted up!

38 If my land has cried out against me
till its very furrows complained;
39 If I have eaten its produce without payment
and grieved the hearts of its tenants;
40 Then let the thistles grow instead of wheat
and noxious weeds instead of barley!

1 If I have made an agreement with my eyes*
and entertained any thoughts against a maiden;
9 If my heart has been enticed toward a woman,
and I have lain in wait at my neighbor's door;
10 Then may my wife grind for another,
and may others cohabit with her!
11 For that would be heinous,
a crime to be condemned; *l*
12 A fire that should burn down to the abyss
till it consumed all my possessions to the roots! *m*

13 Had I refused justice to my manservant
or to my maid, when they had a claim against me,
14 What then should I do when God rose up;
what could I answer when he demanded an account?
15 Did not he who made me in the womb make him?
Did not the same One fashion us before our birth?

16 Have I denied anything to the poor, *n*
or allowed the eyes of the widow to languish
17 While I ate my portion alone,
with no share in it for the fatherless,
18 Though like a father God has reared me from my youth,
guiding me even from my mother's womb?

19 What wanderer have I seen without clothing,
or poor man without covering,
20 Whose limbs have not blessed me
when warmed with the fleece of my sheep?
21 If I have raised my hand against the innocent
because I saw that I had supporters at the gate,*
22 Then may my arm fall from the shoulder,
my forearm be broken at the elbow!
23 For the dread of God will be upon me,
and his majesty will overpower me.

i Jb 29, 12-16.—j Jb 14, 16; 34, 21; Ps 138 (139), 3; Prv 5, 21.—k Jb 23, 10.—l Ex 20, 14; Lv 20, 10; Dt 22, 22.—m Sir 9, 8f.—n Jb 29, 12-16.

31, 5-34: Job's final protestation of his innocence.
31, 1. 9: Note the gradation: avoidance of sinful glances and thoughts against a maiden; desire for another's wife.
31, 21: Gate: cf note on Jb 5, 4; Ru 4, 1.

24 Had I put my trust in gold
or called fine gold my security;
25 Or had I rejoiced that my wealth was great,
or that my hand had acquired abundance—
26 Had I looked upon the sun as it shone,[o]
or the moon in the splendor of its progress,*
27 And had my heart been secretly enticed
to waft them a kiss with my hand;
28 This too would be a crime for condemnation,
for I should have denied God above.[p]

29 Had I rejoiced at the destruction of my enemy
or exulted when evil fell upon him,[q]
30 Even though I had not suffered my mouth to sin
by uttering a curse against his life—

31 Had not the men of my tent exclaimed,
"Who has not been fed with his meat!"*
32 Because no stranger lodged in the street,
but I opened my door to wayfarers—

33 Had I, out of human weakness, hidden my sins
and buried my guilt in my bosom*
34 Because I feared the noisy multitude
and the scorn of the tribes terrified me—
then I should have remained silent,
and not come out of doors!

35 Oh, that I had one to hear my case,
and that my accuser would write out his indictment![r]
36 Surely, I should wear it on my shoulder*
or put it on me like a diadem;
37 Of all my steps I should give him an account;
like a prince* I should present myself before him.

This is my final plea; let the Almighty answer me!

The words of Job are ended.

VI: ELIU'S SPEECHES

CHAPTER 32.

1 Then the three men ceased to answer Job, because he was righteous[s] in his own eyes. 2[t] But the anger of Eliu,* son of Barachel the Buzite, of the family of Ram, was kindled. He was angry with Job for considering himself rather than God to be in the right. 3[u] He was angry also with the three friends because they had not found a good answer and had not condemned Job. 4 But since these men were older than he, Eliu bided his time before addressing Job. 5 When, however, Eliu saw that there was no reply in the mouths of the three men, his wrath was inflamed. 6 So Eliu, son of Barachel the Buzite, spoke out and said:

I am young and you are very old;
therefore I held back and was afraid
to declare to you my knowledge.
7 Days should speak, I thought,
and many years teach wisdom![v]
8 But it is a spirit in man,[w]
the breath of the Almighty, that gives him understanding.
9 It is not those of many days who are wise,
nor the aged who understand the right.
10 Therefore I say, hearken to me;
let me too set forth my knowledge!

11 Behold, I have waited for your discourses,
and have given ear to your arguments.
12 Yes, I followed you attentively
as you searched out what to say;
And behold, there is none who has convicted Job,
not one of you who could refute his statements.

o Dt 4, 19.—p Dt 17, 2-7.—q Prv 24, 17.—r Jb 19, 23; 23, 3-7.—s Jb 33, 9.—t Jb 13, 18; 27, 6; 34, 5; 35, 2.—u Jb 22, 5.—v Jb 12, 12.—w Jb 33, 4.

31, 26ff: Job never sinned by worshiping the sun or the moon; waft them a kiss: an act of idolatrous worship.

31, 31: The members of his household will testify to his hospitality.

31, 33f: Job's present protest is made, not in spite of hidden sins which he had been unwilling to disclose, but out of genuine innocence.

31, 36: Shoulder: i.e., boldly, proudly.

31, 37: Prince: not as a frightened criminal. Final plea: literally, "tau," the last letter of the Hebrew alphabet; in the current Hebrew text this line is in v 35, while the following one ends v 40.

32, 2: Eliu means "My God is He." This speaker was from Buz, which, according to Jer 25, 23, was near Theman and Dedan. A young man, he impetuously and impatiently upbraids Job for his boldness toward God, and the three friends for not successfully answering Job. He undertakes to defend God's absolute justice and to explain more clearly why there is suffering. While fundamentally his position is the same as that of the three friends, he does locate more definitely, though not perfectly, the place of suffering in the divine plan.

13 Yet do not say, "We have met wisdom.*
God may vanquish him but not man!
14 For had he addressed his words to me,
I should not then have answered him as you have done.

15 They are dismayed, they make no more reply;
words fail them.
16 Must I wait? Now that they speak no more,
and have ceased to make reply,
17 I too will speak my part;
I also will show my knowledge!

18 For I am full of matters to utter;
the spirit within me compels me.
19 Like a new wineskin with wine under pressure,
my bosom is ready to burst.
20 Let me speak and obtain relief;
let me open my lips, and make reply.
21 I would not be partial to anyone,
nor give flattering titles to any.
22 For I know nought of flattery;
if I did, my Maker would soon take me away.

CHAPTER 33.

1 Therefore, O Job, hear my discourse,
and hearken to all my words.
2 Behold, now I open my mouth;
my tongue and my voice form words.
3 I will state directly what is in my mind,
my lips shall utter knowledge sincerely;
4 For the spirit of God has made me,
the breath of the Almighty keeps me alive.[x]

5 If you are able, refute me;
draw up your arguments and stand forth.
6 Behold I, like yourself, have been taken from the same clay by God.[y]
7 Therefore no fear of me should dismay you,
nor should my presence weigh heavily upon you.

8 But you have said in my hearing,
as I listened to the sound of your words:
9 "I am clean and without transgression;
I am innocent; there is no guilt in me.[z]
10 Yet he invents pretexts against me
and reckons me as his enemy.[a]
11 He puts my feet in the stocks;
he watches all my ways!" [b]

12 In this you are not just, let me tell you;
for God is greater than man.
13 Why, then, do you make complaint against him
that he gives no account of his doings? [c]
14 For God does speak, perhaps once,
or even twice, though one perceive it not.

15 In a dream, in a vision of the night,
[when deep sleep falls upon men]
as they slumber in their beds,
16 It is then he opens the ears of men
and as a warning to them, terrifies them;
17 By turning man from evil
and keeping pride away from him,
18 He withholds his soul from the pit
and his life from passing to the grave.

19 Or a man is chastened on his bed by pain
and unceasing suffering within his frame,
20 So that to his appetite food becomes repulsive,
and his senses reject the choicest nourishment.[d]
21 His flesh is wasted so that it cannot be seen,
and his bones, once invisible, appear;
22 His soul draws near to the pit,
his life to the place of the dead.

23 If then there be for him an angel,*
one out of a thousand, a mediator,
To show him what is right for him
and bring the man back to justice,
24 He will take pity on him and say,
"Deliver him from going down to the pit;
I have found him a ransom."

25 Then his flesh shall become soft as a boy's;
he shall be again as in the days of his youth.
26 He shall pray and God will favor him;
he shall see God's face with rejoicing.[e]
27 He shall sing before men and say,

x Jb 32, 8.—y Jb 31, 15.—z Jb 10, 7; 13, 18; 27, 5f; 29, 14; 32, 1; 34, 5.—a Jb 13, 24; 19, 11.—b Jb 13, 27; 31, 4.—c Jb 31, 35.—d Jb 6, 7.—e Jb 22, 26-29.

32, 13: Met wisdom: in Job's arguments.

33, 23: Angel: one of the thousands who stand between God and man as intermediaries, reminding man of his duties and giving God an account of their fulfillment.

"I sinned and did wrong,
yet he has not punished me accordingly.
28 He delivered my soul from passing to the pit,
and I behold the light of life."

29 Lo, all these things God does,
twice, or thrice, for a man,
30 Bringing back his soul from the pit
to the light, in the land of the living.
31 Be attentive, O Job; listen to me!
Be silent and I will speak.
32 If you have aught to say, then answer me.
Speak out! I should like to see you justified.
33 If not, then do you listen to me;
be silent while I teach you wisdom.

CHAPTER 34.

1 Then Eliu continued and said:

2 Hear, O wise men, my discourse,
and you that have knowledge, hear me!
3 For the ear tests words,
as the taste does food.[f]
4 Let us discern for ourselves what is right;
let us learn between us what is good.
5 For Job has said, "I am innocent,
but God has taken what is my due.[g]
6 Notwithstanding my right I am set at nought;
in my wound the arrow rankles, sinless though I am."[h]

7 What man is like Job?
He drinks in blasphemies like water,
8 Keeps company with evildoers
and goes along with wicked men,
9 When he says, "It profits a man nought
that he is pleasing to God."[i]

10 Therefore, men of understanding, hearken to me:
far be it from God to do wickedness;
far from the Almighty to do wrong![j]
11 Rather, he requites men for their conduct,
and brings home to a man his way of life.
12 Surely, God cannot act wickedly,
the Almighty cannot violate justice.[k]
13 Who gave him government over the earth,
or who else set all the land in its place?[l]
14 If he were to take back his spirit to himself,
withdraw to himself his breath,
15 All flesh would perish together,
and man would return to the dust.[m]

16 Now, do you, O Job, hear this!
Hearken to the words I speak!
17 Can an enemy of justice indeed be in control,
or will you condemn the supreme Just One,
18 Who says to a king, "You are worthless!"
and to nobles, "You are wicked!"
19 Who neither favors the person of princes,
nor respects the rich more than the poor?
For they are all the work of his hands;[n]
20 in a moment they die, even at midnight.[o]
He brings on nobles, and takes them away,
removing the powerful without lifting a hand;
21 For his eyes are upon the ways of man,
and he beholds all his steps.

22 There is no darkness so dense
that evildoers can hide in it.
25 Therefore he discerns their works;
he turns at night and crushes them.
23 For he forewarns no man of his time
to come before God in judgment.
24 Without a trial he breaks the mighty,[p]
and sets others in their stead,
27 Because they turned away from him
and heeded none of his ways,
28 But caused the cries of the poor to reach him,
so that he heard the plea of the afflicted.

29 If he remains tranquil, who then can condemn?*
If he hides his face, who then can behold him?
30 .....
31 When anyone says to God,
"I was misguided; I will offend no more.

f Jb 12, 11.—g Jb 33, 9f.—h Jb 9, 20.—i Jb 9, 22f. 30f; 21, 15; 35, 3.—j Jb 36, 23; Ps 61 (62), 13; Prv 24, 12; Mt 16, 27; Rom 2, 6; 2 Cor 5, 10; Ap 22, 12.—k Jb 8, 3.—l Jb 38, 4-7.—m Jb 10, 9.—n Dt 10, 17; 2 Par 19, 7; Wis 6, 7; Acts 10, 34; Rom 2, 11; Eph 6, 9; Col 3, 25; 1 Pt 1, 17.—o Jb 21, 3.—p Ps 2, 9.

34, 26. 29f: The extant Hebrew text of these verses contains several added phrases which either represent duplication or are very obscure.

32 Teach me wherein I have sinned;
if I have done wrong, I will do so no more,"
33 Would you then say that God must punish,
since you reject what he is doing?
It is you who must choose, not I;
speak, therefore, what you know.

34 Men of understanding will say to me,
every wise man who hears my views:
35 "Job speaks without intelligence,
and his words are without sense." *q*
36 Let Job be tried to the limit,
since his answers are those of the impious;
37 For he is adding rebellion to his sin
by brushing off our arguments
and addressing many words to God.

CHAPTER 35.

1 Then Eliu proceeded and said:

2 Do you think it right to say,
"I am just rather than God?" *r*
3 To say, "What does it profit me;
what advantage have I more than if I had sinned?" *s*
4 I have words for a reply to you*
and your three companions as well.
5 Look up to the skies and behold;
regard the heavens high above you.
6 If you sin, what injury do you do to God?
Even if your offenses are many, how do you hurt him?
7 If you are righteous, what do you give him,
or what does he receive from your hand? *t*
8 Your wickedness can affect only a man like yourself;
and your justice only a fellow human being.

9 In great oppression men cry out;
they call for help because of the power of the mighty,
10 Saying, "Where is God, my Maker,
who has given visions in the night,
11 Taught us rather than the beasts of the earth,
and made us wise rather than the birds of the heavens?"
12 Though thus they cry out, he answers not
against the pride of the wicked.

13 But it is idle to say God does not hear
or that the Almighty does not take notice.
14 Even though you say that you see him not,*
the case is before him; with trembling should you wait upon him.
15 But now that you have done otherwise,
God's anger punishes,
nor does he show concern that a man will die.
16 Yet Job to no purpose opens his mouth,
and without knowledge multiplies words. *u*

CHAPTER 36.

1 Eliu proceeded further and said:

2 Wait yet a little and I will instruct you,
for there are still words to be said on God's behalf.
3 I will bring my knowledge from afar,
and to my Maker I will accord the right.
4 For indeed, my theme cannot fail me:
the one perfect in knowledge I set before you.

5 Behold, God rejects the obstinate in heart;*
he preserves not the life of the wicked.
6 He withholds not the just man's rights,
but grants vindication to the oppressed. *v*
7 And with kings upon thrones
he sets them, exalted forever. *w*

8 Or if they are bound with fetters
and held fast by bonds of affliction,
9 Then he makes known to them what they have done
and their sins of boastful pride.
10 He opens their ears to correction
and exhorts them to turn back from evil.

11 If they obey and serve him,
they spend their days in prosperity,
their years in happiness.

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q Jb 35, 16; 38, 2; 42, 3.—r Jb 32, 2.—s Jb 34, 9.—t Jb 22, 3; 41, 2; Lk 17, 10; Rom 11, 35.—u Jb 34, 35; 38, 2; 42, 3.—v Ps 71 (72), 4. 12f.—w Ps 112 (113), 7f.

35, 4: A reply to you: Eliu refers to Job's statement that the innocent suffer as much as the wicked, and especially to Eliphaz's words in Jb 22, 2f.

35, 14f: The text here is uncertain. It seems to indicate that Job should have realized God's indifference is only apparent, and that, because he has not done so, God will punish him.

36, 5-21: Perhaps this section should be read between vv 6 and 7 of ch 34.

12 But if they obey not, they perish;
they die for lack of knowledge.*
13 The impious in heart lay up anger for themselves;
they cry not for help when he enchains them;
14 Therefore they expire in youth,
and perish among the reprobate.*
15 But he saves the unfortunate through their affliction,
and instructs them through distress.
16-20 ..... *
21 Take heed, turn not to evil;
for you have preferred carousal to affliction.
22 Behold, God is sublime in his power.
What teacher is there like him?
23 Who prescribes for him his conduct,
or who can say, "You have done wrong"?[x]
24 Remember, you should extol his work,
which men have praised in song.
25 All men contemplate it;
man beholds it from afar.
26 Lo, God is great beyond our knowledge;
the number of his years is past searching out.
27 He holds in check the waterdrops
that filter in rain through his mists,
28 Till the skies run with them
and the showers rain down on mankind.
31 For by these* he nourishes the nations,
and gives them food in abundance.
29. 30 Lo! he spreads the clouds in layers
as the carpeting of his tent.*
32 In his hands he holds the lightning,
and he commands it to strike the mark.
33 His thunder speaks for him
and incites the fury of the storm.

CHAPTER 37.

1 At this my heart trembles
and leaps out of its place,
2 To hear his angry voice*
as it rumbles forth from his mouth!
3 Everywhere under the heavens he sends it,
with his lightning, to the ends of the earth.
4 Again his voice roars—
the majestic sound of his thunder.
5 He does great things beyond our knowing;
wonders past our searching out.
6 For he says to the snow, "Fall to the earth";
likewise to his heavy, drenching rain.
7 He shuts up all mankind indoors;
8 the wild beasts take to cover
and remain quietly in their dens.
9 Out of its chamber* comes forth the tempest;
from the north winds, the cold.
10 With his breath God brings the frost,
and the broad waters become congealed.[y]
11 With hail, also, the clouds are laden,
as they scatter their flashes of light.
12 He it is who changes their rounds,*
according to his plans,
in their task upon the surface of the earth,
13 whether for punishment or mercy, as he commands.
14 Hearken to this, O Job!
Stand and consider the wondrous works of God!
15 Do you know how God lays his commands upon them,
and makes the light shine forth from his clouds?
16 Do you know how the clouds are banked,
the wondrous work of him who is perfect in knowledge?
17 You, whom the streams of water fail
when a calm from the south comes over the land,

x Jb 34, 10; Is 40, 13.—y Ps 147 (148), 17.

36, 12: Knowledge: practical wisdom in serving God, which they lack because they refused it when warned (cf v 10).

36, 14: Reprobate: cf Dt 23, 18f.

36, 16-20: The Hebrew text here is in disorder. The Vulgate has: "(16) Therefore he will give you most ample salvation from the narrow mouth which has no foundations beneath it; but the repose of your table will be filled with fatness. (17) Your case has been judged as that of the wicked; case and judgment you will receive. (18) Let no wrath, then, overcome you, that you oppress anyone; nor let numerous gifts mislead you. (19) Lay down your greatness without tribulation, and all who are mighty in strength. (20) Do not draw out the night, that people may go in place of them."

36, 31: These: refers to the showers of v 28, if the verse order indicated above is correct.

36, 29f: Because of the uncertainty of the text, no translation of these verses has received unanimous approval from exegetes.

37, 2: Voice: the thunder.

37, 9: Chamber: where it was popularly believed storms were kept enclosed.

37, 12: Their rounds: of rain (36, 27), of clouds (36, 29f), of lightning and thunder (36, 32f), of snow (37, 6), of winds (37, 9).

18 Do you spread out with him the firmament of the skies,
hard as a brazen mirror?*
19 Teach us then what we shall say to him;
we cannot, for the darkness, make our plea.
20 Will he be told about it when I speak,
or when a man says he is being destroyed?*
21 Nay, rather, it is as the light which men see not
while it is obscured among the clouds,
till the wind comes by and sweeps the clouds away.*
22 From the North the splendor comes,*
surrounding God's awesome majesty!
23 The Almighty! we cannot discover him,
pre-eminent in power and judgment;
his great justice owes no one an accounting.
24 Therefore men revere him,
though none can see him, however wise their hearts.

VII: THE LORD'S SPEECH

CHAPTER 38.

1 Then the Lord* addressed Job out of the storm and said:
2 Who is this that obscures divine plans
with words of ignorance?
3 Gird up your loins* now, like a man;
I will question you, and you tell me the answers! [z]
4 Where were you when I founded the earth?
Tell me, if you have understanding.
5 Who determined its size; do you know?
Who stretched out the measuring line for it?
6 Into what were its pedestals sunk,
and who laid the cornerstone,
7 While the morning stars sang in chorus
and all the sons of God* shouted for joy?
8 And who shut within doors the sea,
when it burst forth from the womb; [a]
9 When I made the clouds its garment
and thick darkness its swaddling bands?
10 When I set limits for it
and fastened the bar of its door,
11 And said: Thus far shall you come but no farther,
and here shall your proud waves be stilled!
12 Have you ever in your lifetime commanded the morning
and shown the dawn its place
13 For taking hold of the ends of the earth,
till the wicked are shaken from its surface?
14 The earth is changed as is clay by the seal,
and dyed as though it were a garment;
15 But from the wicked the light is withheld,
and the arm of pride is shattered.
16 Have you entered into the sources of the sea,
or walked about in the depths of the abyss?
17 Have the gates of death been shown to you,
or have you seen the gates of darkness?
18 Have you comprehended the breadth of the earth?
Tell me, if you know all:
19 Which is the way to the dwelling place of light,
and where is the abode of darkness,
20 That you may take them to their boundaries
and set them on their homeward paths?
21 You know, because you were born before them,
and the number of your years is great!*

z Jb 40, 2.—a Gn 1, 9.

37, 18: The firmament . . . mirror: the ancients thought of the sky as a ceiling above which were the "upper waters" (cf Gn 1, 6f; 7, 11); when this ceiling became as hard as metal, the usual rain failed to fall on the earth (cf Lv 26, 19; Dt 28, 23).

37, 20: Will an angel bring this to God's attention?

37, 21: Even though God seems not to know our circumstances, He does know them, just as surely as the sun shines, unseen by man, behind the clouds.

37, 22: Now the storms of doubt and ignorance disappear, and from the North, used here as a symbol for God's mysterious abode, comes the splendor of the manifestation of God's majestic ways.

38, 1: Now the Lord enters the debate and addresses two discourses (38 — 39 and 40 — 41) to Job, in which He speaks of His wisdom and power, which are altogether beyond the capacity of Job, who therefore should never dare to demand a reason for the divine actions. Out of the storm: frequently the background of the appearances of the Lord in the Old Testament; cf Pss 17 (18); 49 (50); Na 1, 3; Hb 3.

38, 3: Gird up your loins: prepare for combat — figuratively, be ready to defend yourself in debate.

38, 7: Sons of God: angels; cf Jb 1, 6.

38, 21: Divine irony.

22 Have you entered the storehouse of the snow,
and seen the treasury of the hail
23 Which I have reserved for times of stress,
for the days of war* and of battle?
24 Which way to the parting of the winds,
whence the east wind spreads over the earth?
25 Who has laid out a channel for the downpour
and for the thunderstorm a path
26 To bring rain to no man's land,
the unpeopled wilderness;
27 To enrich the waste and desolate ground
till the desert blooms with verdure?
28 Has the rain a father;
or who has begotten the drops of dew?
29 Out of whose womb comes the ice,
and who gives the hoarfrost its birth in the skies,
30 When the waters lie covered as though with stone
that holds captive the surface of the deep?
31 Have you fitted a curb to the Pleiades,*
or loosened the bonds of Orion?
32 Can you bring forth the Mazzaroth in their season,
or guide the Bear with its train?
33 Do you know the ordinances of the heavens;
can you put into effect their plan on the earth?
34 Can you raise your voice among the clouds,
or veil yourself in the waters of the storm?*
35 Can you send forth the lightnings on their way,
or will they say to you, "Here we are"?*
37 Who counts the clouds in his wisdom?
Or who tilts the water jars of heaven
38 So that the dust of earth is fused into a mass
and its clods made solid?
39 Do you hunt the prey for the lioness
or appease the hunger of her cubs,
40 While they crouch in their dens,
or lie in wait in the thicket?
41 Who provides nourishment for the ravens
when their young ones cry out to God,[b]
and they rove abroad without food?

CHAPTER 39.

1 Do you know about the birth of the mountain goats,
watch for the birth pangs of the hinds,
2 Number the months that they must fulfill,
and fix the time of their bringing forth?
3 They crouch down and bear their young;
they deliver their progeny in the desert.
4 When their offspring thrive and grow,
they leave and do not return.
5 Who has given the wild ass his freedom,
and who has loosed him from bonds?
6 I have made the wilderness his home
and the salt flats his dwelling.
7 He scoffs at the uproar of the city,
and hears no shouts of a driver.
8 He ranges the mountains for pasture,
and seeks out every patch of green.
9 Will the wild ox consent to serve you,
and to pass the nights by your manger?
10 Will a rope bind him in the furrow,
and will he harrow the valleys after you?
11 Will you trust him for his great strength
and leave to him the fruits of your toil?
12 Can you rely on him to thresh out your grain
and gather in the yield of your threshing floor?
36 Who puts wisdom in the heart,
and gives the cock its understanding?*

b Ps 146 (147), 9.

38, 22f: Hail. . . of war: thus God used a hailstorm to rout Josue's foes in the battle of Gabaon; cf Jos 10, 11; Sir 46, 5.

38, 31f: Pleiades . . . Orion . . . Bear: cf Jb 9, 9. Mazzaroth: it is uncertain what astronomical group is meant by this Hebrew word; perhaps a southern constellation (cf Jb 9, 9).

38, 34: Veil yourself . . . storm: wrap yourself in a cloud, as God comes in a theophany; cf Ps 17 (18), 12.

38, 35: Here we are: at your service.

39, 36: Understanding: the reflection of divine Wisdom discernible in the created animal instincts of the cock. This verse has been transposed from ch 38.

13 The wings of the ostrich* beat idly;
her plumage is lacking in pinions.
14 When she leaves her eggs on the ground*
and deposits them in the sand,
15 Unmindful that a foot may crush them,
that the wild beasts may trample them,
16 She cruelly disowns her young
and ruthlessly makes nought of her brood;
17 For God has withheld wisdom from her
and has given her no share in understanding.
18 Yet in her swiftness of foot
she makes sport of the horse and his rider.

19 Do you give the horse his strength,*
and endow his neck with splendor?
20 Do you make the steed to quiver
while his thunderous snorting spreads terror?
21 He jubilantly paws the plain
and rushes in his might against the weapons.
22 He laughs at fear and cannot be deterred;
he turns not back from the sword.
23 Around him rattles the quiver,
flashes the spear and the javelin.
24 Frenzied and trembling he devours the ground;
he holds not back at the sound of the trumpet,
25 but at each blast he cries, "Aha!"
Even from afar he scents the battle,
the roar of the chiefs and the shouting.

26 Is it by your discernment that the hawk soars,
that he spreads his wings toward the south?
27 Does the eagle fly up at your command
to pass the night at his lofty nest?
28 The pinnacle of the cliffs is his stronghold;
29 from thence he watches for his prey;
his eyes behold it afar off.

c Mt 24, 28; Lk 17, 37.—d Jb 38, 3.

39, 13: The wings of the ostrich cannot raise her from the ground, but they help her to run swiftly.
39, 14ff: It was popularly believed that, because the ostrich laid her eggs on the sand, she cruelly abandoned them; cf Lam 4, 3.
39, 19-25: The famous description of a war horse.
40, 15: Behemoth: according to the common interpretation, the hippopotamus; yet it may well be another term for Leviathan, the crocodile; cf v 25.

30 His young ones greedily drink blood;
where the slain are, there is he.[c]

CHAPTER 40.

1 The Lord then said to Job:

2 Will we have arguing with the Almighty by the critic?
Let him who would correct God give answer![d]

3 Then Job answered the Lord and said:

4 Behold, I am of little account; what can I answer you?
I put my hand over my mouth.
5 Though I have spoken once, I will not do so again;
though twice, I will do so no more.

6 Then the Lord addressed Job out of the storm and said:

7 Gird up your loins now, like a man.
I will question you, and you tell me the answers!
8 Would you refuse to acknowledge my right?
Would you condemn me that you may be justified?

9 Have you an arm like that of God,
or can you thunder with a voice like his?
10 Adorn yourself with grandeur and majesty,
and array yourself with glory and splendor.
11 Let loose the fury of your wrath;
12 tear down the wicked and shatter them.
Bring down the haughty with a glance;
13 bury them in the dust together;
in the hidden world imprison them.
14 Then will I too acknowledge
that your own right hand can save you.

15 See, besides you I made Behemoth,*
that feeds on grass like an ox.
16 Behold the strength in his loins,
and his vigor in the sinews of his belly.
17 He carries his tail like a cedar;
the sinews of his thighs are like cables.
18 His bones are like tubes of bronze;
his frame is like iron rods.

19 He came at the beginning of God's ways,

and was made the taskmaster of his fellows;
20 For the produce of the mountains is brought to him,
and of all wild animals he makes sport.
21 Under the lotus trees he lies,
in coverts of the reedy swamp.
22 The lotus trees cover him with their shade;
all about him are the poplars on the bank.
23 If the river grows violent, he is not disturbed;
he is tranquil though the torrent surges about his mouth.*

25 Can you lead about Leviathan* with a hook,
or curb his tongue with a bit?
26 Can you put a rope into his nose,
or pierce through his cheek with a gaff?
27 Will he then plead with you, time after time,
or address you with tender words?
28 Will he make an agreement with you
that you may have him as a slave forever?
29 Can you play with him, as with a bird?
Can you put him in leash for your maidens?
30 Will the traders bargain for him?
Will the merchants* divide him up?

31 Can you fill his hide with barbs,
or his head with fish spears?
32 Once you but lay a hand upon him,
no need to recall any other conflict!

CHAPTER 41.

2 Is he not relentless when aroused;
who then dare stand before him?*
1 Whoever might vainly hope to do so
need only see him to be overthrown.
3 Who has assailed him and come off safe—
Who under all the heavens?

4 I need hardly mention his limbs,
his strength, and the fitness of his armor.
5 Who can strip off his outer garment,
or penetrate his double corselet?
6 Who can force open the doors of his mouth,
close to his terrible teeth?
7 Rows of scales are on his back,
tightly sealed together;
8 They are fitted each so close to the next
that no space intervenes;
9 So joined one to another
that they hold fast and cannot be parted.

10 When he sneezes, light flashes forth;
his eyes are like those of the dawn.
11 Out of his mouth go forth firebrands;
sparks of fire leap forth.
12 From his nostrils issues steam,
as from a seething pot or bowl.
13 His breath sets coals afire;
a flame pours from his mouth.

14 Strength abides in his neck,
and terror leaps before him.
15. 16 His heart is hard as stone;
his flesh, as the lower millstone.
17 When he rises up, the mighty are afraid;
the waves of the sea fall back.*

18 Should the sword reach him, it will not avail;
nor will the spear, nor the dart, nor the javelin.
19 He regards iron as straw,
and bronze as rotten wood.
20 The arrow will not put him to flight;
slingstones used against him are but straws.
21 Clubs he esteems as splinters;
he laughs at the crash of the spear.

22 His belly is sharp as pottery fragments;
he spreads like a threshing sledge upon the mire.
23 He makes the depths boil like a pot;
the sea he churns like perfume in a kettle.
24 Behind him he leaves a shining path;
you would think the deep had the hoary head of age.
25 Upon the earth there is not his like,
intrepid he was made.
26 All, however lofty, fear him;
he is king over all proud beasts.

40, 24: This verse is omitted in the translation because it seems out of place here and duplicates parts of vv 26 and 28.

40, 25: Leviathan here is the crocodile. But cf Jb 3, 8.

40, 30: Merchants: literally, "Chanaanites," whose reputation for trading was so widespread that their name came to be used for merchants; cf Prv 31, 24. The meaning of this verse is that the crocodile is too powerful a creature to be sold like common fish.

41, 2: Before him: some read, "before me," i.e., God; also in v 3.

41, 17: The text here is uncertain.

CHAPTER 42.

1 Then Job answered the Lord and said:

2 I know that you can do all things,*
and that no purpose of yours can be hindered.
3 I have dealt with great things that I do not understand;
things too wonderful for me, which I cannot know.[e]
5 I had heard of you by word of mouth,
but now my eye has seen you.
6 Therefore I disown what I have said,
and repent in dust and ashes.

VIII: EPILOGUE

Job's Restoration. 7 And it came to pass after the Lord had spoken these words to Job, that the Lord said to Eliphaz the Themanite, "I am angry with you and with your two friends;* for you have not spoken rightly concerning me, as has my servant Job. 8 Now, therefore, take seven bullocks and seven rams, and go to my servant Job, and offer up a holocaust for yourselves; and let my servant Job pray for you;* for his prayer I will accept, not to punish you severely. For you have not spoken rightly concerning me, as has my servant Job." 9 Then Eliphaz the Themanite, and Baldad the Sueite, and Sophar the Naamaite, went and did as the Lord had commanded them. And the Lord accepted the intercession of Job.

10 Also, the Lord restored the prosperity of Job, after he had prayed for his friends; the Lord even gave to Job twice as much as he had before. 11 Then all his brethren and his sisters came to him, and all his former acquaintances, and they dined with him in his house. They condoled with him and comforted him for all the evil which the Lord had brought upon him; and each one gave him a piece of money* and a gold ring.

12 *f* Thus the Lord blessed the latter days of Job more than his earlier ones. For he had fourteen thousand sheep, six thousand camels, a thousand yoke of oxen, and a thousand she-asses. 13 And he had seven sons and three daughters, 14 of whom* he called the first Jemima, the second Cassia, and the third Ceren-happuch. 15 In all the land no other women were as beautiful as the daughters of Job; and their father gave them an inheritance* among their brethren. 16 After this, Job lived a hundred and forty years;* and he saw his children, his grandchildren, and even his great-grandchildren.[g] 17 Then Job died, old and full of years.

e Jb 34, 35; 35, 16; 38, 2—f Jb 1, 3.—g Jb 5, 25f.

42, 2-6: In the current Hebrew text, this final utterance of Job is interrupted by words ascribed to God (vv 3f) which are in large part a duplication of Jb 38, 2f.

42, 7: The three friends of Job (Eliu is ignored in the Epilogue) are criticized by the Lord because they had (even though in good faith) leveled false charges against him.

42, 8: Job becomes the intercessor for his friends, as were other great Old Testament characters, e.g., Abraham and Moses, and as our Lord would be, whom he prefigured. Seven: a symbolic number.

42, 11: A piece of money: the term is the same as that used in Gn 33, 19; Jos 24, 32. Gold ring: for the nose or ear.

42, 14: Job's daughters had names symbolic of their charms: Jemima, dove; Cassia, precious perfume [cf Ps 44 (45), 9]; Ceren-happuch, cosmetic jar—more precisely a container for a black powder that was used like modern mascara.

42, 15: Ordinarily daughters did not inherit property unless there were no sons; cf Nm 27, 1-11.

42, 16: As his other rewards were twice as much as he had before (v 10), so Job's hundred and forty years were double the expected span of life; cf Ps 89 (90), 10.

THE BOOK OF PSALMS

The Book of Psalms, or Psalter, is a collection of religious songs, traditionally listed as 150. This number, however, is only approximately correct, for several psalms contain two or more originally independent songs, while others, which were originally a single unit, have been broken up into two or more psalms. Moreover, certain psalms and parts of psalms occur more than once in this collection.

The present collection is divided into five "books," perhaps in imitation of the five Books of the Pentateuch. But internal evidence shows that there existed at an earlier period more numerous, smaller collections which were gradually gathered together to form the present Psalter.

In form and subject matter the psalms are most varied. Some were composed for liturgical use in the temple; others, for private reading. In some psalms the singer is an

individual; in others, the community. One of the most common types is that of supplication to God for His help in various spiritual and temporal needs. But hymns of thanksgiving and of praise are also numerous. Less frequent are poems written primarily to discuss some problem or to teach some lesson.

Prefixed to most of the psalms are certain words and phrases which offer traditional information about the psalm, such as the tone in which it is to be sung, the musical instruments which are to accompany its singing, the historical circumstances connected in some way with its composition, the name of its author, and so forth. These "titles," as they are called, were added, at least in most cases, by later writers. It cannot be proved that they were divinely inspired. They have some value, however, as representing ancient tradition. They are printed here in smaller type.

About half of the psalms are attributed in these "titles" to David. The Davidic authorship of some of these is confirmed in the New Testament and, at least in these cases, cannot prudently be called into question. Some other psalms are attributed to certain groups of temple-singers known as "the sons of Core" and "the sons of Asaph." One psalm each is ascribed to Moses, Solomon, Heman and Ethan. About a third of the psalms have no author's name prefixed to them. Although some of the psalms appear to have been composed during the early post-exilic period (the fifth and fourth centuries B.C.), it cannot be demonstrated that any psalms are as late as the Machabean age.

I: THE FIRST BOOK — Psalms 1-40

PSALM 1*

True Happiness

I

1 Happy the man who follows not
the counsel of the wicked
Nor walks in the way* of sinners,
nor sits in the company of the insolent,
2 But delights in the law of the Lord
and meditates on his law day and night.[a]
3 He is like a tree
planted near running water,[b]
That yields its fruit in due season,
and whose leaves never fade.
[Whatever he does, prospers.]

II

4 Not so the wicked, not so;
they are like chaff which the wind drives away.
5 Therefore in judgment the wicked shall not stand,
nor shall sinners, in the assembly of the just.
6 For the Lord watches over the way of the just,[c]
but the way of the wicked vanishes.

PSALM 2*

The Universal Reign of the Messias

I

1 Why do the nations rage[d]
and the peoples utter folly?
2 The kings of the earth rise up,
and the princes conspire together
against the Lord and against his anointed:*
3 "Let us break their fetters
and cast their bonds from us!"

II

4 He who is throned in heaven laughs;
the Lord derides them.
5 Then in anger he speaks to them;
he terrifies them in his wrath:
6 "I myself have set up my king
on Sion, my holy mountain."

III

7 I will proclaim the decree of the Lord:
The Lord said to me, "You are my son;
this day I have begotten you.[e]
8 Ask of me and I will give you
the nations for an inheritance
and the ends of the earth for your possession.
9 You shall rule them with an iron rod;
you shall shatter them like an earthen dish."[f]

a Jos 1, 8.—b Jer 17, 8.—c Ps 36 (37), 18.—d If: Acts 4, 25ff.—e Acts 13, 33; Heb 1, 5.—f Ap 2, 27; 12, 5; 19, 15.

Ps 1: A preface to the whole Book of Psalms; it outlines the lot of the good and of the wicked.

1, 1: The way: a common biblical term for "manner of living" or moral conduct.

Ps 2: A Messianic psalm, i.e., it refers to the Messias, Christ. The psalmist depicts the revolt of the nations against God and His anointed Son (1-3), God's answer (4-6), the Messianic decree (7-9), and the warning given to the rebels (10-12).

2, 2: Anointed: in Hebrew, Mashiah (whence the word "Messias"), which the Greek translated as Christos. Among the Hebrews both the kings (Jgs 9, 8; 1 Kgs 9, 16; 16, 12f) and the high priests (Lv 8, 12; Nm 3, 3) received the power of their office by being anointed with oil.

IV

10 And now, O kings, give heed;
take warning, you rulers of the earth.
11 Serve the Lord with fear, and rejoice before him;
with trembling 12 pay homage to him,*
Lest he be angry and you perish from the way,
when his anger blazes suddenly.
Happy are all who take refuge in him!

PSALM 3*

Trust in God in Time of Danger

1 A psalm of David, when he fled from his son Absalom.*g*

I

2 O Lord, how many are my adversaries!
Many rise up against me!
3 Many are saying of me,
"There is no salvation for him in God."
4 But you, O Lord, are my shield;
my glory, you lift up my head!

II

5 When I call out to the Lord,
he answers me from his holy mountain.
6 When I lie down in sleep,
I wake again, for the Lord sustains me.
7 I fear not the myriads of people
arrayed against me on every side.

III

8 Rise up, O Lord!
Save me, my God!
For you strike all my enemies on the cheek;
the teeth of the wicked you break.
9 Salvation is the Lord's!
Upon your people be your blessing!

PSALM 4*

Joyful Confidence in God

1 For the leader;* with stringed instruments. A psalm of David.

I

2 When I call, answer me, O my just God
you who relieve me when I am in distress;
Have pity on me, and hear my prayer!

II

3 Men of rank, how long will you be dull of heart?
Why do you love what is vain and seek after falsehood?
4 Know that the Lord does wonders for his faithful one;
the Lord will hear me when I call upon him.
5 Tremble,* and sin not;
reflect, upon your beds, in silence.*h*
6 Offer just sacrifices,
and trust in the Lord.

III

7 Many say, "Oh, that we might see better times!"
O Lord, let the light of your countenance shine upon us!
8 You put gladness into my heart,
more than when grain and wine abound.
9 As soon as I lie down, I fall peacefully asleep,
for you alone, O Lord,
bring security to my dwelling.

PSALM 5*

Prayer for Divine Help

1 For the leader; with wind instruments. A psalm of David.

I

2 Hearken to my words, O Lord,
attend to my sighing.
3 Heed my call for help,
my king and my God!
To you I pray, 4 O Lord;
at dawn you hear my voice;
at dawn I bring my plea expectantly before you.

II

5 For you, O God, delight not in wickedness;

g 2 Kgs 15, 13ff.—*h* Eph 4, 26.

2, 11f: And rejoice before him; with trembling pay homage to him: a shorter reading, "pay homage to him with trembling," may have been the original. Pay homage: literally, "kiss his feet."

Ps 3: The psalmist surrounded by enemies, implores God's help (2-4), arouses himself to trust in God (5-7), and prays for himself and the people (8f).

Ps 4: The psalmist begs God's aid (2), admonishes the incredulous worldlings to put their trust in God (3-6), and reaffirms his own confidence in Him (7-9).

4, 1: For the leader: very many of the psalms have this phrase prefixed to them. It probably signifies that they were copied from a collection which once belonged "to the choirmaster." Cf 1 Par 15, 21.

4, 5: An admonition not to utter rash words against the Lord, even in distress or affliction; the right conduct, after silent acceptance of trials, is proposed in v 6. Tremble: the Hebrew verb means, "to be deeply moved" with any emotion; in the present context, "with fear or dismay." The Greek understood it as, "to be moved with anger," and thus it is quoted in Eph 4, 26.

Ps 5: At dawn the psalmist calls upon God (2-4), who hates sinners (5-7); trusting in divine guidance for himself (8f), he asks God to punish the wicked (10f) and protect the just (12f).

no evil man remains with you;
6 the arrogant may not stand in your sight.
You hate all evildoers;
7 you destroy all who speak falsehood;
The bloodthirsty and the deceitful
the Lord abhors.[i]

III

8 But I, because of your abundant kindness,
will enter your house;
I will worship at your holy temple
in fear of you, 9 O Lord;
Because of my enemies, guide me in your justice;
make straight your way before me.*

IV

10 For in their mouth there is no sincerity;
their heart teems with treacheries.
Their throat is an open grave;*
they flatter with their tongue.
11 Punish them, O God;
let them fall by their own devices;
For their many sins, cast them out
because they have rebelled against you.[j]

V

12 But let all who take refuge in you
be glad and exult forever.
Protect them, that you may be the joy
of those who love your name.
13 For you, O Lord, bless the just man;
you surround him with the shield of your good will.

PSALM 6*

Prayer in Time of Distress

1 For the leader; with stringed instruments, "upon the eighth." A psalm of David.

I

2 O Lord, reprove me not in your anger,
nor chastise me in your wrath.[k]
3 Have pity on me, O Lord, for I am languishing;
heal me, O Lord, for my body is in terror;
4 My soul, too, is utterly terrified;
but you, O Lord, how long . . . ?*

II

5 Return, O Lord, save my life;
rescue me because of your kindness,
6 For among the dead no one remembers you;[l]
in the nether world* who gives you thanks?

III

7 I am wearied with sighing;
every night I flood my bed with weeping;
I drench my couch with my tears.
8 My eyes are dimmed with sorrow;
they have aged because of all my foes.

IV

9 Depart from me, all evildoers,[m]
for the Lord has heard the sound of my weeping;
10 The Lord has heard my plea;
the Lord has accepted my prayer.
11 All my enemies shall be put to shame in utter terror;
they shall fall back in sudden shame.[n]

PSALM 7*

An Appeal to the Divine Judge

1 A plaintive song of David, which he sang to the Lord because of Chus the Benjaminite.

I

2 O Lord, my God, in you I take refuge;
save me from all my pursuers and rescue me,
3 Lest I become like the lion's prey,
to be torn to pieces, with no one to rescue me.

II

4 O Lord, my God, if I am at fault in this,*
if there is guilt on my hands,
5 If I have repaid my friend with evil,

i Wis 14, 9.—j Rom 3, 13.—k Ps 37 (38), 2.—l Ps 29 (30), 10; 87 (88), 11f; 113 (114), 17; Is 38, 18.—m Ps 118 (119), 115; Mt 7, 23; Lk 13, 27.—n Pss 34 (35), 4; 39 (40), 15.

5, 9: The Greek reads, "Make straight my way before you."

5, 10: An open grave: while they feign words of friendship, their hidden thoughts, the words in their throat, i.e., in their heart, are murderous, ready to swallow up men to death. Cf Jer 5, 16.

Ps 6: The first of the Penitential Psalms. In his affliction the psalmist begs God for mercy (2-4); praying to be saved from death (5f), he describes his misery (7f); then, certain of being heard, he rejects all fellowship with sinners (9-11).

6, 4: How long: an elliptical exclamation for, "How long will it be before you answer my prayer?" Cf Ps 12 (13), 2ff.

6, 6: The ancient concept of the abode of the dead (the nether world, in Hebrew, Sheol) supposed no activity or lofty emotion among the deceased, who were pictured as surrounded by the darkness of oblivion. The Hebrews shared in this common idea almost to the time of Christ, when God revealed a clearer notion of the hereafter. Cf Wis 3.

Ps. 7: Slandered by his enemies, the psalmist prays for help against them (2f), as he swears that he is innocent (4-6) and calls upon God, the just judge of the world, to defend him (7-10); confident of God's justice (11-14), he foretells the punishment of his calumniators (15-17), and promises a thanksgiving sacrifice (18).

7, 4: At fault in this: in these accusations made against the psalmist.

I who spared* those who without cause were my foes—
6 Let the enemy pursue and overtake me;
let him trample my life to the ground,
and lay my glory in the dust.

III

7 Rise up, O Lord, in your anger;
rise against the fury of my foes;
wake to the judgment you have decreed.
8 Let the assembly of the peoples surround you;
above them on high be enthroned.
9 [The Lord judges the nations.]
Do me justice, O Lord, because I am just,
and because of the innocence that is mine.[o]
10 Let the malice of the wicked come to an end,
but sustain the just,
O searcher of heart and soul, O just God.[p]

IV

11 A shield before me is God,
who saves the upright of heart;
12 A just judge is God,
a God who punishes day by day.
13 Unless they be converted, God will sharpen his sword;
he will bend and aim his bow,
14 Prepare his deadly weapons against them,
and use fiery darts for arrows.

V

15 He who conceived iniquity and was pregnant with mischief,
brings forth failure.[q]
16 He has opened a hole, he has dug it deep,
but he falls into the pit which he has made.[r]
17 His mischief shall recoil upon his own head;
upon the crown of his head his violence shall rebound.
18 I will give thanks to the Lord for his justice,
and sing praise to the name of the Lord Most High.

o Ps 25 (26), 1; 34 (35), 24; 42 (43), 1.—p Jer 11, 20; 17, 10; 20, 12.—q Jb 15, 35; Is 59, 4.—r Ps 56 (57), 7; Prv 26, 27; Eccl 10, 8; Sir 27, 26.—s Mt 21, 16.—t 5ff: Ps 143 (144), 3; Heb 2, 6ff.—u 7ff: Gn 1, 26. 28; Wis 9, 2.

7, 5: I who spared: cf David's generous treatment of Saul (1 Kgs 24, 11; 26, 9).

Ps 8: After contrasting man's finite nature with God's infinite majesty (2-5), the psalmist extols the dignity and power to which God has raised man (6-10).

8, 6: The angels: in Hebrew, elohim, which is the ordinary word for "God" or "the gods"; hence, some translate, "a little less than godlike." Cf Pss 44 (45), 7; 57 (58), 2; 81 (82), 1; 96 (97), 7. But the ancient versions generally understood the term as referring to the heavenly spirits. Cf Ps 137 (138), 1. In Heb 2, 9 this passage is shown to be eminently fulfilled in the God-man Jesus Christ. Cf 1 Cor 15, 27 also, where St. Paul applies to Christ the words, putting all things under his feet.

8, 10: The verse with which this psalm begins is repeated as a refrain at the end.

PSALM 8*

The Majesty of God and the Dignity of Man

1 For the leader; "upon the *gittith*." A psalm of David.

2 O Lord, our Lord,
how glorious is your name over all the earth!
You have exalted your majesty above the heavens.
3 Out of the mouths of babes and sucklings
you have fashioned praise[s] because of your foes,
to silence the hostile and the vengeful.
4 When I behold your heavens, the work of your fingers,
the moon and the stars which you set in place—
5 What is man that you should be mindful of him,
or the son of man that you should care for him?[t]

II

6 You have made him little less than the angels,*
and crowned him with glory and honor.
7 You have given him rule over the works of your hands,[u]
putting all things under his feet:
8 All sheep and oxen,
yes, and the beasts of the field,
9 The birds of the air, the fishes of the sea,
and whatever swims the paths of the seas.
10 O Lord, our Lord,
how glorious is your name over all the earth!*

PSALM 9A*

Thanksgiving for the Overthrow of Hostile Nations

[1] For the leader, according to *Muth labben.* A psalm of David.

I

[2] I will give thanks to you, O Lord, with all my heart;
I will declare all your wondrous deeds.
[3] I will be glad and exult in you;
I will sing praise to your name, Most High,
[4] Because my enemies are turned back,
overthrown and destroyed before you.

II

[5] For you upheld my right and my cause,
seated on your throne, judging justly.
[6] You rebuked the nations and destroyed the wicked;
their name you blotted out forever and ever.
[7] The enemies are ruined completely forever;
the remembrance of the cities you uprooted has perished.

III

[8] But the Lord sits enthroned forever;
he has set up his throne for judgment.
[9] He judges the world with justice;
he governs the peoples with equity.[v]
[10] The Lord is a stronghold for the oppressed,
a stronghold in times of distress.
[11] They trust in you who cherish your name,
for you forsake not those who seek you, O Lord.

IV

[12] Sing praise to the Lord enthroned in Sion;
proclaim among the nations his deeds;
[13] For the avenger of blood has remembered;
he has not forgotten the cry of the afflicted.

V

[14] Have pity on me, O Lord, see how I am afflicted by my foes,
you who have raised me up from the gates of death,
[15] That I may declare all your praises
and, in the gates of the daughter of Sion,* rejoice in your salvation.

VI

[16] The nations are sunk in the pit they have made;
in the snare they set, their foot is caught;
[17] In passing sentence, the Lord is manifest;
the wicked are trapped by the work of their own hands.*

VII

[18] To the nether world the wicked shall turn back,
all the nations that forget God.
[19] For the needy shall not always be forgotten,
nor shall the hope of the afflicted forever perish.
[20] Rise, O Lord, let not man prevail;
let the nations be judged in your presence.
[21] Strike them with terror, O Lord;
let the nations know that they are but men.

PSALM 9B (10)

Prayer for Help against Oppressors

I

[1] Why, O Lord, do you stand aloof?
Why hide in times of distress?
[2] Proudly the wicked harass the afflicted,
who are caught in the devices the wicked have contrived.

II

[3] For the wicked man glories in his greed,
and the covetous blasphemes, sets the Lord at nought.
[4] The wicked man boasts, "He will not avenge it";
"There is no God," sums up his thoughts.

v Pss 95 (96), 10; 97 (98), 9.

Ps 9 of the Vulgate consists of two parts (A and B), each of which forms a separate psalm (Ps 9 and 10) in the current Hebrew text. In favor of the original unity of this psalm is its acrostic character, now partially lost in the poorly preserved text: the first letter of each stanza (of two couplets apiece) originally followed the order of the Hebrew alphabet consecutively throughout both halves of the psalm. Those who consider the two halves as separate psalms point to their somewhat diverse subject matter, the prayer in the first being mainly against the enemies of Israel, that in the second mainly against the wicked within Israel. However, as in all alphabetical psalms, there is not much logical sequence between the verses.

9A, 15: The daughter of Sion: or "daughter Sion"; Hebrew idiom for "the city of Sion."

9A, 17: God's honor and glory are vindicated when He judges and punishes the wicked.

5 His ways are secure at all times;
your judgments are far from his mind;*
all his foes he scorns.
6 He says in his heart, "I shall not be disturbed;
from age to age I shall be without misfortune."

7 His mouth is full of cursing, guile and deceit;
under his tongue are mischief and iniquity.[w]
8 He lurks in ambush near the villages;
in hiding he murders the innocent;
his eyes spy upon the unfortunate.
9 He waits in secret like a lion in his lair;
he lies in wait to catch the afflicted;
he catches the afflicted and drags them off in his net.
10 He stoops and lies prone
till by his violence fall the unfortunate.
11 He says in his heart, "God has forgotten;
he hides his face, he never sees."[x]

III

12 Rise, O Lord! O God, lift up your hand!
Forget not the afflicted!
13 Why should the wicked man despise God,
saying in his heart, "He will not avenge it"?
14 You do see, for you behold misery and sorrow,
taking them in your hands.
On you the unfortunate man depends;
of the fatherless you are the helper.
15 Break the strength of the wicked and of the evildoer;
punish their wickedness; let them not survive.

IV

16 The Lord is king forever and ever;
the nations have perished out of his land.
17 The desire of the afflicted you hear, O Lord;
strengthening their hearts, you pay heed
18 To the defense of the fatherless and the oppressed,
that man, who is of earth, may terrify no more.

PSALM 10 (11)*

Unshaken Confidence in God

1 For the leader. Of David.

I

In the Lord I take refuge; how can you say to me,
"Flee to the mountain like a bird!
2 For, see, the wicked bend the bow;
they place the arrow on the string
to shoot in the dark at the upright of heart.
3 When the pillars* are overthrown,
what can the just man do?"

II

4 The Lord is in his holy temple;
the Lord's throne is in heaven.
His eyes behold,
his searching glance is on mankind.
5 The Lord searches the just and the wicked;
the lover of violence he hates.
6 He rains upon the wicked fiery coals and brimstone;[y]
a burning blast is their allotted cup.*
7 For the Lord is just, he loves just deeds;
the upright shall see his face.

PSALM 11 (12)*

Prayer against Evil Tongues

1 For the leader; "upon the eighth." A psalm of David.

I

2 Help, O Lord! for no one now is dutiful;
faithfulness has vanished from among men.
3 Everyone speaks falsehood to his neighbor;
with smooth lips they speak; and double heart.

w Rom 3, 14.—x Pss 72 (73), 11; 93 (94), 7.—y Gn 19, 24.

Ps 9B, 5: Are far from his mind: the current Hebrew text may be read, "are lofty beyond him."

Ps 10 (11): While fainthearted friends advise flight in the present peril (1-3), the psalmist reaffirms his confidence in the all-knowing Lord who gives just retribution to both the good and the wicked (4-7).

10, 3: The pillars: usually understood as "the foundations of public order." Cf Ps 81 (82), 5.

10, 6: Allotted cup: the cup which God gives men to drink is a common biblical figure for the destiny He assigns them. Cf Pss 15 (16), 5; 22 (23), 5; 74 (75), 9; Mt 20, 22; 26, 39; Ap 14, 10.

Ps 11 (12): The psalmist prays for help against the deceit (2f) and pride (4f) of the wicked; God's promises (6) fill him with confidence (7-9).

II

4 May the Lord destroy all smooth lips,
every boastful tongue,
5 Those who say, "We are heroes with
our tongues;
our lips are our own; who is lord
over us?"

III

6 "Because they rob the afflicted, and
the needy sigh,*
now will I arise," says the Lord;
"I will grant safety to him who longs
for it."

IV

7 The promises of the Lord are sure,
like tried silver, freed from dross,
sevenfold refined.
8 You, O Lord, will keep us
and preserve us always from this
generation,
9 While about us the wicked strut
and in high place are the basest of
men.

PSALM 12 (13)*

Prayer of One in Sorrow

1 For the leader. A psalm of David.

I

2 How long, O Lord? Will you utterly
forget me?
How long will you hide your face
from me?
3 How long shall I harbor sorrow in my
soul,
grief in my heart day after day?
How long will my enemy triumph
over me?
4 Look, answer me, O Lord, my God!

II

Give light to my eyes that I may not
sleep in death
5 lest my enemy say, "I have over-
come him";
Lest my foes rejoice at my downfall
6 though I trusted in your kindness.
Let my heart rejoice in your salvation.
let me sing of the Lord, "He has
been good to me."

PSALM 13 (14)*

A Lament over Widespread Corruption

1 For the leader. Of David.

I

The fool says in his heart,[z]
"There is no God."
Such are corrupt; they do abominable
deeds;
there is not one who does good.
2 The Lord looks down from heaven
upon the children of men,
to see if there be one who is wise
and seeks God.
3 All alike have gone astray; they have
become perverse;
there is not one who does good, not
even one.*

II

4 Will all these evildoers never learn,
they who eat up my people just as
they eat bread?
They have not called upon the Lord;
5 then they shall be in great fear,
for God is with the just generation.
6 You would confound the plans of the
afflicted,
but the Lord is their refuge.

III

7 Oh, that out of Sion would come the
salvation of Israel!
When the Lord restores the well-
being of his people,
then shall Jacob exult and Israel be
glad.

PSALM 14 (15)*

The Guest of God

1 A psalm of David.

I

O Lord, who shall sojourn in your
tent?
Who shall dwell on your holy moun-
tain?

II

2 He who walks blamelessly and does
justice;
who thinks the truth in his heart
3 and slanders not with his tongue;
Who harms not his fellow man,
nor takes up a reproach against his
neighbor;
4 By whom the reprobate is despised,
while he honors those who fear the
Lord;

z 1-7: Ps 52 (53), 2-7.

11, 6-9: The Hebrew text is obscure in part, and the versions differ; the above translation follows the revised Latin Psalter.

Ps 12 (13): Oppressed by foes, the psalmist laments his desolation (2-4a) and prays for God's help (4b-6).

Ps 13 (14): Bewailing the widespread corruption of the godless (1-3), the psalmist foretells their punishment (4-6), as he prays for his people (7). This psalm is repeated in almost identical form as Ps 52 (53).

13, 3: Here many Greek and Latin texts insert the Old Testament quotations which were first combined in Rom 3, 13-18.

Ps 14 (15): Lists the moral qualities which he should possess who would enter the Lord's sanctuary worthily; the social virtues of justice and charity are especially emphasized.

Who, though it be to his loss, changes
not his pledged word;
5 who lends not his money at usury
and accepts no bribe against the innocent.

III

He who does these things
shall never be disturbed.

PSALM 15 (16)*

God the Supreme Good

1 A *miktam* of David.

I

Keep me, O God, for in you I take refuge;
2 I say to the Lord, "My Lord are you.
Apart from you I have no good."
3 How wonderfully has he made me cherish
the holy ones who are in his land!
4 They multiply their sorrows
who court other gods.
Blood libations to them I will not pour out,
nor will I take their names* upon my lips.
5 O Lord, my allotted portion and my cup,
you it is who hold fast my lot.*
6 For me the measuring lines have fallen on pleasant sites;
fair to me indeed is my inheritance.

II

7 I bless the Lord who counsels me;
even in the night my heart exhorts me.
8 I set the Lord ever before me; [a]
with him at my right hand I shall not be disturbed.
9 Therefore my heart is glad and my soul rejoices,
my body, too, abides in confidence;
10 Because you will not abandon my soul to the nether world,
nor will you suffer your faithful one to undergo corruption.*
11 You will show me the path to life,
fullness of joys in your presence,
the delights at your right hand forever.

a 8-11: Acts 2, 25-28.

Ps 15 (16): Pledging his loyalty to God, the psalmist proclaims his hostility toward the idolaters and his friendship toward the faithful in Israel (1-6); therefore he is aware of the constant presence of God, who will keep him in this blessed union by granting him bodily resurrection and everlasting life (7-11).

15, 4: Take their names: the pious Israelite not only refrained from praying to false gods and from swearing by them; he would not even mention their names. Cf Os 2, 17.

15, 5: In the worship of the true God the psalmist finds his best inheritance.

15, 10: To undergo corruption: some non-Catholics render this: "to see the grave," understanding this to mean that God will not let the psalmist die in the present circumstances. But the Hebrew word shahath means not only "the pit," "the grave," but also "corruption." In the latter sense the ancient Greek version rendered this passage, and it was thus quoted by St. Peter (Acts 2, 25-32) and St. Paul (Acts 13, 35-37), both of whom interpret this as referring to Christ's Resurrection. In their literal sense, these words are not true of David, but only of Christ; therefore this psalm is strictly Messianic.

Ps 16 (17): Certain of his innocence, the psalmist appeals to God's just judgment (1-5), imploring His help against the enemies (6-9) who persecute him (10-12); these worldlings shall be punished, but the psalmist shall enjoy God's presence hereafter (13-15).

PSALM 16 (17)*

Prayer against Persecutors

1 A prayer of David.

I

Hear, O Lord, a just suit;
attend to my outcry;
hearken to my prayer from lips without deceit.
2 From you let my judgment come;
your eyes behold what is right.
3 Though you test my heart, searching it in the night,
though you try me with fire, you shall find no malice in me.
My mouth has not transgressed 4 after the manner of man;
according to the words of your lips
I have kept the ways of the law.
5 My steps have been steadfast in your paths,
my feet have not faltered.

II

6 I call upon you, for you will answer me, O God;
incline your ear to me; hear my word.
7 Show your wondrous kindness,
O savior of those who flee
from their foes to refuge at your right hand.
8 Keep me as the apple of your eye;
hide me in the shadow of your wings
9 from the wicked who use violence against me.

III

My ravenous enemies beset me;
10 they shut up their cruel hearts,
their mouths speak proudly.
11 Their steps even now surround me;
crouching to the ground, they fix their gaze,

12 Like lions hungry for prey,
like young lions lurking in hiding.

IV

13 Rise, O Lord, confront them and cast them down;
rescue me by your sword from the wicked,
14 by your hand, O Lord, from mortal men:
From mortal men whose portion in life is in this world,
where with your treasures you fill their bellies.
Their sons are enriched
and bequeath their abundance to their little ones.
15 But I in justice shall behold your face;
on waking,* I shall be content in your presence.

PSALM 17 (18)*

Thanksgiving for Help and Victory

1 For the leader. Of David, the servant of the Lord, who sang to the Lord the words of this song when the Lord had rescued him from the grasp of all his enemies and from the hand of Saul.

I A

2 I love you, O Lord, my strength,[b]
3 O Lord, my rock, my fortress, my deliverer.
My God, my rock of refuge,
my shield, the horn of my salvation,* my stronghold!
4 Praised be the Lord, I exclaim,
and I am safe from my enemies.

II

5 The breakers of death surged round about me,[c]
the destroying floods overwhelmed me;*
6 The cords of the nether world enmeshed me.[d]
the snares of death overtook me.
7 In my distress I called upon the Lord
and cried out to my God;
From his temple* he heard my voice,
and my cry to him reached his ears.

III

8 The earth swayed and quaked;*
the foundations of the mountains trembled
and shook when his wrath flared up.
9 Smoke rose from his nostrils,
and a devouring fire from his mouth that kindled coals into flame.
10 And he inclined the heavens and came down,[e]
with dark clouds under his feet.
11 He mounted a cherub* and flew,
borne on the wings of the wind.
12 And he made darkness the cloak about him;
dark, misty rain-clouds his wrap.[f]
13 From the brightness of his presence
coals were kindled to flame.
14 And the Lord thundered from heaven,
the Most High gave forth his voice;
15 He sent forth his arrows to put them to flight,
with frequent lightnings he routed them.
16 Then the bed of the sea appeared,
and the foundations of the world were laid bare,
At the rebuke of the Lord,
at the blast of the wind of his wrath.
17 He reached out from on high and grasped me;
he drew me out of the deep waters.
18 He rescued me from my mighty enemy
and from my foes, who were too powerful for me.
19 They attacked me in the day of my calamity,
but the Lord came to my support.
20 He set me free in the open,
and rescued me, because he loves me.

b 2-51: 2 Kgs 22, 2-51.—c Ps 114 (116A), 3; Jon 2, 3.—d Jon 2, 3.—e Ps 143 (144), 5.—f Ps 96 (97), 2.

16, 15: On waking: to a new life after death. Death is often compared to sleep. Cf Ps 75 (76), 6; Dn 12, 2.

Ps 17 (18): This psalm of thanksgiving is also given, with a few small variants, in 2 Kgs 22. In both places it is attributed to David. Two main sections can be distinguished. In the first part, after an introductory stanza of praise to God (2-4), the royal psalmist describes the peril he was in (5-7), and then poetically depicts, under the form of a theophany, God's intervention in his behalf (8-20), concluding with an acknowledgment of God's justice (21-31). In the second part, God is praised for having prepared the psalmist for war (32-35), given him victory over his enemies (36-39), whom he put to flight (40-43), and bestowed on him dominion over many peoples (44-46). The whole psalm ends with a paean of grateful praise (47-51).

17, 3: The horn of my salvation: my strong savior. The horn, the dreadful weapon of an enraged bull, was a symbol of strength. Cf Lk 1, 69.

17, 5f: These verses are to be understood figuratively.

17, 7: His temple: His heavenly abode.

17, 8ff: God's intervention is graphically portrayed under the figures of an earthquake (8, 16) and a thunderstorm (9-15). Cf Jgs 5, 4f; Pss 28 (29); 96 (97), 2-6; Hb 3.

17, 11: He mounted a cherub: since God makes the winds His messengers, or "angels" [Ps 103 (104), 4], He is also spoken of poetically as riding on the storm clouds, or on the angelic creatures called cherubim. His earthly throne on the Ark of the Covenant was likewise formed by two winged cherubim. Cf Ex 37, 7-9. In both senses the Lord is enthroned upon the cherubim. Cf Ps 79 (80), 2; 98 (99), 1.

IV

21 The Lord rewarded me according to my justice;
according to the cleanness of my hands he requited me;
22 For I kept the ways of the Lord
and was not disloyal to my God;
23 For his ordinances were all present to me,
and his statutes I put not from me,
24 But I was wholehearted toward him,
and I was on my guard against guilt.
25 And the Lord requited me according to my justice,
according to the cleanness of my hands in his sight.
26 Toward the faithful you are faithful,*
toward the wholehearted you are wholehearted,
27 Toward the sincere you are sincere,
but toward the crooked you are astute;
28 For lowly people you save
but haughty eyes you bring low;
29 You indeed, O Lord, give light to my lamp;*
O my God, you brighten the darkness about me;
30 For with your aid I run against an armed band,
and by the help of my God I leap over a wall.
31 God's way is unerring,
the promise of the Lord is fire-tried;
he is a shield to all who take refuge in him.

B

I

32 For who is God except the Lord?
Who is a rock, save our God?
33 The God who girded me with strength
and kept my way unerring;
34 Who made my feet swift as those of hinds
and set me on the heights,*
35 Who trained my hands for war
and my arms to bend a bow of brass.[g]

II

36 You have given me your saving shield;
your right hand has upheld me,
and you have stooped to make me great.
37 You made room for my steps;
unwavering was my stride.
38 I pursued my enemies and overtook them,
nor did I turn again till I made an end of them.
39 I smote them and they could not rise;
they fell beneath my feet.

III

40 And you girded me with strength for war;
you subdued my adversaries beneath me.
41 My enemies you put to flight before me,
and those who hated me you destroyed.
42 They cried for help—but no one saved them;
to the Lord—but he answered them not.
43 I ground them fine as the dust before the wind;
like the mud in the streets I trampled them down.

IV

44 You rescued me from the strife of the people;
you made me head over nations;
A people I had not known became my slaves;
45 as soon as they heard me they obeyed.
The foreigners fawned and cringed before me;
46 they staggered forth from their fortresses.

C

47 The Lord live! And blessed be my Rock!
Extolled be God my savior.
48 O God, who granted me vengeance,
who made peoples subject to me
49 and preserved me from my enemies,
Truly above my adversaries you exalt me
and from the violent man you have rescued me.
50 Therefore I will proclaim you, O Lord, among the nations,
and I will sing praise to your name,[h]
51 You who gave great victories to your king
and showed kindness to your anointed,
to David and his posterity forever.

g Ps 143 (144), 1.—h Rom 15, 9.

17, 26f: Men are treated by God in the same way they treat Him and their fellow men.

17, 29: Light to my lamp: a figure of life and happiness. Cf 3 Kgs 11, 36.

17, 34: The heights: a natural stronghold, safe from attack. Cf Ps 60 (61), 3; Hb 3, 19.

PSALM 18 (19)*

God's Glory in the Heavens and in the Law

[1] For the leader. A psalm of David.

I

A

[2] The heavens declare the glory of God,
and the firmament proclaims his handiwork.
[3] Day pours out the word* to day,
and night to night imparts knowledge;
[4] Not a word* nor a discourse
whose voice is not heard;
[5] Through all the earth* their voice resounds,
and to the ends of the world, their message.[i]

II

He has pitched a tent there for the sun,
[6] which comes forth like the groom from his bridal chamber
and like a giant,* joyfully runs its course.
[7] At one end of the heavens it comes forth,
and its course is to their other end;
nothing escapes its heat.

I

B

[8] The law of the Lord is perfect,*
refreshing the soul;
The decree of the Lord is trustworthy,
giving wisdom to the simple.
[9] The precepts of the Lord are right,
rejoicing the heart;
The command of the Lord is clear,
enlightening the eye;
[10] The fear of the Lord is pure,
enduring forever;
The ordinances of the Lord are true,
all of them just;
[11] They are more precious than gold,
than a heap of purest gold;
Sweeter also than syrup
or honey from the comb.

II

[12] Though your servant is careful of them,
very diligent in keeping them,
[13] Yet who can detect failings?
Cleanse me from my unknown faults!
[14] From wanton sin especially, restrain your servant;
let it not rule over me.
Then shall I be blameless and innocent of serious sin
[15] Let the words of my mouth and the thought of my heart
find favor before you,
O Lord, my rock and my redeemer.

PSALM 19 (20)*

Prayer for the King in Time of War

[1] For the leader. A psalm of David.

I

[2] The Lord answer you in time of distress;
the name of the God of Jacob defend you!
[3] May he send you help from the sanctuary,
from Sion may he sustain you.
[4] May he remember all your offerings
and graciously accept your holocaust.
[5] May he grant you what is in your heart
and fulfill your every plan.
[6] May we shout for joy at your victory
and raise the standards in the name of our God.
The Lord grant all your requests!

II

[7] Now I know that the Lord has given victory to his anointed,
that he has answered him from his holy heaven
with the strength of his victorious right hand.

i Rom 10, 18.

Ps 18 (19): Consists of two distinct parts, perhaps originally two independent psalms. The first section presents the heavenly firmament, especially the sun, as singing the glories of the Creator (2-7). In the second section the psalmist praises God's moral law (8-11) and prays for grace to keep it (12-15).

18, 3: Day pours out the word: as if under divine inspiration, each day proclaims to the next the message of God's grandeur.

18, 4: Not a word: this message is so clear that the hearts and minds of all men cannot help but hear it. However, some commentators interpret the passage to mean, "Although no physical sound is heard, yet the heavens have a language of their own that is understood throughout the world."

18, 5: Through all the earth: these two lines are applied in Rom 10, 18 to the preachers of the Gospel. There: in the heavens, below the horizon.

18, 6: A giant: literally, "a powerful man"; used also in the sense of "a champion," "a hero," and here perhaps, "an athlete."

18, 8-10: Six synonyms are used for the same idea, divine law. Cf Ps 118 (119).

Ps 19 (20): Psalms 19 (20) and 20 (21) are complementary, having a similar structure. The former, sung before the battle, expresses good wishes for the king (2-6), with assurance of victory (7-9). The latter, sung after the battle, thanks God for the victory (2-8) and again invokes God's blessing on the king (9-13). Both psalms end with a refrain sung by the people.

8 Some are strong in chariots; some, in horses;
but we are strong in the name of the Lord, our God.*
9 Though they bow down and fall,
yet we stand erect and firm.
10 O Lord, grant victory to the king,
and answer us when we call upon you.

PSALM 20 (21)

Thanksgiving and Prayers for the King

1 For the leader. A psalm of David.

I

2 O Lord, in your strength the king is glad;
in your victory how greatly he rejoices!
3 You have granted him his heart's desire;
you refused not the wish of his lips.
4 For you welcomed him with goodly blessings,
you placed on his head a crown of pure gold.
5 He asked life of you: you gave him
length of days forever and ever.
6 Great is his glory in your victory;
majesty and splendor you conferred upon him.
7 For you made him a blessing forever;
you gladdened him with the joy of your presence.
8 For the king trusts in the Lord,
and through the kindness of the Most High he stands unshaken.

II

9 May your hand reach all your enemies,*
may your right hand reach your foes!
10 Make them burn as though in a fiery furnace,
when you appear.
May the Lord consume them in his anger;
let fire devour them.
11 Destroy their fruit from the earth
and their posterity from among men.
12 Though they intend evil against you,
devising plots, they cannot succeed,
13 For you shall put them to flight;
you shall aim your shafts against them.
14 Be extolled, O Lord, in your strength!
We will sing, chant the praise of your might.

PSALM 21 (22)*

Passion and Triumph of the Messias

1 For the leader; according to "The hind of the dawn." A psalm of David.

I A

2 My God, my God, why have you forsaken me,[j]
far from my prayer,* from the words of my cry?
3 O my God, I cry out by day, and you answer not;
by night, and there is no relief for me.*
4 Yet you are enthroned in the holy place,
O glory of Israel!
5 In you our fathers trusted;
they trusted, and you delivered them.
6 To you they cried, and they escaped;
in you they trusted, and they were not put to shame.
7 But I am a worm, not a man!
the scorn of men, despised by the people.
8 All who see me scoff at me;
they mock me with parted lips,* they wag their heads:[k]
9 "He relied on the Lord; let him deliver him,*
let him rescue him, if he loves him."[l]

j Mt 27, 46; Mk 15, 34.—k Mt 27, 39; Mk 15, 29.—l Mt 27, 43.

19, 8: The pious place their trust, not in material means, but in the help of God whom they invoke. Cf 1 Kgs 17, 45; Is 31, 1; 36, 9.

20, 9ff: These words are addressed to the king.

Ps 21 (22): Psalm 21 (22) is one of the most important of the Messianic psalms. Our Lord Himself on the cross repeated its first line, and several other verses are directly quoted, or at least alluded to, in the New Testament as pertaining to His Passion. Of no other person is this touching description of spiritual and physical suffering so eminently true as it is of Jesus Christ. Hence, the entire psalm has been traditionally interpreted in the Catholic Church as referring to Him. The psalmist, therefore, speaks in Christ's name when in the first section (2-22) he describes the Messias' dereliction (2-6), opprobrium (7-9) and physical sufferings (13-19), together with His unshaken confidence in the heavenly Father (10-12. 20-22); and in the second part, the fruits of His Redemption: the grateful praise of the redeemed (23-27), the conversion of the Gentiles (28-30d), and the glory of God and His beloved Son (30e-32).

21, 2: Far from my prayer: when he prays, God seems too distant to hear his cry.

21, 3: There is no relief for me: the Hebrew phrase here is obscure; the revised Latin Psalter renders it, "You heed me not."

21, 8: Parted lips: a sign of scorn. They wag their heads: another gesture of derision; it was indulged in by Christ's enemies on Calvary.

21, 9: These words were spoken, in unwitting fulfillment of the prophecy, by the Jews at our Lord's crucifixion. Cf Mt 27, 42. If he loves him: the natural sense seems to be, "If God loves the sufferer"; but some understand it as, "Since he (the sufferer) has loved him (the Lord)."

10 You have been my guide* since I was first formed,
my security at my mother's breast.
11 To you I was committed* at birth,
From my mother's womb you are my God.

12 Be not far from me, for I am in distress;
be near, for I have no one to help me. (*II*)
13 Many bullocks surround me;
the strong bulls of Basan* encircle me.
14 They open their mouths against me
like ravening and roaring lions.

15 I am like water poured out;
all my bones are racked.
My heart has become like wax
melting away within my bosom.
16 My throat is dried up like baked clay,
my tongue cleaves to my jaws;
to the dust of death you have brought me down.

17 Indeed, many dogs surround me,
a pack of evildoers closes in upon me;
They have pierced my hands* and my feet;
18 I can count all my bones.
They look on and gloat over me;
19 they divide my garments among them,*
and for my vesture they cast lots.[m]

III

20 But you, O Lord, be not far from me;
O my help, hasten to aid me.
21 Rescue my soul from the sword,
my loneliness* from the grip of the dog.
22 Save me from the lion's mouth;
from the horns of the wild bulls,
my wretched life.

B

I

23 I will proclaim your name to my brethren;*
in the midst of the assembly I will praise you: [n]
24 "You who fear the Lord, praise him;
all you descendants of Jacob, give glory to him;
revere him, all you descendants of Israel!

25 For he has not spurned nor disdained
the wretched man in his misery,
Nor did he turn his face away from him,
but when he cried out to him, he heard him."
26 So by your gift will I utter praise in the vast assembly;
I will fulfill my vows before those who fear him.
27 The lowly shall eat their fill;
they who seek the Lord shall praise him:
"May your hearts be ever merry!"*

II

28 All the ends of the earth
shall remember and turn to the Lord;
All the families of the nations
shall bow down before him.
29 For dominion is the Lord's,
and he rules the nations.
30 To him alone shall bow down*
all who sleep in the earth;
Before him shall bend
all who go down into the dust. (*III*)
And to him my soul shall live;
31 my descendants shall serve him.
Let the coming generation be told of the Lord
32 that they may proclaim to a people yet to be born
the justice he has shown.

m Jn 19, 24.—n Heb 2, 12.

21, 10: My guide: so in the revised Latin Psalter, but the meaning of the Hebrew is uncertain.

21, 11: To you I was committed: literally, "upon you I was thrown." Some see in this a reference to the ancient custom of placing a newborn baby upon its father's lap, so that he might acknowledge its paternity. But more probably the meaning is simply, "I was given to your care."

21, 13: Basan: a fertile grazing land east of the Jordan, famous for its strong cattle. Cf Dt 32, 14; Ez 39, 18; Am 4, 1. The various beasts mentioned here are, of course, to be understood figuratively, as signifying cruel persecutors.

21, 17: They have pierced my hands: so in the ancient versions. The current Hebrew text reads, "Like the lion my hands," which hardly makes good sense. This passage finds its complete fulfillment in the nailing of Christ's hands and feet to the cross.

21, 19: Explicitly cited in Jn 19, 24 as a prophecy fulfilled in the dividing of our Lord's garments by the soldiers on Calvary.

21, 21: My loneliness: his desolate soul. Cf Ps 34 (35), 17.

21, 23: The transition from deepest sorrow to the great joy of the Risen Savior. The language of vv 23-27 is based on the custom whereby a person who offered a thanksgiving sacrifice in the temple would recount to his fellow worshipers the favor received from God and then invite them to share in his sacrificial banquet.

21, 27: May your hearts be ever merry: addressed to the lowly. Cf Ps 68 (69), 33.

21, 30f: The Hebrew text is poorly preserved here. The translation given above follows the revised Latin Psalter in restoring the text to accord with the ancient versions.

PSALM 22 (23)*

The Lord, Shepherd and Host

[1] A psalm of David.

I

The Lord is my shepherd,* I shall not want.
[2] In verdant pastures he gives me repose;
Beside restful waters he leads me;
[3] he refreshes my soul.
He guides me in right paths
for his name's sake.
[4] Even though I walk in the dark valley
I fear no evil; for you are at my side
With your rod and your staff*
that give me courage.

II

[5] You spread the table before me
in the sight of my foes;
You anoint my head with oil;*
my cup overflows.
[6] Only goodness and kindness follow me
all the days of my life;
And I shall dwell in the house of the Lord
for years to come.

o Ps 49 (50), 12; 1 Cor 10, 26.—p Ps 14 (15), 1-5.—q Pss 85 (86), 4; 142 (143), 8.—r Ps 85 (86), 11.

Ps 22 (23): God's loving care for His devoted servant is here portrayed under the figures of a shepherd's solicitude for his sheep (1-4) and a host's generosity toward his guest (5f).

22, 1: The idea of God as the Good Shepherd of His flock is common in both the Old and the New Testament. Cf especially Jn 10, 11-18.

22, 4: Your rod and your staff: to guide and defend the sheep.

22, 5: Oil: a perfumed ointment, used especially at banquets. Cf Mt 26, 7; Lk 7, 37. 46; Jn 12, 3.

Ps 23 (24): After a strophe in praise of God's universal dominion (1f), the psalm lays down the moral requirements for assisting at divine worship (3-6), and then gives the words which were sung when the Ark, representing God's presence, was carried into Sion or into the temple (7-10). From the dialogue structure it seems probable that this psalm was composed for liturgical use, to be sung by alternating choirs. Cf 2 Kgs 6, 12ff.

23, 2: According to the ancient notion of the world, the earth was regarded as a flat disk resting on a vast underground sea, "the deep." Cf Ps 32 (33), 7.

23, 3-6: Psalm 14 (15) is similar in structure and content: a question, an answer giving the conditions, and a conclusion.

23, 7. 9: Your lintels: literally, "your heads." The doorway is pictured as too low for the great God to enter. The gates and portals are either those of the temple or of the ancient citadel of the Jebusites.

Ps 24 (25): An alphabetic psalm. Cf Ps 9. The thoughts are rather loosely connected, but the first part (1-7) is principally a prayer for guidance and pardon; the second (8-15), a meditation on God's goodness toward the just; the third (16-22), a prayer for protection and consolation.

24, 5: And for you I wait all the day: perhaps the third line of v 7 should be inserted immediately after these words. Elsewhere in this psalm there are two lines apiece for each letter of the Hebrew alphabet.

PSALM 23 (24)*

The Lord's Solemn Entry into Sion

[1] A psalm of David.

I

The Lord's are the earth and its fullness; o
the world and those who dwell in it.
[2] For he founded it upon the seas
and established it upon the rivers.*

II

[3] Who can ascend the mountain of the Lord? p
or who may stand in his holy place?*
[4] He whose hands are sinless, whose heart is clean,
who desires not what is vain,
nor swears deceitfully to his neighbor.
[5] He shall receive a blessing from the Lord,
a reward from God his savior.
[6] Such is the race that seeks for him,
that seeks the face of the God of Jacob.

III

[7] Lift up, O gates, your lintels;*
reach up, you ancient portals,
that the king of glory may come in!
[8] Who is this king of glory?
The Lord, strong and mighty,
the Lord, mighty in battle.
[9] Lift up, O gates, your lintels;
reach up, you ancient portals,
that the king of glory may come in!
[10] Who is this king of glory?
The Lord of hosts; he is the king of glory.

PSALM 24 (25)*

Prayer for Guidance and Help

[1] Of David.

I

To you I lift up my soul,
O Lord, [2] my God. q
In you I trust; let me not be put to shame,
let not my enemies exult over me.
[3] No one who waits for you shall be put to shame;
those shall be put to shame who heedlessly break faith.
[4] Your ways, O Lord, make known to me; r
teach me your paths,
[5] Guide me in your truth and teach me,
for you are God my savior,
and for you I wait all the day.*

6 Remember that your compassion, O Lord,
and your kindness are from of old.
7 The sins of my youth and my frailties remember not;
in your kindness remember me,
because of your goodness, O Lord.

II

8 Good and upright is the Lord;
thus he shows sinners the way.
9 He guides the humble to justice,
he teaches the humble his way.
10 All the paths of the Lord are kindness and constancy
toward those who keep his covenant and his decrees.
11 For your name's sake, O Lord,
you will pardon my guilt, great as it is.
12 When a man fears the Lord,
he shows him the way he should choose.
13 He abides in prosperity,
and his descendants inherit the land.
14 The friendship of the Lord is with those who fear him,
and his covenant, for their instruction.
15 My eyes are ever toward the Lord,
for he will free my feet from the snare.

III

16 Look toward me, and have pity on me,
for I am alone and afflicted.
17 Relieve the troubles of my heart,
and bring me out of my distress.
18 Put an end to my affliction and my suffering,*
and take away all my sins.
19 Behold, my enemies are many,
and they hate me violently.
20 Preserve my life, and rescue me;
let me not be put to shame, for I take refuge in you.
21 Let integrity and uprightness preserve me,
because I wait for you, O Lord.
22 Redeem Israel, O God,
from all its distress!*

PSALM 25 (26)*

Prayer of an Innocent Man

1 Of David.

I

Do me justice, O Lord! for I have walked in integrity,
and in the Lord I trust without wavering.
2 Search me, O Lord, and try me;
test my soul and my heart.

II

3 For your kindness is before my eyes,
and I walk in your truth.
4 I stay not with worthless men,
nor do I consort with hypocrites.
5 I hate the assembly of evildoers,
and with the wicked I will not stay.
6 I wash my hands* in innocence,[s]
and I go around your altar, O Lord,
7 Giving voice to my thanks,
and recounting all your wondrous deeds.
8 O Lord, I love the house in which you dwell,
the tenting-place of your glory.

III

9 Gather not my soul with those of sinners,
nor with men of blood my life.
10 On their hands are crimes,
and their right hands are full of bribes.
11 But I walk in integrity;
redeem me, and have pity on me.
12 My foot stands on level ground;*
in the assemblies I will bless the Lord.

s Ps 72 (73), 13.

24, 18f: The wording and the order of these verses are not wholly free from doubt.

24, 22: This final verse is an addition to the original psalm. The tau of v 21 is the last letter of the Hebrew alphabet. In Ps 33 (34) and 36 (37) also, an extra verse is found at the end.

Ps 25 (26): Protesting his innocence (1f), the psalmist enumerates his virtues (3-8), that God may not condemn him with the wicked (9-12).

25, 6: I wash my hands: although the washing of hands was a liturgical act (Ex 30, 19. 21; 40, 31), here it is probably to be understood figuratively, as in Is 1, 16. The words from here to the end of the psalm are recited at Mass, at the "Lavabo" or washing of hands. Cf Ps 72 (73), 13.

25, 12: On level ground: in safety, where there is no danger of tripping and falling; here used figuratively. Some join the two lines of this verse to read, "When my feet stand on level ground . . . I will bless the Lord." In the assemblies: in the temple, where the psalmist will offer a sacrifice of thanksgiving.

PSALM 26 (27)*

Trust in God

[1] Of David.

I

A

The Lord is my light and my salvation;
whom should I fear?
The Lord is my life's refuge;
of whom should I be afraid?
[2] When evildoers come at me
to devour my flesh,*
My foes and my enemies
themselves stumble and fall.
[3] Though an army encamp against me,
my heart will not fear;
Though war be waged upon me,
even then will I trust.

II

[4] One thing I ask of the Lord;
this I seek:
To dwell in the house of the Lord
all the days of my life,[t]
That I may gaze on the loveliness of the Lord
and contemplate his temple.*
[5] For he will hide me in his abode
in the day of trouble;
He will conceal me in the shelter of his tent,
he will set me high upon a rock.
[6] Even now my head is held high
above my enemies on every side.
And I will offer in his tent
sacrifices with shouts of gladness;
I will sing and chant praise to the Lord.

I

B

[7] Hear, O Lord, the sound of my call;
have pity on me, and answer me.
[8] Of you my heart speaks; you my glance seeks;
your presence, O Lord, I seek.
[9] Hide not your face from me;
do not in anger repel your servant.
You are my helper: cast me not off;
forsake me not, O God my savior.
[10] Though my father and mother forsake me,
yet will the Lord receive me.

II

[11] Show me, O Lord, your way,
and lead me on a level path,*
because of my adversaries.
[12] Give me not up to the wishes of my foes;
for false witnesses have risen up against me,
and such as breathe out violence.
[13] I believe that I shall see the bounty of the Lord
in the land of the living.*
[14] Wait for the Lord with courage;
be stouthearted, and wait for the Lord.

t Pss 22 (23), 6; 60 (61), 5; 64 (65), 5.—u Pss 29 (30), 4; 87 (88), 5; 142 (143), 7; Prv 1, 12.

Ps 26 (27): Asserting his boundless confidence that God will rescue him (1-3), the psalmist longs for the shelter of the temple where, united with the Lord, he will be safe from his enemies (4-6). The second half seems originally to have been an independent psalm. Here the psalmist prays that he may not be abandoned by God (7-10), asks for guidance and protection (11f), and ends on a note of confidence (13f).

26, 2: To devour my flesh: to destroy me completely. Cf Ps 13 (14), 4; Mi 3, 3.

26, 4: Contemplate his temple: the meaning of the Hebrew is not quite certain. Some render it as, "visit his temple at dawn."

26, 11: A level path: see note on Ps 25 (26), 12.

26, 13: In the land of the living: the meaning is, "While I am still living here on earth." But these words may also be used in an accommodated sense, as the Church uses them in the Office of the Dead, to mean, "In heaven, where there is true life."

Ps 27 (28): Consists of a prayer asking that the psalmist may not be punished with the wicked (1-5), followed by anticipated thanksgiving to God for having heard him (6f), and ending with an intercession for the king and the nation (8f).

27, 2: Your holy shrine: the innermost part of the temple, the Holy of Holies, containing the Ark of the Lord.

27, 4f: Since the wicked have no care for God, He will have no care for them.

PSALM 27 (28)*

Petition and Thanksgiving

[1] Of David.

I

To you, O Lord, I call;
O my Rock, be not deaf to me,
Lest, if you heed me not,
I become one of those going down into the pit.[u]
[2] Hear the sound of my pleading, when I cry to you,
lifting up my hands toward your holy shrine.*
[3] Drag me not away with the wicked,
with those who do wrong,
Who speak civilly to their neighbors
though evil is in their hearts.
[4] Repay them for their deeds,*
for the evil of their doings.
For the work of their hands repay them;
give them their deserts.
[5] Because they consider not
the deeds of the Lord nor the work of his hands,
may he tear them down and not build them up.

II

6 Blessed be the Lord,
for he has heard the sound of my pleading;
7 the Lord is my strength and my shield.
In him my heart trusts, and I find help;
then my heart exults, and with my song I give him thanks.

III

8 The Lord is the strength of his people,
the saving refuge of his anointed.
9 Save your people, and bless your inheritance;
feed them, and carry them forever!

PSALM 28 (29)*

God's Majesty in the Storm

1 A psalm of David.

I

Give to the Lord, you sons of God,*
give to the Lord glory and praise,[v]
2 Give to the Lord the glory due his name;
adore the Lord in holy attire.

II

3 The voice of the Lord* is over the waters,
the God of glory thunders,
the Lord, over vast waters.
4 The voice of the Lord is mighty;
the voice of the Lord is majestic.
5 The voice of the Lord breaks the cedars,
the Lord breaks the cedars of Lebanon.
6 He makes Lebanon leap* like a calf
and Sarion like a young wild bull.
7 The voice of the Lord strikes fiery flames;
8 the voice of the Lord shakes the desert,
the Lord shakes the wilderness of Cades.*
9 The voice of the Lord twists the oaks
and strips the forests,
and in his temple all say, "Glory!"

III

10 The Lord is enthroned above the flood;
the Lord is enthroned as king forever.
11 May the Lord give strength to his people;
may the Lord bless his people with peace!

PSALM 29 (30)*

Thanksgiving for Deliverance from Death

1 A psalm. A song for the dedication of the temple.* Of David.

2 I will extol you, O Lord, for you drew me clear
and did not let my enemies rejoice over me.

A

3 O Lord, my God,
I cried out to you and you healed me.
4 O Lord, you brought me up from the nether world;
you preserved me from among those going down into the pit.[w]
5 Sing praise to the Lord, you his faithful ones,
and give thanks to his holy name.
6 For his anger lasts but a moment;
a lifetime, his good will.
At nightfall, weeping enters in,
but with the dawn, rejoicing.

B

I

7 Once, in my security, I said,
"I shall never be disturbed."
8 O Lord, in your good will you had endowed me with majesty and strength;

v If: Ps 95 (96), 7-9 —w Ps 27 (28), 1.

Ps 28 (29): After an invocation to praise the Lord (1f), this striking psalm describes a magnificent theophany, the revelation of God's majesty in a terrific thunderstorm (3-10), and ends with a prayer for the people (11).

28, 1: Sons of God: although this phrase sometimes refers to the angels, as in Jb 1, 6; 2, 1; 38, 7, here it seems rather to mean "godly, virtuous men"; in Ps 95 (96), 7ff, a very similar invocation is addressed to the families of nations. Cf Ps 88 (89), 7.

28, 3: The voice of the Lord: the thunder and the thunderbolt, the sound of which is here attributed directly to God.

28, 6: He makes Lebanon leap: the mountains are pictured as trembling with fear; perhaps an earthquake is meant. Cf Ps 113A (114), 4. 6f. Sarion: the Phoenician name for Mount Hermon. Cf Dt 3, 9. Several expressions in this psalm are also found in the Chanaanite texts written in the fifteenth century B.C. at Ugarit, in the north of Phoenicia.

28, 8: The wilderness of Cades: formerly identified with the oasis of Cades in the northern part of the Sinai peninsula. Cf Nm 20, 1. More probably, however, it was north of Palestine, for it is also mentioned in one of the Ugaritic texts, and in the present context seems to be in the neighborhood of Lebanon and Hermon.

Ps 29 (30): The psalmist, after announcing his theme (2), thanks God for having restored him to health when sickness was about to bring him to the grave (3-6). He then gives the details of what had occurred: confident of robust health, he was suddenly stricken with some disease (7f), but he cried to the Lord for help (9-11), and his prayer was heard (12f).

29, 1: For the dedication of the temple: a later adaptation of this psalm.

but when you hid your face I was terrified.

II

9 To you, O Lord, I cried out;
with the Lord I pleaded:
10 "What gain would there be from my lifeblood,
from my going down into the grave?
Would dust give you thanks [x]
or proclaim your faithfulness?*
11 Hear, O Lord, and have pity on me;
O Lord, be my helper."

III

12 You changed my mourning into dancing;
you took off my sackcloth* and clothed me with gladness,
13 That my soul might sing praise to you without ceasing;
O Lord, my God, forever will I give you thanks.

PSALM 30 (31)*

Prayer in Distress and Thanksgiving for Escape

1 For the leader. A psalm of David.

I

2 In you, O Lord, I take refuge; [y]
let me never be put to shame.
In your justice rescue me,
3 incline your ear to me,
make haste to deliver me!
Be my rock of refuge,
a stronghold to give me safety.
4 You are my rock and my fortress;
for your name's sake you will lead and guide me.
5 You will free me from the snare they set for me,
for you are my refuge.
6 Into your hands [z] I commend my spirit;*
you will redeem me, O Lord, O faithful God.
7 You hate those who worship vain idols,
but my trust is in the Lord.
8 I will rejoice and be glad of your kindness,
when you have seen my affliction
and watched over me in my distress,
9 Not shutting me up in the grip of the enemy
but enabling me to move about at large.

II

10 Have pity on me, O Lord, for I am in distress;
with sorrow my eye is consumed; my soul also, and my body.
11 For my life is spent with grief
and my years with sighing;
My strength has failed through affliction,
and my bones are consumed.
12 For all my foes I am an object of reproach,
a laughingstock to my neighbors, and a dread to my friends;
they who see me abroad flee from me.
13 I am forgotten like the unremembered dead;
I am like a dish that is broken.*
14 I hear the whispers of the crowd,[a] that frighten me from every side,*
as they consult together against me,
plotting to take my life.
15 But my trust is in you, O Lord;
I say, "You are my God."
16 In your hands is my destiny; rescue me from the clutches of my enemies and my persecutors.
17 Let your face shine upon your servant;
save me in your kindness.
18 O Lord, let me not be put to shame, for I call upon you;
let the wicked be put to shame; let them be reduced to silence in the nether world.
19 Let dumbness strike their lying lips
that speak insolence against the just
in pride and scorn.

x Ps 6, 6.—y 2-4: Ps 70 (71), 1-3.—z Lk 23, 46.—a Jer 20, 10.

29, 10: See note on Ps 6, 6.

29, 12: Sackcloth: worn in times of mourning and penance. Cf 2 Kgs 3, 31; 3 Kgs 21, 27; Pss 34 (35), 13; 68 (69), 12.

Ps 30 (31): In the first two sections (2-19) the psalmist describes in pathetic words his extreme misery and affliction, while with unshaken confidence in God's goodness he prays for heavenly aid. The third section (20-25) is a typical hymn of thanksgiving. If it was originally joined to the preceding verses and not an independent psalm, it must be considered as an anticipated acknowledgment of favors the psalmist hopes to receive.

30, 6: Into your hands I commend my spirit: our Lord made these words His own as He died on the cross. Cf Lk 23, 46. Hence the whole psalm may be fittingly considered as an expression of Christ's feelings of anguish, joined with filial confidence in His heavenly Father, during His bitter Passion.

30, 13: Like a dish that is broken: a common comparison for something ruined and useless. Cf Is 30, 14; Jer 19, 11; 22, 28.

30, 14: That frighten me from every side: literally, "terror from round about." This phrase occurs several times also in Jeremias. Cf Jer 6, 25; 20, 3. 10; 46, 5; 49, 29. There are certain other marks of similarity between this psalm and the writings of that prophet.

III

20 How great is the goodness, O Lord,
which you have in store for those who fear you,
And which, toward those who take refuge in you,
you show in the sight of men.

21 You hide them in the shelter of your presence
from the plottings of men;
You screen them within your abode
from the strife of tongues.

22 Blessed be the Lord whose wondrous kindness
he has shown me in a fortified city.

23 Once I said in my anguish,
"I am cut off from your sight";
Yet you heard the sound of my pleading
when I cried out to you.

24 Love the Lord, all you his faithful ones!
The Lord keeps those who are constant,
but more than requites those who act proudly.

25 Take courage and be stouthearted,
all you who hope in the Lord.

PSALM 31 (32)*

Remission of Sin

1 Of David. A *maskil.*

I

Happy is he whose fault is taken away,[b]
whose sin is covered.

2 Happy the man to whom the Lord imputes not guilt,
in whose spirit there is no guile.*

II

3 As long as I would not speak,* my bones wasted away
with my groaning all the day,

4 For day and night your hand was heavy upon me;
my strength was dried up as by the heat of summer.

5 Then I acknowledged my sin to you,
my guilt I covered not.
I said, "I confess my faults to the Lord,"
and you took away the guilt of my sin.*

6 For this shall every faithful man pray to you
in time of stress.
Though deep waters overflow,
they shall not reach him.

7 You are my shelter; from distress you will preserve me;
with glad cries of freedom you will ring me round.

III

8 I will instruct you and show you the way you should walk;
I will counsel you, keeping my eye on you.

9 Be not senseless like horses or mules:
with bit and bridle their temper must be curbed,
else they will not come near you.*

IV

10 Many are the sorrows of the wicked,
but kindness surrounds him who trusts in the Lord.

11 Be glad in the Lord and rejoice, you just;
exult, all you upright of heart.

PSALM 32 (33)*

Praise of the Lord's Power and Providence

I

1 Exult, you just, in the Lord;
praise from the upright is fitting.

2 Give thanks to the Lord on the harp;
with the ten-stringed lyre chant his praises.

3 Sing to him a new song;
pluck the strings skillfully, with shouts of gladness.

b 1f: Rom 4, 7f.

Ps 31 (32): The second of the Penitential Psalms, and a favorite of St. Augustine's. The psalmist describes the blessedness of having one's sins forgiven by God (1f), as well as his own spiritual consolation when he confessed his sins (3-7); he then exhorts others to be submissive to God's will (8f), and to confide with joy in His goodness (10f).

31, 2: No guile: no hypocrisy in acknowledging his sins.

31, 3: I would not speak: I refused at first to confess my sins.

31, 5: St. Augustine's comment is that, even before the sin is acknowledged by the penitent's lips, God hears the cry of his heart. Pardon at once follows sincere contrition. Cf 2 Kgs 12, 13.

31, 9: The Hebrew text of this verse is obscure, and is variously interpreted.

Ps 32 (33): A hymn of praise in which the just are invited to chant the glories of God (1-3), because He is ever faithful to His promises (4f), the all-powerful Creator (6f), and the wise and mighty Ruler of the world (8-12), who sees and knows all things (13-15) and who alone is the source of victory and salvation (16-19). The hymn concludes with an expression of confidence in God's goodness (20-22).

4 For upright is the word of the Lord,
and all his works are trustworthy.
5 He loves justice and right;
of the kindness of the Lord the earth is full.

II

6 By the word of the Lord the heavens were made;
by the breath of his mouth all their host.*
7 He gathers the waters of the sea as in a flask;
in cellars he confines the deep.*

III

8 Let all the earth fear the Lord;
let all who dwell in the world revere him.
9 For he spoke, and it was made;
he commanded, and it stood forth.
10 The Lord brings to nought the plans of nations;
he foils the designs of peoples.
11 But the plan of the Lord stands forever;
the design of his heart, through all generations.
12 Happy the nation whose God is the Lord,[c]
the people he has chosen for his own inheritance.

IV

13 From heaven the Lord looks down;
he sees all mankind.
14 From his fixed throne he beholds
all who dwell on the earth,
15 He who fashioned the heart of each,
he who knows all their works.

V

16 A king is not saved by a mighty army,
nor is a warrior delivered by great strength.
17 Useless is the horse for safety;
great though its strength, it cannot provide escape.
18 But see, the eyes of the Lord are upon those who fear him,
upon those who hope for his kindness,
19 To deliver them from death
and preserve them in spite of famine.

VI

20 Our soul waits for the Lord,
who is our help and our shield,
21 For in him our hearts rejoice;
in his holy name we trust.
22 May your kindness, O Lord, be upon us
who have put our hope in you.

c Ps 143 (144), 15.—d 1 Kgs 21, 1-22, 1.—e Lk 1, 53.

32, 6: All their host: by a common figure, the countless stars of the sky are viewed as a vast army. Cf 2 Esd 9, 6; Is 40, 26; 45, 12; Jer 33, 22.

32, 7: The ancients marveled at the power which kept the mighty seas from overwhelming the dry land. According to pagan mythology, this was achieved by a fierce battle in which the heavenly gods triumphed over the gods of the deep. For the Lord, however, this is as simple as putting water into a bottle; He can store away the immense subterranean ocean as easily as a man stores wine in his cellar.

Ps 33 (34): An alphabetic psalm having no apparent connection with the events mentioned in v 1. After an exhortation to glorify the Lord (2-4), the psalmist sings his grateful praise to God for having rescued him from danger (5-11), and concludes with an admonition to fear the Lord and keep His commandments (12-23).

33, 1: It was at the court of the Philistine King Achis that David feigned insanity after he had departed from the priest Abimelech. Some early scribe appears to have confused these two names here.

33, 7: When the afflicted man called out, the Lord heard: some render the passage, "Here is an afflicted man who called out, and the Lord heard him." The psalmist himself would then be this afflicted man.

33, 9: Taste and see: figurative language for, "know by experience."

PSALM 33 (34)*

Praise of God, the Protector of the Just

1 Of David, when he feigned madness before Abimelech,* who forced him to depart.[d]

I

2 I will bless the Lord at all times;
his praise shall be ever in my mouth.
3 Let my soul glory in the Lord;
the lowly will hear me and be glad.
4 Glorify the Lord with me,
let us together extol his name.

II

5 I sought the Lord, and he answered me
and delivered me from all my fears.
6 Look to him that you may be radiant with joy,
and your faces may not blush with shame.
7 When the afflicted man called out, the Lord heard,*
and from all his distress he saved him.
8 The angel of the Lord encamps
around those who fear him, and delivers them.
9 Taste and see* how good the Lord is;
happy the man who takes refuge in him.
10 Fear the Lord, you his holy ones,
for nought is lacking to those who fear him.
11 The great grow poor and hungry;
but those who seek the Lord want for no good thing.[e]

III

12 Come, children,* hear me;
I will teach you the fear of the Lord.
13 Which of you desires life,[f]
and takes delight in prosperous days?
14 Keep your tongue from evil
and your lips from speaking guile;
15 Turn from evil, and do good;
seek peace, and follow after it.
16 The Lord has eyes for the just,[g]
and ears for their cry.
17 The Lord confronts the evildoers,
to destroy remembrance of them from the earth.
18 When the just cry out, the Lord hears them,
and from all their distress he rescues them.
19 The Lord is close to the brokenhearted;
and those who are crushed in spirit he saves.
20 Many are the troubles of the just man,
but out of them all the Lord delivers him;
21 He watches over all his bones;
not one of them shall be broken.
22 Vice slays the wicked,
and the enemies of the just pay for their guilt.
23 But the Lord redeems the lives of his servants;
no one incurs guilt who takes refuge in him.

PSALM 34 (35)*

Prayer for Help against Unjust Enemies

1 Of David.

I

Fight, O Lord, against those who fight me;
war against those who make war upon me.*
2 Take up the shield and buckler,
and rise up in my defense.
3 Brandish the lance, and block the way
in the face of my pursuers;
Say to my soul,
"I am your salvation."
4 Let those be put to shame and disgraced
who seek my life;
Let those be turned back and confounded
who plot evil against me.
5 Let them be like chaff before the wind,
with the angel of the Lord driving them on.
6 Let their way be dark and slippery,
with the angel of the Lord pursuing them.

II

7 For without cause they set their snare for me,
without cause they dug a pit against my life.
8 Let ruin come upon them unawares,
and let the snare they have set catch them;
into the pit they have dug let them fall.
9 But I will rejoice in the Lord,
I will be joyful because of his salvation.
10 All my being shall say,
"O Lord, who is like you,[h]
The rescuer of the afflicted man from those too strong for him,
of the afflicted and the needy from their despoilers?"
11 Unjust witnesses have risen up;
things I knew not of, they lay to my charge.
12 They have repaid me evil for good,
bringing bereavement to my soul.

III

13 But I, when they were ill, put on sackcloth;*
I afflicted myself with fasting
and poured forth prayers within my bosom.*
14 As though it were a friend of mine, or a brother, I went about;
like one bewailing a mother, I was bowed down in mourning.
15 Yet when I stumbled they were glad and gathered together;

f 13-17: 1 Pt 3, 10-12.—g Sir 15, 19 (20).—h Ex 15, 11, Pss 70 (71), 19; 88 (89), 7. 9; 112 (113), 5.

33, 12: Children: in Hebrew wisdom literature a rabbi or teacher customarily addresses his disciples in this way.

Ps 34 (35): Calling upon God to defend him (1-6), the psalmist describes the wickedness (7-12) and ingratitude (13-16) of his enemies, and then reiterates his plea for divine assistance (17-28).

34, 1-3: The martial language is purely figurative; the psalmist's enemies are not actually armed against him, but rather are those who have falsely accused him of serious crimes. Cf vv 11. 21.

34, 13. 15. 17: In several places the Hebrew text of these verses is obscure and their translation somewhat uncertain.

34, 13: And poured forth prayers within my bosom: literally, "my prayers returned upon my bosom." Some take this to mean that he prayed with deeply bowed head so that his voice reverberated against his chest; but more probably it refers to the saying of silent prayers which remained within his heart.

they gathered together striking me unawares.
They tore at me without ceasing;
16 they put me to the test; they mocked me,
gnashing their teeth at me.

IV

17 O Lord, how long will you look on?
Save me from the roaring beasts; from the lions, my only life.
18 I will give you thanks in the vast assembly,
in the mighty throng I will praise you.
19 Let not my unprovoked enemies rejoice over me;
let not my undeserved* foes wink knowingly.
20 For civil words they speak not,
but against the peaceful in the land they fashion treacherous speech.
21 And they open wide their mouths against me,
saying, "Aha, aha! We saw him with our own eyes!"
22 You, O Lord, have seen; be not silent;
Lord, be not far from me!
23 Awake, and be vigilant in my defense; in my cause, my God and my Lord.
24 Do me justice, because you are just, O Lord;
my God, let them not rejoice over me.
25 Let them not say in their hearts, "Aha! This is what we wanted!"
Let them not say, "We have swallowed him up!"
26 Let all be put to shame and confounded
who are glad at my misfortune.
Let those be clothed with shame and disgrace
who glory over me.
27 But let those shout for joy and be glad who favor my just cause;
And may they ever say, "The Lord be glorified;
he wills the prosperity of his servant!"
28 Then my tongue shall recount your justice,
your praise, all the day.

i Rom 3, 18.—j Jn 4, 14.

34, 19: Unprovoked . . . undeserved: he has never given them a just reason for hating and persecuting him.

Ps 35 (36): The thought of man's wickedness, which leads him to forget or ignore the just punishments due to his sins (2-5), is here contrasted with God's loving care for mankind (6-10). Hence, the psalmist prays to be delivered from wicked men (11-13).

35, 2: Speaks: the Hebrew word used here is used elsewhere only of the Lord speaking to His inspired prophets. Hence the sense here is, "It is the sinfulness in man's heart that inspires, or instigates, him to wickedness."

35, 3: Hated: punished by God.

35, 7: Like the mountains of God: as immense as the loftiest mountains.

35, 10: In your light we see light: light is the symbol of goodness and happiness; hence, "Through your goodness we enjoy true happiness."

PSALM 35 (36)*

Human Wickedness and Divine Providence

1 For the leader. Of David, the servant of the Lord.

I

2 Sin speaks* to the wicked man in his heart;
there is no dread of God before his eyes,[i]
3 For he beguiles himself with the thought
that his guilt will not be found out or hated.*
4 The words of his mouth are empty and false;
he has ceased to understand how to do good.
5 He plans wickedness in his bed;
he sets out on a way that is not good, with no repugnance for evil.

II

6 O Lord, your kindness reaches to heaven;
your faithfulness, to the clouds.
7 Your justice is like the mountains of God;*
your judgments, like the mighty deep;
man and beast you save, O Lord.
8 How precious is your kindness, O God!
The children of men take refuge in the shadow of your wings.
9 They have their fill of the prime gifts of your house;
from your delightful stream you give them to drink.
10 For with you is the fountain of life,[j]
and in your light we see light.*

III

11 Keep up your kindness toward your friends,
your just defense of the upright of heart.
12 Let not the foot of the proud overtake me
nor the hand of the wicked disquiet me.

13 See how the evildoers have fallen;
they are thrust down and cannot rise.

PSALM 36 (37)*

The Fate of Sinners and the Reward of the Just

1 Of David.

Be not vexed over evildoers,
nor jealous of those who do wrong;
2 For like grass they quickly wither,
and like green herbs they wilt.

3 Trust in the Lord and do good,
that you may dwell in the land* and enjoy security.
4 Take delight in the Lord,
and he will grant you your heart's requests.

5 Commit to the Lord your way;
trust in him, and he will act.
6 He will make justice dawn for you like the light;
bright as the noonday shall be your vindication.

7 Leave it to the Lord,
and wait for him;
Be not vexed at the successful path
of the man who does malicious deeds.

8 Give up your anger, and forsake wrath;
be not vexed, it will only harm you.
9 For evildoers shall be cut off,
but those who wait for the Lord shall possess the land.

10 Yet a little while, and the wicked man shall be no more;
though you mark his place he will not be there.
11 But the meek shall possess the land,[k]
they shall delight in abounding peace.

12 The wicked man plots against the just
and gnashes his teeth at them;
13 But the Lord laughs at him,
for he sees that his day is coming.

14 A sword the wicked draw; they bend their bow
to bring down the afflicted and the poor,
to slaughter those whose path is right.
15 But their swords shall pierce their own hearts,
and their bows shall be broken.

16 Better is the scanty store of the just
than the great wealth of the wicked,
17 For the power of the wicked shall be broken,
but the Lord supports the just.

18 The Lord watches over the lives of the wholehearted;
their inheritance lasts forever.
19 They are not put to shame in an evil time;
in days of famine they have plenty.

20 But the wicked perish,
and the enemies of the Lord, like the beauty of the meadows,
vanish; like smoke they vanish.

21 The wicked man borrows and does not repay;
the just man is kindly and gives,
22 But those whom he blesses shall possess the land,
while those he curses shall be cut off.

23 By the Lord are the steps of a man made firm,
and he approves his way.
24 Though he fall, he does not lie prostrate,
for the hand of the Lord sustains him.

25 Neither in my youth, nor now that I am old,
have I seen a just man forsaken
nor his descendants begging bread.
26 All the day he is kindly and lends,
and his descendants shall be blessed.

27 Turn from evil and do good,
that you may abide forever;
28 For the Lord loves what is right,
and forsakes not his faithful ones.

Criminals are destroyed,
and the posterity of the wicked is cut off.
29 The just shall possess the land
and dwell in it forever.

30 The mouth of the just man tells of wisdom

k Mt 5, 4.

Ps 36 (37): Psalm 36 (37) treats of the problem of evil: why the wicked seem to prosper while the good suffer. The answer of the psalmist is that this seeming injustice is short-lived. God will reward the good and punish the wicked even here on earth. Since this is an alphabetic psalm, these thoughts are repeated without much logical sequence throughout the whole psalm.

36, 3. 9. 11. 22. 29. 34: The land: the Promised Land, Palestine, which however is a type or figure of heaven. Cf Heb 11, 9f. 13-16. Therefore, when our Lord in the Beatitudes (Mt 5, 4) quoted v 11 of this psalm, He meant it in the sense of, "The meek shall possess the kingdom of heaven."

and his tongue utters what is right.
31 The law of his God is in his heart,[l]
and his steps do not falter.

32 The wicked man spies on the just,
and seeks to slay him.
33 The Lord will not leave him in his power
nor let him be condemned when he is on trial.

34 Wait for the Lord,
and keep his way;
He will promote you to ownership of the land;
when the wicked are destroyed, you shall look on.

35 I saw a wicked man, fierce,
and stalwart as a flourishing, age-old tree.
36 Yet as I passed by, lo! he was no more;
I sought him, but he could not be found.

37 Watch the wholehearted man, and mark the upright;
for there is a future for the man of peace.
38 Sinners shall all alike be destroyed;
the future of the wicked* shall be cut off.

39 The salvation of the just is from the Lord;
he is their refuge in time of distress.
40 And the Lord helps them and delivers them;
he delivers them from the wicked and saves them,
because they take refuge in him.

PSALM 37 (38)*

Prayer of an Afflicted Sinner

1 A psalm of David.*m* For remembrance.*

I

2 O Lord, in your anger punish me not,
in your wrath chastise me not; *n*
3 For your arrows have sunk deep in me,
and your hand has come down upon me.
4 There is no health in my flesh because of your indignation;
there is no wholeness in my bones because of my sin,
5 For my iniquities have overwhelmed me;
they are like a heavy burden, beyond my strength.

II

6 Noisome and festering are my sores because of my folly,
7 I am stooped and bowed down profoundly;
all the day I go in mourning,
8 For my loins are filled with burning pains;
there is no health in my flesh.
9 I am numbed and severely crushed;
I roar with anguish of heart.

10 O Lord, all my desire is before you;
from you my groaning is not hid.
11 My heart throbs; my strength forsakes me;
the very light of my eyes has failed me.
12 My friends and my companions stand back because of my affliction;
my neighbors stand afar off.
13 Men lay snares for me seeking my life;
they look to my misfortune, they speak of ruin,
treachery they talk of all the day.

III

14 But I am like a deaf man, hearing not,
like a dumb man who opens not his mouth.
15 I am become like a man who neither hears
nor has in his mouth a retort.
16 Because for you, O Lord, I wait;
you, O Lord, my God, will answer
17 When I say, "Let them not be glad on my account
who, when my foot slips, glory over me."

IV

18 For I am very near to falling,
and my grief is with me always.
19 Indeed, I acknowledge my guilt;
I grieve over my sin.
20 But my undeserved enemies are strong;
many are my foes without cause.
21 Those who repay evil for good
harass* me for pursuing good.
22 Forsake me not, O Lord;
my God, be not far from me!

1 Is 51, 7.—m Ps 69 (70), 1.—n Ps 6, 2.

36, 37f: A future for the man of peace . . . the future of the wicked: in his own life and in his offspring.

Ps 37 (38): The third of the Penitential Psalms. Acknowledging that his sickness is a punishment for his sins (2-5), the psalmist describes his misery (6-13), which he is patiently bearing with trust in God (14-17), whose pardon and help he implores (18-23).

37, 1: For remembrance: or, "For the memorial sacrifice." Cf Lv 2, 2. 9. 16; 5, 12; Is 66, 3.

37, 21: Harass: the Hebrew expression, from which the word "Satan" is derived, signifies either "to harass" or "to slander." Cf Ps 108 (109), 4.

23 Make haste to help me,
O Lord my salvation!

PSALM 38 (39)*

The Brevity and Vanity of Life

1 For the leader, for Idithun.*o* A psalm of David.

I

2 I said, "I will watch my ways,
so as not to sin with my tongue;
I will set a curb on my mouth."
While the wicked man was before me
3 I kept dumb and silent;
I refrained from rash speech.
But my grief was stirred up;
4 hot grew my heart within me;
in my thoughts, a fire blazed forth.
I spoke out with my tongue:

II

5 Let me know, O Lord, my end
and what is the number of my days,
that I may learn how frail I am.
6 A short span you have made my days,
and my life is as nought before you;
only a breath is any human existence.
7 A phantom only, man goes his ways;
like vapor only are his restless pursuits;
he heaps up stores, and knows not who will use them.

III

8 And now, for what do I wait, O Lord?
In you is my hope.
9 From all my sins deliver me;
a fool's taunt let me not suffer.

IV

10 I was speechless and opened not my mouth,
because it was your doing;
11 Take away your scourge from me;
at the blow of your hand I wasted away.
12 With rebukes for guilt you chasten man;
you dissolve like a cobweb all that is dear to him;
only a breath is any man.
13 Hear my prayer, O Lord;
to my cry give ear;
to my weeping be not deaf!
For I am but a wayfarer before you,
a pilgrim like all my fathers.
14 Turn your gaze from me, that I may find respite
ere I depart and be no more.*

PSALM 39 (40)*

Gratitude and Prayer for Help

1 For the leader. A psalm of David.

I A

2 I have waited, waited for the Lord,
and he stooped toward me and heard my cry.
3 He drew me out of the pit of destruction,
out of the mud of the swamp;
He set my feet upon a crag;
he made firm my steps.
4 And he put a new song* into my mouth,
a hymn to our God.
Many shall look on in awe
and trust in the Lord.

II

5 Happy the man who makes the Lord his trust;
who turns not to idolatry
or to those who stray after falsehood.
6 How numerous have you made,
O Lord, my God, your wondrous deeds!
And in your plans for us
there is none to equal you;
Should I wish to declare or to tell them,
they would be too many to recount.

III

7 Sacrifice or oblation you wished not,*
but ears open to obedience you gave me.*p*

o 1 Par 11, 41; Pss 61 (62), 1; 76 (77), 1.—p 7-9: Heb 10, 5-7.

Ps 38 (39): Although he had resolved not to complain (2-4), the psalmist, like Ecclesiastes, laments the brevity and vanity of life (5-7); yet his hope is in the Lord (8f), to whom he prays for pardon and health (10-14).

38, 14: And be no more: here on earth. The psalmist naturally shared the common belief in a certain kind of life in the nether world after death. Job also complained in a similar strain of the brevity of life and the finality of death, while asserting at the same time his faith in a future life. Cf Jb 3, 13-19.

Ps 39 (40): Psalm 39 (40) consists of two distinct parts, probably once independent psalms. In the first section (2-11) the psalmist thanks God for having rescued him from the danger of death (2-4), and praises the Lord for His goodness toward all who trust in Him (5f); to do God's will is the best sacrifice, he says (7-9), as he offers up this hymn of thanksgiving among the worshipers in the temple (10f). The second section (12-18), which is the same as Ps 69 (70), is a typical supplication of one afflicted and persecuted.

39, 4: A new song: the hymn of thanksgiving in vv 5-11. Many hymns of praise and thanksgiving are thus described because they represent a complete change from the attitude of lamentation.

39, 7-9: Obedience is better than sacrifice. Cf 1 Kgs 15, 22; Is 1, 10-20; Mi 6, 6-8. In Heb 10, 5-7 this passage, according to the somewhat different form of the ancient Greek version, is quoted and most fittingly applied to Christ, whose sacrifice of perfect obedience immeasurably surpasses the liturgical sacrifices of the Old Law.

Holocausts or sin-offerings you sought not;
8 then said I, "Behold I come;
in the written scroll it is prescribed for me,
9 To do your will, O my God, is my delight,
and your law is within my heart!"
10 I announced your justice in the vast assembly;
I did not restrain my lips, as you, O Lord, know.
11 Your justice I kept not hid within my heart;
your faithfulness and your salvation I have spoken of;
I have made no secret of your kindness and your truth
in the vast assembly.

I B

12 Withhold not, O Lord, your compassion from me;
may your kindness and your truth ever preserve me.
13 For all about me are evils beyond reckoning;
my sins so overcome me that I cannot see;
They are more numerous than the hairs of my head,
and my heart fails me.

II

14 Deign, O Lord, to rescue me; *q*
O Lord, make haste to help me.
15 Let all be put to shame and confusion who seek to snatch away my life.
Let them be turned back in disgrace who desire my ruin.
16 Let them be dismayed in their shame who say to me, "Aha, aha!"
17 But may all who seek you exult and be glad in you,
And may those who love your salvation say ever, "The Lord be glorified."

q Ps 69 (70), 2-6.—r Ps 54 (55), 14f; Jn 13, 18.

Ps 40 (41): After speaking in general terms about the merciful man obtaining God's mercy (2-4), the psalmist recounts how he had once prayed for that mercy when, in his sickness, he was reviled and persecuted even by his friends (5-11); therefore he now acknowledges with gratitude that God has heard his prayer (12-13).

40, 3: In the form of a prayer, "May the Lord keep," etc., this verse is employed in the liturgy of the Church as an invocation for the pope.

40, 10: These words were cited by our Lord at the Last Supper in regard to Judas, the perfect fullfilment of this type of treacherous friend. Cf Jn 13, 18.

40, 14: Doxology closing the First Book of the Psalter. It is not part of the psalm to which it is appended.

18 Though I am afflicted and poor,
yet the Lord thinks of me.
You are my help and my deliverer;
O my God, hold not back!

PSALM 40 (41)*

Thanksgiving after Sickness

1 For the leader. A psalm of David.

I

2 Happy is he who has regard for the lowly and the poor;
in the day of misfortune the Lord will deliver him.
3 The Lord will keep and preserve him;*
he will make him happy on the earth,
and not give him over to the will of his enemies.
4 The Lord will help him on his sickbed,
he will take away all his ailment when he is ill.

II

5 Once I said, "O Lord, have pity on me;
heal me, though I have sinned against you.
6 My enemies say the worst of me:
'When will he die and his name perish?'
7 When one comes to see me, he speaks without sincerity;
his heart stores up malice;
when he leaves he gives voice to it outside.
8 All my foes whisper together against me;
against me they imagine the worst:
9 'A malignant disease fills his frame';
and 'Now that he lies ill, he will not rise again.'
10 Even my friend who had my trust
and partook of my bread, has raised his heel against me.r* (*III*)
11 But you, O Lord, have pity on me, and raise me up,
that I may repay them."
12 That you love me I know by this,
that my enemy does not triumph over me,
13 But because of my integrity you sustain me
and let me stand before you forever.

* * *

14 Blessed be the Lord, the God of Israel,*
from all eternity and forever. Amen. Amen.

II: THE SECOND BOOK — Psalms 41-71

PSALM 41 (42)*
Desire for God and His Temple

[1] For the leader. A *maskil* of the sons of Core.

I

[2] As the hind longs for the running waters,
so my soul longs for you, O God.*
[3] Athirst is my soul for God, the living God.
When shall I go and behold the face of God?*
[4] My tears are my food day and night,
as they say to me day after day,
"Where is your God?"*
[5] Those times I recall,
now that I pour out my soul within me,
When I went with the throng
and led them in procession to the house of God,
Amid loud cries of joy and thanksgiving,
with the multitude keeping festival.
[6] Why are you so downcast, O my soul?
Why do you sigh within me?
Hope in God! For I shall again be thanking him,
in the presence of my savior and my God.

II

[7] Within me my soul is downcast;
so will I remember you
From the land of the Jordan* and of Hermon,
from Mount Misar.
[8] Deep calls unto deep*
in the roar of your cataracts;
All your breakers and your billows
pass over me.
[9] By day the Lord bestows his grace,
and at night I have his song,
a prayer to my living God.*
[10] I sing to God, my Rock:
"Why do you forget me?
Why must I go about in mourning,
with the enemy oppressing me?"
[11] It crushes my bones that my foes mock me,
as they say to me day after day,
"Where is your God?"
[12] Why are you so downcast, O my soul?
Why do you sigh within me?
Hope in God! For I shall again be thanking him,
in the presence of my savior and my God.

PSALM 42 (43)

III

[1] Do me justice, O God, and fight my fight
against a faithless people;
from the deceitful and impious man rescue me.
[2] For you, O God, are my strength.
Why do you keep me so far away?
Why must I go about in mourning,
with the enemy oppressing me?
[3] Send forth your light and your fidelity;
they shall lead me on
And bring me to your holy mountain,
to your dwelling-place.
[4] Then will I go in to the altar of God,*
the God of my gladness and joy;
Then will I give you thanks upon the harp,
O God, my God!
[5] Why are you so downcast, O my soul?
Why do you sigh within me?
Hope in God! For I shall again be thanking him,
in the presence of my savior and my God.

Ps 41 (42): Psalms 41-42 (42-43) represent respectively two thirds and one third of what was originally a single psalm. Each of the three parts ends in an identical refrain (41, 6. 12; 42, 5). The psalmist is in exile north of Palestine, far from Jerusalem. Homesick for the solemn services of the temple, he keeps up his courage by an ardent hope and an unshaken trust in God. The high lyrical style of this psalm makes it one of the finest poems in the Bible.

41, 2: O God: in the Second Book of the Psalms the proper name for God, Yahweh, "The Lord," was changed in almost all places by some early scribe to read, Elohim, "God." Thus we have the strange phrase, "O God, my God," instead of the original, "O Lord, my God," e.g., in Ps 42 (43), 4.

41, 3: Go and behold the face of God: a Hebrew idiom meaning, "Visit the temple." Cf Ex 23, 17.

41, 4: Where is your God?: God gives no evidence of coming to his aid.

41, 7: The land of the Jordan: the region at the sources of the Jordan, at the foot of Mount Hermon. Mount Misar: probably means, "the small mountain," presumably one of Hermon's foothills.

41, 8: Deep calls unto deep: the re-echoing roar of stormy waters. The figure of affliction as a raging sea is common. Cf Pss 17 (18), 5; 68 (69), 2ff. 15f; Jon 2, 3-6. Here, however, the thought may also have been suggested by the cataracts of the upper Jordan.

41, 9: My living God: literally, "the God of my life"; hence some understand it as, "the God who gives me life." Perhaps Ps 41 (42), 3 also was originally, "the God of my life." Ps 42 (43), 4.

42, 4: To the altar of God: because of these words the Church uses Ps 42 (43) at the beginning of Holy Mass.

PSALM 43 (44)*

Israel's Past Glory and Present Need

[1] For the leader. A *maskil* of the sons of Core.

I

[2] O God, our ears have heard,
our fathers have declared to us,[s]
The deeds you did in their days,
in days of old:
[3] How with your own hand you rooted
out the nations and planted
them; [t]
you smashed the peoples, but for
them you made room.
[4] For not with their own sword did they
conquer the land,
nor did their own arm make them
victorious,
But it was your arm and your right
hand
and the light of your countenance,
in your love for them.
[5] You are my king and my God,
who bestowed victories on Jacob.
[6] Our foes through you we struck down;
through your name we trampled
down our adversaries.
[7] For not in my bow did I trust,
nor did my sword save me;
[8] But you saved us from our foes,
and those who hated us you put to
shame.
[9] In God we gloried day by day;
your name we praised always.

II

[10] Yet now you have cast us off and put
us in disgrace,
and you go not forth with our
armies.
[11] You have let us be driven back by our
foes;
those who hated us plundered us at
will,
[12] You marked us out as sheep to be
slaughtered;
among the nations you scattered us.[u]
[13] You sold your people for no great
price;
you made no profit from the sale of
them.
[14] You made us the reproach of our
neighbors,
the mockery and the scorn of those
around us.[v]
[15] You made us a byword among the
nations,
a laughingstock among the peoples.
[16] All the day my disgrace is before me,
and shame covers my face
[17] At the voice of him who mocks and
blasphemes,
and in the presence of the enemy
and the avenger.

III

[18] All this has come upon us, though we
have not forgotten you,
nor have we been disloyal to your
covenant;
[19] Our hearts have not shrunk back,
nor our steps turned aside from your
path,
[20] Though you thrust us down into a
place of misery
and covered us over with darkness.
[21] If we had forgotten the name of our
God
and stretched out our hands to a
strange god,
[22] Would not God have discovered this?
For he knows the secrets of the
heart.
[23] Yet for your sake we are being slain
all the day;
we are looked upon as sheep to be
slaughtered.[w]

IV

[24] Awake! Why are you asleep, O Lord?
Arise! Cast us not off forever!
[25] Why do you hide your face,
forgetting our woe and our oppres-
sion?
[26] For our souls are bowed down to the
dust,
our bodies are pressed to the earth.
[27] Arise, help us!
Redeem us for your kindness' sake.

s Ps 77 (78), 3.—t Ps 79 (80), 9.—u Lv 26, 33; Dt 4, 27.—v Pss 78 (79), 4; 79 (80), 7.—w Rom 8, 36.

Ps 43 (44): A supplication of the community, reminding God of His past favors to Israel (2-9) in contrast to the present sad state of affairs, when the nation suffers from military defeat (10-17) and seems abandoned by Him (18-23); therefore the people cry out to Him to come to their aid (24-27). The historical circumstances of the psalm cannot be determined with certainty. The occasion may have been the invasion of the Assyrians under Sennacherib at the time of King Ezechias (4 Kgs 18-19), or the calamities which followed on the defeat of King Josias and the invasion of the Babylonians (4 Kgs 23, 29—25, 26), or the time of national degradation during the Persian period, the fifth to the fourth century B.C. But there are no compelling reasons to put this psalm as late as the Machabean times.

PSALM 44 (45)*

Nuptial Ode for the Messianic King

[1] For the leader; according to "Lilies." A *maskil* of the sons of Core. A love song.

I

[2] My heart overflows with a goodly theme;
as I sing my ode to the king,
my tongue is nimble as the pen of a skillful scribe.

II

[3] Fairer in beauty are you than the sons of men;*
grace is poured out upon your lips;
thus God has blessed you forever.
[4] Gird your sword upon your thigh, O mighty one!
In your splendor and your majesty ride on triumphant
[5] In the cause of truth and for the sake of justice;
and may your right hand show you wondrous deeds.
[6] Your arrows are sharp; peoples are subject to you;
the king's enemies lose heart.
[7] Your throne, O God,* stands forever and ever; x
a tempered rod is your royal scepter.
[8] You love justice and hate wickedness;
therefore God, your God, has anointed you
with the oil of gladness above your fellow kings.
[9] With myrrh and aloes and cassia your robes are fragrant;
from ivory palaces string music brings you joy.
[10] The daughters of kings come to meet you;
the queen takes her place at your right hand in gold of Ophir.*

III

[11] Hear, O daughter, and see; turn your ear,
forget your people and your father's house.
[12] So shall the king desire your beauty;
for he is your lord, and you must worship him.*
[13] And the city of Tyre is here with gifts;
the rich among the people seek your favor.*
[14] All glorious is the king's daughter as she enters;
her raiment is threaded with spun gold.
[15] In embroidered apparel she is borne in to the king;
behind her the virgins of her train are brought to you.
[16] They are borne in with gladness and joy;
they enter the palace of the king.

IV

[17] The place of your fathers your sons shall have;
you shall make them princes through all the land.
[18] I will make your name memorable through all generations;
therefore shall nations praise you forever and ever.

PSALM 45 (46)*

God the Refuge of Israel

[1] For the leader. A song of the sons of Core; according to "Virgins."

I

[2] God is our refuge and our strength,
an ever-present help in distress.
[3] Therefore we fear not, though the earth be shaken.*
and mountains plunge into the depths of the sea;

x 7f: Heb 1, 8f.

Ps 44 (45): After a dedicatory prologue (2), the psalmist sings the praises of the royal bridegroom (3-10) and his bride (11f); he then describes the wedding procession (13-16) and wishes the king illustrious offspring (17f). The occasion of this epithalamium may have been the marriage of some prince of the Davidic dynasty, perhaps Solomon, with a foreign princess who was apparently from Tyre. But Catholic tradition, in keeping with the inspired interpretation given in Heb 1, 8f, has always understood this psalm as referring, at least in a typical sense, to Christ and His bride, the Church. Cf Eph 5, 25ff.

44, 3: Fairer . . . than the sons of men: i.e., than other men; or, "Fairest among the sons of men."

44, 7: Your throne, O God: the Hebrew king was called Elohim, "God," not in the polytheistic sense common among the ancient pagans, but as meaning "godlike," or, "taking the place of God." Cf Pss 57 (58), 2; 81 (82), 1. 6. Of Christ alone can this passage be understood in its full literal sense. Some, however, amend the text to read, "Your throne is the throne of God." Cf 1 Par 29, 23, where Solomon's throne is referred to as "the throne of the Lord."

44, 10: Ophir: a region on the coast of southern Arabia or eastern Africa, famous for its gold. Cf 3 Kgs 9, 28; 10, 11. 22; Jb 22, 24.

44, 12: Worship him: pay him homage and be submissive to him.

44, 13: Your favor: in the current Hebrew text this is read as addressed to the bride, but it should probably be understood as referring to the king. The you in v 15 certainly signifies the king.

Ps 45 (46): A hymn of victory whose dominant note is the refrain, The Lord of hosts is with us. The first strophe (2-4) sings of Israel's unshaken trust in the Lord; the second (5-8), of God's protection over Sion; the third (9-12), of His victory over war itself.

45, 3f: Figurative language for social and political upheavals.

4 Though its waters rage and foam
and the mountains quake at its surging.
The Lord of hosts is with us;
our stronghold is the God of Jacob.

II

5 There is a stream* whose runlets gladden the city of God,
the holy dwelling of the Most High.
6 God is in its midst; it shall not be disturbed;
God will help it at the break of dawn.
7 Though nations are in turmoil, kingdoms totter,
his voice resounds, the earth melts away,
8 The Lord of hosts is with us;
our stronghold is the God of Jacob.

III

9 Come! behold the deeds of the Lord,
the astounding things he has wrought on earth:
10 He has stopped wars to the end of the earth:
the bow he breaks; he splinters the spears;
he burns the shields with fire.
11 Desist! and confess that I am God,
exalted among the nations, exalted upon the earth.
12 The Lord of hosts is with us;
our stronghold is the God of Jacob.

45, 5: There is a stream: merely a symbol of divine favors. Jerusalem is not situated on a river, and its natural water supply is very meager.

Ps 46 (47): A hymn calling on all the nations of the earth to acknowledge the God of Israel as the only true God (2-5); when the Lord manifests Himself as King of all (6f), the whole earth will proclaim His dominion (8-10). This prophecy finds its fulfillment only in the universal kingship of Christ.

46, 10: With the people of the God of Abraham: perhaps, with the ancient versions, to be read simply, "With the God of Abraham." By the princes of the peoples and the guardians of the earth are probably meant the angelic spirits who watch over the various nations. Cf Dt 32, 8-9; Dn 10, 13.

Ps. 47 (48): A hymn of thanksgiving sung in the temple after Jerusalem had successfully withstood an attack launched by a league of hostile kings. It is uncertain which of the many attacks on Jerusalem is referred to here. This magnificent paean of triumph first praises God as Israel's true bulwark (2-4); then, briefly recounting how the enemies' attack was repulsed (5-8), the psalmist proclaims the Lord as the author of this great victory (9-12); finally, the people are invited to gaze with wonder on the strong fortifications of the city (13-15).

47, 3: "The recesses of the North": in Palestine and Syria, a traditional name for the earthly abode of God. Cf Is 14, 13.

PSALM 46 (47)*

The Lord the King of All Nations

1 For the leader. A psalm of the sons of Core.

I

2 All you peoples, clap your hands,
shout to God with cries of gladness,
3 For the Lord, the Most High, the awesome,
is the great king over all the earth.
4 He brings peoples under us;
nations under our feet.
5 He chooses for us our inheritance,
the glory of Jacob, whom he loves.

II

6 God mounts his throne amid shouts of joy;
the Lord, amid trumpet blasts.
7 Sing praise to God, sing praise;
sing praise to our king, sing praise.

III

8 For king of all the earth is God;
sing hymns of praise.
9 God reigns over the nations,
God sits upon his holy throne.
10 The princes of the peoples are gathered together
with the people of the God of Abraham.*
For God's are the guardians of the earth;
he is supreme.

PSALM 47 (48)*

Thanksgiving for Jerusalem's Deliverance

1 A psalm of the sons of Core; a song.

I

2 Great is the Lord and wholly to be praised
in the city of our God.
His holy mountain, 3 fairest of heights,
is the joy of all the earth;
Mount Sion, "the recesses of the north,"*
is the city of the great King.
4 God is with her castles;
renowned is he as a stronghold.

II

5 For lo! the kings assemble,
they come on together;
6 They also see, and at once are stunned,
terrified, routed;
7 Quaking seizes them there;
anguish, like a woman's in labor,

8 As though a wind from the east
were shattering ships of Tharsis.*

III

9 As we had heard,* so have we seen
in the city of the Lord of hosts,
In the city of our God;
God makes it firm forever.
10 O God, we ponder your kindness
within your temple.
11 As your name, O God, so also your praise
reaches to the ends of the earth.
Of justice your right hand is full;
12 let Mount Sion be glad,
Let the cities of Juda rejoice,
because of your judgments.

IV

13 Go about Sion, make the round;
count her towers.
14 Consider her ramparts,
examine her castles,
That you may tell a future generation
15 that such is God,
Our God forever and ever;
he will guide us.*

PSALM 48 (49)*

The Vanity of Worldly Riches

1 For the leader. A psalm of the sons of Core.

2 Hear this, all you peoples;
hearken, all who dwell in the world,
3 Of lowly birth or high degree,
rich and poor alike.
4 My mouth shall speak wisdom;
prudence shall be the utterance of my heart.
5 My ear is intent upon a proverb; [y]
I will set forth my riddle* to the music of the harp.

I

6 Why should I fear in evil days
when my wicked ensnarers ring me round?
7 They trust in their wealth;
the abundance of their riches is their boast.
8 Yet in no way can a man redeem himself,*
or pay his own ransom to God;
9 Too high is the price to redeem one's life; he would never have enough
10 to remain alive always and not see destruction.
11 For he can see that wise men die,
and likewise the senseless and the stupid pass away,[z]
leaving to others their wealth.
12 Tombs are their homes forever,
their dwellings through all generations,
though they have called lands by their names.
13 Thus man, for all his splendor,
does not abide;
he resembles the beasts that perish.

II

14 This is the way of those whose trust is folly,
the end of those contented with their lot:
15 Like sheep they are herded into the nether world;
death is their shepherd, and the upright rule over them.
Quickly their form is consumed;
the nether world is their palace.
16 But God will redeem me
from the power of the nether world
by receiving me.[a]

III

17 Fear not when a man grows rich,
when the wealth of his house becomes great,
18 For when he dies, he shall take none of it;
his wealth shall not follow him down.[b]
19 Though in his lifetime he counted himself blessed,
"They will praise you for doing well for yourself,"

y Ps 77 (78), 2; Mt 13, 35.—z Eccl 2, 14. 16.—a Pss 85 (86), 13; 102 (103), 4; 114 (116 A), 8.—b Eccl 5, 15f; Sir 11, 19f.

47, 8: Ships of Tharsis: large ocean-going vessels, named after the distant land or port of Tharsis, probably ancient Tartessus in southern Spain, although other identifications have been proposed. Cf Is 2, 16; 60, 9; Jon 1, 3. Here the phrase is merely part of the figure and does not imply that the hostile kings came by boat.

47, 9: As we had heard of the wonders that God did in the days of our forefathers, so have we seen similar wonders now with our own eyes.

47, 15: He will guide us: "through the ages" should perhaps be added, with some ancient sources.

Ps 48 (49): A sapiential psalm, treating of the problem as to why the wicked prosper. Here the answer is that wealth cannot save anyone from death, but for the good there is the hope of blessedness after death. Cf Pss 36 (37); 72 (73). After inviting all to listen to his wise words (2-5), the psalmist teaches that we should not envy the unjust rich, who must all die and leave their wealth behind (6-13. 17-21); they shall be brought to nought, but God will save the just (14-16).

48, 5: My riddle: this enigma, the problem of evil.

48, 8f: No man is rich enough to buy God off in order to save himself from death.

20 He shall join the circle of his forebears
who shall never more see light.
21 Man, for all his splendor, if he have not prudence,
resembles the beasts that perish.

PSALM 49 (50) *

The Acceptable Sacrifice

1 A psalm of Asaph.

I

God the Lord* has spoken and summoned the earth,
from the rising of the sun to its setting.
2 From Sion, perfect in beauty,
God shines forth.
3 May our God come and not be deaf to us!
Before him is a devouring fire;
around him is a raging storm.[c]
4 He summons the heavens from above,
and the earth, to the trial of his people: [d]
5 "Gather my faithful ones before me,
those who have made a covenant with me by sacrifice."
6 And the heavens proclaim his justice;
for God himself is the judge.

II

7 "Hear, my people, and I will speak;
Israel, I will testify against you;
God, your God, am I.[e]
8 Not for your sacrifices do I rebuke you,
for your holocausts are before me always.
9 I take from your house no bullock,
no goats out of your fold.
10 For mine are all the animals of the forests,
beasts by the thousand on my mountains.
11 I know all the birds of the air,
and whatever stirs in the plains, belongs to me.
12 If I were hungry, I should not tell you,
for mine are the world and its fullness.[f]
13 Do I eat the flesh of strong bulls,
or is the blood of goats my drink?
14 Offer to God praise as your sacrifice
and fulfill your vows to the Most High;
15 Then call upon me in time of distress;
I will rescue you, and you shall glorify me."

III

16 But to the wicked man God says:
"Why do you recite my statutes,
and profess my covenant with your mouth,
17 Though you hate discipline
and cast my words behind you?
18 When you see a thief, you keep pace with him,
and with adulterers you throw in your lot.
19 To your mouth you give free rein for evil,
you harness your tongue to deceit.
20 You sit speaking against your brother;
against your mother's son you spread rumors.
21 When you do these things, shall I be deaf to it?
Or think you that I am like yourself?*
I will correct you by drawing them up before your eyes.

IV

22 "Consider this, you who forget God,
lest I rend you and there be no one to rescue you.
23 He that offers praise as a sacrifice glorifies me;
and to him that goes the right way I will show the salvation of God."

c Ex 19, 16-18; Dt 5, 22f.—d Dt 4, 26; 31, 28; 32, 1.—e Ex 20, 2.—f Ps 23 (24), 1.—g 2 Kgs 12, 1.

Ps 49 (50): Like the prophets of old, the psalmist shows the worthlessness of external worship when it is divorced from true morality. God calls a solemn assembly (1-6), in which He tells His people He does not need their liturgical sacrifices but wants of them the true sacrifice of prayer (7-15); He then rebukes the hypocritical sinner (16-21), for without true worship, joined with true morality, there can be no salvation (22f).

49, 1: God the Lord: the Hebrew text has two synonyms for God (El and Elohim) before the word Yahweh (the Lord). A translation cannot adequately render this.

49, 21: That I am like yourself: perhaps the original was, "that I, the Lord, am like yourself."

Ps 50 (51): The fourth and most famous of the Penitential Psalms. The psalmist begs pardon for his sins (3f), which he sincerely confesses (5-8); he prays to be restored to grace and purity (9-14); in return, he will make God's mercy known to others and will offer Him the sacrifice of a contrite heart (15-19). An added strophe asks for the restoration of Jerusalem (20f).

PSALM 50 (51) *

The Miserere: Prayer of Repentance

1 For the leader. A psalm of David, 2 when Nathan the prophet came to him after his sin with Bethsabee.[g]

A

3 Have mercy on me, O God, in your goodness;

in the greatness of your compassion
wipe out my offense.
4 Thoroughly wash me from my guilt
and of my sin cleanse me.

B

I

5 For I acknowledge my offense,
and my sin is before me always:
6 "Against you only have I sinned,*
and done what is evil in your sight"—
That you may be justified in your sentence,
vindicated when you condemn.[h]
7 Indeed, in guilt was I born,*
and in sin my mother conceived me;[i]
8 Behold, you are pleased with sincerity of heart,
and in my inmost being you teach me wisdom.

II

9 Cleanse me of sin with hyssop,* that I may be purified;
wash me, and I shall be whiter than snow.
10 Let me hear the sounds of joy and gladness;
the bones you have crushed shall rejoice.
11 Turn away your face from my sins,
and blot out all my guilt.

III

12 A clean heart create for me, O God,
and a steadfast spirit renew within me.
13 Cast me not out from your presence,
and your holy spirit take not from me.
14 Give me back the joy of your salvation,
and a willing spirit sustain in me.

IV

15 I will teach transgressors your ways,
and sinners shall return to you.
16 Free me from blood guilt,* O God, my saving God;
then my tongue shall revel in your justice.
17 O Lord, open my lips,
and my mouth shall proclaim your praise.
18 For you are not pleased with sacrifices;*
should I offer a holocaust, you would not accept it.[j]
19 My sacrifice, O God, is a contrite spirit;
a heart contrite and humbled, O God, you will not spurn.

C

20 Be bountiful, O Lord, to Sion in your kindness*
by rebuilding the walls of Jerusalem;
21 Then shall you be pleased with due sacrifices,
burnt offerings and holocausts;
then shall they offer up bullocks on your altar.

PSALM 51 (52)*

The Deceitful Tongue

1 For the leader. A *maskil* of David, 2 when Doeg the Edomite went and told Saul, "David went to the house of Ahimelech."

I

3 Why do you glory in evil,
you champion of infamy?
All the day 4 you plot harm;
your tongue is like a sharpened razor, you practiced deceiver!
5 You love evil rather than good,
falsehood rather than honest speech.
6 You love all that means ruin,
you of the deceitful tongue!

II

7 God himself shall demolish you;
forever he shall break you;
He shall pluck you from your tent,
and uproot you from the land of the living.

h Rom 3, 4.—i Jb 14, 4; 15, 14.—j Pss 39 (40), 7; 49 (50), 8-13.

50, 6: Against you only have I sinned: although sin may also be an injustice against a fellow man, yet the very essence of sin consists in its being an offense against God. That you may be justified: this refers to v 5 and gives the reason why the psalmist confesses his sins: when men see God punishing him, they will know that he is receiving his deserts.

50, 7: The penitent offers the fact of his innate sinfulness partly as a mitigating circumstance and partly as a humble acknowledgment of his profound corruption. Catholic tradition sees in this passage a foreshadowing of the basic Christian doctrine of original sin, which was not clearly revealed before the time of Christ. Cf Rom 5, 12-19; Eph 2, 3.

50, 9: Hyssop: a small bush whose many woody twigs made a natural sprinkler. It was prescribed in the Mosaic Law as an instrument for scattering sacrificial blood or lustral water on persons to be ritually cleansed. Cf Ex 12, 22; Lv 14, 4; Nm 19, 18. These ceremonies were made symbols of purification; here the psalmist prays that God may effectively "un-sin" him, as the Hebrew literally means.

50, 16: Blood guilt: the guilt of murder. This is in keeping with the traditional ascription of this psalm to David. Cf 2 Kgs 11, 6f; 12, 9.

50, 18: Not pleased with sacrifices: the mere offering of ritual sacrifice apart from good dispositions is not acceptable to God. Cf Ps 49 (50). Others explain that the Mosaic Law prescribes no sacrifice to expiate sins of adultery and murder, such as David was guilty of.

50, 20f: These two verses were added to the psalm some time after the destruction of Jerusalem by the Babylonians.

Ps 51 (52): The psalmist inveighs against his deceitful enemy (3-6), foretelling the divine punishment in store for him (7) when God avenges the just (8-11).

III

8 The just shall look on with awe;
then they shall laugh at him:
9 "This is the man who made not
God the source of his strength,
But put his trust in his great wealth,
and his strength in harmful plots."
10 But I, like a green olive tree
in the house of God,*
Trust in the kindness of God
forever and ever.
11 I will thank you always for what you have done,
and proclaim the goodness of your name
before your faithful ones.

PSALM 52 (53)*

Lament over Widespread Corruption

1 For the leader; according to *Mahalath*. A *maskil* of David.

I

2 The fool says in his heart,[k]
"There is no God."
Such are corrupt; they do abominable deeds;
there is not one who does good.
3 God looks down from heaven upon the children of men
to see if there be one who is wise and seeks God.
4 All alike have gone astray; they have become perverse;
there is not one who does good, not even one.[l]

II

5 Will all these evildoers never learn,
they who eat up my people just as they eat bread,
who call not upon God?
6 There they were in great fear,
where no fear was,
For God has scattered the bones of your besiegers;*
they are put to shame, because God has rejected them.

III

7 Oh, that out of Sion would come the salvation of Israel!
When God restores the well-being of his people,
then shall Jacob exult and Israel be glad.

PSALM 53 (54)*

Confident Prayer in Great Peril

1 For the leader; with stringed instruments. A *maskil* of David, 2 when the Ziphites went and said to Saul, "David is hiding among us." [m]

I

3 O God, by your name* save me,
and by your might defend my cause.
4 O God, hear my prayer;
hearken to the words of my mouth.
5 For háughty men have risen up against me,
and fierce men seek my life;
they set not God before their eyes.

II

6 Behold, God is my helper;
the Lord sustains my life.
7 Turn back the evil upon my foes;
in your faithfulness destroy them.
8 Freely will I offer you sacrifice;
I will praise your name, O Lord, for its goodness,
9 Because from all distress you have rescued me,
and my eyes look down upon my enemies.

PSALM 54 (55)*

Complaint against Enemies and a Disloyal Companion

1 For the leader; with stringed instruments. A *maskil* of David.

I

2 Hearken, O God, to my prayer;
turn not away from my pleading;
3 give heed to me, and answer me.
I rock with grief, and am troubled
4 at the voice of the enemy and the clamor of the wicked.
For they bring down evil upon me,
and with fury they persecute me.
5 My heart quakes within me;
the terror of death has fallen upon me.

k 2-6: Ps 13 (14), 1-5.—l Rom 3, 12.—m 1 Kgs 23, 19f; 26, 1.

51, 10: The just will flourish as unshaken in the house of God as a green olive tree which is well rooted in the soil. The words do not imply that olive trees grew in the courts of the temple. Cf Pss 91 (92), 14; 127 (128), 3.

Ps 52 (53): With a few slight differences this is the same as Ps 13 (14).

52, 6: God has scattered the bones of your besiegers: a reference, perhaps, to the annihilation of Sennacherib's army before the walls of Jerusalem. Cf 4 Kgs 19, 35.

Ps 53 (54): The psalmist implores God's assistance against foes that seek his life (3-5) and, confident of this aid, promises a sacrifice of thanksgiving (6-9).

53, 3: By your name: through the power of the Lord. God's name is His nature as revealed to man; hence this term is frequently used as practically synonymous with God Himself, His majesty, power, etc.

Ps 54 (55): Vividly describing his fear and his longing to flee (2-9), the psalmist bewails the disorders about him, especially the treachery of a former friend (10-15); full of confidence in God, he prays for the overthrow of the wicked and his own deliverance (16-24).

6 Fear and trembling come upon me.
and horror overwhelms me,
7 And I say, "Had I but wings like a dove,
I would fly away and be at rest.
8 Far away I would flee;
I would lodge in the wilderness.
9 I would hasten to find shelter
from the violent storm and the tempest."

II

10 Engulf them, O Lord; divide their counsels,*
for in the city I see violence and strife;
11 day and night they prowl about upon its walls.
Evil and mischief are in its midst;
12 [treachery is in its midst;*]
oppression and fraud never depart from its streets.
13 If an enemy had reviled me,
I could have borne it;
If he who hates me had vaunted himself against me,
I might have hidden from him.
14 But you, my other self,
my companion and my bosom friend!
15 You, whose comradeship I enjoyed;
at whose side I walked in procession in the house of God!

III

16 Let death surprise them;
let them go down alive to the nether world,*
for evil is in their dwellings, in their very midst.
17 But I will call upon God,
and the Lord will save me.
18 In the evening, and at dawn, and at noon,
I will grieve and moan,
and he will hear my voice.
19 He will give me freedom and peace
from those who war against me,
for many there are who oppose me.
20 God will hear me and will humble them
from his eternal throne;
For improvement is not in them,
nor do they fear God.
21 Each one lays hands on his associates,
and violates his pact.
22 Softer than butter is his speech,
but war is in his heart;
His words are smoother than oil,
but they are drawn swords.
23 Cast your care upon the Lord,
and he will support you; [n]
never will he permit the just man to be disturbed.
24 And you, O God, will bring them down
into the pit of destruction;
Men of blood and deceit shall not live out half their days.
But I trust in you, O Lord.

PSALM 55 (56)*

Trust in God, the Helper in Need

1 For the leader; according to *Jonath . . . rehokim.* A *miktam* of David, when the Philistines held him in Geth.[o]

I

2 Have pity on me, O God, for men trample upon me;
all the day they press their attack against me.
3 My adversaries trample upon me all the day;
yes, many fight against me.
O Most High, 4 when I begin to fear,
in you will I trust.
5 In God, in whose promise I glory,
in God I trust without fear;
what can flesh do against me?

II

6 All the day they molest me in my efforts;
their every thought is of evil against me.
7 They gather together in hiding,
they watch my steps.
As they have waited for my life,
8 because of their wickedness keep them in view:
in your wrath bring down the peoples, O God.
9 My wanderings you have counted;
my tears are stored in your flask;*
are they not recorded in your book?
10 Then do my enemies turn back,

n 1 Pt 5, 7.—o 1 Kgs 21, 10.

54, 10: Divide their counsels: some see here an allusion to the story of the tower of Babel. Cf Gn 11, 1-9.

54, 12: Treachery is in its midst: apparently this is merely a variant reading of the preceding line.

54, 16: Go down alive to the nether world: die a sudden death. Perhaps there is an allusion here to the death of Core and his fellow rebels. Cf Nm 16, 31ff.

Ps 55 (56): The psalmist prays for help against his enemies (2-4) and bewails their machinations (6-10); in a twice-repeated refrain (5. 11) he expresses his confidence in God, to whom he vows a thanksgiving sacrifice (13).

55, 9: My tears are stored in your flask: a quaint figure to express that God knows the psalmist's weeping and will requite it, for He is carefully collecting all his tears in a bottle.

when I call upon you;
now I know that God is with me.
11 In God, in whose promise I glory,
12 in God I trust without fear;
what can flesh do against me?

III

13 I am bound, O God, by vows to you;
your thank offerings I will fulfill.[p]
14 For you have rescued me from death,
my feet, too, from stumbling;
that I may walk before God in the light of the living.

PSALM 56 (57)*

Confident Prayer for Deliverance

1 For the leader. (Do not destroy!*) A *miktam* of David, when he fled away from Saul into the cave.[q]

I

2 Have pity on me, O God; have pity on me,
for in you I take refuge.
In the shadow of your wings I take refuge,
till harm pass by.
3 I call to God the Most High,
to God, my benefactor.
4 May he send from heaven and save me;
may he make those a reproach who trample upon me;
may God send his kindness and his faithfulness.
5 I lie prostrate in the midst of lions
which devour men;
Their teeth are spears and arrows,
their tongue is a sharp sword.
6 Be exalted above the heavens, O God;
above all the earth be your glory!

II

7 They have prepared a net for my feet;
they have bowed me down;
They have dug a pit before me,
but they fall into it.
8 My heart is steadfast, O God; my heart is steadfast;*
I will sing and chant praise.
9 Awake, O my soul; awake, lyre and harp!
I will wake the dawn.*
10 I will give thanks to you among the peoples, O Lord,
I will chant your praise among the nations,
11 For your kindness towers to the heavens,
and your faithfulness to the skies.
12 Be exalted above the heavens, O God;
above all the earth be your glory!

PSALM 57 (58)*

Against Unjust Judges

1 For the leader. (Do not destroy!) A *miktam* of David.

I

2 Do you indeed like gods* pronounce justice
and judge fairly, you men of rank?
3 Nay, you willingly commit crimes;
on earth you look to the fruits of extortion.
4 From the womb the wicked are perverted;
astray from birth have the liars gone.
5 Theirs is poison like a serpent's,
like that of a stubborn snake that stops its ears,*
6 That it may not hear the voice of enchanters
casting cunning spells.

II

7 O God, smash their teeth in their mouths;
the jaw-teeth of the lions, break, O Lord!
8 Let them vanish like water flowing off;
when they draw the bow, let their arrows be headless shafts.
9 Let them dissolve like a melting snail,*

p Ps 48 (49), 16.—q 1 Kgs 22, 1; 24, 1-3; Ps 141 (142), 1.

Ps 56 (57): Each of the two equal strophes contains a prayer for help, accompanied by joyful trust in God (2-5. 7-11), and each strophe ends with the same refrain to God's glory (6. 12).

56, 1: Do not destroy: here and in the next two psalms, as well as in Ps 74 (75), this is probably a mere annotation by some early scribe who wished to keep his copy from being discarded.

56, 8-12: With a few small variations these verses appear again at the beginning of Ps 107 (108).

56, 9: I will wake the dawn: by a bold figure of speech the psalmist imagines that the sound he makes at night with his singing and music will arouse a new day to life.

Ps 57 (58): The psalmist rebukes certain unjust judges (2-6), and invokes God's punishment upon them (7-12).

57, 2: Like gods: literally: "O gods!" Here, as also in Ps 81 (82), judges are called "gods" in the sense of "possessing god-like power," or of "taking God's place in pronouncing judgment." See note on Ps 44 (45), 7.

57 5f: Two figures derived from snake life are here skillfully combined: the harm done by these wicked judges is as deadly as a serpent's venom, and these men are as unresponsive to God's teachings as certain stubborn snakes are to the music of the snake charmer.

57, 9: Like a melting snail: the Hebrew is not entirely certain, but if the text is correct, it would seem that the ancients thought a snail "melted" or gradually wasted away to nothing—an idea derived, perhaps, from the sight of the trail of slime a snail leaves behind as it moves along and from the fact that dead snails are soon but empty shells.

like an untimely birth that never sees the sun.
10 Unexpectedly, like a thorn-bush,
or like thistles, let the whirlwind carry them away.*
11 The just man shall be glad when he sees vengeance;
he shall bathe his feet in the blood of the wicked.*
12 And men shall say, "Truly there is a reward for the just;
truly there is a God who is judge on earth!"

PSALM 58 (59)*

Against Bloodthirsty Enemies

1 For the leader. (Do not destroy!) A *miktam* of David when Saul sent men to watch his house and put him to death.*r*

I

2 Rescue me from my enemies, O my God;
from my adversaries defend me.
3 Rescue me from evildoers;
from bloodthirsty men save me.
4 For behold, they lie in wait for my life;
mighty men come together against me.
Not for any offense or sin of mine, O Lord;
5 for no guilt of mine they hurry to take up arms.
Rouse yourself to see it, and aid me,
6 for you are the Lord of hosts, the God of Israel.
Arise, punish all the nations;
have no pity on any worthless traitors.

7 Each evening they return, they snarl like dogs
and prowl about the city.
8 Though they bay with their mouths,
and blasphemies are on their lips—
"Who is there to listen?"*—
9 You, O Lord, laugh at them;
you deride all the nations.
10 O my strength! for you I watch;
for you, O God, are my stronghold,
11 my gracious God!

II

May God come to my aid;
may he show me the fall of my foes.
12 O God, slay them, lest they beguile my people;
shake them by your power, and bring them down,
O Lord our shield!
13 By the sin of their mouths and the word of their lips
let them be caught in their arrogance,
for the lies they have told under oath.
14 Consume them in wrath; consume, till they are no more;
that men may know that God is the ruler of Jacob,
yes, to the ends of the earth.

15 Each evening they return, they snarl like dogs
and prowl about the city;
16 They wander about as scavengers;
if they are not filled, they howl.
17 But I will sing of your strength
and revel at dawn in your kindness;
You have been my stronghold,
my refuge in the day of distress.
18 O my strength! your praise will I sing;
for you, O God, are my stronghold,
my gracious God!

PSALM 59 (60)*

Prayer after Defeat in Battle

1 For the leader; according to "The Lily of . . ." A *miktam* of David (for teaching), 2 when he fought against Aram Naharaim and Aram Soba; and Joab, coming back, killed twelve thousand Edomites in the "valley of salt."*s*

I

3 O God, you have rejected us and broken our defenses;
you have been angry; rally us!
4 You have rocked the country and split it open;
repair the cracks in it, for it is tottering.
5 You have made your people feel hardships;

r 1 Kgs 19, 11.—s 2 Kgs 8, 3ff. 8; 10, 6ff; 1 Par 18, 12f.

57, 10: The Hebrew text of this verse is obscure and is variously reconstructed.

57, 11: He shall bathe his feet in the blood: by the figure of hyperbole, victorious soldiers may be said to wade through the blood of the vanquished. Cf Ps 67 (68), 24; Is 63, 1-6.

Ps 58 (59): In each of the two similar strophes (2-6. 11b-14) the psalmist beseeches God to defend him against his wicked enemies. In the two similar refrains (7-11a. 15-18) he compares the wicked to ravenous dogs.

58, 8: Who is there to listen?: this is their blasphemy, that they say, "God does not even hear of our wickedness."

Ps 59 (60): Bewailing a military disaster, the psalmist first thanks God for having saved at least a part of the army (3-7); then, recalling God's promise to subjugate the neighboring nations (8-10), he puts his trust in the Lord's strong assistance (11-14).

you have given us stupefying wine.
6 You have raised for those who fear you
a banner
to which they may flee out of bowshot
7 That your loved ones may escape;[t]
help us by your right hand, and answer us!*

II

8 God promised in his sanctuary:
"Exultantly I will apportion Sichem,
and measure off* the valley of Socchoth.
9 Mine is Galaad, and mine Manasse;
Ephraim is the helmet for my head;
Juda, my scepter;*
10 Moab shall serve as my washbowl;*
upon Edom I will set my shoe;
I will triumph over Philistia."

III

11 Who will bring me into the fortified city?*
Who will lead me into Edom?
12 Have not you, O God, rejected us,
so that you go not forth, O God, with our armies?
13 Give us aid against the foe,
for worthless is the help of men.
14 Under God we shall do valiantly;
it is he who will tread down our foes.

PSALM 60 (61)*

Prayer of the King in Exile

1 For the leader; with stringed instruments. Of David.

t 7-14: Ps 107(108), 7-14.

59, 7-14: These verses occur again as the second half of Ps 107 (108).

59, 8: I will apportion . . . and measure off: God will claim these places as His own. The valley of Socchoth: probably the lower stretch of the Jaboc valley. Cf Gn 32, 23; 33, 17.

59, 9: Juda, my scepter: an allusion to the Blessing of Jacob. Cf Gn 49, 10.

59, 10: Moab shall serve as my washbowl: the Moabites shall perform menial service for Israel; probably there is also an allusion to the "basin" of the Dead Sea, which formed the western border of Moab. Upon Edom I will set my shoe: God will use Edom as His footstool; thus the ancient kings treated their conquered enemies. Cf Ps 109 (110), 1. Some render, "Upon Edom I will throw my shoe," and understand this casting of a shoe on conquered territory as a sign of possession.

59, 11: The fortified city: perhaps Bosra, the impregnable capital of Edom. Cf Is 34, 6; 63, 1; Am 1, 12.

Ps 60 (61): Far away from Jerusalem, the psalmist longs for God's help and the shelter of His abode (2-5); confident of being heard, he prays for the king (6-9). This may be interpreted as a prayer of David when he had to flee from Jerusalem during the rebellion of Absalom. Cf 2 Kgs 15-19.

Ps 61 (62): The keynote of trust in God is struck in the twice-repeated refrain (2f. 6f); though attacked by his enemies, (4f), the psalmist asserts his unshaken confidence in the Lord (8f), for true strength comes not from earthly power but from God's grace (10-13).

61, 5: My place on high: a place of safety such as a fortress set on a cliff.

I

2 Hear, O God, my cry;
listen to my prayer!
3 From the earth's end I call to you
as my heart grows faint.
You will set me high upon a rock; you will give me rest,
4 for you are my refuge,
a tower of strength against the enemy.
5 Oh, that I might lodge in your tent forever,
take refuge in the shelter of your wings!

II

6 You indeed, O God, have accepted my vows;
you granted me the heritage of those who fear your name.
7 Add to the days of the king's life;
let his years be many generations;
8 Let him sit enthroned before God forever;
bid kindness and faithfulness preserve him.
9 So will I sing the praises of your name forever,
fulfilling my vows day by day.

PSALM 61 (62)*

Trust in God Alone

1 For the leader; *'al Idithun.* A psalm of David.

I

2 Only in God is my soul at rest;
from him comes my salvation.
3 He only is my rock and my salvation,
my stronghold; I shall not be disturbed at all.
4 How long will you set upon a man and all together beat him down
as though he were a sagging fence, a battered wall?
5 Truly from my place on high* they plan to dislodge me;
they delight in lies;
They bless with their mouths,
but inwardly they curse.

II

6 Only in God be at rest, my soul,
for from him comes my hope.
7 He only is my rock and my salvation,
my stronghold; I shall not be disturbed.

8 With God is my safety and my glory,
he is the rock of my strength; my refuge is in God.
9 Trust in him at all times, O my people!
Pour out your hearts before him;
God is our refuge!

III

10 Only a breath are mortal men;
an illusion are men of rank;
In a balance they prove lighter,
all together, than a breath.
11 Trust not in extortion; in plunder take no empty pride;
though wealth abound, set not your heart upon it.
12 One thing God said; these two things* which I heard:
that power belongs to God, 13 and yours, O Lord, is kindness;
and that you render to everyone according to his deeds.[u]

PSALM 62 (63)*

Ardent Longing for God

1 A psalm of David, when he was in the wilderness of Juda.[v]

I

2 O God, you are my God whom I seek;
for you my flesh pines and my soul thirsts
like the earth, parched, lifeless and without water.
3 Thus have I gazed toward you in the sanctuary
to see your power and your glory,
4 For your kindness is a greater good than life;
my lips shall glorify you.

II

5 Thus will I bless you while I live;
lifting up my hands, I will call upon your name.
6 As with the riches of a banquet shall my soul be satisfied,
and with exultant lips my mouth shall praise you.
7 I will remember you upon my couch,
and through the night-watches I will meditate on you:
8 That you are my help,
and in the shadow of your wings I shout for joy.
9 My soul clings fast to you;
your right hand upholds me.

III

10 But they shall be destroyed who seek my life,
they shall go into the depths of the earth;
11 They shall be delivered over to the sword,
and shall be the prey of jackals.*
12 The king, however, shall rejoice in God;
everyone who swears by him shall glory,
but the mouths of those who speak falsely shall be stopped.

PSALM 63 (64)*

Treacherous Conspirators Punished by God

1 For the leader. A psalm of David.

I

2 Hear, O God, my voice in my lament;
from the dread enemy preserve my life.
3 Shelter me against the council of malefactors,
against the tumult of evildoers,
4 Who sharpen their tongues like swords,
who aim like arrows their bitter words,
5 Shooting from ambush at the innocent man,
suddenly shooting at him without fear.
6 They resolve on their wicked plan;
they conspire to set snares,
saying, "Who will see us?"
7 They devise a wicked scheme,
and conceal the scheme they have devised;
deep are the thoughts of each heart.

II

8 But God shoots his arrows at them;
suddenly they are struck.
9 He brings them down by their own tongues;
all who see them nod their heads.*
10 And all men fear and proclaim the work of God,

u Mt 16, 27; Rom 2, 6.—v 1 Kgs 24.

61, 12f: One thing . . . two things: such use of progressive numbers is a device of Hebrew poetry. Cf Am 1, 3; Prv 6, 16-19; 30, 15. 18. 21.

Ps 62 (63): Homesick for God's sanctuary (2-4), the psalmist holds fast to the Lord in spirit (5-9), confident that his enemies will be destroyed while the king and his loyal followers will triumph (10-12).

62, 11: The prey of jackals: their dead bodies shall be devoured by wild animals. Lack of proper burial was dreaded by the ancients.

Ps 63 (64): The psalmist prays for God's help against deceitful foes who secretly plot against him (2-7); God will repay them with exemplary punishment (8-11).

63, 9: Nod their heads: a gesture of derision. Cf Pss 21 (22), 8; 43 (44), 15; 108 (109), 25.

and ponder what he has done.
11 The just man is glad in the Lord and takes refuge in him;
in him glory all the upright of heart.

PSALM 64 (65)*

Thanksgiving for God's Blessings.

1 For the leader. A psalm of David. A song.

I

2 To you we owe our hymn of praise,
O God, in Sion;
To you must vows* be fulfilled,
you who hear prayers.
3 To you all flesh must come*
4 because of wicked deeds.
We are overcome by our sins;
it is you who pardon them.
5 Happy the man you choose, and bring to dwell in your courts.
May we be filled with the good things of your house,
the holy things of your temple!

II

6 With awe-inspiring deeds of justice you answer us,
O God our savior,
The hope of all the ends of the earth and of the distant seas.
7 You set the mountains in place by your power,
you who are girt with might;
8 You still the roaring of the seas,
the roaring of their waves and the tumult of the peoples.
9 And the dwellers at the earth's ends are in fear at your marvels;
the farthest east and west you make resound with joy.

III

10 You have visited the land and watered it;
greatly have you enriched it.
God's watercourses are filled;
you have prepared the grain.
11 Thus have you prepared the land:
drenching its furrows,
breaking up its clods,
Softening it with showers,
blessing its yield.
12 You have crowned the year with your bounty,
and your paths overflow with a rich harvest;*
13 The untilled meadows overflow with it,
and rejoicing clothes the hills.
14 The fields are garmented with flocks
and the valleys blanketed with grain.
They shout and sing for joy.

PSALM 65 (66)*

Praise of God, Israel's Deliverer

1 For the leader. A psalm; a song.

Shout joyfully to God, all you on earth,
2 sing praise to the glory of his name;
proclaim his glorious praise.
3 Say to God, "How tremendous are your deeds!
for your great strength your enemies fawn upon you.*
4 Let all on earth worship and sing praise to you,
sing praise to your name!"

I

5 Come and see the works of God,
his tremendous deeds among men.
6 He has changed the sea into dry land;
through the river they passed on foot;*w*
therefore let us rejoice in him.
7 He rules by his might forever;
his eyes watch the nations;
rebels may not exalt themselves.
8 Bless our God, you peoples,
loudly sound his praise;
9 He has given life to our souls,
and has not let our feet slip.
10 For you have tested us, O God!
You have tried us as silver is tried by fire;
11 You have brought us into a snare;
you laid a heavy burden on our backs.
12 You let men ride over our heads;
we went through fire and water,

w Ex 14, 21f.

Ps. 64 (65): A hymn of thanksgiving, sung by the community for a bountiful harvest. Humbly acknowledging that they are unworthy of God's favors (2-5), the people praise Him for His power over all the earth (6-9), and thank Him for the rains which produced such abundant crops (10-14).

64, 2: Vows: the Israelites were accustomed to promise sacrifices in the temple if their prayers were heard.

64, 3: To you all flesh must come: all men must have recourse to God's mercy.

64, 12: Your paths overflow with a rich harvest: literally "Your wagon-wheel tracks drip with oil."

Ps 65 (66): There are two distinct parts here, which perhaps originally were two independent psalms. The first part (1-12) is a hymn of the community praising God's omnipotence as revealed throughout history, especially at the Exodus (5-7), and now in the recent restoration of the nation from some calamity (8-12). The second part (13-20) is the thanksgiving hymn of an individual fulfilling his vows in the temple (13-15) and recounting how the Lord had heard his prayer (16-20).

65, 3: Fawn upon you: pay an unwilling tribute of praise. Cf Pss 17 (18), 45; 80 (81), 16.

but you have led us out to refreshment.

II

13 I will bring holocausts to your house;
to you I will fulfill the vows
14 Which my lips uttered
and my words promised in my distress.
15 Holocausts of fatlings I will offer you,
with burnt offerings of rams;
I will sacrifice oxen and goats.
16 Hear now, all you who fear God, while I declare
what he has done for me.
17 When I appealed to him in words,
praise was on the tip of my tongue.*
18 Were I to cherish wickedness in my heart,
the Lord would not hear;
19 But God has heard;
he has hearkened to the sound of my prayer.
20 Blessed be God who refused me not
my prayer or his kindness!

PSALM 66 (67)*

Harvest Prayer That All Men May Worship God

1 For the leader; with stringed instruments. A psalm; a song.

I

2 May God have pity on us and bless us;[x]
may he let his face shine upon us.*
3 So may your way be known upon earth;
among all nations, your salvation.
4 May the peoples praise* you, O God;
may all the peoples praise you!

II

5 May the nations be glad and exult
because you rule the peoples in equity;
the nations on the earth you guide.
6 May the peoples praise you, O God;
may all the peoples praise you!

III

7 The earth has yielded its fruits;
God, our God, has blessed us.
8 May God bless us,
and may all the ends of the earth fear him!

PSALM 67 (68)*

God's Triumphal Procession

1 For the leader. A psalm of David; a song.

I

2 God arises; his enemies are scattered,[y]
and those who hate him flee before him.*
3 As smoke is driven away, so are they driven;
as wax melts before the fire,
so the wicked perish before God.
4 But the just rejoice and exult before God;
they are glad and rejoice.

II

5 Sing to God, chant praise to his name,
extol him who rides upon the clouds,*
Whose name is the Lord;[z]
exult before him.
6 The father of orphans and the defender of widows
is God in his holy dwelling.

x Nm 6, 24f.—y Nm 10, 35.—z Ex 15, 3.

65, 17: Praise was on the tip of my tongue: literally, "praise was under my tongue." Even while the psalmist was praying aloud for help, he was already thanking God silently for having heard his prayer.

Ps 66 (67): The refrain (4. 6 and perhaps originally after 8) calls on all the nations of the earth to praise the Lord, because He blesses Israel (2f), governs all peoples wisely (5), and bestows an abundant harvest (7). Israel's hope of seeing the Lord acknowledged as the only God by all the nations was based on, and found its sole fulfillment in, the promise of the Messias. Cf Gn 12, 2f.

66, 2: These words are similar to the priestly blessing of Nm 6, 22-27.

66, 4. 6: Praise: the Hebrew means more exactly, "give grateful praise"; hence according to the context, it is often translated, "give thanks."

Ps 67 (68): One of the most magnificent but, at the same time, one of the most difficult hymns of the Psalter. In several places the Hebrew text is poorly preserved. It was written to be sung as the Ark of the Covenant was carried in solemn procession into the temple. Beginning with the ancient war cry of Israel, which was used when the Ark was carried into battle (2), the opening strophe proclaims the defeat of the wicked and the triumph of the just (3f). After general praise of God's goodness (5-7), the Lord's victorious march from Egypt to Sinai (8-11) and the conquest of the Promised Land (12-15) are briefly and poetically recounted; reference is then made to God's choice of Sion for His dwelling (16-19), as well as to all His victories (20-24); finally, with a description of the present procession serving as an interlude (25-28), God is implored to spread His mighty rule (29-30) until the earth sings His glory (33-36).

67, 2: What is here stated as a fact is given in the form of a prayer in Nm 10, 35.

67, 5: Extol him who rides upon the clouds: the meaning of the Hebrew is not entirely certain. The revised Latin Psalter has, "Lay a road for him who rides through the desert." However, the expression "The Rider of the Clouds" as a divine epithet is very ancient, since it occurs in Chanaanite literature even before the time of Moses, and it is not uncommon in the Old Testament. Cf Dt 33, 26; Pss 17 (18), 10ff; 67 (68), 34; Is 19, 1; Hb 3, 8.

7 God gives a home to the forsaken;
he leads forth prisoners to prosperity;
only rebels remain in the parched land.

III

8 O God, when you went forth at the head of your people,[a]
when you marched through the wilderness,
9 The earth quaked; it rained from heaven at the presence of God,
at the presence of God, the God of Israel.
[This is Sinai.]
10 A bountiful rain you showered down, O God, upon your inheritance;
you restored the land when it languished;
11 Your flock settled in it;
in your goodness, O God, you provided it for the needy.

IV

12 The Lord gives the word;
women bear the glad tidings, a vast army:*
13 "Kings and their hosts are fleeing, fleeing,
and the household shall divide the spoils.
14 Though you rested among the sheepfolds,*
the wings of the dove shone with silver,
and her pinions with a golden hue.
15 While the Almighty dispersed the kings there,
snow fell on Salmon."

V

16 High the mountains of Basan;
rugged the mountains of Basan.
17 Why look you jealously, you rugged mountains,
at the mountain God has chosen* for his throne,
where the Lord himself will dwell forever?
18 The chariots of God are myriad, thousands on thousands;
the Lord advances from Sinai to the sanctuary.
19 You have ascended on high,* taken captives,[b]
received men as gifts—
even rebels; the Lord God enters his dwelling.

VI

20 Blessed day by day be the Lord,
who bears our burdens; God, who is our salvation.
21 God is a saving God for us;
the Lord, my Lord, controls the passageways of death.
22 Surely God crushes the heads of his enemies,
the hairy crowns of those who stalk about in their guilt.
23 The Lord said: "I will fetch them back from Basan;
I will fetch them back from the depths of the sea,
24 So that you will bathe your feet in blood;
the tongues of your dogs will have their share of your enemies."

VII

25 They view your progress, O God,
the progress of my God, my King, into the sanctuary;
26 The singers lead, the minstrels follow,
in their midst the maidens play on timbrels.
27 In your choirs bless God;
bless the Lord, you of Israel's wellspring!
28 There is Benjamin, the youngest, leading them;
the princes of Juda in a body,
the princes of Zabulon, the princes of Nephthali.

VIII

29 Show forth, O God, your power,
the power, O God, with which you took our part;
30 For your temple in Jerusalem
let the kings bring you gifts.
31 Rebuke the wild beast of the reeds,*

a 8f: Jgs 5, 4f.—b Eph 4, 8.

67, 12: The Israelite women took an active part in celebrating a victory. Cf Ex 15, 20; 1 Kgs 18, 6f.

67, 14f: The Hebrew text of these verses is very obscure. The translation given above follows the revised Latin Psalter. The dove: perhaps a figure of the victorious army of Israel. Cf Ps 73 (74), 19. Snow fell: either literally, or figuratively of the fallen enemy lying as thick as snowflakes on the battlefield. Salmon: probably a mountain in the Hauran or in Basan. The historical event referred to is uncertain. Cf Nm 21, 33ff; Dt 3, 1-10.

67, 17: The mountain God has chosen: Mount Sion.

67, 19: Ascended on high: to the divine throne, either on Sion or in heaven. Received men as gifts: St. Paul quotes this somewhat freely according to the Greek version as, "He gave gifts to men," and then applies it to Christ bestowing His charismatic graces on the Church after His ascension into heaven. Cf Eph 4, 8.

67, 31: The wild beast of the reeds: most probably Egypt. Cf Ez 29, 2ff. Bars of silver: tribute from the foreign nations brought to Sion.

the herd of strong bulls and the bullocks, the nations.
Let them prostrate themselves with bars of silver;
scatter the peoples who delight in war.
32 Let nobles come from Egypt;
let Ethiopia extend its hands to God.

IX

33 You kingdoms of the earth, sing to God,
chant praise to the Lord
34 who rides* on the heights of the ancient heavens.
Behold, his voice resounds, the voice of power:
35 "Confess the power of God!"
Over Israel is his majesty;
his power is in the skies.
36 Awesome in his sanctuary is God, the God of Israel;
he gives power and strength to his people.
Blessed be God!

PSALM 68 (69)*

A Cry of Anguish in Great Distress

1 For the leader; according to "Lilies." Of David.

I

2 Save me, O God,
for the waters* threaten my life;
3 I am sunk in the abysmal swamp
where there is no foothold;
I have reached the watery depths;
the flood overwhelms me.
4 I am wearied with calling,
my throat is parched;
My eyes have failed
with looking for my God.
5 Those outnumber the hairs of my head
who hate me without cause.* [c]
Too many for my strength
are they who wrongfully are my enemies.
Must I restore what I did not steal?

II

6 O God, you know my folly,
and my faults* are not hid from you.
7 Let not those who wait for you be put to shame through me,
O Lord, God of hosts.
Let not those who seek you blush for me,
O God of Israel,
8 Since for your sake I bear insult,
and shame covers my face.
9 I have become an outcast to my brothers,
a stranger to my mother's sons,
10 Because zeal for your house consumes me,*
and the insults of those who blaspheme you fall upon me.[d]
11 I humbled myself with fasting,
and this was made a reproach to me.
12 I made sackcloth my garment,
and I became a byword for them.
13 They who sit at the gate gossip about me,
and drunkards make me the butt of their songs.

III

14 But I pray to you, O Lord,
for the time of your favor, O God!
In your great kindness answer me
with your constant help.
15 Rescue me out of the mire; may I not sink!
may I be rescued from my foes,
and from the watery depths.
16 Let not the flood-waters overwhelm me,
nor the abyss swallow me up,
nor the pit close its mouth over me.
17 Answer me, O Lord, for bounteous is your kindness;
in your great mercy turn toward me.
18 Hide not your face from your servant;
in my distress, make haste to answer me.
19 Come and ransom my life;
as an answer for my enemies, redeem me.
20 You know my reproach, my shame and my ignominy:

c Jn 15, 25.—d Jn 2, 17; Rom 15, 3.

Ps 68 (69): A lamentation similar to Ps 21 (22). The psalmist describes his extreme misery (2-5) and unmerited disgrace (6-13), imploring God to vindicate him (14-22) and punish his enemies (23-29); in return he will offer God a sacrifice of praise (30-35). As in Ps 50 (51), two verses were added at the end foretelling the restoration of Israel from exile in Babylon (36f). Since several passages are quoted in the New Testament in reference to Christ, Catholic tradition has always considered this psalm as at least indirectly Messianic.

68, 2: The waters: a common metaphor for affliction. Cf Pss 17 (18), 5; 41 (42), 8; 87 (88), 8.

68, 5: Who hate me without cause: according to our Lord's own statement these words were fully verified in the hatred His enemies bore Him. Cf Jn 15, 25.

68, 6: My folly, and my faults: the psalmist is guilty, he admits, of certain sins, but not of the grave crimes his enemies charge him with. This verse cannot be interpreted in a Messianic sense except in so far as Christ took upon Himself the sins of the world.

68, 10: Zeal for your house consumes me: eminently fulfilled in Christ's cleansing of the temple. Cf Jn 2, 17. The insults of those who blaspheme you fall upon me: cited by St. Paul as an example of our Lord's unselfishness. Cf Rom 15, 3.

before you are all my foes.
21 Insult has broken my heart, and I am weak,
I looked for sympathy, but there was none;
for comforters, and I found none.
22 Rather they put gall in my food,[e]
and in my thirst they gave me vinegar to drink.*

IV

23 Let their own table* be a snare before them,[f]
and a net for their friends.
24 Let their eyes grow dim so that they cannot see,
and keep their backs always feeble.
25 Pour out your wrath upon them;
let the fury of your anger overtake them.
26 Let their encampment become desolate;[g]
in their tents let there be no one to dwell.*
27 For they kept after him whom you smote,
and added to the pain of him you wounded.
28 Heap guilt upon their guilt,
and let them not attain to your reward.
29 May they be erased from the book of the living,
and not be recorded with the just!

V

30 But I am afflicted and in pain;
let your saving help, O God, protect me.
31 I will praise the name of God in song,
and I will glorify him with thanksgiving;
32 This will please the Lord more than oxen
or bullocks with horns and divided hooves:
33 "See, you lowly ones, and be glad;
you who seek God, may your hearts be merry!
34 For the Lord hears the poor,
and his own who are in bonds he spurns not.
35 Let the heavens and the earth praise him,
the seas and whatever moves in them!"
36 For God will save Sion
and rebuild the cities of Juda.
They shall dwell in the land and own it,
37 and the descendants of his servants shall inherit it,
and those who love his name shall inhabit it.

e Mt 27, 34, 48; Mk 15, 23.—f 23f: Rom 11, 9f.—g Acts 1, 20.—h 2-6: Ps 39 (40), 14-18.

68, 22: A prophecy fulfilled in the bitter drink given to Christ on the cross. Cf Jn 19, 28. Gall: the Hebrew word probably signifies the juice of some bitter and poisonous plant.

68, 23: Table: a mere tablecloth spread on the ground, on which one might trip.

68, 26: Applied to Judas in Acts 1, 20.

Ps 69 (70): Almost identical with Ps 39 (40), 14-18.

Ps 70 (71): The aged psalmist, who has always put his trust in the Lord, implores His aid (1-7) now that he is afflicted and persecuted (9-13); each of these two sections ends with a promise of grateful praise (8, 14-16): almost all of the third section (17-24) likewise describes the same confident expectation of being heard by God.

PSALM 69 (70)*

Prayer for Divine Help

1 For the leader; of David. For remembrance.
2 Deign, O God, to rescue me;[h]
O Lord, make haste to help me.
3 Let them be put to shame and confounded
who seek my life.
Let them be turned back in disgrace
who desire my ruin.
4 Let them retire in their shame
who say to me, "Aha, aha!"
5 But may all who seek you
exult and be glad in you,
And may those who love your salvation
say ever, "God be glorified!"
6 But I am afflicted and poor;
O God, hasten to me!
You are my help and my deliverer;
O Lord, hold not back!

PSALM 70 (71)*

Humble Prayer in Time of Old Age

I

1 In you, O Lord, I take refuge;
let me never be put to shame.
2 In your justice rescue me, and deliver me;
incline your ear to me, and save me.
3 Be my rock of refuge,
a stronghold to give me safety,
for you are my rock and my fortress.
4 O my God, rescue me from the hand of the wicked,
from the grasp of the criminal and the violent.
5 For you are my hope, O Lord;
my trust, O God, from my youth.

6 On you I depend from birth;
from my mother's womb you are my strength;*
constant has been my hope in you.
7 A portent* am I to many,
but you are my strong refuge!
8 My mouth shall be filled with your praise,
with your glory day by day.

II

9 Cast me not off in my old age;
as my strength fails, forsake me not,
10 For my enemies speak against me,
and they who keep watch against my life take counsel together.
11 They say, "God has forsaken him;
pursue and seize him,
for there is no one to rescue him."
12 O God, be not far from me;
my God, make haste to help me.
13 Let them be put to shame and consumed who attack my life;
let them be wrapped in ignominy and disgrace who seek to harm me.
14 But I will always hope
and praise you ever more and more.
15 My mouth shall declare your justice,
day by day your salvation,
though I know not their extent.*
16 I will treat of the mighty works of the Lord;
O God, I will tell of your singular justice.

III

17 O God, you have taught me from my youth,
and till the present I proclaim your wondrous deeds;
18 And now that I am old and gray,
O God, forsake me not
Till I proclaim your strength
to every generation that is to come.
19 Your power and your justice,
O God, reach to heaven.
You have done great things;
O God, who is like you?
20 Though you have made me feel many bitter afflictions,
you will again revive me;
from the depths of the earth you will once more raise me.
21 Renew your benefits toward me,
and comfort me over and over.
22 So will I give you thanks with music on the lyre,
for your faithfulness, O my God!
I will sing your praises with the harp,
O Holy One of Israel!
23 My lips shall shout for joy
as I sing your praises;
My soul also, which you have redeemed,
24 and my tongue day by day shall discourse on your justice.
How shamed and how disgraced
are those who sought to harm me!

PSALM 71 (72)*

The Kingdom of the Messias

1 Of Solomon.

I

O God, with your judgment endow the king,
and with your justice, the king's son;*
2 He shall govern your people with justice
and your afflicted ones with judgment.*
3 The mountains shall yield peace for the people,
and the hills justice.
4 He shall defend the afflicted among the people,
save the children of the poor,
and crush the oppressor.

II

5 May he endure as long as the sun,
and like the moon through all generations.
6 He shall be like rain coming down on the meadow,

70, 6: My strength: the exact meaning of the Hebrew is uncertain. The revised Latin Psalter still retains "my protector" of the older Latin version.

70, 7: A portent: many marvel that the psalmist is so afflicted, looking on him as cursed by God. Cf Dt 28, 46. Some commentators, however, understand this as, "Many marvel at my invincible confidence in God and at the great graces He bestows on me."

70, 15: Though I know not their extent: the psalmist admits that God's acts of kindness toward him are more numerous than he himself realizes.

Ps 71 (72): A song of good wishes for the king, perhaps composed originally for the coronation ceremonies of one of David's successors. But some of the expressions cannot be understood of any earthly monarch except as pure hyperbole. They find their complete fulfillment only in Christ. Hence the traditional interpretation rightly treats the psalm as Messianic, at least in a typical sense. The earthly king is here a type or figure of Christ the King. The Hebrew verbs seem to vary between the future and the jussive. Some commentators render them all in the future. The thoughts here expressed concern the king's just rule (1-4), his long and glorious reign (5-7), his universal dominion (8-11), his defense of the poor and oppressed (12-14), and the prosperity of his kingdom (15-17).

71, 1: The king . . . the king's son: the same individual is meant; his father was also a king.

71, 2: With judgment: he shall procure their rights for them.

like showers watering the earth.
7 Justice shall flower in his days,
and profound peace, till the moon be no more.

III

8 May he rule from sea to sea,
and from the River to the ends of the earth.*
9 His foes shall bow before him,
and his enemies shall lick the dust.
10 The kings of Tharsis and the Isles* shall offer gifts; *i*
the kings of Arabia and Saba shall bring tribute.
11 All kings shall pay him homage,
all nations shall serve him.

IV

12 For he shall rescue the poor man when he cries out,
and the afflicted when he has no one to help him.
13 He shall have pity for the lowly and the poor;
the lives of the poor he shall save.
14 From fraud and violence he shall redeem them,
and precious shall their blood be in his sight.

V

15 May he live to be given the gold of Arabia,
and to be prayed for continually;
day by day shall they bless him.
16 May there be an abundance of grain upon the earth;
on the tops of the mountains the crops shall rustle like Lebanon;
the city dwellers shall flourish like the verdure of the fields.
17 May his name be blessed forever;
as long as the sun his name shall remain.
In him shall all the tribes of the earth be blessed;*
all the nations shall proclaim his happiness.

* * *

18 Blessed be the Lord, the God of Israel,*
who alone does wondrous deeds. *j*
19 And blessed forever be his glorious name;
may the whole earth be filled with his glory.
Amen. Amen.
20 The prayers of David the son of Jesse are ended.*

1 Ps 67 (68), 30.—j 18f: Pss 40 (41), 14; 88 (89), 53; 105 (106), 48.

71, 8: Indicates the boundaries of the civilized world at that time: from the Mediterranean Sea to the Persian Gulf (the "Eastern Sea"), and from the Euphrates (the River) to the islands and lands of southwestern Europe, then considered the ends of the earth.

71, 10: Tharsis and the Isles: the far west. Cf Ps 47 (48), 8. Arabia and Saba: the far south. Cf 3 Kgs 10, 1.

71, 17: In him . . . be blessed: either, "Because of him all men shall receive God's blessings," or, "All men shall use his name in giving a blessing, saying, 'May you be as blessed as this king.' " Cf Gn 48, 20.

71, 18f: The doxology at the end of the Second Book of the Psalms; a later addition. Cf Ps 40 (41), 14.

71, 20: This note shows that Ps 71 (72) once constituted the end of a certain collection of Davidic psalms. It does not exclude the possibility of some other Davidic psalms being incorporated in the following collections.

Ps 72 (73): Like Pss 36 (37) and 48 (49), this sapiential psalm is concerned with the problem of why the wicked seem to prosper. After showing how dangerous the thought of such apparent injustice may be (1-3), the psalmist sets forth the difficulty in clear terms by describing the earthly happiness of the wicked who blaspheme God with seeming impunity (4-12), whereas the good apparently suffer in vain (13-16); the only solution, as he has learned from God Himself, lies in the hereafter (17), where the fortunes of the prosperous sinner will suddenly be reversed (18-22) while the good will enjoy God's presence forever (23-28).

72, 9: They set their mouthings in place of heaven: literally, "They set their mouths in heaven," which seems to mean, "They speak as if they were God." The revised Latin Psalter renders it, "They attack heaven with their mouths."

III: THE THIRD BOOK — Psalms 72-88

PSALM 72 (73)*

The False Happiness of the Wicked

1 A psalm of Asaph.

How good God is to the upright;
the Lord, to those who are clean of heart!
2 But, as for me, I almost lost my balance;
my feet all but slipped,
3 Because I was envious of the arrogant
when I saw them prosper though they were wicked.

I

4 For they are in no pain;
their bodies are sound and sleek;
5 They are free from the burdens of mortals,
and are not afflicted like the rest of men.
6 So pride adorns them as a necklace;
as a robe violence enwraps them.
7 Out of their crassness comes iniquity;
their fancies overflow their hearts.
8 They scoff and speak evil;
outrage from on high they threaten.
9 They set their mouthings in place of heaven,*
and their pronouncements roam the earth:

10 "So he brings his people to such a pass
that they have not even water!"*
11 And they say, "How does God know?"
And, "Is there any knowledge in the
Most High?"
12 Such, then, are the wicked;
always carefree, while they increase
in wealth.

II

13 Is it but in vain I have kept my heart
clean
and washed my hands as an innocent
man? [k]
14 For I suffer affliction day after day
and chastisement with each new
dawn.
15 Had I thought, "I will speak as they
do,"
I had been false to the fellowship of
your children.
16 Though I tried to understand this
it seemed to me too difficult,
17 Till I entered the sanctuary of God*
and considered their final destiny.

III

18 You set them, indeed, on a slippery
road;
you hurl them down to ruin.
19 How suddenly they are made desolate!
They are completely wasted away
amid horrors.
20 As though they were the dream of one
who had awakened, O Lord,
so will you, when you arise,* set at
nought these phantoms.
21 Because my heart was embittered*
and my soul was pierced,
22 I was stupid and understood not;
I was like a brute beast in your pres-
ence.

IV

23 Yet with you I shall always be;
you have hold of my right hand;
24 With your counsel you guide me,
and in the end you will receive me in
glory.
25 Whom else have I in heaven?
And when I am with you, the earth
delights me not.
26 Though my flesh and my heart waste
away,
God is the rock of my heart and my
portion forever.
27 For indeed, they who withdraw from
you perish;
you destroy everyone who is unfaith-
ful to you.
28 But for me, to be near God is my
good;
to make the Lord God my refuge.
I shall declare all your works
in the gates of the daughter of Sion.

PSALM 73 (74)*

Prayer in Time of National Calamity

1 A *maskil* of Asaph.

I

Why, O God, have you cast us off for-
ever?*
Why does your anger smolder against
the sheep of your pasture?
2 Remember your flock which you built
up of old,
the tribe you redeemed as your in-
heritance,
Mount Sion, where you took up your
abode.[l]
3 Turn your steps toward the utter ruins;
toward all the damage the enemy has
done in the sanctuary.
4 Your foes roar triumphantly in your
shrine;
they have set up their tokens of vic-
tory.
5 They are like men coming up with
axes to a clump of trees;*
6 and now with chisel and hammer
they hack at all its paneling.
7 They set your sanctuary on fire;
the place where your name abides
they have razed and profaned.[m]
8 They said in their hearts, "Let us de-
stroy them;
burn all the shrines of God in the
land."

k Ps 25 (26), 6.—l Pss 67 (68), 17; 131 (132), 13.—m 4 Kgs 25, 8f; Ps 78 (79), 1.

72, 10: This verse is defective in the current Hebrew text. The translation given above understands it as one of the blasphemies uttered by the wicked, ridiculing God's justice. The revised Latin Psalter understands it as said by the psalmist himself, "So my people turn to them, and they suck up water in abundance."

72, 17: I entered the sanctuary of God: in spirit the psalmist penetrated God's heavenly sanctuary.

72, 20: When you arise: in judgment. The Lord seems to act as if He were asleep. Cf Ps 77 (78), 65. The temporary injustice will prove to be but a bad dream.

72, 21f: The psalmist reverts to the time when he was scandalized by the prosperity of the wicked.

Ps 73 (74): A lamentation over the destruction of the temple. The event referred to is probably the taking of Jerusalem by the Babylonians in 587 B.C. The psalmist graphically describes the frightful havoc and desolation in the temple as he implores God to be mindful of His people (1-11); then, recalling the glorious deeds the Lord has done of old (12-17), he humbly reminds God that His own honor is at stake in the fate of His chosen people (18-23).

73, 1: Forever: this word seems to imply that the disaster is already of long duration.

73, 5: The Hebrew text of this verse is rather obscure.

9 Deeds on our behalf* we do not see;
there is no prophet now,[n]
and no one of us knows how long . . .
10 How long, O God, shall the foe blaspheme?
Shall the enemy revile your name forever?
11 Why draw back your hand
and keep your right hand idle beneath your cloak?

II

12 Yet, O God, my king from of old,
you doer of saving deeds on earth,
13 You stirred up the sea by your might;*
you smashed the heads of the dragons in the waters.
14 You crushed the heads of Leviathan,
and made food of him for the dolphins.
15 You released the springs and torrents;
you brought dry land out of the primeval waters.
16 Yours is the day, and yours the night;
you fashioned the moon and the sun.[o]
17 You fixed all the limits of the land;
summer and winter you made.

18 Remember how the enemy has blasphemed you, O Lord,
and how a stupid people has reviled your name.
19 Give not to the vulture* the life of your dove;
be not forever unmindful of the lives of your afflicted ones.
20 Look to your covenant,
for the hiding places in the land and the plains are full of violence.
21 May the humble not retire in confusion;
may the afflicted and the poor praise your name.
22 Arise, O God; defend your cause;
remember how the fool blasphemes you day after day.
23 Be not unmindful of the voice of your foes;
the uproar of those who rebel against you is unceasing.

n Lam 2, 9.—o Gn 1, 14-19.—p Jer 25, 15-29.

73, 9: Deeds on our behalf: literally, "our signs," which probably means, "signs done for us," wonderful exploits such as God performed for the Israelites during the Exodus. There is no prophet now: Jeremias and Ezechiel may have been dead, or at least may not have been in Jerusalem. There is no need, because of these words, to fix the date of this psalm as late as Machabean times. Cf Lam 2, 9.

73, 13-17: These verses were probably borrowed from some much older hymn. The imagery used here to describe God's creative power at the beginning of the world may have been taken over in part from the ancient Chanaanite literature. The dragons . . . Leviathan: mythological monsters. Cf Is 27, 1. Here they are the personification of the watery chaos at the beginning of creation. Cf Ps 88 (89), 11.

73, 19: The vulture: the ferocious foes. Your dove: Israel. Cf Ps 67 (68), 14.

Ps 74 (75): After an introductory verse of praise sung by the community (2), the word of the Lord is heard, foretelling the condemnation of the proud (3-5); the psalmist then repeats and develops the same thought (6-9), praising God for this victory over the sinners (10f).

74, 5f. 11: Horns: the symbol of power. See note on Ps 17 (18), 3.

74, 7: The sentence is intentionally left incomplete; for the sense, add, "does justice come." The desert: the south. The mountains: the north.

74, 9: A cup: see note on Ps 10 (11), 6. Here it is "the cup of God's wrath," the punishment He inflicts on sinners. Cf Is 51, 17; Jer 25, 15-29; 49, 12; Ez 23, 31ff. Spiced: literally, "a mixed drink"; spices or drugs were put into wine to make it more intoxicating. Cf Is 5, 22; Prv 9. 2. 5.

PSALM 74 (75)*

God the Just Judge of the Wicked

1 For the leader. (Do not destroy!) A psalm of Asaph; a song.

I

2 We give you thanks, O God, we give thanks,
and we invoke your name; we declare your wondrous deeds.

II

3 "When I seize the appointed time,
I will judge with equity.
4 Though the earth and all who dwell in it quake,
I have set firm its pillars.
5 I say to the boastful: Boast not;
and to the wicked: Lift not up your horns."*
6 Lift not up your horns against the Most High;
speak not haughtily against the Rock.
7 For neither from the east nor from the west,
neither from the desert nor from the mountains*—
8 But God is the judge;
one he brings low; another he lifts up.
9 For a cup* is in the Lord's hand,[p]
full of spiced and foaming wine,
And he pours out from it; even to the dregs they shall drain it;
all the wicked of the earth shall drink.

III

10 But as for me, I will exult forever;
I will sing praise to the God of Jacob.
11 And I will break off the horns of all the wicked;

the horns of the just shall be lifted up.

PSALM 75 (76)*

Thanksgiving for the Overthrow of Israel's Foes

1 For the leader; a psalm with stringed instruments. A song of Asaph.

I

2 God is renowned in Juda;
in Israel great is his name.
3 In Salem* is his abode;
his dwelling is in Sion.
4 There he shattered the flashing shafts of the bow,
shield and sword, and weapons of war.

II

5 Resplendent you came, O powerful One,
from the everlasting mountains.*
6 Despoiled are the stouthearted;
they sleep their sleep;*
the hands of all the mighty ones have failed.
7 At your rebuke, O God of Jacob,
chariots and steeds lay stilled.

III

8 You are terrible; and who can withstand you
for the fury of your anger?
9 From heaven you made your intervention heard;
the earth feared and was silent
10 When God arose for judgment,
to save all the afflicted of the earth.

IV

11 For wrathful Edom shall glorify you,
and the survivors of Hamath* shall keep your festivals.
12 Make vows to the Lord, your God, and fulfill them;
let all round about him bring gifts to the terrible Lord
13 Who checks the pride* of princes,
who is terrible to the kings of the earth.

PSALM 76 (77)*

Lament and Comfort in Time of Distress

1 For the leader; *'al Idithun.* A psalm of Asaph.

I

2 Aloud to God I cry;
aloud to God, to hear me;
3 on the day of my distress I seek the Lord.
By night my hands are stretched out without flagging;
my soul refuses comfort.
4 When I remember God, I moan;
when I ponder, my spirit grows faint.
5 You keep my eyes watchful;
I am troubled and cannot speak.
6 I consider the days of old;
the years long past 7 I remember.[q]
In the night I meditate in my heart;
I ponder, and my spirit broods:
8 "Will the Lord reject forever
and nevermore be favorable?
9 Will his kindness utterly cease,
his promise fail for all generations?
10 Has God forgotten pity?
Does he in anger withhold his compassion?"
11 And I say, "This is my sorrow,
that the right hand of the Most High* is changed."
12 I remember the deeds of the Lord;
yes, I remember your wonders of old.
13 And I meditate on your works;
your exploits I ponder.

II

14 O God, your way is holy;[r]
what great god is there like our God?
15 You are the God who works wonders;
among the peoples you have made known your power.
16 With your strong arm you redeemed your people,

q Dt 32, 7; Ps 142 (143), 5.—r 14f: Ex 15, 11; Ps 85 (86), 10.

Ps 75 (76): A hymn of triumph in which Jerusalem's victory is attributed primarily to God (2-4). He has overwhelmed the enemy (5-7) and avenged the oppressed (8-10); to Him, therefore, sacrifices of thanksgiving are due (11-13).

75, 3: Salem: Jerusalem. Perhaps on account of its allusion to the Hebrew word for peace, this ancient form of the city's name was chosen here. Cf Gn 14, 18; Heb 7, 1f.

75, 5: From the everlasting mountains: from the temple on Mount Sion, the "ancient," age-old fortress of the Jebusites. Cf Ps 23 (24), 7. 9.

75, 6: Their sleep: of death.

75, 11: Edom . . . Hamath: the words are not certain. No hostile league of Edom and Hamath against Jerusalem is recorded. The current Hebrew text may perhaps be rendered, "For the wrath of man must be turned to your praise, and the survivors of fury shall keep your festivals."

75, 13: Checks the pride: or perhaps, "Cuts short the courage"; literally, "Shortens (or cuts off) the spirit." The Syriac version renders this as, "Humbles the pride"; the Greek version as, "Cuts off the life."

Ps 76 (77): The first section (2-13) is a lamentation in which the psalmist bewails, probably not his own misfortune, but rather the seeming abandonment of his nation by God; the second section (14-21) is in the tones of a typical hymn of praise, which the psalmist perhaps borrowed from an older hymn, in order to contrast the present situation with God's glorious deeds in the past, particularly in the Exodus.

76, 11: The right hand of the Most High: God's strong guidance and protection. Cf Pss 16 (17), 7; 17 (18), 36; Is 41, 10.

the sons of Jacob and Joseph.
17 The waters saw you, O God;
the waters saw you and shuddered;
the very depths were troubled.
18 The clouds poured down water;
the skies gave forth their voice;
your arrows also sped abroad.
19 Your thunder resounded in the whirlwind;
your lightning illumined the world;
the earth quivered and quaked.
20 Through the sea was your way,
and your path through the deep waters,
though your footsteps were not seen.
21 You led your people like a flock
under the care of Moses and Aaron.[s]

PSALM 77 (78)*

God's Goodness despite Israel's Ingratitude

1 A *maskil* of Asaph.
Hearken, my people, to my teaching;
incline your ears to the words of my mouth.
2 I will open my mouth in a parable,[t]
I will utter mysteries from of old.*
3 What we have heard and know,
and what our fathers have declared to us,[u]
4 We will not hide from their sons;
we will declare to the generation to come
The glorious deeds of the Lord and his strength
and the wonders that he wrought.
5 He set it up as a decree in Jacob,
and established it as a law in Israel,
That what he commanded our fathers
they should make known to their sons;
6 So that the generation to come might know,
their sons yet to be born,
That they too may rise and declare to their sons
7 that they should put their hope in God
And not forget the deeds of God
but keep his commands,
8 And not be like their fathers,
a generation wayward and rebellious,
A generation that kept not its heart steadfast
nor its spirit faithful toward God.

I

9 The sons of Ephraim,* ordered ranks of bowmen,
retreated in the day of battle.
10 They kept not the covenant with God;
according to his law they would not walk;
11 And they forgot his deeds,
the wonders he had shown them.
12 Before their fathers he did wondrous things,
in the land of Egypt, in the plain of Soan.*
13 He cleft the sea and brought them through,
and he made the waters stand as in a mound.[v]
14 He led them with a cloud by day,
and all night with a glow of fire.[w]
15 He cleft the rocks in the desert[x]
and gave them water in copious floods.
16 He made streams flow from the crag
and brought the waters forth in rivers.

II

17 But they sinned yet more against him,
rebelling against the Most High in the wasteland,[y]
18 And they tempted God in their hearts[z]
by demanding the food they craved.
19 Yes, they spoke against God, saying,
"Can God spread a table in the desert?
20 For when he struck the rock, waters gushed forth,
and the streams overflowed;
Can he also give bread
and provide meat for his people?"

s Ex 12, 51; Ps 77 (78), 52f; Is 63, 11f; Os 12, 13.—t Ps 48 (49), 4; Mt 13, 35.—u Ps 43 (44), 2.—v Ex 14, 21f; 15, 8; Ps 135 (136), 13.—w Ex 13, 21; Wis 18, 3.—x 15f: Ex 17, 6; Nm 20, 11; Dt 8, 15; Pss 104 (105), 41; 113 A (114), 8; Wis 11, 4.—y Dt 9, 7.—z 18ff: Ex 16, 3; Nm 11, 5f; Ps 105 (106), 14.

Ps 77 (78): A didactic psalm, drawing salutary lessons from Israel's history. Cf Pss 105 (106); 106 (107). After an elaborate introduction on the importance of handing down the tradition of God's dealings with His people (1-8), the psalmist teaches that the Northern Kingdom of Israel became disloyal to God (9-11), just as did their forefathers for whom God had worked wonders in the Exodus (12-16) and in the journey through the wilderness (17-31); these ancestors were punished for giving mere lip service to God (32-39) although they had witnessed His power in the plagues of Egypt (40-51) and in the journey to the Promised Land (52-55); so also God rejected their descendants, the Israelites of the Northern Kingdom (56-64) and chose Juda and the house of David (65-72).

77, 2: This verse is applied by St. Matthew to our Lord's teaching in parables (Mt 13, 35). A parable: the Hebrew word mashal signifies properly, "a comparison," then any saying in which some deeper meaning lies, to be understood by means of the hidden comparison; here the entire psalm is a mashal. Mysteries from of old: the meanings which the psalmist sees hidden in the ancient history of his ancestors.

77, 9: Ephraim: the most important of the northern tribes of Israel; hence here, as often, the Northern Kingdom in general.

77, 12. 43: Soan: a city in the delta of the Nile, the capital of Egypt at the time of the Exodus.

21 Then the Lord heard and was enraged;
and fire blazed up against Jacob,
and anger rose against Israel,[a]
22 Because they believed not God
nor trusted in his help.
23 Yet he commanded the skies above
and the doors of heaven he opened;
24 He rained manna upon them for food
and gave them heavenly bread.[b]
25 The bread of the mighty* was eaten by men;
even a surfeit of provisions he sent them.
26 He stirred up the east wind in the heavens,[c]
and by his power brought on the south wind.
27 And he rained meat upon them like dust,
and, like the sand of the sea, winged fowl,
28 Which fell in the midst of their camp
round about their tents.
29 So they ate and were wholly surfeited;
he had brought them what they craved.
30 They had not given over their craving,
and their food was still in their mouths,
31 When the anger of God rose against them
and slew their best men,
and laid low the young men of Israel.

III

32 Yet for all this they sinned still more
and believed not in his wonders.
33 Therefore he quickly ended their days
and their years with sudden destruction.
34 While he slew them they sought him
and inquired after God again,
35 Remembering that God was their Rock
and the Most High God, their redeemer.
36 But they flattered him with their mouths
and lied to him with their tongues,
37 Though their hearts were not steadfast toward him,
nor were they faithful to his covenant.
38 Yet he, being merciful, forgave their sin
and destroyed them not;
Often he turned back his anger
and let none of his wrath be roused.
39 He remembered that they were flesh,
a passing breath that returns not.

IV

40 How often they rebelled against him in the desert
and grieved him in the wilderness!
41 Again and again they tempted God
and provoked the Holy One of Israel.
42 They remembered not his hand
nor the day he delivered them from the foe,
43 When he wrought his signs in Egypt[d]
and his marvels in the plain of Soan,
44 And changed into blood their streams—
their running water, so that they could not drink;
45 He sent among them flies that devoured them
and frogs that destroyed them.
46 He gave their harvest to the caterpillar,
the fruits of their toil to the locust.
47 He killed their vines with hail
and their sycamores with frost.
48 He gave over to the hail their beasts
and their flocks to the lightning.
49 He loosed against them his fierce anger,
wrath and fury and strife,
a detachment of messengers of doom.
50 When he measured* the course of his anger
he spared them not from death,
and delivered their beasts to the plague.
51 He smote every first-born in Egypt,
the first fruits of manhood in the tents of Ham;
52 But his people he led forth like sheep
and guided them like a herd in the desert.[e]
53 He led them on secure and unafraid,
while he covered their enemies with the sea.
54 And he brought them to his holy land,
to the mountains his right hand had won.[f]
55 And he drove out nations before them;
he distributed their inheritance by lot,
and settled the tribes of Israel in their tents.

a Nm 11, 1.—b Ex 16, 4. 14f; Wis 16, 20; Jn 6, 31.—c 26-31: Nm 11, 31ff.—d 43-51: Ex 7-12; Ps 104 (105), 27-36.—e Ps 76 (77), 21.—f Ex 15, 17.

77, 25: The mighty: the angels, according to the Greek version and Wis 16, 20. Cf Ps 102 (103), 20.

77, 50: Measured: with his eye, surveyed.

V

56 But they tempted and rebelled against
God the Most High,
and kept not his decrees.
57 They turned back and were faithless
like their fathers;
they recoiled like a treacherous bow.
58 They angered him with their high
places
and with their idols roused his jealousy.[g]
59 God heard and was enraged
and utterly rejected Israel.
60 And he forsook the tabernacle in Silo,[h]
the tent where he dwelt among men.
61 And he surrendered his strength into
captivity,
his glory into the hands of the foe.
62 He abandoned his people to the sword
and was enraged against his inheritance.
63 Fire consumed their young men,
and their maidens were not betrothed.
64 Their priests fell by the sword,
and their widows sang no dirges.

VI

65 Then the Lord awoke, as wakes from
sleep
a champion overcome with wine;
66 And he put his foes to flight*
and cast them into everlasting disgrace.
67 And he rejected the tent of Joseph,
and the tribe of Ephraim he chose
not;
68 But he chose the tribe of Juda,
Mount Sion which he loved.
69 And he built his shrine like heaven,
like the earth which he founded forever.
70 And he chose David, his servant,[i]
and took him from the sheepfolds;
71 From following the ewes he brought
him
to shepherd Jacob, his people,
and Israel, his inheritance.
72 And he tended them with a sincere
heart,
and with skillful hands he guided
them.

PSALM 78 (79)*

The Destruction of Jerusalem and Its Temple

1 A psalm of Asaph.

I

O God, the nations have come into
your inheritance;
they have defiled your holy temple,
they have laid Jerusalem in ruins.
2 They have given the corpses of your
servants[j]
as food to the birds of heaven,
the flesh of your faithful ones to the
beasts of the earth.
3 They have poured out their blood like
water
round about Jerusalem,
and there is no one to bury them.*
4 We have become the reproach of our
neighbors,
the scorn and derision of those
around us.[k]

II

5 O Lord, how long? Will you be angry
forever?
Will your jealousy burn like fire?
6 Pour out your wrath upon the nations
that acknowledge you not,[l]
upon the kingdoms that call not upon your name;
7 For they have devoured Jacob
and laid waste his dwelling.
8 Remember not against us the iniquities
of the past;
may your compassion quickly come
to us,
for we are brought very low.

III

9 Help us, O God our savior,
because of the glory of your name;
Deliver us and pardon our sins
for your name's sake.
10 Why should the nations say,
"Where is their God?"

g Lv 26, 30.—h 1 Kgs 4, 3-11; Jer 7, 12-15; 26, 6-9.—i 70f: 1 Kgs 16, 10-13; 2 Kgs 7, 8; 2 Par 6, 6.—j 2f: 1 Mc 7, 17.—k Ps 43 (44), 14.—l 6f: Jer 10, 25.

77, 66: He put his foes to flight: literally, "He struck his foes back," or, "in the back"; some commentators see in this an allusion to 1 Kgs 5, 6. 9.

Ps 78 (79): A lamentation of the people over the havoc wrought by the enemy in Jerusalem. The situation may well have been the capture of the city by the Babylonians in 587 B.C. Cf Ps 73 (74). Here the people bewail the destruction and slaughter in the city (1-4), and pray God to avenge them and pardon their sins (5-8) for the sake of His own honor and glory (9f); if He frees the captive Jews and punishes their enemies, they will offer Him eternal thanks (11-13).

78, 2f: The flesh . . . to bury them: these four lines are quoted somewhat freely in 1 Mc 7, 17 as describing the treacherous slaughter of sixty pious Jews in Jerusalem during the Machabean wars. But this does not prove that the psalm was written at such a late period.

Let it be known among the nations in our sight
that you avenge the shedding of your servants' blood.

IV

11 Let the prisoners' sighing come before you;
with your great power free those doomed to death.
12 And repay our neighbors sevenfold into their bosoms*
the disgrace they have inflicted on you, O Lord.
13 Then we, your people and the sheep of your pasture,
will give thanks to you forever;
through all generations we will declare your praise.

PSALM 79 (80)*

Prayer for the Restoration of the Lord's Vineyard

1 For the leader; according to "Lilies." *Eduth.* A psalm of Asaph.

I

2 O shepherd of Israel, hearken,
O guide of the flock of Joseph!
From your throne upon the cherubim, shine forth [m]
3 before Ephraim, Benjamin and Manasse.
Rouse your power,
and come to save us.
4 O Lord of hosts, restore us;
if your face shine upon us,* then we shall be safe.

II

5 O Lord of hosts, how long will you burn with anger
while your people pray?
6 You have fed them with the bread of tears
and given them tears to drink in ample measure.
7 You have left us to be fought over by our neighbors,
and our enemies mock us.[n]
8 O Lord of hosts, restore us;
if your face shine upon us, then we shall be safe.

III

9 A vine* from Egypt you transplanted;
you drove away the nations and planted it.
10 You cleared the ground for it,
and it took root and filled the land.
11 The mountains were hidden in its shadow;
by its branches, the cedars of God.*
12 It put forth its foliage to the Sea,*
its shoots as far as the River.

IV

13 Why have you broken down its walls,
so that every passer-by plucks its fruit,
14 The boar from the forest lays it waste,
and the beasts of the field feed upon it?
15 Once again, O Lord of hosts,
look down from heaven, and see;
Take care of this vine,
16 and protect what your right hand has planted
[the son of man* whom you yourself made strong].

V

17 Let those who would burn it* with fire or cut it down
perish before you at your rebuke.
18 May your help be with the man of your right hand,
with the son of man whom you yourself made strong.
19 Then we will no more withdraw from you;
give us new life, and we will call upon your name.
20 O Lord of hosts, restore us
if your face shine upon us, then we shall be safe.

m Ex 25, 22; 1 Kgs 4, 4; 2 Kgs 6, 2.—n Ps 43 (44), 14.

78, 12: Into their bosoms: the ample folds at the front of full-length garments were used in accepting gifts or rewards of grain. Cf Lk 6, 38. The same figure is used here for full (sevenfold) punishment.

Ps 79 (80): The Lord's help is besought for Israel, especially for the northern tribes (2f), for they are sorely oppressed by their enemies (5-7); they were once God's well-tended vine (9-12), but now this vineyard is devastated (13-16); therefore His saving help is implored (17-19). The refrain after the first, second and fifth stanzas (4. 8. 20) perhaps stood originally after the third and fourth stanzas also.

79, 4: If your face shine upon us: if God brighten their lives with His gracious smile.

79, 9: A vine: a frequent metaphor for Israel. Cf Is 5, 1-7; 27, 2f; Jer 2, 21; Os 10, 1; Mt 21, 33.

79, 11: The cedars of God: the giant cedars of Lebanon, considered as especially planted by God. Cf Nm 24, 6.

79, 12: The Sea: the Mediterranean. The River: the Euphrates. Cf Ps 71 (72), 8.

79, 16: The son of man: this line is presumably an accidental duplication of the similar line in v 18.

79, 17: Let those who would burn it: this line, as here translated, is a reconstruction; but the two halves of the Hebrew line do not properly belong together.

PSALM 80 (81)*

Festive Song with an Admonition to Fidelity

[1] For the leader; "upon the *gittith*." Of Asaph.

A

[2] Sing joyfully to God our strength;
acclaim the God of Jacob.
[3] Take up a melody, and sound the timbrel,
the pleasant harp and the lyre.
[4] Blow the trumpet* at the new moon,
at the full moon, on our solemn feast;[o]
[5] For it is a statute in Israel,
an ordinance of the God of Jacob,
[6] Who made it a decree for Joseph
when he came forth from the land of Egypt.

B

I

An unfamiliar speech I hear:*
[7] "I relieved his shoulder of the burden;
his hands were freed from the basket.*
[8] In distress you called, and I rescued you;
Unseen, I answered you in thunder;
I tested you at the waters of Meriba.[p]
[9] Hear, my people, and I will admonish you;
O Israel, will you not hear me?
[10] There shall be no strange god among you[q]
nor shall you worship any alien god.
[11] I, the Lord, am your God
who led you forth from the land of Egypt;
open wide your mouth, and I will fill it.*

II

[12] "But my people heard not my voice,
and Israel obeyed me not;
[13] So I gave them up to the hardness of their hearts;
they walked according to their own counsels.
[14] If only my people would hear me,
and Israel walk in my ways,
[15] Quickly would I humble their enemies;
against their foes I would turn my hand.
[16] Those who hated the Lord would seek to flatter me,
but their fate would endure forever,
[17] While Israel I would feed with the best of wheat,
and with honey from the rock* I would fill them."[r]

o Lv 23, 24. 34ff; Nm 29, 1.—p Ex 2, 23f; 19, 16; Nm 20, 13.—q 10f: Ex 20, 2f; Dt 5, 6f.—r Dt 32, 13f.—s Jn 10, 34.

Ps 80 (81): Two distinct sections. The first section (2-6a) is a short song sung on the Feast of Tabernacles. The second section (6b-17) is a divine oracle in which the Lord reminds the people that it was He who led them out of Egypt and commanded them at that time to worship no other God but Him (7-11); He has punished them for their disobedience, but will now give them victory and prosperity if they obey Him (12-17).

80, 4: Blow the trumpet: to assemble the people for the feast. This custom was observed on various feasts, but it was especially prescribed for the first day of each month, that is, for the feast of the new moon, and in particular for the first day of the seventh month, during which month the Feast of Tabernacles, a very solemn feast, was celebrated on the fifteenth day, the full moon. Cf Lv 23, 24. 34-43; Nm 10, 10; 29, 1. 12.

80, 6: An unfamiliar speech I hear: these words are uttered by a prophet, who then continues to speak in God's name.

80, 7: A reference to the liberation of Israel from slavery in Egypt. The basket: for carrying clay to make bricks. Cf Ex 1, 14.

80, 11: Open wide your mouth, and I will fill it: God tells the people that, no matter how great their desires, He will fulfill them.

80, 17: Honey . . . rock: extreme abundance. Cf Jl 3, 18.

Ps 81 (82): The psalmist presents God Himself (1) rebuking the unjust judges (2-4) and passing sentences on them (5-7). A short prayer for universal justice concludes the psalm (8). Cf Is 3, 13ff for a similar judgment scene.

81, 1: The gods: human judges, who are "godlike" in their prerogative of establishing justice on earth. Cf Ps 57 (58), 2.

81, 5: The foundations of the earth: the very basis of law and order. Cf Ps 10 (11), 3.

81, 6: I said: You are gods: our Lord's own comment on these words is, "He called them gods to whom the word of God was addressed." Cf Jn 10, 34.

PSALM 81 (82)*

Judgment against Wicked Judges

[1] A psalm of Asaph.

God arises in the divine assembly;
he judges in the midst of the gods.*

I

[2] "How long will you judge unjustly
and favor the cause of the wicked?
[3] Defend the lowly and the fatherless;
render justice to the afflicted and the destitute.
[4] Rescue the lowly and the poor;
from the hand of the wicked deliver them.

II

[5] "They know not, neither do they understand;
they go about in darkness;
all the foundations of the earth* are shaken.
[6] I said: [s]You are gods,*
all of you sons of the Most High;

7 Yet like men* you shall die,
and fall like any prince."
8 Rise, O God; judge the earth,
for yours are all the nations.*

PSALM 82 (83)*

Prayer against a Hostile Alliance

1 A song; a psalm of Asaph.

I

2 O God, do not remain unmoved;
be not silent, O God, and be not still!
3 For behold, your enemies raise a tumult,
and they who hate you lift up their heads.
4 Against your people they plot craftily;
they conspire against those whom you protect.
5 They say, "Come, let us destroy their nation;
let the name of Israel be remembered no more!"

6 Yes, they consult together with one mind,
and against you they are allied:
7 The tents of Edom and the Ismaelites,*
Moab and the Agarenes,
8 Gebal and Ammon and Amalec,
Philistia with the inhabitants of Tyre;
9 The Assyrians, too, are leagued with them;
they are the forces of the sons of Lot.

II

10 Deal with them as with Madian;*
as with Sisara and Jabin at the torrent Cison,
11 Who perished at Endor;
they became dung on the ground.
12 Make their nobles like Oreb and Zeb;
all their chiefs like Zebee and Salmana,
13 Who said, "Let us take for ourselves the dwelling place of God."

14 O my God, make them like leaves in a whirlwind,
like chaff before the wind.
15 As a fire raging in a forest,
as a flame setting the mountains ablaze,
16 So pursue them with your tempest
and rout them with your storm.
17 Darken their faces with disgrace,
that men may seek your name, O Lord.
18 Let them be shamed and put to rout forever;
let them be confounded and perish,
19 Knowing that you alone are the Lord,
the Most High over all the earth.

PSALM 83 (84)*

Desire for the Sanctuary

1 For the leader; "upon the *gittith*." A psalm of the sons of Core.

I

2 How lovely is your dwelling place,
O Lord of hosts!
3 My soul yearns and pines
for the courts of the Lord.
My heart and my flesh
cry out for the living God.
4 Even the sparrow finds a home,*
and the swallow a nest
in which she puts her young—
Your altars, O Lord of hosts,
my king and my God!

II

5 Happy they who dwell in your house!
continually they praise you.
6 Happy the men whose strength you are!*
their hearts are set upon the pilgrimage:
7 When they pass through the arid valley,
they make a spring of it;

81, 7: Like men: like the rest of men.

81, 8: This verse can be fittingly understood as addressed to Christ, to whom all judgment has been given. Cf Jn 5, 22.

Ps 82 (83): The psalmist prays for divine aid against a powerful league of hostile nations (2-5), which he enumerates (6-9), asking God to overcome them as He did Israel's enemies of old (10-13), and to destroy them completely (14-19).

82, 7ff: Apart from the Assyrians, all the nations listed here were neighbors of Israel. The Agarenes were a seminomadic people of the desert regions east of Ammon and Moab. Cf 1 Par 5, 10. 19f. Gebal was a mountain region south of the Dead Sea. History knows of no occasion when all these peoples were leagued together against Israel. Perhaps their names are used here poetically as figures of the hostile Gentiles in general.

82, 10ff: For the historical events here referred to, see Jgs 4-8.

Ps 83 (84): Although similar in style and general content to Ps 41-42 (42-43), this seems to be one of the "Pilgrim Songs" sung on the journeys to the temple for the annual feasts. The psalmist expresses his ardent longing to visit the house of the Lord (2-4), describing the happiness of those who dwell there at all times or who at least have the privilege of going there as pilgrims (5-8); hence he prays that this privilege may be his (9-13).

83, 4: Since in God's providence even "the birds of the air have nests" (Mt 8, 20), all the more will the Lord welcome His pious pilgrims to the shelter of His sanctuary and the refuge of His altars.

83, 6ff: The Hebrew text of these two verses is obscure in several places.

the early rain clothes it with generous growth.
8 They go from strength to strength;
they shall see the God of gods in Sion.

III

9 O Lord of hosts, hear my prayer;
hearken, O God of Jacob!
10 O God, behold our shield,*
and look upon the face of your anointed.
11 I had rather one day in your courts
than a thousand elsewhere;
I had rather lie at the threshhold of the house of my God
than dwell in the tents of the wicked.
12 For a sun and a shield is the Lord God;
grace and glory he bestows;
The Lord withholds no good thing
from those who walk in sincerity.
13 O Lord of hosts,
happy the men who trust in you!

PSALM 84 (85)*

Prayer for Complete Restoration

1 For the leader. A psalm of the sons of Core.

I

2 You have favored, O Lord, your land;
you have restored the well-being of Jacob.
3 You have forgiven the guilt of your people;
you have covered all their sins.
4 You have withdrawn all your wrath;
you have revoked your burning anger.[t]

II

5 Restore us, O God our savior,
and abandon your displeasure against us.
6 Will you be ever angry with us,
prolonging your anger to all generations?
7 Will you not instead give us life;
and shall not your people rejoice in you?
8 Show us, O Lord, your kindness,
and grant us your salvation.

III

9 I will hear what God proclaims;*
the Lord—for he proclaims peace
To his people, and to his faithful ones,
and to those who put in him their hope.
10 Near indeed is his salvation to those who fear him,
glory* dwelling in our land.
11 Kindness and truth shall meet;*
justice and peace shall kiss.
12 Truth shall spring out of the earth,
and justice shall look down from heaven.
13 The Lord himself will give his benefits;
our land shall yield its increase.
14 Justice shall walk before him,
and salvation, along the way of his steps.

PSALM 85 (86)*

Prayer in Time of Distress

1 A prayer of David.

I

Incline your ear, O Lord; answer me,
for I am afflicted and poor.
2 Keep my life, for I am devoted to you;
save your servant who trusts in you.
3 You are my God; have pity on me, O Lord,
for to you I call all the day.
4 Gladden the soul of your servant,
for to you, O Lord, I lift up my soul;
5 For you, O Lord, are good and forgiving,
abounding in kindness to all who call upon you.[u]
6 Hearken, O Lord, to my prayer
and attend to the sound of my pleading.
7 In the day of my distress I call upon you,
for you will answer me.

t Ps 13 (14), 7.—u Jl 2, 13.

83, 10: Our shield: the king. Cf Ps 88 (89), 19.

Ps 84 (85): After thanking God for the blessings so far received (2-4), the people beseech Him to remove the hardships which they still suffer (5-8); then a prophet tells them of the coming happiness which the Lord has revealed to him (9-14). The situation suggests the conditions in Judea during the early post-exilic period, fifth century B.C.; the thoughts are likewise similar to those expressed by the post-exilic prophets. Cf Ag 1, 5-11; 2, 6-9; Mal 3, 13-21.

84, 9: The prophet listens for God's revelation. Cf Hb 2, 1.

84, 10: Glory: the glory of the Lord which departed from Jerusalem when the temple was destroyed. Cf Ez 11, 23. Now it returns to the Holy Land. Cf Ag 2, 9.

84, 11-14: The social virtues are here poetically personified as courtiers of the returning king.

Ps 85 (86): A supplication for help (1-7. 11-17), divided in the middle by a short hymn of praise (8-10). Several of the verses occur in similar form in various other psalms, and they are here joined together with no close logical sequence.

II

8 There is none like you among the gods,* O Lord,
and there are no works like yours.[v]
9 All the nations you have made shall come
and worship you, O Lord,[w]
and glorify your name.
10 For you are great, and you do wondrous deeds;
you alone are God.

III

11 Teach me, O Lord, your way
that I may walk in your truth;
direct my heart that it may fear your name.
12 I will give thanks to you, O Lord my God,
with all my heart,
and I will glorify your name forever.
13 Great has been your kindness toward me;
you have rescued me from the depths of the nether world.[x]
14 O God, the haughty have risen up against me,
and the company of fierce men seeks my life,
nor do they set you before their eyes.
15 But you, O Lord, are a God merciful and gracious,
slow to anger, abounding in kindness and fidelity.
16 Turn toward me, and have pity on me;
give your strength to your servant,
and save the son of your handmaid.
17 Grant me a proof of your favor,
that my enemies may see, to their confusion,
that you, O Lord, have helped and comforted me.

PSALM 86 (87)*

Sion the Home of All Nations

1 A psalm of the sons of Core. A song.

His foundation upon the holy mountains
2 the Lord loves:
The gates* of Sion,
more than any dwelling of Jacob.
3 Glorious things are said of you,
O city of God!
4 I tell of Egypt* and Babylon
among those that know the Lord;
Of Philistia, Tyre, Ethiopia:
"This man was born there."
5 And of Sion they shall say:*
"One and all were born in her;
And he who has established her
is the Most High Lord."
6 They shall note, when the peoples are enrolled:
"This man was born there."
7 And all shall sing, in their festive dance:
"My home is within you."

PSALM 87 (88)*

Lament and Prayer in Affliction

1 A song; a psalm of the sons of Core. For the leader; according to *Mahalath.* For singing; a *maskil* of Heman the Ezrahite.

I

2 O Lord, my God, by day I cry out;
at night I clamor in your presence.
3 Let my prayer come before you;
incline your ear to my call for help,
4 For my soul is surfeited with troubles
and my life draws near to the nether world.
5 I am numbered with those who go down into the pit;[y]
I am a man without strength.
6 My couch* is among the dead,
like the slain who lie in the grave,
Whom you remember no longer
and who are cut off from your care.
7 You have plunged me into the bottom of the pit,
into the dark abyss.
8 Upon me your wrath lies heavy,
and with all your billows you overwhelm me.

v Ex 15, 11; Ps 88 (89), 7.—w Za 14, 16.—x Ps 29 (30), 4.—y Ps 27 (28), 1.

85, 8: The gods: those whom the pagans call "gods." In v 10 the psalmist clearly denies their reality. Cf Ex 15, 11; Dt 4, 7. Some translate the word elohim here not as "gods" but as "angels."

Ps 86 (87): A song of Sion, extolling the holy city as the spiritual home of all nations of the earth.

86, 2: The gates: the city itself, a common Hebrew idiom.

86, 4: Egypt: literally, "Rahab," the name of an ocean monster; here used poetically for Egypt. Cf Ps 88 (89), 11; Is 30, 7.

86, 5: Of Sion they shall say: most manuscripts of the Greek version read, " 'Mother Sion,' they shall say." St. Paul is probably alluding to this reading when in Gal 4, 26 he speaks of "Jerusalem which is our mother."

Ps 87 (88): The supplication of a desolate man in mortal illness. The psalmist complains that God seems to have abandoned him (2-9); he reminds the Lord that, if he dies, he can no longer praise Him (10-13), and bitterly bewails his misery (14-19).

87, 6: My couch: the meaning of the Hebrew is uncertain. Who lie in the grave: Hebrew thought would lead us to expect, "who are deprived of any grave," and this may have been the original reading. Cf Ps 62 (63), 11.

9 You have taken my friends away from me;
you have made me an abomination to them;
I am imprisoned, and I cannot escape.

II

10 My eyes have grown dim through affliction;
daily I call upon you, O Lord;
to you I stretch out my hands.
11 Will you work wonders for the dead?[z]
Will the shades arise to give you thanks?*
12 Do they declare your kindness in the grave,
your faithfulness among those who have perished?
13 Are your wonders made known in the darkness,
or your justice in the land of oblivion?

III

14 But I, O Lord, cry out to you;
with my morning prayer I wait upon you.
15 Why, O Lord, do you reject me;
why hide from me your face?
16 I am afflicted and in agony from my youth;
I am dazed with the burden of your dread.
17 Your furies have swept over me;
your terrors have cut me off.
18 They encompass me like water all the day;
on all sides they close in upon me.
19 Companion and neighbor you have taken away from me;
my only friend is darkness.

z 11-13: Ps 6, 6; Is 38, 18; Bar 2, 17.—a 2 Kgs 7, 16; Ps 131 (132), 11.—b 7ff: Ex 15, 11; Ps 85 (86), 8.

87, 11ff: See note on Ps 6, 6.

Ps 88 (89): An exilic or post-exilic psalm, but composed in part from older sources. Having announced his theme — God's covenant with David — (2-5), the psalmist first sings the praise of the Lord in phrases reminiscent of much older hymns (6-19). The divine promises to David, as narrated in 2 Kgs 7, 8-16, are then retold here at considerable length (20-38), in order to contrast these with the present sad state of affairs (39-46), when God seems to have forgotten His promises (47-52).

88, 2: The favors of the Lord: the promises of an everlasting dynasty which God made to David through the prophet Nathan. Cf v 50.

88, 6. 8: The holy ones: the heavenly spirits, called the sons of God in v 7.

88, 11: Rahab: a mythological sea monster whose name is used in the Bible merely as a poetical personification of the primeval chaos of Gn 1, 2. 6f. Here it is a symbol of God's dominion over the sea and over all rebellious creatures. Cf Jb 9, 13; 26, 12; Ps 73 (74), 13f; Is 51, 9.

88, 13: North and south: in Hebrew, saphon and yamin, which some retain here as proper nouns, the names of mountains sacred to the ancients, in order to have a better parallelism with the two mountains Thabor and Hermon, in the second half of the verse. "Saphon" is indeed mentioned elsewhere in a similar sense. Cf Ps 47 (48), 3; Is 14, 13. However, no "Mount Yamin" is known; perhaps it may be taken here as a synonym for Sinai.

PSALM 88 (89)*

Prayer for the Fulfillment of God's Promises to David

1 A *maskil* of Ethan the Ezrahite.

I

2 The favors of the Lord* I will sing forever;
through all generations my mouth shall proclaim your faithfulness.
3 For you have said, "My kindness is established forever";
in heaven you have confirmed your faithfulness:
4 "I have made a covenant with my chosen one,
I have sworn to David my servant:
5 Forever will I confirm your posterity
and establish your throne for all generations."[a]

II

6 The heavens proclaim your wonders, O Lord,
and your faithfulness, in the assembly of the holy ones.*
7 For who in the skies can rank with the Lord?[b]
Who is like the Lord among the sons of God?
8 God is terrible in the council of the holy ones;
he is great and awesome beyond all round about him.
9 O Lord, God of hosts, who is like you?
Mighty are you, O Lord, and your faithfulness surrounds you.
10 You rule over the surging of the sea;
you still the swelling of its waves.
11 You have crushed Rahab* with a mortal blow;
with your strong arm you have scattered your enemies.
12 Yours are the heavens, and yours is the earth;
the world and its fullness you have founded;
13 North and south* you created;
Thabor and Hermon rejoice at your name.
14 Yours is a mighty arm;
strong is your hand, exalted your right hand.

15 Justice and judgment are the foundation of your throne;
kindness and truth go before you.
16 Happy the people who know the joyful shout;*
in the light of your countenance, O Lord, they walk.
17 At your name they rejoice all the day,
and through your justice they are exalted.
18 For you are the splendor of their strength,
and by your favor our horn* is exalted.
19 For to the Lord belongs our shield,
and to the Holy One of Israel, our king.

III

20 Once you spoke in a vision,[c]
and to your faithful ones* you said:
"Of a stripling I have made a champion;
over the people I have set a youth.
21 I have found David, my servant;
with my holy oil I have anointed him,[d]
22 That my hand may be always with him,
and that my arm may make him strong.
23 "No enemy shall deceive him,
nor shall the wicked afflict him.
24 But I will crush his foes before him
and those who hate him I will smite.
25 My faithfulness and my kindness shall be with him,
and through my name shall his horn be exalted.
26 I will set his hand upon the sea,*
his right hand upon the rivers.
27 "He shall say of me, 'You are my father,
my God, the Rock, my savior.'
28 And I will make him the first-born,
highest of the kings of the earth.
29 Forever I will maintain my kindness toward him,
and my covenant with him stands firm.
30 I will make his posterity endure forever
and his throne as the days of heaven.*
31 "If his sons forsake my law*
and walk not according to my ordinances,[e]
32 If they violate my statutes
and keep not my commands,
33 I will punish their crime with a rod
and their guilt with stripes.
34 Yet my kindness I will not take from him,
nor will I belie my faithfulness.
35 "I will not violate my covenant;
the promise of my lips I will not alter.
36 Once, by my holiness, have I sworn;
I will not be false to David.
37 His posterity shall continue forever,
and his throne shall be like the sun before me;
38 Like the moon, which remains forever—
a faithful witness in the sky."

IV

39 Yet you have rejected and spurned[f]
and been enraged at your anointed.
40 You have renounced the covenant with your servant,
and defiled his crown in the dust.
41 You have broken down all his walls;
you have laid his strongholds in ruins.
42 All who pass by the way have plundered him;
he is made the reproach of his neighbors.
43 You have exalted the right hands of his foes,
you have gladdened all his enemies.
44 You have turned back his sharp sword
and have not sustained him in battle.
45 You have deprived him of his luster
and hurled his throne to the ground.*

c 20-38: 2 Kgs 7, 4. 8-16; 1 Par 17, 3. 7-14.—d Acts 13, 22.—e 31-33: Lv 26, 14-33.—f 39-46: Ps 43 (44), 10-25.

88, 16: The joyful shout: one of the characteristic features of Israelite public worship of God.

88, 18. 25: Horn: a symbol of strength. See note on Ps 17 (18), 3.

88, 20: Your faithful ones: Nathan and David.

88, 26: The sea: the Mediterranean to the west. The rivers: the Euphrates and its tributaries to the east.

88, 30: As the days of heaven: as steadfast as the sun in the sky. Cf Ps 71 (72), 5. 17 and vv 37f of this psalm.

88, 31-38: Note that God's promises are in part provisional and in part absolute. Inasmuch as David's descendants failed to carry out the conditions of the covenant, God did not fulfill His promises to them. But as absolute promises they find complete fulfillment in the Son of God who is also the Son of David.

88, 45: The Hebrew text of this verse is somewhat obscure.

46 You have shortened the days of his youth;
you have covered him with shame.

V

47 How long, O Lord? Will you hide yourself forever?
Will your wrath burn like fire?
48 Remember how short my life is;
how frail you created all the children of men!
49 What man shall live, and not see death,
but deliver himself from the power of the nether world?
50 Where are your ancient favors, O Lord,
which you pledged to David by your faithfulness?
51 Remember, O Lord, the insults to your servants:
I bear in my bosom all the accusations of the nations
52 With which your enemies have reviled, O Lord,
with which they have reviled your anointed on his way!

* * *

53 Blessed be the Lord forever.[g]
Amen, and amen!*

IV: THE FOURTH BOOK — Psalms 89-105

PSALM 89 (90)*

God's Eternity and Man's Frailty

1 A prayer of Moses, the man of God.

I

O Lord, you have been our refuge through all generations.
2 Before the mountains were begotten
and the earth and the world were brought forth,
from everlasting to everlasting you are God.[b]
3 You turn man back to dust,
saying, "Return,* O children of men."
4 For a thousand years in your sight
are as yesterday, now that it is past,
or as a watch of the night.*
5 You make an end of them in their sleep;
the next morning they are like the changing grass,*
6 Which at dawn springs up anew,
but by evening wilts and fades.*

II

7 Truly we are consumed by your anger,
and by your wrath we are put to rout.
8 You have kept our iniquities before you,
our hidden sins in the light of your scrutiny.
9 All our days have passed away in your indignation;
we have spent our years like a sigh.
10 Seventy is the sum of our years,
or eighty, if we are strong,[i]
And most of them are fruitless toil,
for they pass quickly and we drift away.
11 Who knows the fury of your anger
or your indignation toward those who should fear you?

III

12 Teach us to number our days aright,
that we may gain wisdom of heart.
13 Return, O Lord! How long?
Have pity on your servants!
14 Fill us at daybreak with your kindness,
that we may shout for joy and gladness all our days.
15 Make us glad, for the days when* you afflicted us,
for the years when we saw evil.
16 Let your work be seen by your servants
and your glory by their children;
17 And may the gracious care of the Lord our God be ours;
prosper the work of our hands for us!*
[Prosper the work of our hands!]

g Pss 40 (41), 14; 71 (72), 18f; 105 (106), 48.—h Ps 92 (93), 2; Hb 1, 12.—i Sir 18, 7; Is 65, 20.

88, 53: The doxology at the end of the Third Book of the Psalms; it is not a part of the preceding psalm.

Ps 89 (90): A meditation on the brevity and misery of life. The psalmist contrasts God's eternity with man's short span of life on earth (1-6), and sees in suffering and death the punishment for sin (7-11); he prays God to grant him some respite of happiness before death (12-17).

89, 3: Saying, "Return . . . ": one word of God is enough to reduce man to the dust from which he was created. There is an allusion here to the sentence passed on Adam after the fall. Cf Gn 2, 7; 3, 19.

89, 4: A watch of the night: the Hebrews divided the night into three sentry periods or "watches." Cf Jgs 7, 19.

89, 5: The Hebrew text is obscure and variously translated. The revised Latin Psalter renders it, "You make an end of them; they become like sleep at dawn."

89, 6: The transitory nature of grass under the scorching sun of the Orient was proverbial. Cf Pss 102 (103), 15f; 128 (129), 6; Is 40, 6ff.

89, 15: For the days when: either, "as a recompense for the days when," or, "for as many days as."

89, 17: Prosper the work of our hands: the second occurrence of these words is probably an accidental repetition.

PSALM 90 (91)*

Security under God's Protection

I

1 You who dwell in the shelter of the Most High,
who abide in the shadow of the Almighty,
2 Say to the Lord, "My refuge and my fortress,
my God, in whom I trust." *j*
3 For he will rescue you from the snare of the fowler,
from the destroying pestilence.
4 With his pinions he will cover you,
and under his wings you shall take refuge;
his faithfulness is a buckler and a shield.
5 You shall not fear the terror of the night
nor the arrow that flies by day;
6 Not the pestilence that roams in darkness
nor the devastating plague at noon.
7 Though a thousand fall at your side,
ten thousand at your right side,
near you it shall not come.
8 Rather with your eyes* shall you behold
and see the requital of the wicked,
9 Because you have the Lord for your refuge;
you have made the Most High your stronghold.
10 No evil shall befall you,
nor shall affliction come near your tent,
11 For to his angels he has given command about you,*
that they guard you in all your ways. *k*
12 Upon their hands they shall bear you up,
lest you dash your foot against a stone.
13 You shall tread upon the asp and the viper;
you shall trample down the lion and the dragon.

II

14 Because he clings to me, I will deliver him;
I will set him on high because he acknowledges my name.
15 He shall call upon me, and I will answer him;
I will be with him in distress;
I will deliver him and glorify him;
16 with length of days I will gratify him
and will show him my salvation.

PSALM 91 (92)*

Praise of God's Just Government of Mankind

1 A psalm; a song for the Sabbath day.

I

2 It is good to give thanks to the Lord,
to sing praise to your name, Most High,
3 To proclaim your kindness at dawn
and your faithfulness throughout the night,
4 With ten-stringed instrument and lyre,
with melody upon the harp.
5 For you make me glad, O Lord, by your deeds;
at the works of your hands I rejoice.

II

6 How great are your works, O Lord! *l*
How very deep are your thoughts!
7 A senseless man knows not,
nor does a fool understand this.
8 Though the wicked flourish like grass
and all evildoers thrive,
9 They are destined for eternal destruction;
while you, O Lord, are the Most High forever.

III

10 For behold, your enemies, O Lord,
for behold, your enemies shall perish;
all evildoers shall be scattered.

j 2 Kgs 22, 3; Ps 17 (18), 3.—k Mt 4, 6; Lk 4, 10f.—l Ps 103 (104), 24.

Ps 90 (91): By means of various metaphors the psalmist indicates the benefits of trusting in God (1-13); in the epilogue God Himself speaks, confirming the psalmist's words (14-16).

90, 8: Rather with your eyes: the pious man will be a spectator of these plagues and afflictions without being struck himself.

90, 11f: These words were quoted by Satan when he tempted Christ to presumption against God's providence. This promise would not be true if we should put ourselves unnecessarily into danger. His angels: the doctrine of guardian angels is common in the Old Testament. Cf Gn 24, 7; Ex 23, 20; Ps 33 (34), 8.

Ps 91 (92): A hymn extolling God's just deeds (2-5); the wicked fail to understand them (6-9), but they will receive their due punishment (10-12), whereas the just will be rewarded with blessedness (13-16).

11 You have exalted my horn like the wild bull's;*
you have anointed me with rich oil.
12 And my eye has looked down upon my foes,
and my ears have heard of the fall of my wicked adversaries.

IV

13 The just man shall flourish like the palm tree,
like the cedar of Lebanon shall he grow.
14 They that are planted* in the house of the Lord
shall flourish in the courts of our God.
15 They shall bear fruit even in old age; vigorous and sturdy shall they be,
16 Declaring how just is the Lord, my Rock, in whom there is no wrong.

PSALM 92 (93)*

The Glory of the Lord's Kingdom

1 The Lord is king,* in splendor robed;
robed is the Lord and girt about with strength;
And he has made the world firm, not to be moved.
2 Your throne stands firm from of old;
from everlasting you are, O Lord.[m]

3 The floods lift up,* O Lord,
the floods lift up their voice;
the floods lift up their tumult.
4 More powerful than the roar of many waters,
more powerful than the breakers of the sea—
powerful on high is the Lord.
5 Your decrees are worthy of trust indeed;
holiness befits your house,
O Lord, for length of days.

PSALM 93 (94)*

A Warning to Israel's Oppressors

A

I

1 God of vengeance, Lord,
God of vengeance, show yourself.
2 Rise up, judge of the earth;
render their deserts to the proud.
3 How long, O Lord, shall the wicked,
how long shall the wicked glory,
4 Mouthing insolent speeches,
boasting, all the evildoers?

II

5 Your people, O Lord, they trample down,
your inheritance they afflict.
6 Widow and stranger they slay,
the fatherless they murder,
7 And they say, "The Lord sees not;
the God of Jacob perceives not."[n]

III

8 Understand, you senseless ones among the people;
and, you fools, when will you be wise?
9 Shall he who shaped the ear not hear?
or he who formed the eye not see?
10 Shall he who instructs nations not chastise,
he who teaches men knowledge?
11 The Lord knows the thoughts of men,
and that they are vain.

B

I

12 Happy the man whom you instruct, O Lord,
whom by your law you teach,
13 Giving him rest from evil days,
till the pit be dug for the wicked.
14 For the Lord will not cast off his people,
nor abandon his inheritance;
15 But judgment shall again be with justice,*
and all the upright of heart shall follow it.

m Ps 89 (90), 2; Hb 1, 12.—n Jb 22, 13; Pss 9B (10), 11; 72 (73), 11.

91, 11: My horn like the wild bull's: see note on Ps 17 (18), 3. The horns of the wild bull, the bos primigenius, were especially formidable. Cf Ps 21 (22), 22; Dt 33, 17.

91, 14: Planted: the pious are so steadfast in their attendance in the temple that they can figuratively be said to be rooted there. These words do not imply that cedars and palm trees actually grew in the temple. Cf Pss 51 (52), 10; 127 (128), 3.

Ps 92 (93): A hymn in praise of the eternal kingship of the Lord (1f), who triumphs over the stormy forces of rebellion (3f); hence He is always to be obeyed and worshiped (5).

92, 1: Is king: literally, "has become king." This is the cry with which the people acclaimed a new king at his coronation. Therefore this psalm as well as Pss 95 (96), 96 (97) and 98 (99) can be understood as enthronement psalms of the Messias celebrating the inauguration of His reign.

92, 3: The raging storm is here a figure of chaos and rebellion.

Ps 93 (94): A fervent prayer to God together with an indictment of wicked tyrants and unjust judges. Calling down divine vengeance upon these (1-4), as he sets forth their crimes and blasphemies (5-7), the psalmist directly rebukes them for their folly (8-11); then in a calmer tone he speaks of the blessedness of justice and fidelity to God's law (12-15). Confident of the Lord's assistance (16-19), he affirms his unwavering faith in the triumph of righteousness (20-23).

93, 15: The decisions of the judges will again be just.

II

16 Who will rise up for me against the wicked?
Who will stand by me against the evildoers?
17 Were not the Lord my help,
I would soon dwell in the silent grave.
18 When I say, "My foot is slipping,"
your kindness, O Lord, sustains me;
19 When cares abound within me,
your comfort gladdens my soul.

III

20 How could the tribunal of wickedness be leagued with you,
which creates burdens in the guise of law?
21 Though they attack the life of the just and condemn innocent blood,
22 Yet the Lord is my stronghold,
and my God the Rock of my refuge.
23 And he will requite them for their evildoing,
and for their wickedness he will destroy them;
the Lord, our God, will destroy them.

PSALM 94 (95)*

A Call to Praise and Obedience

I

1 Come, let us sing joyfully to the Lord;
let us acclaim the Rock of our salvation.
2 Let us greet him with thanksgiving;
let us joyfully sing psalms to him
3 For the Lord is a great God,
and a great king above all gods;
4 In his hands are the depths of the earth,
and the tops of the mountains are his.
5 His is the sea, for he has made it,
and the dry land, which his hands have formed.

II

6 Come, let us bow down in worship;
let us kneel before the Lord who made us.
7 For he is our God,
and we are the people he shepherds, the flock he guides.

III

Oh, that today you would hear his voice:[o]
8 "Harden not your hearts as at Meriba,*
as in the day of Massa in the desert,
9 Where your fathers tempted me;
they tested me though they had seen my works.[p]
10 Forty years I loathed that generation,
and I said: They are a people of erring heart,
and they know not my ways.
11 Therefore I swore in my anger:
They shall not enter into my rest."*

PSALM 95 (96)*

The Glories of the Lord, the King of the Universe

I

1 Sing to the Lord a new song;[q]
sing to the Lord, all you lands.
2 Sing to the Lord; bless his name;
announce his salvation, day after day.
3 Tell his glory among the nations;
among all peoples, his wondrous deeds.

II

4 For great is the Lord and highly to be praised;
awesome is he, beyond all gods.
5 For all the gods of the nations are things of nought,[r]
but the Lord made the heavens.
6 Splendor and majesty go before him;
praise and grandeur are in his sanctuary.

III

7 Give to the Lord, you families of nations,
give to the Lord glory and praise;[s]
8 give to the Lord the glory due his name!

o 7c-11: Heb 3, 7-11. 15; 4, 3. 5. 7.—p Nm 14, 22.—q 1-13: I Par 16, 23-33.—r I Cor 8, 4.—s 7ff: Ps 28 (29), 2.

Ps 94 (95): The Venite Exsultemus, the psalm which daily opens the Divine Office of the Church. Twice the psalmist invites the people to praise and worship the Lord (1f. 6), for He is king of all His creatures (3-5) and shepherd of His flock (7a-b). In the last strophe the psalmist, speaking in God's name, warns the people to be more faithful to Him than were their forefathers in the journey to the Promised Land (7c-11).

94, 8: Meriba: literally, "contention"; the place where the Israelites quarreled with the Lord. Massa: the place of "testing," where they put Him to the trial. Cf Ex 17, 7; Nm 20, 13.

94, 11: My rest: in Heb 4 this is applied to the eternal rest of heaven; here it refers directly to the Promised Land.

Ps 95 (96): A hymn inviting all mankind to praise the glories of the Lord (1-3), for He alone is God (4-6); to the just king of all men belongs adoration (7-10); even inanimate creation should praise Him (11ff). This psalm somewhat altered occurs in 1 Par 16, 23-33.

Bring gifts, and enter his courts;
9 worship the Lord in holy attire.
Tremble before him, all the earth;
10 say among the nations: The Lord is king.
He has made the world firm, not to be moved;
he governs the peoples with equity.

IV

11 Let the heavens be glad and the earth rejoice;
let the sea and what fills it resound;
12 let the plains be joyful and all that is in them!
Then shall all the trees of the forest exult
13 before the Lord, for he comes;
for he comes to rule the earth.
He shall rule the world with justice
and the peoples with his constancy.

PSALM 96 (97)*

The Divine King, the Just Judge of All

I

1 The Lord is king; let the earth rejoice;
let the many isles be glad.
2 Clouds and darkness are round about him,†
justice and judgment are the foundation of his throne.
3 Fire goes before him
and consumes his foes round about.
4 His lightnings illumine the world;
the earth sees and trembles.
5 The mountains melt like wax before the Lord,
before the Lord of all the earth.
6 The heavens proclaim his justice,
and all peoples see his glory.

II

7 All who worship graven things are put to shame,
who glory in the things of nought;
all gods* are prostrate before him.
8 Sion hears and is glad,
and the cities of Juda rejoice
because of your judgments, O Lord.
9 Because you, O Lord, are the Most High over all the earth,
exalted far above all gods.

10 The Lord loves those that hate evil;
he guards the lives of his faithful ones;
from the hand of the wicked he delivers them.
11 Light dawns for the just;
and gladness, for the upright of heart.
12 Be glad in the Lord, you just,
and give thanks to his holy name.

† Ex 19, 16; Dt 4, 11; 5, 22; 3 Kgs 8, 12.

Ps 96 (97): The first stanza of this hymn is a theophany portraying the coming of the Lord as judge (1-6); Israel rejoices to behold the overthrow of paganism (7-9) and the rewarding of the true worshipers of God (10-12).

96, 7: All gods: some render, with the Greek, "All the angels." Cf Heb 1, 6.

Ps 97 (98): A hymn of praise, very similar to Ps 95 (96), extolling the Lord for the victory He has given to Israel (1-3); all the nations of the earth and even inanimate creation should welcome this just Savior with joy (4-9).

97, 1: His right hand . . . his holy arm: concrete expressions for God's infinite power.

PSALM 97 (98)*

The Lord, the Victorious King and Just Judge

1 A psalm.

I

Sing to the Lord a new song,
for he has done wondrous deeds;
His right hand has won victory for him,
his holy arm.*
2 The Lord has made his salvation known:
in the sight of the nations he has revealed his justice.
3 He has remembered his kindness and his faithfulness
toward the house of Israel.
All the ends of the earth have seen
the salvation by our God.

II

4 Sing joyfully to the Lord, all you lands;
break into song; sing praise.
5 Sing praise to the Lord with the harp,
with the harp and melodious song.
6 With trumpets and the sound of the horn
sing joyfully before the King, the Lord.

III

7 Let the sea and what fills it resound,
the world and those who dwell in it;
8 Let the rivers clap their hands,
the mountains shout with them for joy
9 Before the Lord, for he comes,
for he comes to rule the earth;
He will rule the world with justice
and the peoples with equity.

PSALM 98 (99)*

The Lord the Holy King

I

1 The Lord is king; the peoples tremble;
he is throned upon the cherubim;*
the earth quakes.
2 The Lord in Sion is great,
he is high above all the peoples.
3 Let them praise your great and awesome name;
holy is he!

II

4 The King in his might loves justice;
you have established equity;
justice and judgment in Jacob you have wrought.
5 Extol the Lord, our God,
and worship at his footstool;*
holy is he!

III

6 Moses and Aaron were among his priests,
and Samuel, among those who called upon his name;
they called upon the Lord, and he answered them.
7 From the pillar of cloud he spoke to them; [u]
they heard his decrees and the law he gave them.
8 O Lord, our God, you answered them;
a forgiving God you were to them,
though requiting their misdeeds.
9 Extol the Lord, our God,
and worship at his holy mountain;
for holy is the Lord, our God.

PSALM 99 (100)*

Processional Hymn

1 A psalm of thanksgiving.

Sing joyfully to the Lord, all you lands;
2 serve the Lord with gladness;
come before him with joyful song.
3 Know that the Lord is God;
he made us, his we are;
his people, the flock he tends.*
4 Enter his gates with thanksgiving,
his courts with praise;
Give thanks to him; bless his name,
5 for he is good:
the Lord, whose kindness endures forever,
and his faithfulness, to all generations.

PSALM 100 (101)*

Norm of Life for Rulers

1 A psalm of David.

Of kindness and judgment I will sing;
to you, O Lord, I will sing praise.
2 I will persevere in the way of integrity;
when will you come to me?*
I will walk in the integrity of my heart,
within my house;
3 I will not set before my eyes
any base thing.
I hate him who does perversely;
he shall not remain with me.
4 A crooked heart shall be far from me;
evil I will not know.
5 Whoever slanders his neighbor in secret,
him will I destroy.
The man of haughty eyes and puffed-up heart
I will not endure.
6 My eyes are upon the faithful of the land,
that they may dwell with me.
He who walks in the way of integrity
shall be in my service.
7 He shall not dwell within my house
who practices deceit.
He who speaks falsehood shall not stand
before my eyes.
8 Each morning* I will destroy
all the wicked of the land,
And uproot from the city of the Lord
all evildoers.

u Ex 33, 9; Nm 12, 5.

Ps 98 (99): Another hymn in praise of the Lord as king, but here with special emphasis on His holiness. Each of the three strophes ends in a varying refrain (3b. 5. 9). The people extol the Lord's majesty (1-3a) and just rule (4), as well as His dealings with their great leaders of old (6-8).

98, 1: The cherubim: the figures of angels with outspread wings on the Ark of the Covenant. Cf Ex 25, 22; 1 Kgs 4, 4; 2 Kgs 6, 2; Ps 79 (80), 2.

98, 5: His footstool: the Ark itself. Cf 1 Par 28, 2; Ps 131 (132), 7.

Ps 99 (100): A short hymn, sung at the solemn entry into the temple, probably in connection with the offering up of a thanksgiving sacrifice.

99, 3: Although the people call on all the nations of the earth to join them in their hymn, they are conscious of being the chosen people of the one true God.

Ps 100 (101): After an introductory strophe setting forth his theme (1-2b), the psalmist pronounces several good resolutions concerning the exercise of his authority, both in his own conduct (2c-4) and in his suppression of evil in others (5-8).

100, 2: When will you come to me?: as a reward for his virtue, the psalmist desires union with God. With a slight emendation of the Hebrew text some render, "I will attend to the affairs of the wholehearted man whenever he comes to me."

100, 8: Each morning: the normal time for administering justice. Cf 2 Kgs 15, 2; Jer 21, 12.

PSALM 101 (102)*

Prayer in Time of Distress

[1] The prayer of an afflicted one when he is faint and pours out his anguish before the Lord.

I

[2] O Lord, hear my prayer,
and let my cry come to you.
[3] Hide not your face from me
in the day of my distress.
Incline your ear to me;
in the day when I call, answer me speedily.
[4] For my days vanish like smoke,
and my bones burn like fire.
[5] Withered and dried up like grass is my heart;
I forget to eat my bread.
[6] Because of my insistent sighing
I am reduced to skin and bone.
[7] I am like a desert owl;*
I have become like an owl among the ruins.
[8] I am sleepless, and I moan;
I am like a sparrow alone on the housetop.
[9] All the day my enemies revile me;
in their rage against me they make a curse of me.*
[10] For I eat ashes like bread
and mingle my drink with tears,
[11] Because of your fury and your wrath;
for you lifted me up only to cast me down.
[12] My days are like a lengthening shadow,*
and I wither like grass.[v]

II

[13] But you, O Lord, abide forever,
and your name through all generations.
[14] You will arise and have mercy on Sion,
for it is time to pity her,
for the appointed time has come.
[15] For her stones are dear to your servants,
and her dust moves them to pity.
[16] And the nations shall revere your name, O Lord,
and all the kings of the earth your glory,[w]
[17] When the Lord has rebuilt Sion
and appeared in his glory;
[18] When he has regarded the prayer of the destitute,
and not despised their prayer.

[19] Let this be written for the generation to come,
and let his future creatures praise the Lord:
[20] "The Lord looked down from his holy height,
from heaven he beheld the earth,
[21] To hear the groaning of the prisoners,
to release those doomed to die"—
[22] That the name of the Lord may be declared in Sion;
and his praise, in Jerusalem,
[23] When the peoples gather together,
and the kingdoms, to serve the Lord.[x]

III

[24] He has broken down my strength in the way;
he has cut short my days.
[25] I say: O my God,
Take me not hence in the midst of my days;*
through all generations your years endure.
[26] Of old you established the earth,[y]
and the heavens are the work of your hands.
[27] They shall perish, but you remain
though all of them grow old like a garment.
Like clothing you change them, and they are changed,
[28] but you are the same, and your years have no end.
[29] The children of your servants shall abide,
and their posterity shall continue in your presence.

v Jb 8, 9; 14, 2; Pss 108 (109), 23; 143 (144), 4; Wis 2, 5.—w Is 59, 19.—x Za 2, 11; 8, 22.—y 26ff: Heb 1, 10ff.

Ps 101 (102): A composite psalm of three distinct parts. In the first section (2-12), the psalmist prays as a man who is very ill and abandoned by all; in the second, he prays for the restoration of Sion (13-18) and for her exiled children (19-23); the third section is a meditation on the brevity of human life compared to God's unchanging eternity (24-29). The psalm in its present form is perhaps a compilation made from parts of older psalms. This is the fifth of the Penitential Psalms.

101, 7: A desert owl: what exact species of birds the Hebrew words signify is uncertain, but evidently the solitary life of these birds as well as their desolate surroundings forms the point of comparison. Cf v 8b.

101, 9: They make a curse of me: the enemies of the psalmist use his name when they curse, saying to others, "May you be as miserable as this man."

101, 12: A lengthening shadow: life's day draws to a close.

101, 25: In the midst of my days: when the normal span of life is but half completed. Cf Is 38, 10; Jer 17, 11.

PSALM 102 (103)*

Praise of Divine Goodness

[1] Of David.

I

Bless the Lord, O my soul;
and all my being, bless his holy name.
[2] Bless the Lord, O my soul,
and forget not all his benefits;
[3] He pardons all your iniquities,
he heals all your ills.
[4] He redeems your life from destruction,
he crowns you with kindness and compassion,
[5] He fills your lifetime with good;
your youth is renewed like the eagle's.*

II

[6] The Lord secures justice
and the rights of all the oppressed.
[7] He has made known his ways to Moses,
and his deeds to the children of Israel.
[8] Merciful and gracious is the Lord,
slow to anger and abounding in kindness.[z]
[9] He will not always chide,
nor does he keep his wrath forever.
[10] Not according to our sins does he deal with us,
nor does he requite us according to our crimes.

III

[11] For as the heavens are high above the earth,
so surpassing is his kindness toward those who fear him.
[12] As far as the east is from the west,
so far has he put our transgressions from us.
[13] As a father has compassion on his children,
so the Lord has compassion on those who fear him,
[14] For he knows how we are formed;
he remembers that we are dust.
[15] Man's days are like those of grass;
like a flower of the field he blooms;
[16] The wind sweeps over him and he is gone,
and his place knows him no more.
[17] But the kindness of the Lord is from eternity
to eternity toward those who fear him,
And his justice toward children's children
[18] among those who keep his covenant
and remember to fulfill his precepts.

IV

[19] The Lord has established his throne in heaven,
and his kingdom rules over all.
[20] Bless the Lord, all you his angels,[a]
you mighty in strength, who do his bidding,
obeying his spoken word.
[21] Bless the Lord, all you his hosts,
his ministers, who do his will.
[22] Bless the Lord, all his works,
everywhere in his domain.
Bless the Lord, O my soul!

PSALM 103 (104)*

Praise of God the Creator

I

[1] Bless the Lord, O my soul!
O Lord, my God, you are great indeed!
You are clothed with majesty and glory,
[2] robed in light* as with a cloak.
You have spread out the heavens like a tent-cloth;
[3] you have constructed your palace upon the waters.*
You make the clouds your chariot;
you travel on the wings of the wind.
[4] You make the winds your messengers,
and flaming fire* your ministers.[b]

z Ex 34, 6, Nm 14, 18.—a 20ff: Ps 148, 2.—b Heb 1, 7.

Ps 102 (103): A hymn of thanksgiving, remarkable for its tender piety, in praise of the Lord's generosity to the psalmist himself (1-5) as well as to his nation (6-10). God's mercy is so great because He knows man's frailty (11-18); therefore the psalmist calls upon the heavenly spirits and all creation to join him in his hymn of grateful praise (19-22).

102, 5: Your youth is renewed like the eagle's: because of its long life—sometimes covering the span of a hundred years—the eagle was a symbol of perennial youth and vigor. Cf Is 40, 31. It is doubtful whether there is any allusion here to the fabled phoenix.

Ps 103 (104): A magnificent hymn praising God's creative wisdom and power. Filled with wonder at the glorious works of the Creator, the psalmist depicts in vivid colors the marvels of the atmosphere and sky (1-4); of the dry land and the ocean (5-9); of the streams and fields that give drink and food to man and beast and bird (10-18); of the sun and moon, with the activities of day and night (19-23); and of the manifold life in the mighty sea (24-26). Acknowledging that it is the Lord who governs and sustains all His creatures (27-30), the psalmist proclaims His omnipotence and sanctity (31-35).

103, 2: Light: created on the first day. In general the psalmist follows the order of creation as given in Gn 1.

103, 3: Your palace upon the waters: God's heavenly dwelling above the upper waters of the sky. Cf Gn 1, 6f.

103, 4: Flaming fire: lightning. In Heb 1, 7 this verse is cited as an argument for the superiority of Christ over the angels: if God uses mere wind and lightning as His messengers and ministers, then the ministering spirits in heaven whom God also uses as His messengers must be immeasurably

II

5 You fixed the earth upon its foundation,*
not to be moved forever;
6 With the ocean, as with a garment, you covered it;*
above the mountains the waters stood.
7 At your rebuke they fled,
at the sound of your thunder they took to flight;
8 As the mountains rose, they went down the valleys
to the place you had fixed for them.
9 You set a limit they may not pass,
nor shall they cover the earth again.

III

10 You send forth springs into the watercourses
that wind among the mountains,
11 And give drink to every beast of the field,
till the wild asses quench their thirst.
12 Beside them the birds of heaven dwell;
from among the branches they send forth their song.
13 You water the mountains from your palace;*
the earth is replete with the fruit of your works.
14 You raise grass for the cattle,
and vegetation for men's use,
Producing bread from the earth,
15 and wine to gladden men's hearts,
So that their faces gleam with oil,
and bread fortifies the hearts of men.
16 Well watered are the trees of the Lord,
the cedars of Lebanon, which he planted;
17 In them the birds build their nests;
fir trees are the home of the stork.
18 The high mountains are for wild goats;
the cliffs are a refuge for rock-badgers.*

IV

19 You made the moon to mark the seasons; [c]
the sun knows the hour of its setting.
20 You bring darkness, and it is night;
then all the beasts of the forest roam about;
21 Young lions roar for the prey
and seek their food from God.
22 When the sun rises, they withdraw
and couch in their dens.
23 Man goes forth to his work
and to his tillage till the evening.

V

24 How manifold are your works, O Lord! [d]
In wisdom you have wrought them all—
the earth is full of your creatures;
25 The sea also, great and wide,
in which are schools without number
of living things both small and great,
26 And where ships* move about
with Leviathan, which you formed to make sport of it.

VI

27 They all* look to you
to give them food in due time.
28 When you give it to them, they gather it;
when you open your hand, they are filled with good things.
29 If you hide your face, they are dismayed;
if you take away their breath, they perish
and return to their dust.
30 When you send forth your spirit,* they are created,
and you renew the face of the earth.

VII

31 May the glory of the Lord endure forever;
may the Lord be glad in his works!*
32 He who looks upon the earth, and it trembles;

c Sir 43, 6ff.—d Ps 91 (92), 6.

lower than the eternal Son of God. In Greek the argument is more striking because the word pneuma means both "wind" and "spirit," while the word angelos means both "messenger" and "angel."

103, 5: The ancients compared the earth to a large building set upon firm foundations.

103, 6-9: According to Gn 1, 9f the whole earth was once covered with water; by elevating a part of the earth, God made the dry land appear.

103, 13: God is pictured as sending down the rain from the reservoir of the upper waters referred to in v 3. Cf Gn 7, 11; Jb 38, 22; Sir 43, 14.

103, 18: Rock-badgers: the hyrax syriacus, a small, hare-like, ungulate mammal. Cf Lv 11, 5; Dt 14, 7; Prv 30, 26.

103, 26: Ships: some amend the Hebrew text to read, "sea dragons," for the sake of the parallelism with Leviathan. The latter was the name of a mythological sea monster personifying primeval chaos. Cf Ps 73 (74), 14; Is 27, 1. However, in Jb 40, 25 it stands for the crocodile, and here it may well signify the whale or some other large marine creature.

103, 27: They all: all the creatures, man included, mentioned in vv 10-26.

103, 30: Your spirit: the "breath" or spirit of God is the divine creative power, the source of all life in nature. Cf Gn 1, 2; 2, 7. So also the Holy Spirit of God is the source of all supernatural life. Hence, this verse is applied by the Church to the Third Person of the Blessed Trinity.

103, 31: Glad in his works: cf Gn 1, 31, "God saw that all he had made was very good."

who touches the mountains, and they smoke!
33 I will sing to the Lord all my life;
I will sing praise to my God while I live.[e]
34 Pleasing to him be my theme;
I will be glad in the Lord.
35 May sinners cease from the earth,
and may the wicked be no more.
Bless the Lord, O my soul! Alleluia.

PSALM 104 (105)*
God's Fidelity to His Promise

I

1 Give thanks to the Lord, invoke his name;[f]
make known among the nations his deeds.
2 Sing to him, sing his praise,
proclaim all his wondrous deeds.
3 Glory in his holy name;
rejoice, O hearts that seek the Lord!
4 Look to the Lord in his strength;
seek to serve him constantly.
5 Recall the wondrous deeds that he has wrought,
his portents, and the judgments he has uttered,
6 You descendants of Abraham, his servants,
sons of Jacob, his chosen ones!

7 He, the Lord, is our God;
throughout the earth his judgments prevail. (*II*)
8 He remembers forever his covenant
which he made binding for a thousand generations—
9 Which he entered into with Abraham
and by his oath to Isaac;
10 Which he established for Jacob by statute,
for Israel as an everlasting covenant,
11 Saying, "To you will I give the land of Chanaan
as your allotted inheritance."[g]

III

12 When they were few in number,[h]
a handful, and strangers there,
13 Wandering from nation to nation
and from one kingdom to another people,
14 He let no man oppress them,
and for their sake he rebuked kings:*
15 "Touch not my anointed,
and to my prophets* do no harm."

IV

16 When he called down a famine on the land[i]
and ruined the crop that sustained them,*
17 He sent a man before them,
Joseph, sold as a slave;[j]
18 They had weighed him down with fetters,
and he was bound with chains,[k]
19 Till his prediction came to pass
and the word of the Lord proved him true.[l]
20 The king sent and released him,
the ruler of the peoples set him free.[m]
21 He made him lord of his house
and ruler of all his possessions,[n]
22 That he might train his princes to be like him
and teach his elders wisdom.

V

23 Then Israel came to Egypt,[o]
and Jacob sojourned in the land of Ham.*
24 He greatly increased his people
and made them stronger than their foes,[p] (*VI*)
25 Whose hearts he changed, so that they hated his people,
and dealt deceitfully with his servants.[q]
26 He sent Moses his servant;
Aaron, whom he had chosen.
27 They wrought his signs among them,
and wonders in the land of Ham.[r]

e Ps 145 (146), 2.—f 1-15: 1 Par 16, 8-22.—g Gn 12, 7; 15, 18.—h 12f: Dt 26, 5.—i Gn 41, 57.—j Gn 37, 28. 36.—k Gn 39, 20.—l Gn 40, 21f.—m Gn 41, 14.—n Gn 41, 41. 44; Acts 7, 10.—o Gn 46, 6; Acts 7, 15.—p Ex 1, 7; Acts 7, 17.—q Ex 1, 8-14.—r 27-36: Ex 7-12; Ps 77 (78), 43-51.

Ps 104 (105): A hymn in praise of God's goodness as shown in Israel's history. Cf Pss 77 (78); 105 (106); 135 (136). After the introductory invocation (1-7), the psalmist recounts the Lord's promise to the patriarchs (8-11), their early wanderings in Chanaan (12-15), the story of Joseph (16-22) and of the Israelites in Egypt (23-27), the Egyptian plagues (28-38), the journey through the desert (39-43), and the occupation of the Promised Land (44f).

104, 14: Kings: Pharao, and Abimelech of Gerara. Cf Gn 12, 17; 20, 6f.

104, 15: My anointed . . . my prophets: the patriarchs, Abraham, Isaac and Jacob, who were in a certain sense "anointed," that is, consecrated to God, and were the recipients of His revelations.

104, 16b: Literally, "And broke every staff of bread."

104, 23. 27: The land of Ham: a synonym for Egypt. Cf Gn 10, 6, where Mesraim is the Hebrew name for Egypt.

VII

28 He sent the darkness; it grew dark,*
but they rebelled against his words.
29 He turned their waters into blood
and killed their fish.
30 Their land swarmed with frogs,
even in the chambers of their kings.
31 He spoke, and there came swarms of flies;
gnats, throughout all their borders.
32 For rain he gave them hail,
with flashing fires throughout their land.
33 He struck down their vines and their fig trees
and shattered the trees throughout their borders.
34 He spoke, and there came locusts
and grasshoppers without number;
35 And they devoured every plant throughout the land,
they devoured the fruit of their soil.
36 Then he struck every first-born throughout their land,
the first fruits of all their manhood.
37 And he led them forth laden with silver and gold,[s]
with not a weakling among their tribes.
38 Egypt rejoiced at their going,
for the dread of them had fallen upon it.

VIII

39 He spread a cloud to cover them
and fire to give them light by night.[t]
40 They asked, and he brought them quail,
and with bread from heaven he satisfied them.[u]
41 He cleft the rock, and the water gushed forth;[v]
it flowed through the dry lands like a stream,
42 For he remembered his holy word
to his servant Abraham.
43 And he led forth his people with joy;
with shouts of joy, his chosen ones.

IX

44 And he gave them the lands of the nations,
and they took what the peoples had toiled for,
45 That they might keep his statutes
and observe his laws. Alleluia.

PSALM 105 (106)*

Israel's Confession of Sin

1 Alleluia.

A

Give thanks to the Lord, for he is good,
for his kindness endures forever.
2 Who can tell the mighty deeds of the Lord,
or proclaim all his praises?
3 Happy are they who observe what is right,
who do always what is just.
4 Remember me, O Lord, as you favor your people;
visit me with your saving help,
5 That I may see the prosperity of your chosen ones,
rejoice in the joy of your people,
and glory with your inheritance.

I B

6 We have sinned, we and our fathers;
we have committed crimes; we have done wrong.
7 Our fathers in Egypt
considered not your wonders;[w]
They remembered not your abundant kindness,
but rebelled against the Most High at the Red Sea.
8 Yet he saved them for his name's sake,
to make known his power.
9 He rebuked the Red Sea, and it was dried up,[x]
and he led them through the deep as through a desert.
10 He saved them from hostile hands
and freed them from the hands of the enemy.
11 The waters covered their foes;
not one of them was left.
12 Then they believed his words
and sang his praises.[y]

s 37f: Ex 12, 33-36.—t Ex 13, 21; Ps 77 (78), 14.—u Ex 16, 13-15; Nm 11, 31; Ps 77 (78), 24-27.—v Nm 20, 11.—w Ex 14, 11f.—x 9-11: Ex 14, 21-31.—y Ex 15, 1ff.

104, 28-38: Here, as also in Ps 77 (78), 43-51, the plagues of Egypt are retold with some poetic license, so that the order of the plagues is not quite the same as in Ex 7, 14—12, 30.

Ps 105 (106): Like the preceding psalm, this hymn reviews Israel's history, but here the salient thought is the rebellious spirit of the chosen people despite God's goodness to them. After an introductory prayer for God's mercy on himself and on his nation (1-5), the psalmist recounts the lack of faith shown by the Israelites at the Exodus (6-12), their craving for meat in the desert (13-15), the rebellions of Core, Dathan and Abiram (16-18), the worship of the golden calf at Sinai (19-23), the cowardice and foolhardiness of the Israelites at their first contact with the Chanaanites (24-27), their paganism at Phegor (28-31), their causing Moses to sin at Meriba (32f), and their mingling with the Chanaanites (34-39); confessing that it was their wickedness which made God punish them with repeated calamities and defeats (40-46), the psalmist prays for the return and restoration of scattered Israel (47).

II

13 But soon they forgot his works; [z]
they waited not for his counsel.
14 They gave way to craving in the desert
and tempted God in the wilderness.
15 He gave them what they asked
but sent a wasting disease against them.

III

16 They envied Moses in the camp,[a]
and Aaron, the holy one of the Lord.
17 The earth opened and swallowed up Dathan,
and covered the faction of Abiram.
18 Fire broke out against their faction;
a flame consumed the wicked.

IV

19 They made a calf in Horeb [b]
and adored a molten image;
20 They exchanged their glory
for the image of a grass-eating bullock.
21 They forgot the God who had saved them,
who had done great deeds in Egypt,
22 Wondrous deeds in the land of Ham,
terrible things at the Red Sea.
23 Then he spoke of exterminating them,
but Moses, his chosen one,
Withstood him in the breach
to turn back his destructive wrath.

V

24 Yet they despised the desirable land; [c]
they believed not his word.
25 They murmured in their tents,
and obeyed not the voice of the Lord.
26 Then with raised hand he swore against them
to let them perish in the desert,
27 To scatter their descendants among the nations,
and to disperse them over the lands.

VI

28 And they submitted to the rites of Beelphegor [d]
and ate the sacrifices of dead gods.
29 They provoked him by their deeds,
and a plague attacked them.
30 Then Phinees stood forth in judgment
and the plague was checked;
31 And it was imputed to him for merit
through all generations forever.

VII

32 They angered him at the waters of Meriba,
and Moses fared ill* on their account,
33 For they embittered his spirit,
and the rash utterance passed his lips.

VIII

34 They did not exterminate the peoples,
as the Lord had commanded them,[e]
35 But mingled with the nations
and learned their works.[f]
36 They served their idols,
which became a snare for them.[g]
37 They sacrificed their sons
and their daughters to demons,[h]
38 And they shed innocent blood,
the blood of their sons and their daughters,
Whom they sacrificed to the idols of Chanaan,
desecrating the land with bloodshed;
39 They became defiled by their works,
and wanton in their crimes.

C

40 And the Lord grew angry with his people,
and abhorred his inheritance;
41 He gave them over into the hands of the nations,
and their foes ruled over them.
42 Their enemies oppressed them,
and they were humbled under their power.
43 Many times did he rescue them,
but they embittered him with their counsels
and were brought low by their guilt.
44 Yet he had regard for their affliction
when he heard their cry;
45 And for their sake he was mindful of his covenant
and relented, in his abundant kindness,
46 And he won for them compassion
from all who held them captive.

47 Save us, O Lord, our God,[i]
and gather us from among the nations,

z 13ff: Nm 11, 4ff. 31ff; Ps 77 (78), 26-31.—a 16ff: Nm 16.—b 19-23: Ex 32; Dt 9, 8-29; Acts 7, 41.—c 24-27: Nm 14.—d 28-31: Nm 25.—e Jgs 1, 21. 27-35.—f Jgs 3, 5f.—g Jgs 2, 12f. 17. 19.—h 4 Kgs 16, 3.—i 47f: 1 Par 16, 35f; Ps 40 (41), 14.

105, 32: Moses fared ill: refers to the fact that he was not allowed to enter the Promised Land. Cf Nm 20, 12.

That we may give thanks to your holy name
and glory in praising you.

* * *

48 Blessed be the Lord, the God of Israel,
through all eternity!
Let all the people say, Amen! Alleluia.*

V: THE FIFTH BOOK — Psalms 106-150

PSALM 106 (107)*

God the Savior of Men in Distress

1 "Give thanks to the Lord, for he is good,
for his kindness endures forever!"*
2 Thus let the redeemed of the Lord say,
those whom he has redeemed from the hand of the foe
3 And gathered from the lands,
from the east and the west, from the north and the south.

A

I

4 They went astray in the desert wilderness;
the way to an inhabited city they did not find.
5 Hungry and thirsty,
their life was wasting away within them.
6 They cried to the Lord in their distress;
from their straits he rescued them.
7 And he led them by a direct way
to reach an inhabited city,
8 Let them give thanks to the Lord for his kindness
and his wondrous deeds to the children of men,
9 Because he satisfied the longing soul
and filled the hungry soul with good things.

II

10 They dwelt in darkness and gloom,
bondsmen in want and in chains,*i*
11 Because they had rebelled against the words of God
and scorned the counsel of the Most High.
12 And he humbled their hearts with trouble;
when they stumbled, there was no one to help them.
13 They cried to the Lord in their distress;
from their straits he rescued them.
14 And he led them forth from darkness and gloom
and broke their bonds asunder.
15 Let them give thanks to the Lord for his kindness
and his wondrous deeds to the children of men,
16 Because he shattered the gates of brass
and burst the bars of iron.

III

17 Stricken because of their wicked ways
and afflicted because of their sins,
18 They loathed all manner of food,
so that they were near the gates of death.
19 They cried to the Lord in their distress;
from their straits he rescued them.
20 He sent forth his word to heal them
and to snatch them from destruction.
21 Let them give thanks to the Lord for his kindness
and his wondrous deeds to the children of men.
22 Let them make thank offerings
and declare his works with shouts of joy.

IV

23 They who sailed the sea in ships,
trading on the deep waters,
24 These saw the works of the Lord
and his wonders in the abyss.
25 His command raised up a storm wind
which tossed its waves on high.
26 They mounted up to heaven; they sank to the depths;

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i Is 42, 7.

105, 48: The doxology at the end of the Fourth Book of the Psalms; a later addition.

Ps 106 (107): Besides the prologue (1-3), in which the people thank the Lord for their return from exile, this psalm consists of two parts. In the first (4-32), where each of the four stanzas has the same divided refrain, God is praised as the helper and rescuer of wanderers lost in the wilderness (4-9), of the imprisoned (10-16), of the sick (17-22), and of storm-tossed seafarers (23-32). The second part (33-43) describes how God's beneficent providence changed deserts into fertile fields (33-35) where the needy found prosperity (36-38); and how, when bad rulers brought hard times upon them, God restored the fortunes of the poor (39-41). All this, therefore, should be recognized as coming from Him (42f).

106, 1: A standard cry of praise in the liturgy of the temple, and frequently cited in the Bible. Cf 1 Par 16, 34; Pss 117 (118), 1; 135 (136), 1; Jer 33, 11; Dn 3, 89; 1 Mc 4, 24.

their hearts melted away in their plight.
27 They reeled and staggered like drunken men,
and all their skill was swallowed up.
28 They cried to the Lord in their distress;
from their straits he rescued them.
29 He hushed the storm to a gentle breeze,
and the billows of the sea were stilled;
30 They rejoiced that they were calmed,
and he brought them to their desired haven.
31 Let them give thanks to the Lord for his kindness
and his wondrous deeds to the children of men.
32 Let them extol him in the assembly of the people
and praise him in the council of the elders.

B

33 He changed rivers into desert,[k]
water springs into thirsty ground,
34 Fruitful land into salt marsh,
because of the wickedness of its inhabitants.
35 He changed the desert into pools of water,
waterless land into water springs.
36 And there he settled the hungry,*
and they built a city to dwell in.
37 They sowed fields and planted vineyards,
And they obtained a fruitful yield.
38 He blessed them, and they became very many;
nor did he suffer their cattle to decrease.
39 And they dwindled and were brought low
through oppression, affliction and sorrow.
40 But he who pours out contempt upon princes,
and sends them astray through a trackless waste,[l]
41 Lifted up the needy out of misery
and made the families numerous like flocks.

42 The upright see this and rejoice,
and all wickedness closes its mouth.
43 Who is wise enough to observe these things
and to understand the favors of the Lord?[m]

PSALM 107 (108)*

Prayer for Victory

1 A song; a psalm of David.

I

2 My heart is steadfast, O God; my heart is steadfast;[n]
I will sing and chant praise.
3 Awake, O my soul; awake, lyre and harp;
I will wake the dawn.
4 I will give thanks to you among the peoples, O Lord;
I will chant your praise among the nations,
5 For your kindness towers to the heavens,
and your faithfulness to the skies.
6 Be exalted above the heavens, O God;
over all the earth be your glory!
7 That your loved ones may escape,[o]
help us by your right hand, and answer us.

II

8 God promised in his sanctuary;
"Exultantly I will apportion Sichem,
and measure off the valley of Succhoth;
9 Mine is Galaad, and mine Manasse,
Ephraim is the helmet for my head;
Juda, my scepter;
10 Moab shall serve as my washbowl;
upon Edom I will set my shoe;
I will triumph over Philistia."
11 Who will bring me into the fortified city?
Who will lead me into Edom?
12 Have not you, O God, rejected us,
So that you go not forth, O God, with our armies?
13 Give us aid against the foe,
for worthless is the help of men.
14 Under God we shall do valiantly;
it is he who will tread down our foes.

k 33f: Is 35, 7; 41, 18; 42, 15.—l Jb 12, 21-24.—m Os 14, 10.—n 2-6: Ps 56 (57), 8-12.—o 7-14: Ps 59 (60), 7-14.

106, 36-41: Although his words seem to refer to God's providence in general, the psalmist probably has in mind the settlement and development of the Promised Land (36ff), the hard times caused by the Assyrian and Babylonian invasions (39), the humiliation and exile of the last kings of Juda (40), and the restoration of Sion after the exile (41).

Ps 107 (108): A compilation of parts from two other psalms: 2-6 are the same as Ps 56 (57), 8-12; 7-14 are the same as Ps 59 (60), 7-14.

PSALM 108 (109)*

Prayer against a Slanderous Enemy

[1] For the leader. A psalm of David.

I

O God, whom I praise, be not silent,
[2] for they have opened wicked and
treacherous mouths against me.
They have spoken to me with lying
tongues,
[3] and with words of hatred they have
encompassed me
and attacked me without cause.
[4] In return for my love they slandered
me,
but I prayed.
[5] They repaid me evil for good
and hatred for my love.

II

[6] Raise up a wicked man against him,
and let the accuser* stand at his
right hand.
[7] When he is judged, let him go forth
condemned,
and may his plea be in vain.
[8] May his days be few;
may another take his office.[p]
[9] May his children be fatherless,
and his wife a widow.
[10] May his children be roaming vagrants
and beggars;
may they be cast out of the ruins
of their homes.
[11] May the usurer ensnare all his belong-
ings,
and strangers plunder the fruit of his
labors.
[12] May there be no one to do him a kind-
ness,
nor anyone to pity his orphans.
[13] May his posterity meet with destruc-
tion;
in the next generation may their
name be blotted out.
[14] May the guilt of his fathers be remem-
bered by the Lord;
let not his mother's sin be blotted
out;
[15] May they be continually before the
Lord,
till he banish the memory of these
parents from the earth,
[16] Because he remembered not to show
kindness,
but persecuted the wretched and
poor
and the brokenhearted, to do them
to death.
[17] He loved cursing; may it come upon
him;
he took no delight in blessing; may
it be far from him.
[18] And may he be clothed with cursing
as with a robe;
may it penetrate into his entrails like
water
and like oil into his bones;
[19] May it be for him like a garment which
covers him,
like a girdle which is always about
him.

III

[20] May this be the recompense* from the
Lord upon my accusers
and upon those who speak evil
against me.
[21] But do you, O God, my Lord, deal
kindly with me for your name's
sake;
in your generous kindness rescue me;
[22] For I am wretched and poor,
and my heart is pierced within me.
[23] Like a lengthening shadow I pass away;
I am swept* away like the locust.
[24] My knees totter from my fasting,
and my flesh is wasted of its sub-
stance.
[25] And I am become a mockery to them;
when they see me, they shake their
heads.

p Acts 1, 20.

Ps 108 (109): The first and the third sections are prayers of supplication from one who is cursed and calumniated by numerous enemies (1-5. 20-31). The middle section is a series of strong curses against a certain individual (6-19). Whether the imprecations of this section were uttered by the psalmist himself against one of his foes, or by these foes against him, is a disputed question; the answer depends principally on the interpretation of v 20. See note on this verse.

108, 6: The accuser: the Hebrew word is satan. Cf Za 3, 1, where Satan stands at the right hand of the high priest to bring accusations against him before the Lord. But here a human accuser is meant, unless the phrase, a wicked man, is rendered, "the wicked one," that is, the devil.

108, 20: Recompense: the Hebrew word means either "work done" or "wages for work done." The above translation takes it in the latter sense. Accordingly, the preceding dire curses may be understood either as directly spoken by the psalmist against his chief enemy, or as spoken first by his enemies against him and then willed by him to recoil on them. The other possible translation would be, "This is the work of those who would bring harm upon me from the Lord." In this case the only imprecations of the psalmist himself would be those in v 29, which are comparatively mild.

108, 23: Swept away: a strong wind sometimes ends a plague of locusts by blowing them out into the sea. Cf Ex 10, 19; Jl 2, 20. Some render, "Shaken off," and understand this of the custom of knocking locusts off the plants in order to kill them on the ground.

26 Help me, O Lord, my God;
save me, in your kindness,
27 And let them know that this* is your hand;
that you, O Lord, have done this.
28 Let them curse,* but do you bless;
may my adversaries be put to shame,
but let your servant rejoice.
29 Let my accusers be clothed with disgrace
and let them wear their shame like a mantle.
30 I will speak my thanks earnestly to the Lord,
and in the midst of the throng I will praise him,
31 For he stood at the right hand of the poor man,
to save him from those who would condemn him.

PSALM 109 (110)*

The Messias: King, Priest, and Conqueror

1 A psalm of David.

I

The Lord said to my Lord:* "Sit at my right hand
till I make your enemies your footstool." [q]
2 The scepter of your power the Lord will stretch forth from Sion:
"Rule in the midst of your enemies.
3 Yours is princely power in the day of your birth, in holy splendor;
before the daystar, like the dew, I have begotten you."*

II

4 The Lord has sworn, and he will not repent:
"You are a priest forever,[r] according to the order of Melchisedec."*

III

5 The Lord is at your right hand;
he will crush kings on the day of his wrath.
6 He will do judgment on the nations, heaping up corpses;
he will crush heads over the wide earth.
7 From the brook by the wayside he will drink;
therefore will he lift up his head.*

q Mt 22, 44; Acts 2, 34f; 1 Cor 15, 25; Heb 1, 13; 10, 13.—r Heb 5, 6; 7, 21.—s Ps 137 (138), 1.

108, 27: This: both the misery suffered and the deliverance expected from the Lord.

108, 28: Let them curse: this gives some probability to the view that the imprecations in vv 6-19 were uttered by the enemies of the psalmist.

Ps 109 (110): One of the most important of the Messianic psalms. Following the teaching of our Lord and the Apostles, Catholic tradition has constantly and unanimously interpreted this psalm as referring to Christ. However, in some verses the Hebrew text is obscure and the interpretation uncertain. Here are set forth the dignity of the Messias as the king appointed by God (1-3), as the royal priest (4), and as victor over His foes (5-7).

109, 1: The Lord said to my Lord: literally, "The oracle of the Lord (Yahweh) for my Lord." My Lord: a Hebrew phrase of polite address, equivalent to "you," and used when a subject addresses his superior. Cf 1 Kgs 25, 25ff; 2 Kgs 1, 10. The force of our Lord's argument from this passage is as follows: David was universally recognized as the author of this psalm, which was acknowledged by all as referring to the Messias; but the psalmist addresses the Messias here as his superior; therefore the Messias must be David's superior and not merely his "son" or descendant. Cf Mt 22, 41-45 and parallels. At my right hand: the place of honor next to the royal throne. Cf 3 Kgs 2, 19. Your footstool: in ancient times vanquished enemies had to suffer the victor's putting his feet on their prostrate bodies as a sign of their submission.

109, 3: The current Hebrew text is obscure and seems corrupt. The translation here follows the reading of the revised Latin Psalter, which is based on the ancient versions. Before the daystar: when the sun had not yet been created, that is, from all eternity. Like the dew: in a secret, mysterious manner.

109, 4: According to the order of Melchisedec: in the same way as Melchisedec was a priest. There are three main points of resemblance between Melchisedec, the prophetic type, and Christ who fulfilled this prophecy: both are kings as well as priests, both offer bread and wine to God, and both have their priesthood directly from God and not through Aaron, since neither belongs to the tribe of Levi. Cf Gn 14, 18; Heb 7.

109, 7: Figurative language of uncertain significance. The sense, according to some, is: The Messianic king will bow down in humility to drink of the waters of divine assistance, and then go on to new victories. Cf Is 8, 6; Jer 2, 13. 17f.

Ps 110 (111): An alphabetic hymn in praise of God's law and of His merciful deeds for Israel. As is customary in such psalms, the thoughts here are rather loosely strung together.

110, 1: In the company and assembly of the just: in the temple. Cf Ps 149, 1.

110, 5: Food to those who fear him: the manna in the desert. In the liturgy of the Church these words are applied to the Blessed Eucharist, of which the manna was the type or figure. Cf Jn 6, 31ff. 49ff.

PSALM 110 (111)*

Praise of God for His Goodness

1 Alleluia.

I will give thanks to the Lord with all my heart [s]
in the company and assembly of the just.*
2 Great are the works of the Lord,
exquisite in all their delights.
3 Majesty and glory are his work,
and his justice endures forever.
4 He has won renown for his wondrous deeds;
gracious and merciful is the Lord.
5 He has given food to those who fear him; *

he will forever be mindful of his covenant.
6 He has made known to his people the power of his works,
giving them the inheritance of the nations.
7 The works of his hands are faithful and just;
sure are all his precepts,
8 Reliable forever and ever,
wrought in truth and equity.
9 He has sent deliverance to his people;
he has ratified his covenant forever;
holy and awesome is his name.
10 The fear of the Lord* is the beginning of wisdom; [t]
prudent are all who live by it.
His praise endures forever.

PSALM 111 (112)*

The Blessings of the Just Man

1 Alleluia.

Happy the man who fears the Lord,
who greatly delights in his commands.
2 His posterity shall be mighty upon the earth;
the upright generation shall be blessed.
3 Wealth and riches shall be in his house;
his generosity* shall endure forever.
4 He dawns through the darkness, a light for the upright;
he is gracious and merciful and just.*
5 Well for the man who is gracious and lends,
who conducts his affairs with justice;
6 He shall never be moved;
the just man shall be in everlasting remembrance.
7 An evil report he shall not fear;
his heart is firm, trusting in the Lord.
8 His heart is steadfast; he shall not fear till he looks down upon his foes.
9 Lavishly he gives to the poor;
his generosity shall endure forever; [u]
his horn* shall be exalted in glory.
10 The wicked man shall see it and be vexed;
he shall gnash his teeth and pine away;
the desire of the wicked shall perish.

t Jb 28, 28; Prv 1, 7; 9, 10; Sir 1, 16.—u 2 Cor 9, 9.—v 7f: 1 Kgs 2, 8.

110, 10: The fear of the Lord: reverence for God; the Hebrew term for "religion."

Ps 111 (112): An alphabetic psalm of didactic character, lauding the virtues of the God-fearing man. In style and diction this is very similar to the preceding psalm; both may well have had the same author.

111, 3: Generosity: the original meaning of the Hebrew word is "justice," but in a later period of the language it also acquired the meaning of "liberality, almsgiving." Cf Sir 3, 30; 7, 10; also Mt 6, 1.

111, 4: Some interpret this verse as said of God. Cf Ps 110 (111), 4b. But more probably the subject of this sentence is the same as the subject of all the preceding and following sentences, that is, the just man. He acts in the same way as God does.

111, 9: His horn: his power, dignity and authority. Cf note on Ps 17 (18), 3.

Ps 112 (113): A hymn praying that God may be glorified at all times and in all places (1-3), because He who is supreme over all (4-6) stoops down to raise up the lowly and the barren (7-9).

112, 1: Servants of the Lord: devout worshipers; in particular, the Levites. Cf Pss 133 (134), 1; 134 (135), 1; Dn 3, 85.

112, 3: From the rising to the setting of the sun: either temporally, "from morning to evening," or spatially, "from the east to the west." Cf Mal 1, 11.

112, 9: Because of the importance in Israel of large families, the barren wife was considered disgraced and cursed by God. Cf Gn 16, 4f; 1 Kgs 1, 5f. 11; 2, 5; Lk 1, 25.

PSALM 112 (113)*

Praise of the Lord for His Care of the Lowly

1 Alleluia.

I

Praise, you servants of the Lord,*
praise the name of the Lord.
2 Blessed be the name of the Lord
both now and forever.
3 From the rising to the setting of the sun*
is the name of the Lord to be praised.

II

4 High above all nations is the Lord;
above the heavens is his glory.
5 Who is like the Lord, our God, who is enthroned on high
6 and looks upon the heavens and the earth below?

III

7 He raises up the lowly from the dust; [v]
from the dunghill he lifts up the poor
8 To seat them with princes,
with the princes of his own people.
9 He establishes in her home the barren wife
as the joyful mother of children.*

PSALM 113A (114)*

The Lord's Wonders at the Exodus

[1] Alleluia.
When Israel came forth from Egypt,
the house of Jacob from a people of alien tongue,
[2] Juda became his sanctuary,
Israel his domain.
[3] The sea beheld and fled;
Jordan turned back.[w]
[4] The mountains skipped like rams,
the hills like the lambs of the flock.*
[5] Why is it, O sea, that you flee?
O Jordan, that you turn back?
[6] You mountains, that you skip like rams?
You hills, like the lambs of the flock?
[7] Before the face of the Lord, tremble, O earth,
before the face of the God of Jacob,
[8] Who turned the rock into pools of water,
the flint into flowing springs.[x]

PSALM 113B (115)*

The Greatness and Goodness of the True God

I

[1] (9) Not to us, O Lord, not to us
but to your name give glory
because of your kindness, because of your truth.
2(10) Why should the pagans say,
"Where is their God?"*
3(11) Our God is in heaven;
whatever he wills, he does.

II

4(12) Their idols are silver and gold,[y]
the handiwork of men.
5(13) They have mouths but speak not;
they have eyes but see not;
6(14) They have ears but hear not;
they have noses but smell not;
7(15) They have hands but feel not;
they have feet but walk not;
they utter no sound from their throat.
8(16) Their makers shall be like them,
everyone that trusts in them.

III

9(17) The house of Israel trusts in the Lord;
he is their help and their shield.
10(18) The house of Aaron trusts in the Lord;
he is their help and their shield.
11(19) Those who fear the Lord* trust in the Lord;
he is their help and their shield.
12(20) The Lord remembers us and will bless us:
he will bless the house of Israel;
he will bless the house of Aaron;
13(21) He will bless those who fear the Lord,
both the small and the great.
14(22) May the Lord bless you more and more,
both you and your children.
15(23) May you be blessed by the Lord,
who made heaven and earth.
16(24) Heaven is the heaven of the Lord,
but the earth he has given to the children of men.
17(25) It is not the dead who praise the Lord,*
nor those who go down into silence;[z]
18(26) But we bless the Lord,
both now and forever.

PSALM 114 (116A)*

Thanksgiving to God for Help in Need

[1] Alleluia.

w Ex 14, 21f; Jos 3, 14ff.—x Ex 17, 6; Nm 20, 11.—y 4-10: Ps 134 (135), 15-19.—z Pss 6, 6; 87 (88), 11ff; Sir 17, 27f (25f); Is 38, 18.

Ps. 113A (114): A song commemorating Israel's deliverance from Egypt. When the Lord chose Israel as His own special people (1f), marvelous things took place in nature (3f) of which He was the cause (5-8). In the Greek and Latin versions, this song is joined to the following one to form a single psalm, but originally they were probably distinct.

113A, 4: A poetic description of the earthquake that took place when God appeared on Mount Sinai. Cf Ex 19, 16ff.

Ps 113B (115): A song in praise of the living God (1-3) and in derision of the lifeless idols of the pagans (4-8). To this are added a brief "liturgy," consisting of a litany in which the various classes of the people express their confidence in God (9-11); a blessing given by the priests (12-15); and a short hymn of praise (16-18). In Ps 134 (135), 15-18 a very similar song in mockery of the pagan gods occurs, and there also it is followed by a similar litany and hymn (vv 19ff).

113B, 2: Where is their God?: implying that God does not help them.

113B, 9ff: The house of Israel . . . the house of Aaron . . . those who fear the Lord: the laity of Israelite birth, the priests, and the converts to Judaism. Cf Pss 117 (118), 2ff; 134 (135), 19f. In the New Testament likewise, the phrase, "those who fear the Lord," is used for the proselytes or converts to Judaism. Cf Acts 10, 2. 22. 35; 13, 16. 26.

113B, 17: See note on Ps 6, 6.

Ps 114 (116A): The current Hebrew text is probably correct in treating as a single unit the two parts which the Greek and Latin versions treat as separate psalms. This is a hymn of thanksgiving sung in the temple by an individual who, when mortally ill, had been cured by the Lord. Recalling how he prayed when he was at death's door (1-4), the psalmist now praises God for having heard his prayer (5-9). Referring again to his former period of need (Ps 115, 1f), he offers up his sacrifice and hymn of grateful praise (Ps 115, 3-10).

I

A

I love the Lord because he has heard
my voice in supplication,
2 Because he has inclined his ear to me
the day I called.
3 The cords of death encompassed me; [a]
the snares of the nether world seized
upon me;*
I fell into distress and sorrow,
4 And I called upon the name of the
Lord,
"O Lord, save my life!"

II

5 Gracious is the Lord and just;
yes, our God is merciful.
6 The Lord keeps the little ones;
I was brought low, and he saved
me.
7 Return, O my soul, to your tranquility,
for the Lord has been good to you.
8 For he has freed my soul from death,
my eyes from tears, my feet from
stumbling.
9 I shall walk before the Lord
in the lands of the living.

a Ps 17 (18), 5; Jon 2, 3.—b 2 Cor 4, 13.—c Rom 3, 4.—d Rom 15, 11.

114, 3: Death is pictured as a trapper catching his prey. Cf Ps 17 (18), 6.

115, 1: I believed: the psalmist did not doubt that God would be faithful to His promise of help.

115, 4: The cup of salvation: the libation of wine poured out in gratitude for having been saved. Cf Ex 25, 29; Nm 15, 1-10. This verse has been very appropriately chosen as the prayer which the priest says before drinking the Precious Blood at Holy Mass.

115, 6: Humanly speaking, the Lord looks upon the death of His faithful servants and the consequent loss of their praise as too costly for Him to allow. This sentiment of the psalmist is naturally connected with his ideas of the nether world. Cf Ps 6, 6. In the liturgy this verse is used, after the reading of the Martyrology at Prime, in an applied sense: in the eyes of God the death of His holy martyrs is as precious as gold which has been proved in a furnace. Cf Wis 3, 4-7.

Ps 116 (117): The shortest of all the psalms; a brief hymn of praise calling on all mankind to glorify the Lord for His kindness and fidelity to His promises. This invitation to all the nations finds its fulfillment in Christ's universal kingdom. Cf Rom 15, 11.

Ps 117 (118): A dramatic "liturgy" of thanksgiving. After an invocation in the form of a litany (1-4), the psalmist, who very likely is speaking here in the name of the whole community, describes how the nation confidently implored the Lord's help (5-9) when hostile peoples threatened its life (10-14); in vivid words he recounts how God came to the rescue (15-18). Then follows a dialogue between the priests at the temple gates and the psalmist as he enters to offer the thanksgiving sacrifice (19-25); finally the priests impart their blessing (26f), and the psalmist sings his hymn of grateful praise (28f).

117, 2ff: See note on Ps 113B (115), 9ff.

PSALM 115 (116B)

B

10 (1) I believed,* even when I said,[b]
"I am greatly afflicted";
11 (2) I said in my alarm,
"No man is dependable." [c]
12 (3) How shall I make a return to the
Lord
for all the good he has done for
me?
13 (4) The cup of salvation* I will take
up,
and I will call upon the name of
the Lord;
14 (5) My vows to the Lord I will pay
in the presence of all his people.
15 (6) Precious in the eyes of the Lord
is the death of his faithful ones.*
16 (7) O Lord, I am your servant;
I am your servant, the son of
your handmaid;
you have loosed by bonds.
17 (8) To you will I offer sacrifice of
thanksgiving,
and I will call upon the name of
the Lord.
18 (9) My vows to the Lord I will pay
in the presence of all his people,
19 (10) In the courts of the house of the
Lord,
in your midst, O Jerusalem.

PSALM 116 (117)*

Doxology of All the Nations

1 Alleluia.

Praise the Lord, all you nations;
glorify him, all you peoples! [d]
2 For steadfast is his kindness toward us,
and the fidelity of the Lord endures
forever.

PSALM 117 (118)*

Hymn of Thanksgiving to the Savior of Israel

1 Alleluia.

A

Give thanks to the Lord, for he is
good,
for his mercy endures forever.
2 Let the house of Israel say,*
"His mercy endures forever."
3 Let the house of Aaron say,
"His mercy endures forever."

4 Let those who fear the Lord say,
"His mercy endures forever."

B

I

5 In my straits I called upon the Lord;*
the Lord answered me and set me free.
6 The Lord is with me; I fear not;
what can man do against me? [e]
7 The Lord is with me to help me,
and I shall look down upon my foes.
8 It is better to take refuge in the Lord [f]
than to trust in man.
9 It is better to take refuge in the Lord
than to trust in princes.

II

10 All the nations encompassed me;
in the name of the Lord I crushed them.
11 They encompassed me on every side;
in the name of the Lord I crushed them.
12 They encompassed me like bees,
they flared up like fire among thorns;
in the name of the Lord I crushed them.
13 I was hard pressed and was falling,
but the Lord helped me.
14 My strength and my courage is the Lord,
and he has been my savior.[g]

III

15 The joyful shout of victory
in the tents of the just:
"The right hand of the Lord has struck with power:
16 the right hand of the Lord is exalted;
the right hand of the Lord has struck with power."
17 I shall not die, but live,
and declare the works of the Lord.
18 Though the Lord has indeed chastised me,
yet he has not delivered me to death.

C

I

19 Open to me the gates of justice;*
I will enter them and give thanks to the Lord.
20 This gate is the Lord's;
the just shall enter it.
21 I will give thanks to you, for you have answered me
and have been my savior.
22 The stone which the builders rejected*
has become the cornerstone.[h]
23 By the Lord has this been done;
it is wonderful in our eyes.
24 This is the day the Lord has made;
let us be glad and rejoice in it.
25 O Lord, grant salvation!*
O Lord, grant prosperity!

II

26 Blessed is he who comes in the name of the Lord;[i]
we bless you from the house of the Lord.*
27 The Lord is God, and he has given us light.
Join in procession with leafy boughs up to the horns of the altar.*
28 You are my God, and I give thanks to you;
O my God, I extol you.
29 Give thanks to the Lord, for he is good;
for his kindness endures forever.

PSALM 118 (119)*
Praise of God's Law

ALEPH

1 Happy are they whose way is blameless,
who walk in the law of the Lord.

e Heb 13, 6.—f 8f: Ps 145 (146), 3.—g Ex 15, 2; Is 12, 2.—h Mt 21, 42; Lk 20, 17; Acts 4, 11; Rom 9, 33; 1 Pt 2, 7.—i Mt 21, 9; 23, 39.

117, 5-18: Although many of the phrases in this section resemble those used in the supplications of individuals, other phrases make it probable that the psalmist is speaking here in the name of the whole nation. The occasion may have been such as described in 2 Esd 12, 27-43.

117, 19-29: In this dramatic dialogue the words of the representative of the people seem to be limited to vv 19. 21ff. 28f. Probably vv 20. 24-27 are spoken by the priests.

117, 22: The stone which the builders rejected: directly, Israel, which the empire-builders thought unworthy of a place in their worldly plans. But Israel is here a type of Christ, in whom this prophecy has been most eminently fulfilled; hence these words are often cited in the New Testament as referring to our Lord's rejection by the Jews.

117, 25: Grant salvation: the Hebrew for this cry, as far as English letters can represent it, is "Hosanna." This word and the words in the next line were used as a welcome to Christ when He entered the temple on Palm Sunday. Cf Mk 11, 10f.

117, 26: The sense is, "May he who now comes into the temple be blessed by having the Lord's name invoked upon him."

117, 27: The horns of the altar: the four corners of the altar of holocausts. Cf Ex 27, 2; 38, 2; Lv 4, 25. 30. 34.

Ps 118 (119): An alphabetic psalm of didactic nature; in the form of a prayer it inculcates the excellence of keeping the divinely revealed law. Some of th strophes show a certain logical development of thought, but on the whole there is merely a constant repetition of the main theme with numerous disconnected variations of it. The external form is based on an elaborately constructed scheme. The psalmist chose eight synonyms — law, statutes, commands, ordinances, decrees, precepts, words and promise — and in his

2 Happy are they who observe his decrees,
who seek him with all their heart,
3 And do no wrong,
but walk in his ways.
4 You have commanded that your precepts
be diligently kept.
5 Oh, that I might be firm in the ways
of keeping your statutes!
6 Then should I not be put to shame
when I beheld all your commands.
7 I will give you thanks with an upright heart,
when I have learned your just ordinances.
8 I will keep your statutes;
do not utterly forsake me.

BETH

9 How shall a young man be faultless in his way?
By keeping to your words.
10 With all my heart I seek you;
let me not stray from your commands.
11 Within my heart I treasure your promise,
that I may not sin against you.
12 Blessed are you, O Lord;
teach me your statutes.
13 With my lips I declare
all the ordinances of your mouth.
14 In the way of your decrees I rejoice,
as much as in all riches.
15 I will meditate on your precepts
and consider your ways.
16 In your statutes I will delight;
I will not forget your words.

GIMEL

17 Be good to your servant, that I may live
and keep your words.
18 Open my eyes, that I may consider
the wonders of your law.
19 I am a wayfarer of earth;*
hide not your commands from me.
20 My soul is consumed with longing
for your ordinances at all times.
21 You rebuke the accursed proud,
who turn away from your commands.
22 Take away from me reproach and contempt,
for I observe your decrees.
23 Though princes meet and talk against me,
your servant meditates on your statutes.
24 Yes, your decrees are my delight;
they are my counselors.

DALETH

25 I lie prostrate in the dust;
give me life according to your word.
26 I declared my ways, and you answered me;
teach me your statutes.
27 Make me understand the way of your precepts,
and I will meditate on your wondrous deeds.
28 My soul weeps for sorrow;
strengthen me according to your words.
29 Remove from me the way of falsehood,
and favor me with your law.
30 The way of truth I have chosen;
I have set your ordinances before me.
31 I cling to your decrees;
O Lord, let me not be put to shame.
32 I will run the way of your commands
when you give me a docile heart.

HE

33 Instruct me, O Lord, in the way of your statutes,
that I may exactly observe them.
34 Give me discernment, that I may observe your law
and keep it with all my heart.
35 Lead me in the path of your commands,
for in it I delight.
36 Incline my heart to your decrees
and not to gain.
37 Turn away my eyes from seeing what is vain;
by your way give me life.
38 Fulfill for your servant
your promise to those who fear you.

strophes of eight verses apiece planned perhaps to use a different synonym in each verse. In the present form of the text, however, this plan is not perfectly carried out, nor is it certain whether these departures are due to mistakes of later copyists or to the original author himself. This psalm is the longest by far of any in the Psalter. Each of the eight verses of the first strophe begins with the first letter of the Hebrew alphabet, each verse of the second strophe with the second letter, and so on for all the twenty-two letters. Hence, the whole consists of 176 verses.

118, 19: A wayfarer of earth: the psalmist realizes that he has but a short life here below. Cf Ps 38 (39), 13. Some render, "I am a stranger in the land"; the desire of the psalmist would then be that he might learn all the laws and customs of the land that God has chosen for His people.

39 Turn away from me the reproach which I dread,
for your ordinances are good.
40 Behold, I long for your precepts;
in your justice give me life.

VAU

41 Let your kindness come to me, O Lord,
your salvation according to your promise.
42 So shall I have an answer for those who reproach me,
for I trust in your words.
43 Take not the word of truth from my mouth,
for in your ordinances is my hope;
44 And I will keep your law continually,
forever and ever.
45 And I will walk at liberty,
because I seek your precepts.
46 I will speak of your decrees before kings
without being ashamed.
47 And I will delight in your commands,
which I love.
48 And I will lift up my hands* to your commands
and meditate on your statutes.

ZAIN

49 Remember your word to your servant
since you have given me hope.
50 My comfort in my affliction is
that your promise gives me life.
51 Though the proud scoff bitterly at me,
I turn not away from your law.
52 I remember your ordinances of old, O Lord,
and I am comforted.
53 Indignation seizes me because of the wicked
who forsake your law.
54 Your statutes are the theme of my song
in the place of my exile.
55 By night I remember your name, O Lord,
and I will keep your law.
56 This has been mine,
that I have observed your precepts.

HETH

57 I have said, O Lord, that my part
is to keep your words.
58 I entreat you with all my heart,
have pity on me according to your promise.
59 I considered my ways
and turned my feet to your decrees.
60 I was prompt and did not hesitate
in keeping your commands.
61 Though the snares of the wicked are twined about me,
your law I have not forgotten.
62 At midnight I rise to give you thanks
because of your just ordinances.
63 I am the companion of all who fear you
and keep your precepts.
64 Of your kindness, O Lord, the earth is full;
teach me your statutes.

TETH

65 You have done good to your servant,
O Lord, according to your word.
66 Teach me wisdom and knowledge,
for in your commands I trust.
67 Before I was afflicted I went astray,
but now I hold to your promise.
68 You are good and bountiful;
teach me your statutes.
69 Though the proud forge lies against me,
with all my heart I will observe your precepts.
70 Their heart has become gross and fat;*
as for me, your law is my delight.
71 It is good for me that I have been afflicted,
that I may learn your statutes.
72 The law of your mouth is to me more precious
than thousands of gold and silver pieces.

JOD

73 Your hands have made me and fashioned me;*[j]*
give me discernment that I may learn your commands.
74 Those who fear you shall see me and be glad,
because I hope in your word.
75 I know, O Lord, that your ordinances are just,
and in your faithfulness you have afflicted me.
76 Let your kindness comfort me

j Jb 10, 8.

118, 48: I will lift up my hands: an ancient and natural gesture of supplication. Some render, "I will put my hand to (the task of keeping) your commands."

118, 70: Their heart has become gross and fat: a Hebrew idiom for, "Their mind has become dull and insensitive." But it may also be understood to signify a "cruel heart." Cf Ps 16 (17), 10.

according to your promise to your servants.
77 Let your compassion come to me that I may live,
for your law is my delight.
78 Let the proud be put to shame for oppressing me unjustly;
I will meditate on your precepts.
79 Let those turn to me who fear you and acknowledge your decrees.
80 Let my heart be perfect in your statutes,
that I be not put to shame.

CAPH

81 My soul pines for your salvation;
I hope in your word.
82 My eyes strain after your promise;
when will you comfort me?
83 Though I am shriveled like a leathern flask* in the smoke,
I have not forgotten your statutes.
84 How many are the days of your servant?
When will you do judgment on my persecutors?
85 The proud have dug pits for me;
this is against your law.*
86 All your commands are steadfast;
they persecute me wrongfully; help me!
87 They have all but put an end to me on the earth,
but I have not forsaken your precepts.
88 In your kindness give me life,
that I may keep the decrees of your mouth.

LAMED

89 Your word, O Lord, endures forever;
it is firm as the heavens.
90 Through all generations your truth endures;
you have established the earth, and it stands firm.
91 According to your ordinances they still stand firm;
all things serve you.
92 Had not your law been my delight,
I should have perished in my affliction.
93 Never will I forget your precepts,
for through them you give me life.
94 I am yours; save me,
for I have sought your precepts.
95 Sinners wait to destroy me,
but I pay heed to your decrees.
96 I see that all fulfillment has its limits;
broad indeed is your command.

MEM

97 How I love your law, O Lord!
It is my meditation all the day.
98 Your command has made me wiser than my enemies,
for it is ever with me.
99 I have more understanding than all my teachers
when your decrees are my meditation.
100 I have more discernment than the elders;
because I observe your precepts.
101 From every evil way I withhold my feet,
that I may keep your words.
102 From your ordinances I turn not away,
for you have instructed me.
103 How sweet to my palate are your promises,
sweeter than honey to my mouth!
104 Through your precepts I gain discernment;
therefore I hate every false way.

NUN

105 A lamp to my feet is your word,
a light to my path.
106 I resolve and swear
to keep your just ordinances.
107 I am very much afflicted;
O Lord, give me life according to your word.
108 Accept, O Lord, the free homage of my mouth,
and teach me your decrees.
109 Though constantly I take my life in my hands,*
yet I forget not your law.
110 The wicked have laid a snare for me,
but from your precepts I have not strayed.
111 Your decrees are my inheritance forever;
the joy of my heart they are.
112 I intend in my heart to fulfill your statutes
always, to the letter.

118, 83: A leathern flask: tanned hides were used for holding water or wine; such containers, if kept in the dry heat near the fireplace, gradually became brittle and useless.
118, 85: This is against your law: or perhaps the sense may be, "that is, to make me act against your law."
118, 109f: The psalmist's life is always threatened by the wicked who persecute him for keeping God's law.

SAMECH

113 I hate men of divided heart,*
but I love your law.
114 You are my refuge and my shield;
in your word I hope.
115 Depart from me, you wrongdoers,
and I will observe the commands
of my God.
116 Sustain me as you have promised,
that I may live;
disappoint me not in my hope.
117 Help me, that I may be safe
and ever delight in your statutes.
118 You despise all who stray from your
statutes,
for their deceitfulness is in vain.
119 You account all the wicked of the
earth as dross;
therefore I love your decrees.
120 My flesh shudders with dread of you,
and I fear your ordinances.

AIN

121 I have fulfilled just ordinances;
leave me not to my oppressors.
122 Be surety for the welfare of your
servant;
let not the proud oppress me.
123 My eyes strain after your salvation
and your just promise.
124 Deal with your servant according to
your kindness,
and teach me your statutes.
125 I am your servant; give me discern-
ment
that I may know your decrees.
126 It is time for the Lord to act:
they have broken your law.
127 For I love your command
more than gold, however fine.
128 For in all your precepts I go forward;
every false way I hate.

PHE

129 Wonderful are your decrees;
therefore I observe them.
130 The revelation of your words sheds
light,
giving understanding to the simple.
131 I gasp with open mouth
in my yearning for your com-
mands.
132 Turn to me in pity
as you turn to those who love your
name.
133 Steady my footsteps according to
your promise,
and let no iniquity rule over me.
134 Redeem me from the oppression of
men,
that I may keep your precepts.
135 Let your countenance shine* upon
your servant,
and teach me your statutes.
136 My eyes shed streams of tears
because your law has not been
kept.

SADE

137 You are just, O Lord,
and your ordinance is right.
138 You have pronounced your decrees
in justice
and in perfect faithfulness.
139 My zeal consumes me,
because my foes forget your words.
140 Your promise is very sure,*
and your servant loves it.
141 I am mean and contemptible,
but your precepts I have not for-
gotten.
142 Your justice is everlasting justice,
and your law is permanent.
143 Though distress and anguish have
come upon me,
your commands are my delight.
144 Your decrees are forever just;
give me discernment that I may
live.

COPH

145 I call out with all my heart; answer
me, O Lord;
I will observe your statutes.
146 I call upon you; save me,
and I will keep your decrees.
147 Before dawn I come and cry out;
I hope in your words.
148 My eyes greet the night watches*
in meditation on your promise.
149 Hear my voice according to your
kindness, O Lord;
according to your ordinance give
me life.
150 I am attacked by malicious persecu-
tors
who are far from your law.

118, 113: Men of divided heart: those who hesitate between fidelity and infidelity to God. Cf 3 Kgs 18, 21.

118, 135: Let your countenance shine: the psalmist asks God to smile on him with favor. Cf Nm 6, 25; Pss 66 (67), 2; 79 (80), 4.

118, 140: Very sure: literally, "fire-tried," said of purified metals that are genuine and reliable. Cf Ps 11 (12), 7.

118, 148: The night watches: even at the time when people are usually asleep, the psalmist meditates on God's word. Cf v 62 and Ps 76 (77), 3. 5.

151 You, O Lord, are near,
and all your commands are permanent.
152 Of old I know from your decrees,
that you have established them forever.

RES

153 Behold my affliction, and rescue me,
for I have not forgotten your law.
154 Plead my cause, and redeem me;
for the sake of your promise give me life.
155 Far from sinners is salvation,
because they seek not your statutes.
156 Your compassion is great, O Lord;
according to your ordinances give me life.
157 Though my persecutors and my foes are many,
I turn not away from your decrees.
158 I beheld the apostates with loathing,
because they kept not to your promise.
159 See how I love your precepts, O Lord;
in your kindness give me life.
160 Permanence is your word's chief trait;
each of your just ordinances is everlasting.

SIN

161 Princes persecute me without cause
but my heart stands in awe of your word.
162 I rejoice at your promise,
as one who has found rich spoil.
163 Falsehood I hate and abhor;
your law I love.
164 Seven times* a day I praise you
for your just ordinances.
165 Those who love your law have great peace,
and for them there is no stumbling block.
166 I wait for your salvation, O Lord,
and your commands I fulfill.
167 I keep your decrees
and love them deeply.
168 I keep your precepts and your decrees,
for all my ways are before you.

THAU

169 Let my cry come before you, O Lord;
in keeping with your word give me discernment.
170 Let my supplication reach you;
rescue me according to your promise.
171 My lips pour forth your praise,
because you teach me your statutes.
172 May my tongue sing of your promise,
for all your commands are just.
173 Let your hand be ready to help me,
for I have chosen your precepts.
174 I long for your salvation, O Lord,
and your law is my delight.
175 Let my soul live to praise you,
and may your ordinances help me.
176 I have gone astray [like a lost sheep];
seek your servant,
because your commands I do not forget.

118, 164: Seven times: a Hebrew idiom for "many times." Cf Gn 4, 24; Ps 11 (12), 7; Prv 24, 16; Mt 18, 21f; Lk 17, 4.

Ps 119 (120): The psalmist implores God's help against his deceitful foe (1f); he asks the Lord to punish him (3f) as he bewails his long exile among hostile strangers (5-7).

119, 1: A song of ascents: this title also occurs in each of the next fourteen psalms. The most probable explanation is that these fifteen psalms form a little collection of "Pilgrim Psalms," that is, songs which were sung by the pilgrims when they "went up" to Jerusalem for the great annual feasts. Cf Ex 23, 17; Dt 16, 16; 3 Kgs 12, 28; Mt 20, 17; Lk 2, 41f. Less probable explanations are that these psalms were sung by the returning exiles when they "went up" to Jerusalem from Babylon (1 Esd 7, 9), or that they were sung by the Levites on the fifteen steps by which they ascended from the Court of the Women to the Court of the Israelites in the temple. Hence, these psalms are also known as the "Gradual Psalms," or "Psalms of the Steps"; under this title they are given in the appendix of the Roman Breviary.

119, 3: With more besides: the common formula of a curse in Hebrew was, "May the Lord do such and such evils to you (the evils being specified), and add still more to them." Cf 1 Kgs 3, 17; 14, 44; 25, 22. Here the psalmist is at a loss for a suitable malediction.

119, 4: The punishment which the psalmist finally decides to wish on his enemy is that the latter may be shot in battle or overwhelmed with glowing charcoal. Brushwood: more exactly, the broom plant; charcoal made of this wood burns with an intense heat.

PSALM 119 (120)*

A Complaint against Treacherous Tongues

1 A song of ascents.*

I

In my distress I called to the Lord,
and he answered me.
2 O Lord, deliver me from lying lip,
from treacherous tongue.

II

3 What will he inflict on you, with more besides,*
O treacherous tongue?
4 Sharp arrows of a warrior
with fiery coals of brushwood.*

III

5 Woe is me that I sojourn in Mosoch,*
that I dwell amid the tents of Cedar!
6 All too long have I dwelt
with those who hate peace.
7 When I speak of peace,
they are ready for war.

PSALM 120 (121)*

The Lord Our Guardian

1 A song of ascents.

I

I lift up my eyes toward the mountains;*
whence shall help come to me?
2 My help is from the Lord,
who made heaven and earth.

II

3 May he not suffer your foot to slip;
may he slumber not who guards you:
4 Indeed he neither slumbers nor sleeps,
the guardian of Israel.

III

5 The Lord is your guardian; the Lord is your shade;
he is beside you at your right hand.
6 The sun shall not harm you by day,
nor the moon by night.*

IV

7 The Lord will guard you from all evil;
he will guard your life.
8 The Lord will guard [k]your coming and your going,*
both now and forever.

PSALM 121 (122)*

The Pilgrim's Greetings to Jerusalem

1 A song of ascents. Of David.

I

I rejoiced because they said to me,
"We will go up to the house of the Lord."
2 And now we have set foot
within your gates, O Jerusalem—
3 Jerusalem, built as a city
with compact unity.

II

4 To it the tribes go up,
the tribes of the Lord,
According to the decree for Israel,
to give thanks to the name of the Lord.
5 In it are set up judgment seats,
seats for the house of David.

III

6 Pray for the peace* of Jerusalem!
May those who love you prosper!
7 May peace be within your walls,
prosperity in your buildings.
8 Because of my relatives and friends
I will say, "Peace be within you!"
9 Because of the house of the Lord, our God,
I will pray for your good.

PSALM 122 (123)*

Israel's Prayer in Persecution

1 A song of ascents.

I

To you I lift up my eyes
who are enthroned in heaven.
2 Behold, as the eyes of servants
are on the hands of their masters,
As the eyes of a maid
are on the hands of her mistress,
So are our eyes on the Lord, our God,
till he have pity on us.

II

3 Have pity on us, O Lord, have pity on us,
for we are more than sated with contempt;
4 Our souls are more than sated
with the mockery of the arrogant,
with the contempt of the proud.

k Dt 28, 6.

119, 5: Mosoch: an ancient people dwelling in northeastern Asia Minor. Cf Gn 10, 2. Cedar: a tribe of the north Arabian desert. Cf Gn 25, 13. Probably these names are used here merely in a metaphorical sense for barbarians in general.

Ps 120 (121): Since he himself is full of confidence in the Lord's help (1f), the psalmist also reassures his companion of God's protection (3-8).

120, 1: The mountains: the ridge on which Mount Sion with its temple was situated. Cf Pss 86 (87), 1; 124 (125), 2.

120, 6: The harm caused by sunstroke was known to the ancients. Cf 4 Kgs 4, 18ff. The Orientals even today think that the moon also may have harmful effects. Some amend the Hebrew text to read, "Nor the cold by night." Cf Gn 31, 40.

120, 8: Your coming and your going: by a common idiom, the Hebrew uses the expression "to come in and to go out" to signify all ordinary human activity. Cf Dt 28, 6; 31, 2; Jos 14, 11; 2 Kgs 3, 25.

Ps 121 (122): A song of Sion. Full of joy at his arrival in the Holy City (1-3), the psalmist lauds Jerusalem as the goal of pilgrims and the seat of government (4f); he asks God's blessings upon it (6-9).

121, 6ff: Peace: shalom, the regular greeting in Hebrew; it is wider in meaning than the English word peace, and includes the idea of happiness, prosperity.

Ps 122 (123): A supplication of the people. Protesting their loyal obedience to the Lord (1f), they beg Him to have mercy on them in their humiliation (3f).

PSALM 123 (124)*

The Lord the Rescuer of His People

[1] A song of ascents. Of David.*

I

Had not the Lord been with us,
let Israel say,
[2] had not the Lord been with us—
When men rose up against us,
[3] then would they have swallowed us alive.
When their fury was inflamed against us,
[4] then would the waters* have overwhelmed us;
The torrent would have swept over us;
[5] over us then would have swept
the raging waters.

II

[6] Blessed be the Lord, who did not leave us
a prey to their teeth.
[7] We were rescued like a bird
from the fowlers' snare;
Broken was the snare,
and we were freed.
[8] Our help is in the name of the Lord,
who made heaven and earth.

PSALM 124 (125)*

The Lord the Protector of Israel

[1] A song of ascents.

I

They who trust in the Lord are like Mount Sion,*
which is immovable; which forever stands.
[2] Mountains are round about Jerusalem;
so the Lord is round about his people,
both now and forever.

II

[3] For the scepter of the wicked shall not remain
upon the territory of the just,
Lest the just put forth
to wickedness their hands.

III

[4] Do good, O Lord, to the good
and to the upright of heart.
[5] But such as turn aside to crooked ways
may the Lord lead away with the evildoers!
Peace be upon Israel!

PSALM 125 (126)*

The People's Prayer for Full Restoration

[1] A song of ascents.

I

When the Lord brought back the captives of Sion,
we were like men dreaming.*
[2] Then our mouth was filled with laughter,
and our tongue with rejoicing.
Then they said among the nations,
"The Lord has done great things for them."
[3] The Lord has done great things for us;
we are glad indeed.

II

[4] Restore our fortunes, O Lord,
like the torrents in the southern desert.*
[5] Those that sow in tears
shall reap rejoicing.
[6] Although they go forth weeping,
carrying the seed to be sown,
They shall come back rejoicing,
carrying their sheaves.

PSALM 126 (127)*

The Need of God's Blessing: His Gift of Sons

[1] A song of ascents. Of Solomon.

I

Unless the Lord build the house,
they labor in vain who build it.
Unless the Lord guard the city,
in vain does the guard keep vigil.
[2] It is vain for you to rise early,
or put off your rest,

Ps 123 (124): A hymn of thanksgiving in which the people acknowledge that without the Lord's help they would have been utterly destroyed (1-5); they praise Him, therefore, for having rescued them from their enemies (6-8).

123, 1: Of David: missing in some ancient sources.

123, 4f: The waters: a figure of affliction. Cf Pss 17 (18), 5. 17; 68 (69), 2f.

Ps 124 (125): A supplication in which the people, affirming their confidence in the Lord's protection (1f), pray that the reign of wickedness may end (3) and that the good may enjoy God's blessings (4f).

124, 1ff: Although Jerusalem itself is situated on a high hill, a rampart of still higher mountains surrounds it.

Ps 125 (126): Grateful for their happy return from exile (1-3), the people beseech the Lord that He will prosper their present struggle to rebuild their homeland (4-6). Cf Ps 84 (85).

125, 1: Like men dreaming: the change from exile to their own country was almost too good to be believed.

125, 4: As the infrequent rains cause the sudden rush of waters through the dry and empty channels, so may the Lord quickly restore the fortunes of the exiles.

Ps 126 (127): Two short songs; the first (1f) stresses the truth that without God's blessing all human endeavor is futile, the second (3-5) congratulates the man whom God has blessed with many children.

You that eat hard-earned bread,
for he gives to his beloved in sleep.*

II

3 Behold, sons* are a gift from the Lord;
the fruit of the womb is a reward.
4 Like arrows in the hand of a warrior
are the sons of one's youth.
5 Happy the man whose quiver is filled with them;
they shall not be put to shame when they contend
with enemies at the gate.*

PSALM 127 (128)*

The Happy Home of the Just Man

1 A song of ascents.

I

Happy are you who fear the Lord,
who walk in his ways!
2 For you shall eat the fruit of your handiwork;
happy shall you be, and favored.
3 Your wife shall be like a fruitful vine
in the recesses of your home;
Your children like olive plants*
around your table.
4 Behold, thus is the man blessed
who fears the Lord.

II

5 The Lord bless you from Sion:
may you see the prosperity of Jerusalem
all the days of your life;
6 May you see your children's children.
Peace be upon Israel!

PSALM 128 (129)*

Prayer for the Overthrow of Israel's Foes

1 A song of ascents.

I

Much have they oppressed me from my youth,
let Israel say,
2 Much have they oppressed me from my youth;
yet they have not prevailed against me.
3 Upon my back the plowers plowed;*
long did they make their furrows.
4 But the just Lord has severed
the cords of the wicked.

II

5 May all be put to shame and fall back
that hate Sion.
6 May they be like grass on the housetops,*
which withers before it is plucked;
7 With which the reaper fills not his hand,
nor the gatherer of sheaves his arms;
8 And those that pass by say not,
"The blessing of the Lord be upon you!
We bless you in the name of the Lord!"*

PSALM 129 (130)*

Prayer for Pardon and Mercy

1 A song of ascents.

I

Out of the depths* I cry to you, O Lord;
Lord, hear my voice!
2 Let your ears be attentive
to my voice in supplication:

II

3 If you, O Lord, mark iniquities,
Lord, who can stand?
4 But with you is forgiveness,
that you may be revered.*

126, 2: Our Lord taught the same truth, that God's blessings come to those who do not worry but trust in His loving providence. Cf Mt 6, 25-34; Mk 4, 26-29; Lk 12, 22-31.

126, 3: Sons: the word might also be rendered, "children"; but boys were more welcome than girls in an Israelite family.

126, 5: Enemies at the gate: the sense is not "foes besieging the walls of the city," but "adversaries in the forum, in the court of justice." Local government functioned in the large open space inside the city's gate. The larger a man's family, the greater his influence there. Cf Prv 31, 23.

Ps 127 (128): Like Ps 126 (127), 3ff, this is a song celebrating the blessings of family life. The psalmist congratulates the man to whom the Lord has given a fruitful wife and sturdy children (1-4), and wishes him prosperity and long life (5f).

127, 3: Vine . . . olive plants: merely for the purpose of comparison; not to be understood as if these plants grew inside a house. Cf Pss 51 (52), 10; 91 (92), 13ff.

Ps 128 (129): Bewailing the affliction that has so often been Israel's lot (1-4), the people pray that their foes may be brought to nought (5-8).

128, 3: Upon my back the plowers plowed: Israel's towns were changed into plowland. Some understand the words to mean that Israel was scourged like a slave.

128, 6f: The flat roofs of the houses in Palestine were coated with a protective covering of clay; the grass that sprouted in this clay after a heavy rain was short-lived and worthless.

128, 8: Harvesters greeted one another with such blessings. Cf Ru 2, 4.

Ps 129 (130): The sixth of the Penitential Psalms, the De Profundis, used in the liturgy of the Church as a prayer for the faithful departed. In deep sorrow the psalmist cries to the Lord (1f), begging pardon for his sins (3f); as he himself trusts in God's mercy (5-6b), so also should Israel wait in hope for the Lord's redemption (6c-8).

129, 1: The depths: of spiritual, not physical, misery.

129, 4: That you may be revered: the thought of God's merciful forgiveness should lead one to seek His pardon and to fear offending Him in the future. Cf Rom 2, 4.

III

5 I trust in the Lord;
my soul trusts in his word.
6 My soul waits for the Lord
more than sentinels wait for the dawn.

IV

More than sentinels wait for the dawn,
7 let Israel wait for the Lord,
For with the Lord is kindness
and with him is plenteous redemption;*
8 And he will redeem Israel
from all their iniquities.

PSALM 130 (131)*

Humble Trust in God

1 A song of ascents. Of David.

O Lord, my heart is not proud,
nor are my eyes haughty;
I busy not myself with great things,
nor with things too sublime for me.
2 Nay rather, I have stilled and quieted
my soul like a weaned child.
Like a weaned child on its mother's lap,
[so is my soul within me.]
3 O Israel, hope in the Lord,
both now and forever.

l 8ff: 2 Par 6, 41f.—m 11f: 2 Kgs 7, 12ff.

129, 7f: The redemption of Israel from all their iniquities was achieved by Christ, the divine Redeemer. Cf Lk 2, 38.

Ps 130 (131): A protestation of humility. The psalmist asserts that he is free from all worldly ambition (1) and as simple as a child (2); he hopes that Israel will likewise have childlike confidence in the Lord (3).

Ps 131 (132): A song reminding the people of the Lord's great promise to David that his descendants would always rule in Sion. It is similar to Ps 88 (89) but differs from it in its lack of lamentation over present miseries. The psalmist first recalls how David vowed to build a new dwelling place for the Lord (1-5); he then recounts how the Ark was brought to Sion (6-10). There follows the Lord's promise to David to bless his dynasty (11-13) and Sion, his capital (14-18).

131, 1: All his anxious care: to build the temple. Cf 2 Kgs 7, 1ff; 3 Kgs 8, 17.

131, 2. 5: The Mighty One of Jacob: one of the titles of the Lord. Cf Gn 49, 24; Is 49, 26; 60, 16.

131, 6: Ephratha: Bethlehem, David's birthplace. Cf Ru 4, 11. The fields of Jaar: "Forestfield," the same as Cariathiarim, "Foresttown," where the Ark remained for several generations. Cf 1 Kgs 7, 1f; 2 Kgs 6, 2; 1 Par 13, 5f.

131, 7: His footstool: the Ark. Cf Ps 98 (99), 5.

131, 10: Your anointed: the royal descendants of David, contemporaneous with the psalmist. According to some, this proves that the psalm is pre-exilic; according to others, the "anointed" of the Lord is Zorobabel, the post-exilic descendant of David. Cf 1 Esd 3, 2; Ag 1, 1-2. 23; Za 4.

131, 17: A horn to sprout forth for David: a strong offspring of David. This refers preeminently to Christ, who is called a "sprout" of David by the prophets. Cf Jer 23, 5; 33, 15; Za 3, 8; 6, 12. I will place a lamp: the ever-burning lamp in a house was a symbol of perpetual offspring; when a man died without descendants, his lamp was said to be put out. Cf 3 Kgs 11, 36; 15, 4; 4 Kgs 8, 19.

PSALM 131 (132)*

The Pact between David and the Lord

1 A song of ascents.

I

Remember, O Lord, for David
all his anxious care:*
2 How he swore to the Lord,
vowed to the Mighty One of Jacob:*
3 "I will not enter the house I live in,
nor lie on the couch where I sleep;
4 I will give my eyes no sleep
my eyelids no rest,
5 Till I find a place for the Lord,
a dwelling for the Mighty One of Jacob."

II

6 Behold, we heard of it in Ephratha;*
we found it in the fields of Jaar.
7 Let us enter into his dwelling,
let us worship at his footstool.*
8 Advance, O Lord, to your resting place *l*
you and the ark of your majesty.
9 May your priests be clothed with justice;
let your faithful ones shout merrily for joy.
10 For the sake of David your servant,
reject not the plea of your anointed.*

B

I

11 The Lord swore to David *m*
a firm promise from which he will not withdraw:
"Your own offspring
I will set upon your throne;
12 If your sons keep my covenant
and the decrees which I shall teach them,
Their sons, too, forever
shall sit upon your throne."
13 For the Lord has chosen Sion;
he prefers her for his dwelling.

II

14 "Sion is my resting place forever;
in her will I dwell, for I prefer her.
15 I will bless her with abundant provision,
her poor I will fill with bread.
16 Her priests I will clothe with salvation,
and her faithful ones shall shout merrily for joy.
17 In her will I make a horn to sprout forth for David;*

I will place a lamp for my anointed.
18 His enemies I will clothe with shame,
but upon him my crown shall shine."

PSALM 132 (133)*

The Benefits of Brotherly Concord

1 A song of ascents. Of David.

I

Behold, how good it is, and how pleasant,
where brethren dwell at one!
2 It is as when the precious ointment upon the head
runs down over the beard, the beard of Aaron,
till it runs down upon the collar of his robe.
3 It is a dew like that of Hermon,
which comes down upon the mountains of Sion;
For there the Lord has pronounced his blessing,
life forever.

PSALM 133 (134)*

Exhortation to the Night Watch To Bless the Lord

1 A song of ascents.

Come, bless the Lord,
all you servants of the Lord*
Who stand in the house of the Lord during the hours of night.
2 Lift up your hands toward the sanctuary,
and bless the Lord.
3 May the Lord bless you from Sion,
the maker of heaven and earth.

PSALM 134 (135)*

Praise of God, the Lord and Benefactor of Israel

1 Alleluia.

A

Praise the name of the Lord;*
Praise, you servants of the Lord
2 Who stand in the house of the Lord,
in the courts of the house of our God.
3 Praise the Lord, for the Lord is good;
sing praise to his name, which we love;
4 For the Lord has chosen Jacob for himself,
Israel for his own possession.*

B

I

5 For I know that the Lord is great;
our Lord is greater than all gods.
6 All that the Lord wills he does[n]
in heaven and on earth,
in the seas and in all the deeps.
7 He raises storm clouds from the end of the earth;
with the lightning he makes the rain;
he brings forth the winds from his storehouse.[o]

II

8 He smote the first-born in Egypt,[p]
both of man and of beast.
9 He sent signs and wonders
into your midst, O Egypt,
against Pharao and against all his servants.
10 He smote many nations[q]
and slew mighty kings:
11 Sehon, king of the Amorrites,
and Og, king of Basan,
and all the kings of Chanaan;
12 And he made their land a heritage,
the heritage of Israel his people.
13 Your name, O Lord, endures forever;
Lord is your title through all generations,[r]
14 For the Lord defends his people,
and is merciful to his servants.[s]

n Ps 113B (115), 3.—o Jer 10, 13.—p 8f: Pss 104 (105), 27, 36; 135 (136), 10.—q 10ff: Nm 21, 21-35; Dt 3, 8-11; Ps 135 (136), 17-22.—r Ps 101 (102), 13.—s Dt 32, 36.

Ps 132 (133): The psalmist rejoices in the compact settlement of the Israelite families as an evidence of God's blessing (1), just as the same divine blessing would be signified by the fragrant oil of anointing (2) used at the consecration of the high priest (Ex 30, 22-33), or by the rich dew (Gn 27, 27ff; Os 14, 6; Jl 3, 17f) covering the mountain slopes round about Jerusalem (3). Hermon is the majestic snow-capped mountain at the north of the Holy Land. Its copious waters are the type of the divine blessing that fructifies the soil. Similarly, Aaron is the type for any high priest consecrated with the same precious oil. The life forever was understood in the first place of the preservation of earthly life; it is capable of a fuller application in the light of the Gospel. The similes used seem to suppose that the psalmist saw the returned exiles living in and about the Holy City, crowning its mountaintop and spreading down over its slopes like a precious oil of a heaven-sent dew.

Ps 133 (134): This short song seems to have been sung in the temple as an encouragement for the priests and Levites who were on duty there during the night (1f); they respond by blessing the people (3).

133, 1: Servants of the Lord: the priests and Levites. Cf Dt 10, 8; Pss 112 (113), 1; 134 (135), 1; Dn 3, 84f.

Ps 134 (135): This hymn begins (1-4) and ends (19-21) with an exhortation to glorify God who is the almighty Lord of creation (5-7) and the defender of His chosen people (8-14), whereas the pagan gods are lifeless idols (15-18). Many of the verses were borrowed from other psalms.

134, 1f: Very similar to Ps 133 (134), 1.

134, 4: All nations belong to the Lord, but He has chosen Israel as His own in a special sense. Cf Ex 19, 5; Dt 7, 6; 14, 2; 26, 18; 32, 9.

III

15 The idols of the nations are silver and gold,*
the handiwork of men.
16 They have mouths but speak not;
they have eyes but see not;
17 They have ears but hear not,
nor is there breath in their mouths.
18 Their makers shall be like them,
everyone that trusts in them.

C

19 House of Israel, bless the Lord,*
house of Aaron, bless the Lord,
20 House of Levi, bless the Lord;
you who fear the Lord, bless the Lord.
21 Blessed from Sion be the Lord,
who dwells in Jerusalem.

PSALM 135 (136)*

Hymn of Thanksgiving for the Everlasting Kindness of the Lord

1 Alleluia.
Give thanks to the Lord, for he is good,
for his mercy endures forever;
2 Give thanks to the God of gods,*
for his mercy endures forever;
3 Give thanks to the Lord of lords,
for his mercy endures forever;

I

4 Who alone does great wonders,
for his mercy endures forever;
5 Who made the heavens in wisdom,[t]
for his mercy endures forever;
6 Who spread out the earth upon the waters,
for his mercy endures forever;
7 Who made the great lights,
for his mercy endures forever;
8 The sun to rule over the day,
for his mercy endures forever;
9 The moon and the stars to rule over the night,
for his mercy endures forever;

II

10 Who smote the Egyptians in their first-born,[u]
for his mercy endures forever;
11 And brought out Israel from their midst,
for his mercy endures forever;
12 With a mighty hand and an outstretched arm,
for his mercy endures forever;
13 Who split the Red Sea in twain,
for his mercy endures forever;
14 And led Israel through its midst,
for his mercy endures forever;
15 But swept Pharao and his army into the Red Sea,
for his mercy endures forever;
16 Who led his people through the wilderness,
for his mercy endures forever;
17 Who smote great kings,*
for his mercy endures forever;
18 And slew powerful kings,
for his mercy endures forever;
19 Sehon, king of the Amorrites,
for his mercy endures forever;
20 And Og, king of Basan,
for his mercy endures forever;
21 And made their land a heritage,
for his mercy endures forever;
22 The heritage of Israel his servant,
for his mercy endures forever;

III

23 Who remembered us in our abjection,*
for his mercy endures forever;
24 And freed us from our foes,
for his mercy endures forever;
25 Who gives food to all flesh,
for his mercy endures forever.
26 Give thanks to the God of heaven,
for his mercy endures forever.

PSALM 136 (137)*

The Exile's Remembrance of Sion

I

1 By the streams of Babylon*
we sat and wept
when we remembered Sion.

t 5-9: Gn 1, 8-18.—u 10-16: Ex 12, 29. 51; 14, 22. 28; 15, 22; Ps 77 (78), 51ff.

134, 15-18: Almost identical with Ps 113B (115), 4ff. 8.

134, 19ff: Similar to Ps 117 (118), 1-4.

Ps 135 (136): This hymn has the form of a "litany," that is, each half-verse is followed by a refrain, the former probably sung by a soloist and the latter by the people. It seems fairly certain that at least the main section, vv 4-25, did not originally have this invariable refrain, which now interrupts the grammatical structure of the sentences. Besides the introductory and concluding invitations to give grateful praise (1-3. 26), this hymn extols the Lord's greatness in creating the universe (4-9), as well as His goodness in bringing Israel to the Promised Land (10-22)

135, 2: The God of gods: the supreme and only God.

135, 17-22: These verses occur in similar form but without the refrain in Ps 134 (135), 10ff.

135, 23f: The reference seems to be to the Babylonian exile.

Ps 136 (137): The psalmist, now apparently returned from exile, recalls how the Jews refused to sing for their captors (1-3) because they thought joyful songs out of harmony with their mournful remembrance of Sion (4-6); condign punishment is wished upon cruel Edom and Babylon (7-9).

136, 1: The streams of Babylon: the Euphrates and Tigris, with the numerous irrigation-canals which branched off from them.

2 On the aspens* of that land
we hung up our harps,
3 Though there our captors asked of us
the lyrics of our songs,
And our despoilers urged us to be joyous:
"Sing for us the songs of Sion!"

II

4 How could we sing a song of the Lord
in a foreign land?
5 If I forget you, Jerusalem,
may my right hand be forgotten!
6 May my tongue cleave to my palate
if I remember you not,
If I place not Jerusalem
ahead of my joy.

III

7 Remember, O Lord, against the children of Edom,
the day of Jerusalem,*
When they said, "Raze it, raze it down to its foundations!"
8 O daughter of Babylon,* you destroyer,
happy the man who shall repay you the evil you have done us!
9 Happy the man who shall seize and smash
your little ones against the rock!*

PSALM 137 (138)*

Hymn of a Grateful Heart

1 Of David.

I

I will give thanks to you, O Lord, with all my heart,
[for you have heard the words of my mouth;*]
in the presence of the angels I will sing your praise;
2 I will worship at your holy temple
and give thanks to your name,
Because of your kindness and your truth;
for you have made great above all things
your name and your promise.
3 When I called, you answered me;
you built up strength within me.

II

4 All the kings of the earth shall give thanks to you, O Lord,
when they hear the words of your mouth;
5 And they shall sing of the ways of the Lord:
"Great is the glory of the Lord."
6 The Lord is exalted, yet the lowly he sees,
and the proud he knows from afar.

III

7 Though I walk amid distress, you preserve me;
against the anger of my enemies you raise your hand;
your right hand saves me.
8 The Lord will complete what he has done for me;
your kindness, O Lord, endures forever;
forsake not the work of your hands.

PSALM 138 (139)*

The All-knowing and Ever-present God

1 For the leader. A psalm of David.

I

O Lord, you have probed me and you know me;
2 you know when I sit and when I stand;*
you understand my thoughts from afar.
3 My journeys and my rest you scrutinize,
with all my ways you are familiar.

136, 2: The aspens: not, "the willows," as the older versions generally rendered it; the Hebrew word most probably signifies the populus euphraticus, the Mesopotamian aspen.

136, 7: The day of Jerusalem: the time when the Holy City was captured and destroyed by the Babylonians. In league with the latter were the Edomites, the southern neighbors and rivals of Juda. The prophets often threaten dire punishment to Edom for its hatred of Israel. Cf Is 34, 5-15; Jer 49, 7-22; Lam 4, 21f; Ez 25, 12ff; Am 1, 11f; Abd 1, 1-18.

136, 8: Daughter of Babylon: a Hebrew idiom for "city of Babylon."

136, 9: According to the ruthless custom of ancient warfare, children were indeed thus cruelly killed. Cf 4 Kgs 8, 12; Os 9. 16. But it seems more probable that here the psalmist is personifying "the daughter of Babylon" as a mother whose little ones are the adult citizens, not the infants, of the city. Cf Lk 19, 44.

Ps 137 (138): Thanking God for having heard his prayer (1-3), the psalmist wishes that all the great ones of the earth might join him in his hymn of gratitude (4-6), for he is confident of the Lord's continual help (7f).

137, 1: The words in brackets are in the Greek version but not in the current Hebrew text. They are probably a variant of v 4b accidentally inserted here. The angels: in Hebrew, elohim, which is the word for "God," "gods," and sometimes "godlike beings," such as the angels. Cf Ps 8, 6; 96 (97), 7. Some render, "In the face of the gods," that is, despite the false gods of the pagans.

Ps 138 (139): A hymn to God's omnipresence and omniscience, in the form of a meditation in which the psalmist ponders the truths that the Lord sees and knows him no matter where he may be (1-6); that there is no escape from the all-seeing eye of God (7-12); and that the divine Creator of man is also the Author of his destiny (13-18). He therefore resolves to abhor the wicked and to live sincerely in God's sight (19-24). The current Hebrew text is rather poorly preserved, and the interpretation of a few passages is somewhat doubtful.

138, 2: When I sit and when I stand: in all human activity.

4 Even before a word is on my tongue,
behold, O Lord, you know the whole of it.
5 Behind me and before, you hem me in
and rest your hand upon me.
6 Such knowledge is too wonderful for me;
too lofty for me to attain.

II

7 Where can I go from your spirit?
from your presence where can I flee?
8 If I go up to the heavens, you are there;[v]
if I sink to the nether world, you are present there.
9 If I take the wings of the dawn,*
if I settle at the farthest limits of the sea,
10 Even there your hand shall guide me,
and your right hand hold me fast.
11 If I say, "Surely the darkness shall hide me,
and night shall be my light"—
12 For you darkness itself is not dark,
and night shines as the day.
[Darkness and light are the same.*]

III

13 Truly you have formed my inmost being;
you knit me in my mother's womb.
14 I give you thanks that I am fearfully, wonderfully made;
wonderful are your works.
My soul also you knew full well;
15 nor was my frame unknown to you
When I was made in secret,
when I was fashioned in the depths of the earth.*
16 Your eyes have seen my actions;*
in your book they are all written;
my days were limited before one of them existed.
17 How weighty are your designs, O God;
how vast the sum of them!
18 Were I to recount them, they would outnumber the sands;
did I reach the end of them, I should still be with you.*

IV

19 If only you would destroy the wicked, O God,
and the men of blood were to depart from me!
20 Wickedly they invoke your name;
your foes swear faithless oaths.
21 Do I not hate, O Lord, those who hate you?
Those who rise up against you do I not loathe?
22 With a deadly hatred I hate them;
they are my enemies.
23 Probe me, O God, and know my heart;
try me, and know my thoughts;
24 See if my way is crooked,
and lead me in the way of old.*

v 8ff: Am 9, 2ff.—w Rom 3, 13.

138, 9: Take the wings of the dawn: go to the most distant extremities of the east. The farthest limits of the sea: the uttermost bounds of the west.

138, 12: Darkness and light are the same: as far as God is concerned; an explanatory gloss on the two preceding lines.

138, 15: The depths of the earth: figurative language for "the womb"; stressing not so much the darkness of the place as the hidden, mysterious nature of the operations which occur there.

138, 16ff: The text of these three verses is obscure in several places.

138, 18: I should still be with you: even though the psalmist might reach the end of his own capacity for understanding the divine attributes, the infinity of God's nature would still stand before him as if he had not even begun to comprehend it.

138, 24: The way of old: the manner of living of the ancient patriarchs. Cf Jer 6, 16.

Ps 139 (140): The psalmist beseeches God to rescue him from his violent, treacherous foes (2-4); they lay a trap for his life (5f), but he trusts in the Lord's protection (7f). Therefore he prays that their evil plans may recoil upon themselves (9-11), and that God will render due justice to both the wicked and the good (12-14).

139, 4: Similar metaphors for a wicked tongue are used in Pss 51 (52), 4; 54 (55), 22; 57 (58), 5.

139, 6: The same figure, taken from the custom of a hunter laying a trap for his prey, occurs in Pss 9A, 16; 30 (31), 5; 34 (35), 7; 56 (57), 7; 63 (64), 6. Cf Mt 22, 15; Lk 11, 54.

PSALM 139 (140)*

Prayer for Deliverance from the Snares of the Wicked

1 For the leader. A psalm of David.

I

2 Deliver me, O Lord, from evil men;
preserve me from violent men,
3 From those who devise evil in their hearts,
and stir up wars every day.
4 They make their tongues sharp as those of serpents;*
the venom of asps is under their lips.[w]

II

5 Save me, O Lord, from the hands of the wicked;
preserve me from violent men
Who plan to trip up my feet—
6 the proud who have hidden a trap for me;
They have spread cords for a net;
by the wayside they have laid snares for me.*

7 I say to the Lord, you are my God;
hearken, O Lord, to my voice in supplication.
8 O God, my Lord, my strength and my salvation;
you are my helmet in the day of battle!

III

9 Grant not, O Lord, the desires of the wicked;
further not their plans.
10 Those who surround me lift up their heads;
may the mischief which they threaten overwhelm them.
11 May he rain burning coals upon them;
may he cast them into the depths, never to rise.

IV

12 A man of wicked tongue shall not abide in the land;
evil shall abruptly entrap the violent man.
13 I know that the Lord renders
justice to the afflicted, judgment to the poor.
14 Surely the just shall give thanks to your name;
the upright shall dwell in your presence.

PSALM 140 (141)*

Prayer of a Just Man To Be Saved from Wickedness

1 A psalm of David.

I

O Lord, to you I call; hasten to me;
hearken to my voice when I call upon you.
2 Let my prayer come like incense* before you;
the lifting up of my hands, like the evening sacrifice.

II

3 O Lord, set a watch before my mouth,
a guard at the door of my lips.
4 Let not my heart incline to the evil
of engaging in deeds of wickedness
With men who are evildoers;
and let me not partake of their dainties.
5 Let the just man strike me; that is kindness;
let him reprove me; it is oil for the head,
Which my head shall not refuse,
but I will still pray under these afflictions.
6 Their judges were cast down over the crag,*
and they heard how pleasant were my words
7 As when a plowman breaks furrows in the field,
so their bones are strewn by the edge of the nether world.

III

8 For toward you, O God, my Lord, my eyes are turned;
in you I take refuge; strip me not of life.
9 Keep me from the trap they have set for me,
and from the snares of evildoers.
10 Let all the wicked fall, each into his own net,
while I escape.

PSALM 141 (142)*

Prayer of a Prisoner in Dire Straits

1 A *maskil* of David. A prayer when he was in the cave.*

I

2 With a loud voice I cry out to the Lord;
with a loud voice I beseech the Lord.
3 My complaint I pour out before him;
before him I lay bare my distress.
4 When my spirit is faint within me,
you know my path.

II

In the way along which I walk
they have hid a trap for me.
5 I look to the right to see,
but there is no one who pays me heed.

Ps 140 (141): After calling for divine aid in general (1f), the psalmist prays that he may not be led astray by the seductions of the wicked, whose end is destruction (3-7), and that their evil may harm only themselves (8-10).

140, 2: Incense: literally, "smoke," that is, the fragrant fumes which rose from the altar at the burning of sacrificial animals or of aromatic spices, including frankincense; also in Ap 5, 8 as a symbol of prayer. The lifting up of my hands: the gesture of supplication. Cf Pss 27 (28), 2; 62 (63), 5; 76 (77), 3; 87 (88), 10; 118 (119), 48; 133 (134), 2; 142 (143), 6.

140, 6f: The text of these two verses is very obscure, and their interpretation quite uncertain.

Ps 141 (142): Imploring the Lord to behold his sad plight (2-4b), the psalmist tells how his enemies have hemmed him in (4c-5), and beseeches God to rescue him (6-8).

141, 1: In the cave: cf 1 Kgs 22, 1; 24, 1f; Ps 56 (57), 1.

I have lost all means of escape;
there is no one who cares for my life.

III

6 I cry out to you, O Lord;
I say, "You are my refuge,
my portion in the land of the living."
7 Attend to my cry,
for I am brought low indeed.
Rescue me from my persecutors,
for they are too strong for me.
8 Lead me forth from prison,
that I may give thanks to your name.
The just shall gather around me*
when you have been good to me.

PSALM 142 (143)*

Prayer of a Penitent in Distress

1 A psalm of David.

I

O Lord, hear my prayer;*
hearken to my pleading in your faithfulness;
in your justice answer me.
2 And enter not into judgment with your servant,
for before you no living man is just.

II

3 For the enemy pursues me;
he has crushed my life to the ground;
he has left me dwelling in the dark,
like those long dead.
4 And my spirit is faint within me,
my heart within me is appalled.
5 I remember the days of old;
I meditate on all your doings,
the works of your hands I ponder.x
6 I stretch out my hands to you;
my soul thirsts for you like parched land.

III

7 Hasten to answer me, O Lord,
for my spirit fails me.
Hide not your face from me
lest I become like those who go down into the pit.
8 At dawn let me hear of your kindness,
for in you I trust.
Show me the way in which I should walk,
for to you I lift up my soul.y
9 Rescue me from my enemies, O Lord,
for in you I hope.

IV

10 Teach me to do your will,
for you are my God.
May your good spirit guide me
on level ground.*
11 For your name's sake, O Lord, preserve me;
in your justice free me from distress,
12 And in your kindness destroy my enemies;
bring to nought all my foes,
for I am your servant.

PSALM 143 (144)*

Prayer for Victory and Prosperity

1 Of David.

I

Blessed be the Lord, my rock,*
who trains my hands for battle, my fingers for war;
2 My refuge and my fortress,
my stronghold, my deliverer,
My shield, in whom I trust,
who subdues peoples under me.

II

3 Lord, what is man, that you notice him;
the son of man, that you take thought of him?*
4 Man is like a breath;
his days, like a passing shadow.*

x Ps 76 (77), 6. 12f.—y Pss 24 (25), 1; 85 (86), 4.

141, 8: The just shall gather around me: in the temple, when the psalmist offers up his thanksgiving sacrifice.

Ps 142 (143): The seventh of the Penitential Psalms. Pleading for divine assistance despite his sinfulness (1f), the psalmist describes his external and internal afflictions (3f) as he longs for the help which God has always offered His faithful servants (5f). He begs to be rescued from his enemies (7-9), and prays for God's saving guidance and the destruction of his foes (10-12).

142, 1f: Confident that God, in justice to His own promise, will answer his prayer, the psalmist admits that in strict justice to himself he does not deserve to be heard because of his sins.

142, 10: On level ground: some ancient sources read, "On a level path." Cf Pss 25 (26), 12; 26 (27), 11.

Ps 143 (144): Except for its final section, this psalm is made up almost entirely of verses borrowed from various other psalms; hence it is somewhat lacking in logical unity. The first section (1f) is a prayer of thanks for victory in war; the second (3-7a), a humble acknowledgment of man's nothingness and a supplication that God show forth His saving might; the third (9f), a promise of future thanksgiving; the fourth (12-15), a wish for prosperity and peace. A slightly varying refrain, which contains a prayer for deliverance from treacherous foes, occurs after the second and third sections (7b-8,11).

143, 1f: Composed of phrases from Ps 17 (18), 3. 35. 47f.

143, 3: Very similar to Ps 8, 5.

143, 4: Composed of phrases from Pss 38 (39), 6; 101 (102), 12.

5 Incline your heavens, O Lord, and come down;*
touch the mountains, and they shall smoke;
6 Flash forth lightning, and put them to flight,
shoot your arrows, and rout them;
7 Reach out your hand from on high—
Deliver me and rescue me from many waters,
from the hands of aliens,
8 Whose mouths swear false promises
while their right hands are raised in perjury.

III

9 O God, I will sing a new song to you;*
with a ten-stringed lyre I will chant your praise,
10 You who give victory to kings,
and deliver David, your servant.
11 From the evil sword deliver me;
and rescue me from the hands of aliens,
Whose mouths swear false promises
while their right hands are raised in perjury.

IV

12 May our sons be like plants
well-nurtured in their youth,
Our daughters like wrought columns such as stand at the corners of the temple.*
13 May our garners be full,
affording every kind of store;
May our sheep be in the thousands,
and increase to myriads in our meadows;
14 may our oxen be well laden.
May there be no breach in the walls, no exile,
no outcry in our streets.
15 Happy the people for whom things are thus;
happy the people whose God is the Lord.

PSALM 144 (145)*

The Greatness and Goodness of God

1 Praise. Of David.

I will extol you, O my God and King,
and I will bless your name forever and ever.
2 Every day will I bless you,
and I will praise your name forever and ever.
3 Great is the Lord and highly to be praised;[z]
his greatness is unsearchable.
4 Generation after generation praises your works
and proclaims your might.

5 They speak of the splendor of your glorious majesty
and tell of your wondrous works.
6 They discourse of the power of your terrible deeds
and declare your greatness.[a]
7 They publish the fame of your abundant goodness
and joyfully sing of your justice.
8 The Lord is gracious and merciful,
slow to anger and of great kindness.[b]
9 The Lord is good to all
and compassionate toward all his works.

10 Let all your works give you thanks, O Lord,
and let your faithful ones bless you.
11 Let them discourse of the glory of your kingdom
and speak of your might,
12 Making known to men your might
and the glorious splendor of your kingdom.
13 Your kingdom is a kingdom for all ages,
and your dominion endures through all generations.[c]

The Lord is faithful in all his words
and holy in all his works.
14 The Lord lifts up all who are falling
and raises up all who are bowed down.
15 The eyes of all look hopefully to you,
and you give them their food in due season;
16 You open your hand
and satisfy the desire of every living thing.[d]

z Ps 47 (48), 2.—a Ps 65 (66), 3.—b 8f: Ps 85 (86), 5. 15.—c Dn 4, 31.—d Ps 103 (104), 27.

143, 5ff: Adapted in large part from Pss 17 (18), 10. 15. 17; 103 (104), 32.

143, 9f: Similar to Pss 17 (18), 51; 32 (33), 2f.

143, 12: Like wrought columns . . . of the temple: well-formed, shapely. But the Hebrew text of these two lines is obscure, and the allusion is uncertain.

Ps 144 (145): An alphabetic psalm of which many of the phrases occur in similar form in other psalms or in other books of the Bible. The main thoughts of this hymn are concerned with God's sovereign majesty and loving providence.

17 The Lord is just in all his ways
and holy in all his works.
18 The Lord is near to all who call upon him,
to all who call upon him in truth.
19 He fulfills the desire of those who fear him,
he hears their cry and saves them.
20 The Lord keeps all who love him,
but all the wicked he will destroy.

21 May my mouth speak the praise of the Lord,
and may all flesh bless his holy name forever and ever.

PSALM 145 (146)*
Trust in God Alone

1 Alleluia.
Praise the Lord, O my soul;
2 I will praise the Lord all my life;
I will sing praise to my God while I live.[e]

I

3 Put not your trust in princes,
in man in whom there is no salvation.[f]
4 When his spirit departs he returns to his earth;
on that day his plans perish.

II

5 Happy he whose help is the God of Jacob,
whose hope is in the Lord, his God,
6 Who made heaven and earth,
the sea and all that is in them;[g]
Who keeps faith forever,
7 secures justice for the oppressed,
gives food to the hungry.
The Lord sets captives free;
8 the Lord gives sight to the blind.
The Lord raises up those that were bowed down;
the Lord loves the just.
9 The Lord protects strangers;
the fatherless and the widow he sustains,
but the way of the wicked he thwarts.
10 The Lord shall reign forever;
your God, O Sion, through all generations. Alleluia.

e Ps 103 (104), 33.—f Ps 117 (118), 8f.—g Acts 14, 14; Ap 14, 7.—h Is 11, 12.—i Is 61, 1.—j Is 40, 26.—k Ps 103 (104), 13f.—l Jb 38, 41.

Ps 145 (146): A hymn in praise of the kindness and generosity of God. After a short introductory strophe (1f), the psalmist exposes the folly of trusting in merely human aid (3f), and then extols the goodness of God toward those who put their trust in Him alone (5-10).

Ps 146 (147A): The current Hebrew text is probably correct in treating as only one psalm the parts which the Greek and Latin versions rendered as separate psalms. The combined psalm sings the praises of God as the restorer of exiled Israel (1-6) who sustains the needy (7-11), and as the benefactor of Sion (12-20).

146, 8f: Just as the heavenly Father clothes the mountains with vegetation for the nourishment of man and beast, so does His loving providence feed the birds, especially the ravens, whose loud cawing is poetically taken as a cry to God for food. Cf Mt 6, 26-30.

146, 10f: Trust in his own natural strength makes a man proud and displeasing to God, who delights only in a humble confidence toward Himself. Cf Pss 19 (20), 8; 32 (33), 16ff.

PSALM 146 (147A)*
Sion's Grateful Praise to Her Bountiful Lord.

I

1 Praise the Lord, for he is good;
sing praise to our God, for he is gracious;
it is fitting to praise him.
2 The Lord rebuilds Jerusalem;
the dispersed of Israel he gathers.[h]
3 He heals the brokenhearted
and binds up their wounds.[i]
4 He tells the number of the stars;
he calls each by name.[j]
5 Great is our Lord and mighty in power;
to his wisdom there is no limit.
6 The Lord sustains the lowly;
the wicked he casts to the ground.

II

7 Sing to the Lord with thanksgiving;
sing praise with the harp to our God,
8 Who covers the heavens with clouds,*
who provides rain for the earth;[k]
Who makes grass sprout on the mountains
and herbs for the service of men;
9 Who gives food to the cattle,
and to the young ravens when they cry to him.[l]
10 In the strength of the steed he delights not,*
nor is he pleased with the fleetness of men.
11 The Lord is pleased with those who fear him,
with those who hope for his kindness.

PSALM 147 (147B)*

III

12 Glorify the Lord, O Jerusalem;
praise your God, O Sion.
13 For he has strengthened the bars of your gates;
he has blessed your children within you.
14 He has granted peace in your borders;
with the best of wheat he fills you.[m]
15 He sends forth his command to the earth;
swiftly runs his word!
16 He spreads snow like wool;
frost he strews like ashes.

17 He scatters his hail like crumbs;
before his cold the waters freeze.[n]
18 He sends his word and melts them;
he lets his breeze blow and the waters run.
19 He has proclaimed his word to Jacob,[o]
his statutes and his ordinances to Israel.
20 He has not done thus for any other nation;
his ordinances he has not made known to them. Alleluia.

PSALM 148*

Hymn of All Creation to the Almighty Creator

1 Alleluia.

I

Praise the Lord from the heavens,
praise him in the heights;
2 Praise him, all you his angels,[p]
praise him, all you his hosts.
3 Praise him, sun and moon;
praise him, all you shining stars.
4 Praise him, you highest heavens,*
and you waters above the heavens.
5 Let them praise the name of the Lord,
for he commanded and they were created;
6 He established them forever and ever;
he gave them a duty which shall not pass away.

II

7 Praise the Lord from the earth,
you sea monsters and all depths;
8 Fire and hail, snow and mist,
storm winds that fulfill his word;
9 You mountains and all you hills,
you fruit trees and all you cedars;
10 You wild beasts and all tame animals,
you creeping things and you winged fowl.

III

11 Let the kings of the earth and all peoples,
the princes and all the judges of the earth,
12 Young men too, and maidens,
old men and boys,
13 Praise the name of the Lord,
for his name alone is exalted;
His majesty is above earth and heaven,
14 and he has lifted up the horn of his people.*
Be this his praise from all his faithful ones,
from the children of Israel, the people close to him. Alleluia.

PSALM 149*

Invitation To Glorify the Lord with Song and Sword

1 Alleluia.

I

Sing to the Lord a new song
of praise in the assembly of the faithful.
2 Let Israel be glad in their maker,
let the children of Sion rejoice in their king.
3 Let them praise his name in the festive dance,*
let them sing praise to him with timbrel and harp.[q]
4 For the Lord loves his people,
and he adorns the lowly with victory.
5 Let the faithful exult in glory;
let them sing for joy upon their couches;
6 let the high praises of God be in their throats.

m Ps 80 (81), 17.—n Jb 37, 9f.—o 19f: Dt 4, 7f.—p 2ff: Dn 3, 58-63.—q 150, 3f.

Ps 148: All creatures in the heavens (1-6) and on earth (7-10) are called upon to join in the hymn of praise that universal mankind, and especially Israel, should sing to the Lord of all (11-14).

148, 4: Highest heavens: literally, "the heavens of the heavens," that is, the space above the firmament, where the "upper waters" are stored. Cf Gn 1, 6ff; Dt 10, 14; 3 Kgs 8, 27; Ps 103 (104), 3. 13.

148, 14: Lifted up the horn of his people: restored their power. Cf note on Ps 17 (18) 3.

Ps 149: While the people are invited to praise the Lord with sacred music in the temple (1-6a), they stand with sword in hand for the defense of Sion (6b-9). Cf 2 Esd 4, 16-23 (10-17); 1 Mc 4, 37f. 54; 2 Mc 15, 26f.

149, 3: The festive dance: cf Ex 15, 20; 2 Kgs 6, 5. 14. 16.

II

And let two-edged swords be in their hands:
7 to execute vengeance on the nations,
punishments on the peoples;
8 To bind their kings with chains,
their nobles with fetters of iron;
9 To execute on them the written sentence.
This is the glory of all his faithful.
Alleluia.

Ps 150: As a grand finale, the psalmist calls upon all the musical instruments of the temple service to join in the praise of the Lord; thus, the psalm serves as the closing doxology, not only to the Fifth Book of the Psalms, but to the whole Psalter.

150, 1: Praise the Lord: in Hebrew, hallelu-yah, which through the Greek and Latin versions has become our "Alleluia."

PSALM 150*

Final Doxology with Full Orchestra

1 Alleluia.
Praise the Lord* in his sanctuary,
praise him in the firmament of his strength.
2 Praise him for his mighty deeds,
praise him for his sovereign majesty.
3 Praise him with the blast of the trumpet,
praise him with lyre and harp,
4 Praise him with timbrel and dance,
praise him with strings and pipe.
5 Praise him with sounding cymbals,
praise him with clanging cymbals.
6 Let everything that has breath
praise the Lord! Alleluia.

THE BOOK OF PROVERBS

The first word of this book, MISHLE, *has provided the title by which it is generally designated in Jewish and Christian circles. The name "Proverbs," while not an exact equivalent of* MISHLE, *describes the main contents satisfactorily, even though it is hardly an adequate designation for such parts as 1, 1–9, 18 or 31, 10-31. Among some early Christian writers the book was also known by the name of "Wisdom," and in the Roman Missal it is referred to as a "Book of Wisdom."*

The Book of Proverbs is an anthology of didactic poetry forming part of the sapiential literature of the Old Testament. Its primary purpose, indicated in the first sentence (1, 2f), is to teach wisdom. It is thus directed particularly to the young and inexperienced (1, 4); but also to those who desire advanced training in wisdom (1, 5f). The wisdom which the book teaches covers a wide field of human and divine activity, ranging from matters purely secular to most lofty moral and religious truths, such as God's omniscience (5, 21; 15, 3-11), power (19, 21; 21, 30), providence (20, 1-24), goodness (15, 29), and the joy and strength resulting from abandonment to Him (3, 5; 16, 20; 18, 10). The teaching of the entire book is placed on a firm religious foundation by the principle that "the fear of the Lord is the beginning of knowledge" (1, 7; cf 9, 10).

To Solomon are explicitly ascribed parts II and V of the book, which means at least their substance. Of Agur (part VI) and Lamuel (part VIII) nothing further is known. Parts III and IV are attributed to "the wise." The remaining parts are anonymous.

The manner of compilation is conjectural. Parts II and V may have circulated first as independent collections, compiled before the fall of Jerusalem, as the references to Solomon (10, 1) and Ezechias (25, 1) indicate. The rest was added at various later times. No definite date can be assigned to the completion of the work.

Christ and the Apostles often expressly quoted the Proverbs (Jn 7, 38; Rom 12, 20; Jas 4, 6) or repeated their teaching; compare Lk 10, 14, and Prv 25, 7; 1 Pt 4, 8; Jas 5, 20 and Prv 10, 12. The book has an important place in the Latin and Greek liturgies.

On the basis of titles, subject matter, and poetic structure the Book of Proverbs may be divided as follows: I. Introduction: The Value of Wisdom (1, 1–9, 18). II. First Collection of the Proverbs of Solomon (10, 1–22, 16). III. Sayings of the Wise (22, 17–24, 22). IV. Other Sayings of the Wise (24, 23-34). V. Second Collection of the Proverbs of Solomon (25, 1–29, 27). VI. The Words of Agur (30, 1-14). VII. Numerical Proverbs (30, 15-33). VIII. The Words of Lamuel (31, 1-9). IX. The Ideal Wife (31, 10-31).

I: INTRODUCTION: THE VALUE OF WISDOM

CHAPTER 1.

Purpose of the Proverbs of Solomon*

1 The proverbs of Solomon,[a] the son of David,
king of Israel:
2 That men may appreciate wisdom and discipline,*
may understand words of intelligence;
3 May receive training in wise conduct,
in what is right, just and honest;
4 That resourcefulness may be imparted to the simple,*
to the young man knowledge and discretion.
5 A wise man by hearing them will advance in learning,
an intelligent man will gain sound guidance,
6 That he may comprehend proverb and parable,
the words of the wise and their riddles.

7 The fear of the Lord* is the beginning of knowledge; [b]
wisdom and instruction fools despise.

The Path of the Wicked: Greed and Violence*

8 Hear, my son, your father's instruction,
and reject not your mother's teaching;
9 A graceful diadem will they be for your head;
a torque for your neck.
10 My son, should sinners entice you, 11 and say,
"Come along with us!
Let us lie in wait for the honest man,
let us, unprovoked, set a trap for the innocent;
12 Let us swallow them up, as the nether world does, alive,
in the prime of life, like those who go down to the pit!
13 All kinds of precious wealth shall we gain,
we shall fill our houses with booty;
14 Cast in your lot with us,
we shall all have one purse!"—
15 My son, walk not in the way with them,
hold back your foot from their path!
16 [For their feet run to evil,
they hasten to shed blood.[c]]
17 It is in vain that a net is spread*
before the eyes of any bird—
18 These men lie in wait for their own blood,
they set a trap for their own lives.
19 This is the fate of everyone greedy of loot:
unlawful gain takes away the life of him who acquires it.

Wisdom in Person Gives Warning*

20 Wisdom cries aloud in the street,
in the open squares she raises her voice; [d]
21 Down the crowded ways she calls out,
at the city gates she utters her words:
22 "How long, you simple ones, will you love inanity,
23 how long will you turn away at my reproof?
Lo! I will pour out to you my spirit,
I will acquaint you with my words.

24 "Because I called and you refused,
I extended my hand and no one took notice; [e]
25 Because you disdained all my counsel,
and my reproof you ignored—
26 I, in my turn, will laugh at your doom;
I will mock when terror overtakes you;

a Prv 10, 1; 25, 1; 3 Kgs 4, 32.—b Prv 9, 10; Jb 28, 28; Ps 110 (111), 10; Sir 1, 16.—c Is 59, 7.—d Prv 8, 1-3; 9, 3.—e Is 65, 2. 12; 66, 4; Jer 7, 13.

1, 1-6: This prologue explains the purpose of the book: to educate the inexperienced in knowledge and right conduct, and to increase the learning of the wise man by proverbs, parables and riddles.

1, 2: Discipline: education or formation which dispels ignorance and corrects vice.

1, 4: Simple: immature and inexperienced, hence easily influenced for good or evil.

1, 7: Fear of the Lord: reverential fear and respect for God on account of His sovereignty, goodness and justice toward men. This is the foundation of religion.

1, 8-19: A warning against association with the greedy and the violent who seek to destroy the honest man and to steal his possessions (11-14). The trap which the wicked set for the innocent (11), in the end (19) takes away the life of the wicked themselves.

1, 17: Instructed by the wise man, the youth (of v 4) will recognize the invitation of the wicked (11-14) as a net spread before him, and he will thus, like the bird, be protected against falling into it.

1, 20-33: Wisdom is here personified: with divine authority she sets forth and proclaims the moral order, instructing and threatening (24-33) the multitudes in the streets and places of assembly.

27 When terror comes upon you like a storm,
and your doom approaches like a whirlwind;
when distress and anguish befall you.

28 "Then they call me, but I answer not;
they seek me, but find me not;*
29 Because they hated knowledge,
and chose not the fear of the Lord;
30 They ignored my counsel,
they spurned all my reproof;
And in their arrogance they preferred arrogance,
and like fools they hated knowledge:
31 "Now they must eat the fruit of their own way,
and with their own devices be glutted.*
32 For the self-will of the simple kills them,
the smugness of fools destroys them.
33 But he who obeys me dwells in security,
in peace, without fear of harm." *f*

CHAPTER 2.*

The Blessings of Wisdom*

1 My son, if you receive my words
and treasure my commands,
2 Turning your ear to wisdom,*
inclining your heart to understanding;
3 Yes, if you call to intelligence,
and to understanding raise your voice;
4 If you seek her like silver,
and like hidden treasures search her out:

5 Then will you understand the fear of the Lord;
the knowledge of God you will find;
6 For the Lord gives wisdom,
from his mouth comes knowledge and understanding; *g*
7 He has counsel in store for the upright,
he is the shield of those who walk honestly,
8 Guarding the paths of justice,
protecting the way of his pious ones.

9 Then you will understand rectitude and justice,
honesty, every good path;
10 For wisdom will enter your heart,
knowledge will please your soul,
11 Discretion will watch over you,
understanding will guard you;

12 Saving you from the way of evil men,
from men of perverse speech,
13 Who leave the straight paths
to walk in ways of darkness,
14 Who delight in doing evil,
rejoice in perversity;
15 Whose ways are crooked,
and devious their paths;

16 Saving you from the wife of another,
from the adulteress with her smooth words,*h*
17 Who forsakes the companion of her youth
and forgets the pact with her God;
18 For her path sinks down to death,
and her footsteps lead to the shades; *i*
19 None who enter thereon come back again,
or gain the paths of life.

20 Thus you may walk in the way of good men,
and keep to the paths of the just.
21 For the upright will dwell in the land,*j*
the honest will remain in it;
22 But the wicked will be cut off from the land,
the faithless will be rooted out of it.

CHAPTER 3.

Attitude toward the Lord*

1 My son, forget not my teaching,
keep in mind my commands;

f Prv 8, 33f.—g Jb 32, 8; Wis 7, 25; Sir 1, 1; Jas 1, 5.—h Prv 5, 3, 20; 6, 24; 7, 5; 22, 14.—i Prv 5, 5f; 7, 27.—j 21f: Prv 10, 7. 30; Jb 18, 17; Pss 20 (21), 9-13; 36 (37), 22. 28.

1, 28: Overtaken by doom, the foolish seek wisdom, but in vain because they do so too late. Cf Jn 7, 34; 8, 21.

1, 31: Sinners are punished by the bad fruits which their sins produce. Cf Wis 11, 16.

Ch 2—7: These chapters form an ordered discourse in seven "columns" of twenty-two verses each. Chapter 2 introduces the four topics about which the sage instructs his pupil: the service of God (3, 1-12. 25-34), the search for wisdom (3, 13-24; 4, 1-9), the avoidance of evil companions among men (4, 10-27; 5, 21-23), and among women (5, 1-20; 6, 20—7, 27). The last topic is treated at a length equal to the first three because the discourse is meant especially for youths (cf 1, 4).

2, 1-22: The search for wisdom (1-4) leads to the protection of God (5-8) and of wisdom herself (9ff; cf 1, 20-33) and to deliverance from evil men (12-15) and evil women (16-19), and so to lasting happiness (20ff).

2, 2f: Wisdom, understanding, intelligence: various names or aspects of the same gift.

3, 1-12: Many are the rewards for fidelity and trust in God, and for diffidence of self (1-8). Cf Dt 30, 20; Is 38, 19. The offering of material things for divine worship is blessed by an increase of such goods (9f). Even correction and chastisement are a mark of God's love and favor (11f).

2 For many days, and years of life,[k]
and peace, will they bring you.

3 Let not kindness and fidelity leave you;
bind them around your neck;
4 Then will you win favor and good esteem
before God and man.

5 Trust in the Lord with all your heart,
on your own intelligence rely not;
6 In all your ways be mindful of him,
and he will make straight your paths.

7 Be not wise in your own eyes,[l]
fear the Lord and turn away from evil;
8 This will mean health for your flesh
and vigor for your bones.

9 Honor the Lord with your wealth,
with first fruits of all your produce;[m]
10 Then will your barns be filled with grain,
with new wine your vats will overflow.

11 The discipline of the Lord, my son, disdain not;[n]
spurn not his reproof;
12 For whom the Lord loves he reproves,
and he chastises the son he favors.[o]

The Value of Wisdom*

13 Happy the man who finds wisdom,
the man who gains understanding![p]
14 For her profit is better than profit in silver,
and better than gold is her revenue;
15 She is more precious than corals,*
and none of your choice possessions can compare with her.[q]

16 Long life is in her right hand,
in her left are riches and honor;
17 Her ways are pleasant ways,
and all her paths are peace;
18 She is a tree of life* to those who grasp her,[r]
and he is happy who holds her fast.

19 The Lord by wisdom founded the earth,
established the heavens by understanding;
20 By his knowledge the depths break open,
and the clouds drop down dew.*

21 My son, let not these slip out of your sight:
keep advice and counsel in view;
22 So will they be life to your soul,
and an adornment for your neck.
23 Then you may securely go your way;
your foot will never stumble;
24 When you lie down, you need not be afraid,
when you rest, your sleep will be sweet.

Attitude toward Fellow Men*

25 Be not afraid of sudden terror,
of the ruin of the wicked* when it comes;
26 For the Lord will be your confidence,
and will keep your foot from the snare.

27 Refuse no one the good on which he has a claim
when it is in your power to do it for him.
28 Say not to your neighbor, "Go, and come again,
tomorrow I will give," when you can give at once.

29 Plot no evil against your neighbor,
against him who lives at peace with you.
30 Quarrel not with a man without cause,
with one who has done you no harm.
31 Envy not the lawless man
and choose none of his ways:[s]
32 To the Lord the perverse man is an abomination,
but with the upright is his friendship.

k Prv 4, 10; 9, 11; 10, 27.—l Rom 11, 25; 12, 16.—m Ex 34, 26; Lv 27, 30; Dt 26, 2; Sir 7, 31; 35, 7.—n Heb 12, 5f.—o Jude 8, 27; Ap 3, 19.—p Prv 8, 34f.—q Prv 8, 11, 19; Wis 7, 8-11.—r Prv 4, 13; 8, 35; 11, 30; Gn 2, 9; 3, 22.—s Prv 23, 17; 24, 1. 19; Ps 36 (37), 1.

3, 13-24. Wisdom, or understanding, is more valuable than silver and gold. Its fruit is long life, riches, honor and happiness (13-18). Even the creation of the universe and its adornment (Gn 1) were not done without wisdom (19f). It is the life of the soul and gives security in work and in repose (21-24).

3, 15: Corals: some precious stone may be intended.

3, 18: A tree of life: cf Prv 11, 30; 13, 12; Gn 2, 9.

3, 20: For the Hebrews, the depths enclosed the great subterranean ocean; the rain and dew descended from the celestial ocean above the firmament; cf Gn 1, 6-10; Jb 26, 8. 12; Ps 17 (18), 16; 23 (24), 2.

3, 25-34: Service of God requires also right conduct toward one's fellow man: one who has confidence in God (25f) must also be ready with kindness toward his neighbor (27f), maintain peace with the good (29ff), and shun envy of the wicked (31), because the Lord's friendship and kindness are with the just, but His curse is with the wicked (32f).

3, 25: The ruin of the wicked: i.e., the ruin that comes upon the wicked.

33 The curse of the Lord is on the house of the wicked,
but the dwelling of the just he blesses;
34 When he is dealing with the arrogant, he is stern,[t]
but to the humble he shows kindness.

35 [Honor is the portion of wise men,
but fools inherit shame.]

CHAPTER 4.

Wisdom: the Supreme Guide of Men*

1 Hear, O children, a father's instruction,
be attentive, that you may gain understanding!
2 Yes, excellent advice I give you;
my teaching do not forsake.
3 When I was my father's child,
frail, yet the darling of my mother,
4 He taught me, and said to me:
"Let your heart hold fast my words![u]
5 Keep my commands, do not forget;
go not astray from the words of my mouth.

7 "The beginning of wisdom is: get wisdom;
at the cost of all you have, get understanding.
6 Forsake her not, and she will preserve you;
love her, and she will safeguard you;
8 Extol her, and she will exalt you;
she will bring you honors if you embrace her;
9 She will put on your head a graceful diadem;
a glorious crown will she bestow on you."

t Prv 1, 26.—u 3 Kgs 2, 2ff.—v Prv 3, 2.—w Prv 8, 35.

4, 1-9: The sage speaks as a father admonishing his children to secure wisdom at any cost.

4, 10-27: The way of wisdom leads directly to life (10-13); it is a light that grows brighter (18). The wise man is bound to shun (14-17) the dark and violent path of the wicked (19). Singleness of purpose and right conduct proceed from the heart of a wise man as from the source of life (23-26); they save him from destruction on evil paths (4, 27; 5, 21ff).

4, 19: Till perfect day: literally, "till the day is established"; this may refer to full daylight or to noonday.

5, 1-20: Understanding and discretion guard a man against the wiles of an adulteress, which lead astray and beget bitterness, bloodshed and death (1-6). They destroy honor, waste the years of life, despoil hard-earned wealth, consume the flesh, and bring remorse in the end (7-14). Conjugal fidelity and love for one wife only bring happiness and security (15-20). Cf Prv 6, 20 — 7, 27.

The Good and the Evil Way*

10 Hear, my son, and receive my words,
and the years of your life shall be many.[v]
11 On the way of wisdom I direct you,
I lead you on straightforward paths.
12 When you walk, your step will not be impeded,
and should you run, you will not stumble.
13 Hold fast to instruction, never let her go;
keep her, for she is your life.

14 The path of the wicked enter not,
walk not on the way of evil men;
15 Shun it, cross it not,
turn aside from it, and pass on.
16 For they cannot rest unless they have done evil;
to have made no one stumble steals away their sleep.
17 For they eat the bread of wickedness
and drink the wine of violence.

19 But the path of the just is like shining light,
that grows in brilliance till perfect day.*
18 The way of the wicked is like darkness;
they know not on what they stumble.
20 My son, to my words be attentive,
to my sayings incline your ear;
21 Let them not slip out of your sight,
keep them within your heart;
22 For they are life to those who find them,[w]
to man's whole being they are health.

23 With closest custody, guard your heart,
for in it are the sources of life.
24 Put away from you dishonest talk,
deceitful speech put far from you.
25 Let your eyes look straight ahead
and your glance be directly forward.
26 Survey the path for your feet,
and let all your ways be sure.
27 Turn neither to right nor to left,
keep your foot far from evil.

CHAPTER 5.

Warning against Adultery*

1 My son, to my wisdom be attentive,
to my knowledge incline your ear,

2 That discretion may watch over you,
and understanding may guard you.
3 The lips of an adulteress drip with honey,
and her mouth is smoother than oil; [x]
4 But in the end she is as bitter as wormwood,
as sharp as a two-edged sword.
5 Her feet go down to death,
to the nether world her steps attain; [y]
6 Lest you see before you the road to life,
her paths will ramble, you know not where.

7 So now, O children, listen to me,
go not astray from the words of my mouth.
8 Keep your way far from her, [z]
approach not the door of her house,
9 Lest you give your honor* to others, [a]
and your years to a merciless one;
10 Lest strangers have their fill of your wealth,
your hard-won earnings go to an alien's house;
11 And you groan in the end,
when your flesh and your body are consumed;
12 And you say, "Oh, why did I hate instruction,
and my heart spurn reproof!
13 Why did I not listen to the voice of my teachers,
nor to my instructors incline my ear!
14 I have all but come to utter ruin,
condemned by the public assembly!"

15 Drink water from your own cistern,
running water from your own well.
16 How may your water sources be dispersed abroad,
streams of water in the streets?
17 Let your fountain be yours alone,
not one shared with strangers;
18 And have joy of the wife of your youth,
19 your lovely hind, your graceful doe.*
Her love will invigorate you always,
through her love you will flourish continually,
22 When you lie down she will watch over you,
and when you wake, she will share your concerns;
wherever you turn, she will guide you.*
20 Why then, my son, should you go astray for another's wife
and accept the embraces of an adulteress?

21 For each man's ways are plain to the Lord's sight;*
all their paths he surveys; [b]
22 By his own iniquities the wicked man will be caught,
in the meshes of his own sin he will be held fast;
23 He will die from lack of discipline,
through the greatness of his folly he will be lost.

CHAPTER 6.

Miscellaneous Proverbs*

1 My son, if you have become surety to your neighbor, [c]
given your hand in pledge* to another,
2 You have been snared by the utterance of your lips,
caught by the words of your mouth;
3 So do this, my son, to free yourself,
since you have fallen into your neighbor's power:
Go, hurry, stir up your neighbor!
4 Give no sleep to your eyes,
nor slumber to your eyelids;
5 Free yourself as a gazelle from the snare,
or as a bird from the hand of the fowler.

6 Go to the ant, [d] O sluggard,
study her ways and learn wisdom;
7 For though she has no chief,
no commander or ruler,

x Prv 7, 5.—y Prv 2, 18; 7, 27.—z Prv 7, 25.—a 9f: Sir 9, 6.—b Jb 14, 16; 31, 4; 34, 21.—c 1f: Prv 11, 15; 22, 26; Sir 8, 13; 29, 19.—d Prv 30, 25.

5, 9: Honor: the words "life" and "wealth" have also been read in this place. A merciless one: the offended husband; cf Prv 6, 34f.

5, 19: Lovely hind . . . graceful doe: oriental symbols of feminine beauty and charm; cf Ct 2, 7. 9. 17.

5, 22: This is transposed from chapter 6, 22.

5, 21-23: These verses are best read after 4, 27.

6, 1-19: These verses interrupt the discourse of chapters 2-7, which should be read apart from them; they contain four shorter proverbs akin to those in chapter 30.

6, 1: Given your hand in pledge: literally, "struck your hands"; this was probably the legal method for closing a contract.

8 She procures her food in the summer,
stores up her provisions in the harvest.
9 How long, O sluggard, will you rest?
when will you rise from your sleep?
10 A little sleep, a little slumber,
a little folding of the arms to rest—*
11 Then will poverty come upon you like a highwayman,
and want like an armed man.

12 A scoundrel, a villain, is he
who deals in crooked talk.
13 He winks his eyes,
shuffles his feet,
makes signs with his fingers;
14 He has perversity in his heart,
is always plotting evil,
sows discord.
15 Therefore suddenly ruin comes upon him;
in an instant he is crushed beyond cure.

16 There are six things the Lord hates,
yes, seven are an abomination to him;*
17 Haughty eyes, a lying tongue,
and hands that shed innocent blood;
18 A heart that plots wicked schemes,
feet that run swiftly to evil,
19 The false witness who utters lies,
and he sows discord among brothers.

Warning against Adultery*

20 Observe, my son, your father's bidding,
and reject not your mother's teaching;
21 Keep them fastened over your heart always,
put them around your neck;
23 For the bidding is a lamp, and the teaching a light,
and a way to life are the reproofs of discipline;
24 To keep you from your neighbor's wife,
from the smooth tongue of the adulteress.[e]

25 Lust not in your heart after her beauty,
let her not captivate you with her glance![f]
26 For the price of a loose woman
may be scarcely a loaf of bread,
But if she is married,
she is a trap for your precious life.*
27 Can a man take fire to his bosom,
and his garments not be burned?
28 Or can a man walk on live coals,
and his feet not be scorched?
29 So with him who goes in to his neighbor's wife—
none who touches her shall go unpunished.[g]

30 Men despise not the thief if he steals
to satisfy his appetite when he is hungry;
31 Yet if he be caught he must pay back sevenfold;
all the wealth of his house he may yield up.
32 But he who commits adultery is a fool;
he who would destroy himself does it.
33 A degrading beating will he get,
and his disgrace will not be wiped away;
34 For vindictive is the husband's wrath,
he will have no pity on the day of vengeance;
35 He will not consider any restitution,
nor be satisfied with the greatest gifts.

CHAPTER 7.

1 My son, keep my words,
and treasure my commands.
2 Keep my commands and live,
my teaching as the apple of your eye;
3 Bind them on your fingers,
write them on the tablet of your heart.[h]
4 Say to Wisdom, "You are my sister!"
call Understanding, "Friend!"
5 That they may keep you from another's wife,

e Prv 2, 16; 7, 5.—f Ex 20, 17; Dt 5, 21; Sir 9, 8; 25, 20; Mt 5, 28.—g Sir 9, 9.—h Dt 6, 8.

6, 10: This verse may be regarded as the sluggard's reply or as a continuation of the remonstrance.

6, 16-19: The seven vices symbolized for the most part by bodily organs are pride, lying, murder, intrigue, readiness to do evil, false witness, and the stirring up of discord.

6, 20—7, 27: Parental training and the love of wisdom are an invaluable and constant help for the young (6, 20-23; 7, 1-4). They are the best defense against adultery (6, 24; 7, 5. 24f), which involves the guilty in many dangers and punishments (6, 26-35; 7, 6-27). Cf Prv 5, 1-20.

6, 26: Some interpret the verse in a progressive sense, i.e., to satisfy the increasing demands of a courtesan a man is reduced to poverty; if the woman is married, even his very life is endangered.

from the adulteress with her smooth words.[i]

6 For at the window of my house,
through my lattice I looked out;
7 And I saw among the simple ones,
I observed among the young men,
a youth with no sense,
8 Going along the street near the corner,
then walking in the direction of her house—
9 In the twilight, at dusk of day,
at the time of the dark of night.

10 And lo! the woman comes to meet him,
robed like a harlot, with secret designs—
11 She is fickle and unruly,
in her home her feet cannot rest;
12 Now she is in the streets, now in the open squares,
and at every corner she lurks in ambush—
13 When she seizes him, she kisses him,
and with an impudent look says to him:

14 "I owed peace offerings,
and today I have fulfilled my vows;*
15 So I came out to meet you,
to look for you, and I have found you!
16 With coverlets I have spread my couch,
with brocaded cloths of Egyptian linen;
17 I have sprinkled my bed with myrrh,
with aloes, and with cinnamon.

18 "Come, let us drink our fill of love,
until morning, let us feast on love!
19 For my husband is not at home,
he has gone on a long journey;
20 A bag of money he took with him,
not till the full moon will he return home."

21 She wins him over by her repeated urging,
with her smooth lips she leads him astray;[j]
22 He follows her stupidly,
like an ox that is led to slaughter;
Like a stag that minces toward the net,
23 till an arrow pierces its liver;
Like a bird that rushes into a snare,
unaware that its life is at stake.

24 So now, O children, listen to me,
be attentive to the words of my mouth!
25 Let not your heart turn to her ways,
go not astray in her paths;
26 For many are those she has struck down dead,
numerous, those she has slain.

27 Her house is made up of ways to the nether world,
leading down into the chambers of death.[k]

CHAPTER 8.

The Discourse of Wisdom*

1 Does not Wisdom call,
and Understanding raise her voice?[l]
2 On the top of the heights along the road,
at the crossroads she takes her stand;
3 By the gates at the approaches of the city,
in the entryways she cries aloud:
4 "To you, O men, I call;
my appeal is to the children of men.
5 You simple ones, gain resource,
you fools,* gain sense.

6 "Give heed! for noble things I speak;
honesty opens my lips.
7 Yes, the truth my mouth recounts,*
but wickedness my lips abhor.
8 Sincere are all the words of my mouth,
no one of them is wily or crooked;
9 All of them are plain to the man of intelligence,
and right to those who attain knowledge.
10 Receive my instruction in preference to silver,
and knowledge rather than choice gold.

i Prv 2, 16; 6, 24.—j Prv 5, 3; 6, 24.—k Prv 2, 18f; 5, 5.—l Prv 1, 20f; 9, 3.

7, 14: "Peace offerings . . . vows": a portion of the sacrifice reverted to the donor and had to be eaten on the same day at a family festival (Lv 7, 11-15). In this figure, the adulteress offers to share with the foolish young man the deadly feast of her sensuality.

8, 1-36: Wisdom is here personified as in Prv 1, 20-33, to confirm the words of the teacher of wisdom. She exalts her grandeur and origin, and invites all (1-11) to be attentive to her salutary influence in human society (12-21), for she was privileged to be present at the creation of the world (22-31). Finally, she promises life and the favor of God to those who find her, death to those who despise her.

8, 5: Simple ones . . . fools: see note on Prv 1, 4.

8, 7f: The truth and sincerity of wisdom are absolute because they are divine. They can neither deceive nor tolerate deception. An intelligent man understands and accepts them.

11 [For Wisdom is better than corals,
and no choice possession can compare with her.[m]]

12 "I, Wisdom, dwell with experience,
and judicious knowledge I attain.
13 [The fear of the Lord is to hate evil;]
Pride, arrogance, the evil way,
and the perverse mouth I hate.[n]
14 Mine are counsel and advice;
Mine is strength; I am understanding.*
15 By me kings reign,
and lawgivers establish justice;
16 By me princes govern,
and nobles; all the rulers of earth.

17 "Those who love me I also love,
and those who seek me find me.
18 With me are riches and honor,[o]
enduring wealth and prosperity.
19 My fruit is better than gold, yes, than pure gold,
and my revenue than choice silver.[p]
20 On the way of duty I walk,
along the paths of justice,
21 Granting wealth to those who love me,
and filling their treasuries.

22 "The Lord begot me, the firstborn of his ways,*
the forerunner of his prodigies of long ago;[q]
23 From of old I was poured forth,*
at the first, before the earth.[r]
24 Where there were no depths I was brought forth,*
when there were no fountains or springs of water;
25 Before the mountains were settled into place,
before the hills, I was brought forth;
26 While as yet the earth and the fields were not made,
nor the first clods of the world.

27 "When he established the heavens I was there,[s]
when he marked out the vault over the face of the deep;
28 When he made firm the skies above,
when he fixed fast the foundations of the earth;
29 When he set for the sea its limit,
so that the waters should not transgress his command;
30 Then was I beside him as his craftsman,*
and I was his delight day by day,[t]
Playing before him all the while,
31 playing on the surface of his earth
[and I found delight in the sons of men].

32 "So now, O children, listen to me;
33 instruction and wisdom do not reject!
Happy the man who obeys me,
and happy those who keep my ways,
34 Happy the man watching daily at my gates,
waiting at my doorposts;
35 For he who finds me finds life,[u]
and wins favor from the Lord;
36 But he who misses me harms himself;
all who hate me love death."

CHAPTER 9.

The Two Banquets*

1 Wisdom has built her house,
she has set up her seven columns;
2 She has dressed her meat, mixed her wine,
yes, she has spread her table.
3 She has sent out her maidens; she calls*
from the heights out over the city:[v]
4 "Let whoever is simple turn in here;
to him who lacks understanding, I say,

m Prv 3, 15; Wis 7, 8.—n Prv 6, 16f; 16, 5.—o Prv 3, 16.—p Prv 3, 14.—q Wis 9, 9; Sir 1, 1; 24, 9.—r Sir 1, 4.—s Prv 3, 19; Sir 24, 4f—t Wis 9, 9.—u Prv 3, 13-18; 4, 22.—v Prv 8, 1f

8, 14: What is here predicated of wisdom is elsewhere attributed to God (Jb 12, 13-16).

8, 22-31: Wisdom is of divine origin. It is here represented as a being which existed before all things (22-26) and concurred with God when He planned and executed the creation of the universe, adorned it with beauty and variety, and established its wonderful order (27-30). Here that plurality of divine Persons is foreshadowed which was afterward to be fully revealed when Wisdom in the Person of Jesus Christ became incarnate.

8, 23: Poured forth: although the exact meaning of the Hebrew is uncertain, the expression must indicate the equivalent of "born."

8, 24-26: The formless mass from which God created the heavens and the earth; cf Gn 1, 1f; 2, 4ff.

8, 30: His craftsman: furnishing God with the plan, as it were, for the creation of all things; cf Jb 38, 1f; Wis 7, 22 — 8, 1. I was his delight: the ever-present object of God's complacency.

9, 1-6; 13-18: Wisdom and folly are represented as matrons, each inviting people to her banquet. Wisdom offers the food and drink of divine doctrine and virtue which give life (1-6). Unstable and senseless folly furnishes the stolen bread and water of deceit and vice which bring death to her guests.

9, 3: She calls: i.e., indirectly, through her maidens; but the text could also mean that wisdom herself publicly proclaims her invitation.

5 Come, eat of my food,
and drink of the wine I have mixed!
6 Forsake foolishness that you may live;
advance in the way of understanding."

7 He who corrects an arrogant man earns insult;
and he who reproves a wicked man incurs opprobrium.
8 Reprove not an arrogant man, lest he hate you;
reprove a wise man, and he will love you.[w]
9 Instruct a wise man, and he becomes still wiser;
teach a just man, and he advances in learning.

10 The beginning of wisdom is the fear of the Lord,
and knowledge of the Holy One is understanding;[x]
11 For by me your days will be multiplied and the years of your life increased.[y]
12 If you are wise, it is to your own advantage;
and if you are arrogant, you alone shall bear it.

13 The woman Folly is fickle,[z]
she is inane, and knows nothing.
14 She sits at the door of her house
upon a seat on the city heights,
15 Calling to passers-by
as they go on their straight way:
16 "Let whoever is simple turn in here,
or who lacks understanding; for to him I say,
17 Stolen water is sweet,
and bread gotten secretly is pleasing!"*
18 Little he knows that the shades are there,
that in the depths of the nether world are her guests!*

II: FIRST COLLECTION OF THE PROVERBS OF SOLOMON*

CHAPTER 10.

1 The Proverbs of Solomon:

A wise son makes his father glad,
but a foolish son is a grief to his mother.[a]
2 Ill-gotten treasures profit nothing,
but virtue saves from death.[b]
3 The Lord permits not the just to hunger,
but the craving of the wicked he thwarts.

4 The slack hand impoverishes,
but the hand of the diligent enriches.[c]

5 A son who fills the granaries in summer is a credit;
a son who slumbers during harvest, a disgrace.

6 Blessings are for the head of the just,
but a rod for the back of the fool.

7 The memory of the just will be blessed,
but the name of the wicked will rot.

8 A wise man heeds commands,
but a prating fool will be overthrown.

9 He who walks honestly walks securely,
but he whose ways are crooked will fare badly.

10 He who winks at a fault causes trouble,
but he who frankly reproves promotes peace.

11 A fountain of life is the mouth of the just,
but the mouth of the wicked conceals violence.

12 Hatred stirs up disputes,
[d] but love covers all offenses.*

13 On the lips of the intelligent is found wisdom,
[but the mouth of the wicked conceals violence].

14 Wise men store up knowledge,
but the mouth of a fool is imminent ruin.

w Sir 10, 7.—x Prv 1, 7; Jb 28, 28; Ps 110 (111), 10; Sir 1, 16.—y Prv 3, 2. 16; 4, 10; 10, 27.—z 13-18: Prv 7, 7-27.—a Prv 1, 1; 15, 20; 17, 25; 19, 13; 25, 1; 29, 15.—b Prv 11, 4. 6.—c Prv 6, 11; 12, 24; 13, 4; 20, 13; 28, 19.—d 1 Cor 13, 4-7; 1 Pt 4, 8.

9, 17: The secrecy implies wrongdoing.

9, 18: The banquet chamber of folly is a tomb from which no one who enters it is released.

10, 1 – 22, 16: The varied contents of this first collection of Solomon's proverbs apply mostly to individual life. Each of its three hundred and seventy-five proverbs is meant to be distinct from the others, developing one idea through contrasting parallelism in chapters 10-15, and a climactic treatment in 16-22.

10, 12: Love covers all offenses: a favorite maxim of the Apostles; cf 1 Cor 13, 7; Jas 5, 20; 1 Pt 4, 8; also Prv 17, 9.

15 The rich man's wealth is his strong city;
the ruination of the lowly is their poverty.*

16 The just man's recompense leads to life,
the gains of the wicked, to sin.[e]

17 A path to life is his who heeds admonition,
but he who disregards reproof goes astray.[f]

18 It is the lips of the liar that conceal hostility;
but he who spreads accusations is a fool.

19 Where words are many, sin is not wanting;
but he who restrains his lips does well.[g]

20 Like choice silver is the just man's tongue;
the heart of the wicked is of little worth.

21 The just man's lips nourish many,
but fools die for want of sense.

22 It is the Lord's blessing that brings wealth,[h]
and no effort can substitute for it.*

23 Crime is the entertainment of the fool;
so is wisdom for the man of sense.

24 What the wicked man fears will befall him,
but the desire of the just will be granted.

25 When the tempest passes, the wicked man is no more;
but the just man is established forever.

26 As vinegar to the teeth, and smoke to the eyes,
is the sluggard to those who use him as a messenger.

27 The fear of the Lord prolongs life,
but the years of the wicked are brief.[i]

28 The hope of the just brings them joy,
but the expectation of the wicked comes to nought.

29 The Lord is a stronghold to him who walks honestly,
but to evildoers, their downfall.

30 The just man will never be disturbed,
but the wicked will not abide in the land.

31 The mouth of the just yields wisdom,
but the perverse tongue will be cut off.

32 The lips of the just know how to please,
but the mouth of the wicked, how to pervert.

CHAPTER 11.

1 False scales are an abomination to the Lord,
but a full weight is his delight.[j]

2 When pride comes, disgrace comes;
but with the humble is wisdom.

3 The honesty of the upright guides them;
the faithless are ruined by their duplicity.

4 Wealth is useless on the day of wrath,[k]
but virtue saves from death.*

5 The honest man's virtue makes his way straight,
but by his wickedness the wicked man falls.[l]

6 The virtue of the upright saves them,
but the faithless are caught in their own intrigue.

7 When a wicked man dies his hope perishes,[m]
and what is expected from strength comes to nought.

8 The just man escapes trouble,
and the wicked man falls into it in his stead.

9 With his mouth the impious man would ruin his neighbor,[n]
but through their knowledge the just make their escape.

e Prv 11, 18f.—f Prv 15, 10.—g Prv 17, 27; Sir 20, 17; Jas 1, 19.—h Sir 11, 22.—i Prv 3, 2; 4, 10; 9, 11; 14, 27.—j Prv 16, 11; 20, 10; Lv 19, 35f.—k Prv 10, 2.—l Prv 28, 18.—m Prv 10, 28; Wis 3, 18.—n Prv 29, 5.

10, 15: The inspired author reflects upon the reality of the power of money and the defeat of poverty, without approving these things.

10, 22: The blessing of God rather than our own industry crowns our efforts with success; cf Ps 126 (127), 1f; Mt 6, 25-34.

11, 4: Wealth . . . death: not what a man is worth but what he is, counts before God.

10 When the just prosper, the city rejoices;[o]
and when the wicked perish, there is jubilation.

11 Through the blessing of the righteous the city is exalted,
but through the mouth of the wicked it is overthrown.

12 He who reviles his neighbor has no sense,
but the intelligent man keeps silent.

13 A newsmonger reveals secrets,[p]
but a trustworthy man keeps a confidence.

14 For lack of guidance a people falls;
security lies in many counselors.[q]

15 He is in a bad way who becomes surety for another,[r]
but he who hates giving pledges is safe.

16 A gracious woman wins esteem,
but she who hates virtue is covered with shame.

The slothful become impoverished,
but the diligent gain wealth.

17 A kindly man benefits himself,
but a merciless man harms himself.

18 The wicked man makes empty profits,
but he who sows virtue has a sure reward.[s]

19 Virtue directs toward life,
but he who pursues evil does so to his death.

20 The depraved in heart are an abomination to the Lord,
but those who walk blamelessly are his delight.

21 Truly the evil man shall not go unpunished,
but those who are just shall escape.

22 Like a golden ring in a swine's snout
is a beautiful woman with a rebellious disposition.

23 The desire of the just ends only in good;
the expectation of the wicked is wrath.

24 One man is lavish yet grows still richer;
another is too sparing, yet is the poorer.

25 He who confers benefits will be amply enriched,
and he who refreshes others will himself be refreshed.

26 Him who monopolizes grain, the people curse—
but blessings upon the head of him who distributes it!

27 He who seeks the good commands favor,
but he who pursues evil will have evil befall him.

28 He who trusts in his riches will fall,
but like green leaves the just flourish.[t]

29 He who upsets his household has empty air for a heritage;
and the fool will become slave to the wise man.

30 The fruit of virtue is a tree of life,
but violence takes lives away.

31 If the just man is punished on earth,
how much more the wicked and the sinner![u]

CHAPTER 12.

1 He who loves correction loves knowledge,
but he who hates reproof is stupid.[v]

2 The good man wins favor from the Lord,
but the schemer is condemned by him.

3 No man is built up by wickedness,
but the root of the just will never be disturbed.

4 A worthy wife is the crown of her husband,[w]
but a disgraceful one is like rot in his bones.

5 The plans of the just are legitimate;
the designs of the wicked are deceitful.

6 The words of the wicked are a deadly ambush,
but the speech of the upright saves them.

7 The wicked are overthrown and are no more,

o Prv 28, 12; 29, 2.—p Prv 20, 19.—q Prv 15, 22; 20, 18; 24, 6.—r Prv 6, 1f.—s Prv 10, 16.—t Ps 51 (52), 9f.—u 1 Pt 4, 18.—v Prv 15, 5. 10; 29, 1; Sir 19, 5; 21, 6.—w Sir 26, 1. 16.

but the house of the just stands firm.

8 According to his good sense a man is praised,
but one with a warped mind is despised.

9 Better a lowly man who supports himself
than one of assumed importance who lacks bread.[x]

10 The just man takes care of his beast,
but the heart of the wicked is merciless.

11 He who tills his own land has food in plenty,
but he who follows idle pursuits is a fool.[y]

12 The stronghold of evil men will be demolished,
but the root of the just is enduring.

13 In the sin of his lips the evil man is ensnared,
but the just comes free of trouble.

14 From the fruit of his words a man has his fill of good things,[z]
and the work of his hands comes back to reward him.*

15 The way of the fool seems right in his own eyes,
but he who listens to advice is wise.

16 The fool immediately shows his anger,
but the shrewd man passes over an insult.

17 He tells the truth who states what he is sure of,
but a lying witness speaks deceitfully.[a]

18 The prating of some men is like sword thrusts,
but the tongue of the wise is healing.

19 Truthful lips endure forever,
the lying tongue, for only a moment.

20 Deceit is in the hands of those who plot evil,
but those who counsel peace have joy.

21 No harm befalls the just,
but the wicked are overwhelmed with misfortune.

22 Lying lips are an abomination to the Lord,[b]
but those who are truthful are his delight.

23 A shrewd man conceals his knowledge,
but the hearts of fools gush forth folly.

24 The diligent hand will govern,
but the slothful will be enslaved.[c]

25 Anxiety in a man's heart depresses it,
but a kindly word makes it glad.[d]

26 The just man surpasses his neighbor,
but the way of the wicked leads them astray.

27 The slothful man catches not his prey,
but the wealth of the diligent man is great.

28 In the path of justice there is life,
but the abominable way leads to death.

CHAPTER 13.

1 A wise son loves correction,
but the senseless one heeds no rebuke.

2 From the fruit of his words a man eats good things,[e]
but the treacherous one craves violence.

3 He who guards his mouth protects his life;
to open wide one's lips brings downfall.[f]

4 The soul of the sluggard craves in vain,
but the diligent soul is amply satisfied.

5 Anything deceitful the just man hates,
but the wicked brings shame and disgrace.

6 Virtue guards one who walks honestly,
but the downfall of the wicked is sin.[g]

7 One man pretends to be rich, yet has nothing;
another pretends to be poor, yet has great wealth.

8 A man's riches serve as ransom for his life,
but the poor man heeds no rebuke.

x Sir 10, 26.—y Prv 28, 19; Sir 20, 27.—z Prv 13, 2; 18, 20.—a Prv 14, 5.—b Prv 6, 17.—c Prv 10, 4; 13, 4.—d Prv 15, 13; 17, 22.—e Prv 12, 14; 18, 20.—f Prv 18, 7; 21, 23.—g Prv 11, 3. 5f.

12, 14: Cf Mt 7, 17; Gal 6, 8.

9 The light of the just shines gaily,
but the lamp* of the wicked goes out.[h]

10 The stupid man sows discord by his insolence,
but with those who take counsel is wisdom.

11 Wealth quickly gotten dwindles away,
but amassed little by little, it grows.[i]

12 Hope deferred makes the heart sick,
but a wish fulfilled is a tree of life.

13 He who despises the word* must pay for it,
but he who reveres the commandment will be rewarded.

14 The teaching of the wise is a fountain of life,
that a man may avoid the snares of death.

15 Good sense brings favor,
but the way of the faithless is their ruin.

16 The shrewd man does everything with prudence,
but the fool peddles folly.

17 A wicked messenger brings on disaster,
but a trustworthy envoy is a healing remedy.

18 Poverty and shame befall the man who disregards correction,
but he who heeds reproof is honored.

19 Lust indulged starves the soul,
but fools hate to turn from evil.

20 Walk with wise men and you will become wise,
but the companion of fools will fare badly.[j]

21 Misfortune pursues sinners,
but the just shall be recompensed with good.

22 The good man leaves an inheritance to his children's children,
but the wealth of the sinner is stored up for the just.

23 A lawsuit devours the tillage of the poor,
but some men perish for lack of a law court.

24 He who spares his rod hates his son,
but he who loves him takes care to chastise him.[k]

25 When the just man eats, his hunger is appeased;
but the belly of the wicked suffers want.

CHAPTER 14.

1 Wisdom builds her house,
but Folly tears hers down with her own hands.

2 He who walks uprightly fears the Lord,
but he who is devious in his ways spurns him.

3 In the mouth of the fool is a rod for his back,
but the lips of the wise preserve them.

4 Where there are no oxen, the crib remains empty;
but large crops come through the strength of the bull.

5 A truthful witness does not lie,
but a false witness utters lies.[l]

6 The senseless man seeks in vain for wisdom,
but knowledge is easy to the man of intelligence.

7 To avoid the foolish man, take steps!
But knowing lips one meets with by surprise.

8 The shrewd man's wisdom gives him knowledge of his way,
but the folly of fools is their deception.

9 Guilt lodges in the tents of the arrogant,
but favor in the house of the just.

10 The heart knows its own bitterness,
and in its joy no one else shares.

11 The house of the wicked will be destroyed,
but the tent of the upright will flourish.[m]

12 Sometimes a way seems right to a man,
but the end of it leads to death![n]

h Prv 24, 20.—i Prv 28, 20. 22.—j Sir 6, 34; 8, 8. 17.—k Prv 19, 18; 22, 15; 23, 13f; 29, 15; Sir 30, 1. 8-13—l Prv 12, 17.—m 3, 33; 12, 7; 15, 25.—n Prv 16, 25.

13, 9: Light . . . lamp: symbols of life and prosperity; cf Prv 4, 18f.

13, 13: Word: advice, or God's law.

13 Even in laughter the heart may be sad,
and the end of joy may be sorrow.

14 The scoundrel suffers the consequences of his ways,
and the good man reaps the fruit of his paths.

15 The simpleton believes everything,
but the shrewd man measures his steps.

16 The wise man is cautious and shuns evil;
the fool is reckless and sure of himself.

17 The quick-tempered man makes a fool of himself,
but the prudent man is at peace.

18 The adornment of simpletons is folly,
but shrewd men gain the crown of knowledge.

19 Evil men must bow down before the good,
and the wicked, at the gates of the just.

20 Even by his neighbor the poor man is hated,
but the friends of the rich are many.[o]

21 He sins who despises the hungry;
but happy is he who is kind to the poor!

22 Do not those who plot evil go astray?
But those intent on good gain kindness and constancy.

23 In all labor there is profit,
but mere talk tends only to penury.

24 The crown of the wise is resourcefulness;
the diadem of fools is folly.

25 The truthful witness saves lives,
but he who utters lies is a betrayer.

26 In the fear of the Lord is a strong defense;
even for one's children he will be a refuge.

27 The fear of the Lord is a fountain of life,
that a man may avoid the snares of death.

28 In many subjects lies the glory of the king;
but if his people are few, it is the prince's ruin.

29 The patient man shows much good sense,
but the quick-tempered man displays folly at its height.[p]

30 A tranquil mind gives life to the body,
but jealousy rots the bones.

31 He who oppresses the poor blasphemes his Maker,
but he who is kind to the needy glorifies him.[q]

32 The wicked man is overthrown by his wickedness,
but the just man finds a refuge in his honesty.

33 In the heart of the intelligent wisdom abides,
but in the bosom of fools it is unknown.

34 Virtue exalts a nation,
but sin is a people's disgrace.

35 The king favors the intelligent servant,
but the worthless one incurs his wrath.

CHAPTER 15.

1 A mild answer calms wrath,[r]
but a harsh word stirs up anger.

2 The tongue of the wise pours out knowledge,
but the mouth of fools spurts forth folly.

3 The eyes of the Lord are in every place,
keeping watch on the evil and the good.

4 A soothing tongue is a tree of life,
but a perverse one crushes the spirit.

5 The fool spurns his father's admonition,
but prudent is he who heeds reproof.[s]

6 In the house of the just there are ample resources,
but the earnings of the wicked are in turmoil.

7 The lips of the wise disseminate knowledge,
but the heart of fools is perverted.

o Prv 19, 4, 7; Sir 6, 8, 12.—p Prv 16, 32; 19, 11; Jas 1, 19.—q Prv 17, 5.—r Prv 25, 15; Sir 6, 5.—s Prv 12, 1; 13, 18.

8 The sacrifice of the wicked is an abomination to the Lord,[t]
but the prayer of the upright is his delight.

9 The way of the wicked is an abomination to the Lord,
but he loves the man who pursues virtue.[u]

10 Severe punishment is in store for the man who goes astray;
he who hates reproof will die.

11 The nether world and the abyss* lie open before the Lord;
how much more the hearts of men!

12 The senseless man loves not to be reproved;
to wise men he will not go.

13 A glad heart lights up the face,
but by mental anguish the spirit is broken.[v]

14 The mind of the intelligent man seeks knowledge,
but the mouth of fools feeds on folly

15 Every day is miserable for the depressed,
but a lighthearted man has a continual feast.

16 Better a little with fear of the Lord*
than a great fortune with anxiety.

17 Better a dish of herbs where love is
than a fatted ox and hatred with it.

18 An ill-tempered man stirs up strife,[w]
but a patient man allays discord.

19 The way of the sluggard is hemmed in as with thorns,
but the path of the diligent is a highway.

20 A wise son makes his father glad,
but a fool of a man despises his mother.[x]

21 Folly is joy to the senseless man,
but the man of understanding goes the straight way.

22 Plans fail when there is no counsel,
but they succeed when counselors are many.[y]

23 There is joy for a man in his utterance;
a word in season, how good it is![z]

24 The path of life leads the prudent man upward,
that he may avoid the nether world below.

25 The Lord overturns the house of the proud,
but he preserves intact the widow's landmark.

26 The wicked man's schemes are an abomination to the Lord,[a]
but the pure speak what is pleasing to him.

27 He who is greedy of gain brings ruin on his own house,
but he who hates bribes will live.

28 The just man weighs well his utterance,
but the mouth of the wicked pours out evil.

29 The Lord is far from the wicked,
but the prayer of the just he hears.

30 A cheerful glance brings joy to the heart;
good news invigorates the bones.

31 He who listens to salutary reproof[b]
will abide among the wise.

32 He who rejects admonition despises his own soul,
but he who heeds reproof gains understanding.

33 The fear of the Lord is training for wisdom,
and humility goes before honors.[c]

CHAPTER 16.

1 Man may make plans in his heart,
but what the tongue utters is from the Lord.*

2 All the ways of a man may be pure in his own eyes,
but it is the Lord who proves the spirit.[d]

3 Entrust your works to the Lord,
and your plans will succeed.

t Prv 21, 27; Eccl 4, 17; Sir 34, 18ff; Is 1, 11-15.—u Prv 11, 20; 21, 21.—v Prv 12, 25; 17, 22; Sir 30, 22.—w Prv 26, 21; 29, 22; Sir 28, 11.—x Prv 10, 1; 29, 3.—y Prv 11, 14.—z Prv 25, 11; Sir 20, 6.—a Prv 6, 18.—b Prv 25, 12.—c Prv 1, 7; Sir 1, 24.—d Prv 21, 2.

15, 11: Nether world . . . abyss: the abode of the dead, signifying the profound obscurity which is open nevertheless to the sight and power of God.

15, 16f: Not the amount of temporal goods but the virtue of their possessor makes them a source of happiness.

16, 1: Words, like actions, often produce results different from those which were planned.

4 The Lord has made everything for his own ends,
even the wicked for the evil day.*

5 Every proud man is an abomination to the Lord;[e]
I assure you that he will not go unpunished.

6 By kindness and piety guilt is expiated,
and by the fear of the Lord man avoids evil.

7 When the Lord is pleased with a man's ways,
he makes even his enemies be at peace with him.

8 Better a little with virtue,
than a large income with injustice.

9 In his mind a man plans his course,
but the Lord directs his steps.[f]

10 The king's lips are an oracle;
no judgment he pronounces is false.*

11 Balance and scales belong to the Lord;
all the weights used with them are his concern.[g]

12 Kings have a horror of wrongdoing,
for by righteousness the throne endures.[h]

13 The king takes delight in honest lips,
and the man who speaks what is right he loves.[i]

14 The king's wrath is like messengers of death,[j]
but a wise man can pacify it.

15 In the light of the king's countenance is life,
and his favor is like a rain cloud in spring.

16 How much better to acquire wisdom than gold!
To acquire understanding is more desirable than silver.[k]

17 The path of the upright avoids misfortune;
he who pays attention to his way safeguards his life.

18 Pride goes before disaster,
and a haughty spirit before a fall.[l]

19 It is better to be humble with the meek than to share plunder with the proud.

20 He who plans a thing will be successful;
happy is he who trusts in the Lord!

21 The wise man is esteemed for his discernment,
yet pleasing speech increases his persuasiveness.

22 Good sense is a fountain of life to its possessor,
but folly brings chastisement on fools.

23 The mind of the wise man makes him eloquent,
and augments the persuasiveness of his lips.

24 Pleasing words are a honeycomb,
sweet to the taste and healthful to the body.

25 Sometimes a way seems right to a man,
but the end of it leads to death![m]

26 The laborer's appetite labors for him,
for his mouth urges him on.[n]

27 A scoundrel is a furnace of evil,
and on his lips there is a scorching fire.

28 An intriguer sows discord,
and a talebearer separates bosom friends.[o]

29 A lawless man allures his neighbor,
and leads him into a way that is not good.

30 He who winks his eye is plotting trickery;
he who compresses his lips has mischief ready.

31 Gray hair is a crown of glory;[p]
it is gained by virtuous living.

32 A patient man is better than a warrior,
and he who rules his temper, than he who takes a city.[q]

33 When the lot is cast into the lap,
its decision depends entirely on the Lord.*

e Prv 6, 16f; 8, 13.—f Prv 19, 21; 20, 24.—g Prv 11, 1.—h Prv 25, 5.—i Prv 14, 35; 22, 11.—j Prv 19, 12; 20, 2.—k Prv 8, 10f. 19.—l Prv 11, 2.—m Prv 14, 12.—n Prv 10, 4.—o Prv 6, 14. 19; 17, 9; 26, 22; Sir 28, 15—p Prv 20, 29.—q Prv 14, 29.

16, 4: Even the wicked, in their punishment, cannot escape glorifying God's justice.

16, 10: Decisions of supreme judicial authority were presumed disinterested and correct.

16, 33: The favorable or unfavorable result of chance depends on God. Deciding strifes and doubts by lot was practiced by the ancient Hebrews; cf Ex 28, 15-30; Lv 16, 8; Jos 7, 14; 1 Kgs 10, 20f.

CHAPTER 17.

1 Better a dry crust with peace
than a house full of feasting with strife.

2 An intelligent servant will rule over a worthless son,
and will share the inheritance with the brothers.*

3 The crucible for silver, and the furnace for gold,
but the tester of hearts is the Lord.

4 The evil man gives heed to wicked lips,
and listens to falsehood from a mischievous tongue.*

5 He who mocks the poor blasphemes his Maker;[r]
he who is glad at calamity will not go unpunished.

6 Grandchildren are the crown of old men,
and the glory of children is their parentage.

7 Fine words are out of place in a fool;
how much more, lying words in a noble!

8 A man who has a bribe to offer rates it a magic stone;
at every turn it brings him success.

9 He who covers up a misdeed fosters friendship,
but he who gossips about it separates friends.

10 A single reprimand does more for a man of intelligence
than a hundred lashes for a fool.

11 On rebellion alone is the wicked man bent,
but a merciless messenger will be sent against him.

12 Face a bear robbed of her cubs,
but never a fool in his folly!

13 If a man returns evil for good,
from his house evil will not depart.[s]

14 The start of strife is like the opening of a dam;
therefore, check a quarrel before it begins!

15 He who condones the wicked,[t] he who condemns the just,
are both an abomination to the Lord.

16 Of what use in the fool's hand are the means
to buy wisdom, since he has no mind for it?

17 He who is a friend is always a friend,
and a brother is born for the time of stress.[u]

18 Senseless is the man who gives his hand in pledge,
who becomes surety for his neighbor.[v]

19 He who loves strife loves guilt;[w]
he who builds his gate high* courts disaster.

20 He who is perverse in heart finds no good,
and a double-tongued man falls into trouble.

21 To be a fool's parent is grief for a man;
the father of a numskull has no joy.

22 A joyful heart is the health of the body,
but a depressed spirit dries up the bones.[x]

23 The wicked man accepts a concealed bribe
to pervert the course of justice.

24 The man of intelligence fixes his gaze on wisdom,[y]
but the eyes of a fool are on the ends of the earth.

25 A foolish son is vexation to his father,
and bitter sorrow to her who bore him.[z]

26 It is wrong to fine an innocent man,
but beyond reason to scourge princes.

27 He who spares his words is truly wise,
and he who is chary of speech is a man of intelligence.[a]

28 Even a fool, if he keeps silent, is considered wise;
if he closes his lips, intelligent.

r Prv 14, 31.—s Mt 5, 39; Rom 12, 17; 1 Thes 5, 15; 1 Pt 3, 9.—t Prv 24, 24; Is 5, 23.—u Prv 18, 24.—v Prv 6, 1f; 11, 15.—w Prv 15, 18.—x Prv 12, 25; 15, 13.—y Eccl 8, 1.—z Prv 10, 1; 29, 15.—a Prv 10, 19; Sir 1, 21; Jas 1, 19.

17, 2: Intelligence and ability are esteemed more highly than nobility of blood.

17, 4: To justify his own evil ways, a wicked man judges evil of others. Cf Mt 7, 1-5.

17, 19: Builds . . . high: a symbol of arrogance.

CHAPTER 18.

1 In estrangement one seeks pretexts:
with all persistence he picks a quarrel.

2 The fool takes no delight in understanding,
but rather in displaying what he thinks.

3 With wickedness comes contempt,
and with disgrace comes scorn.

4 The words from a man's mouth are deep waters,
but the scource of wisdom is a flowing brook.[b]

5 It is not good to be partial to the guilty,
and so to reject a rightful claim.[c]

6 The fool's lips lead him into strife,
and his mouth provokes a beating.

7 The fool's mouth is his ruin;
his lips are a snare to his life.[d]

8 The words of a talebearer are like dainty morsels
that sink into one's inmost being.[e]

9 The man who is slack in his work
is own brother to the man who is destructive.

10 The name of the Lord is a strong tower;*
the just man runs to it and is safe.

11 The rich man's wealth is his strong city;[f]
he fancies it a high wall.

12 Before his downfall a man's heart is haughty,[g]
but humility goes before honors.*

13 He who answers before he hears[b]—
his is the folly and the shame.*

14 A man's spirit sustains him in infirmity—
but a broken spirit who can bear?

15 The mind of the intelligent gains knowledge,
and the ear of the wise seeks knowledge.

16 A man's gift clears the way for him,
and gains him access to great men.[i]

17 The man who pleads his case first seems to be in the right;
then his opponent comes and puts him to the test.

18 The lot puts an end to disputes,
and is decisive in a controversy between the mighty.*

19 A brother is a better defense than a strong city,
and a friend is like the bars of a castle.

20 From the fruit of his mouth a man has his fill;*
with the yield of his lips he sates himself.[j]

21 Death and life are in the power of the tongue;[k]
those who make it a friend shall eat its fruit.

22 He who finds a wife finds happiness;
it is a favor he receives from the Lord.[l]

23 The poor man implores,
but the rich man answers harshly.

24 Some friends bring ruin on us,
but a true friend is more loyal than a brother.[m]

CHAPTER 19.

1 Better a poor man who walks in his integrity
than he who is crooked in his ways and rich.[n]

2 Without knowledge even zeal is not good;
and he who act hastily, blunders.

3 A man's own folly upsets his way,
but his heart is resentful against the Lord.

4 Wealth adds many friends,
but the friend of the poor man deserts him.[o]

5 The false witness will not go unpunished,

b Prv 20, 5; Jn 7, 38.—c Prv 24, 23; 28, 21.—d Prv 10, 14; 12, 13; 13, 3; Eccl 10, 12.—e Prv 26, 22.—f Prv 10, 15.—g Prv 11, 2; 16, 18; Sir 10, 15.—h Sir 11, 8.—i Prv 21, 14.—j Prv 12, 14; 13, 2.—k Sir 37, 18.—l Prv 12, 4; 19, 14; Sir 7, 26.—m Prv 17, 17.—n Prv 28, 6.—o Prv 14, 20; Sir 13, 20ff.

18, 10f: Religion is a strong support and sure refuge in the struggle of life. The rich foolishly rely on their wealth for such support.

18, 12: Compare the Savior's words: "Whoever exalts himself shall be humbled, and whoever humbles himself shall be exalted" (Mt 23, 12).

18, 13: To speak without first listening is characteristic of a fool; cf Prv 10, 14; Sir 11, 8.

18, 18: See note on Prv 16, 33.

18, 20f: Everyone must accept the consequences, of benefit or harm to himself, which his words produce.

and he who utters lies will not escape.[p]

6 Many curry favor with a noble;
all are friends of the man who has something to give.

7 All the poor man's brothers hate him;
how much more do his friends shun him!

8 He who gains intelligence is his own best friend;
he who keeps understanding will be successful.

9 The false witness will not go unpunished,
and he who utters lies will perish.

10 Luxury is not befitting a fool;
much less should a slave rule over princes.

11 It is good sense in a man to be slow to anger,
and it is his glory to overlook an offense.

12 The king's wrath is like the roaring of a lion,
but his favor, like dew on the grass.[q]

13 The foolish son is ruin to his father,[r]
and the nagging of a wife is a persistent leak.

14 Home and possessions are an inheritance from parents,
but a prudent wife is from the Lord.[s]

15 Laziness plunges a man into deep sleep,
and the sluggard must go hungry.[t]

16 He who keeps the precept keeps his life,
but the despiser of the word will die.[u]

17 He who has compassion on the poor lends to the Lord,[v]
and he will repay him for his good deed.*

18 Chastise your son, for in this there is hope;
but do not desire his death.[w]

19 The man of violent temper pays the penalty;
even if you rescue him, you will have it to do again.

20 Listen to counsel and receive instruction,
that you may eventually become wise.

21 Many are the plans in a man's heart,
but it is the decision of the Lord that endures.[x]

22 From a man's greed comes his shame;
rather be a poor man than a liar.

23 The fear of the Lord is an aid to life;
one eats and sleeps without being visited by misfortune.

24 The sluggard loses his hand in the dish;
he will not even lift it to his mouth.[y]

25 If you beat an arrogant man, the simple learn a lesson;
if you rebuke an intelligent man, he gains knowledge.[z]

26 He who mistreats his father, or drives away his mother,
is a worthless and disgraceful son.[a]

27 If a son ceases to hear instruction,
he wanders from words of knowledge.

28 An unprincipled witness perverts justice,
and the mouth of the wicked pours out iniquity.

29 Rods are prepared for the arrogant,
and blows for the backs of fools.[b]

CHAPTER 20.

1 Wine is arrogant, strong drink is riotous;
none who goes astray for it is wise.[c]

2 The dread of the king is as when a lion roars;[d]
he who incurs his anger forfeits his life.

3 It is honorable for a man to shun strife,
while every fool starts a quarrel.

4 In seedtime the sluggard plows not;
when he looks for the harvest, it is not there.

5 The intention in the human heart is like water far below the surface,

p Dt 19, 16-20; Dn 13, 61.—q Prv 20, 2.—r Prv 10, 1; 17, 25.—s Prv 18, 22.—t Prv 6, 9ff.—u Prv 13, 13; 16, 17.—v Prv 14, 21; 22, 9; 28, 27.—w Prv 13, 24; 23, 13f.—x Prv 16, 9.—y Prv 26, 15.—z Prv 17, 10; 21, 11.—a Sir 3, 16.—b Prv 26, 3.—c Prv 23, 29-35.—d Prv 19, 12.

19, 17: Cf Mt 25, 34-40.

but the man of intelligence draws it forth.[e]

6 Many are declared to be men of virtue:
but who can find one worthy of trust?

7 When a man walks in integrity and justice,
happy are his children after him!

8 A king seated on the throne of judgment
dispels all evil with his glance.

9 Who can say, "I have made my heart clean,[f]
I am cleansed of my sin"?*

10 Varying weights, varying measures,
are both an abomination to the Lord.[g]

11 Even by his manners the child betrays
whether his conduct is innocent and right.

12 The ear that hears, and the eye that sees—
the Lord has made them both.

13 Love not sleep, lest you be reduced to poverty;
eyes wide open mean abundant food.

14 "Bad, bad!" says the buyer;
but once he has gone his way, he boasts.*

15 Like gold or a wealth of corals,
wise lips are a precious ornament.

16 Take his garment who becomes surety for another,[h]
and for strangers yield it up!*

17 The bread of deceit is sweet to a man,
but afterward his mouth will be filled with gravel.

18 Plans made after advice succeed;
so with wise guidance wage your war.

19 A newsmonger reveals secrets;
so have nothing to do with a babbler!

20 If one curses his father or mother,
his lamp will go out* at the coming of darkness.[i]

21 Possessions gained hastily at the outset
will in the end not be blessed.

22 Say not, "I will repay evil!"
Trust in the Lord and he will help you.[j]

23 Varying weights are an abomination to the Lord,
and false scales are not good.[k]

24 Man's steps are from the Lord;[l]
how, then, can a man understand his way?*

25 Rashly to pledge a sacred gift is a trap for a man,
or to regret a vow once made.*

26 A wise king winnows the wicked,
and threshes them under the cartwheel.

27 A lamp from the Lord is the breath of man;
it searches through all his inmost being.

28 Kindness and piety safeguard the king,
and he upholds his throne by justice.[m]

29 The glory of young men is their strength,
and the dignity of old men is gray hair.[n]

30 Evil is cleansed away by bloody lashes,
and a scourging to the inmost being.

CHAPTER 21.

1 Like a stream is the king's heart in the hand of the Lord;
wherever it pleases him, he directs it.

2 All the ways of a man may be right in his own eyes,
but it is the Lord who proves hearts.[o]

e Prv 18, 4.—f 3 Kgs 8, 46; 2 Par 6, 36; Eccl 7, 20; 1 Jn 1, 8.—g Prv 11, 1; 20, 23.—h Prv 27, 13.—i Prv 30, 11. 17; Ex 21, 17; Lv 20, 9; Mt 15, 4.—j Prv 24, 29; Sir 28, 1; Mt 5, 39; Rom 12, 17. 19; 1 Thes 5, 15; 1 Pt 3, 9.—k Prv 11, 1; 20, 10.—l Prv 16, 9.—m Prv 16, 12.—n Prv 16, 31.—o Prv 16, 2.

20, 9: Man can be free of sin only by the power of God. Cf 3 Kgs 8, 46ff; Jb 4, 17; 14, 4; Pss 50 (51), 2ff; 129 (130), 3f; Rom 3, 23f; 1 Jn 1, 8.

20, 14: What one wishes to buy is valued cheaply in order that it may be obtained at a low price; once purchased, it is deemed more valuable.

20, 16: Caution is again advised in the matter of becoming surety; cf Prv 6, 1ff.

20, 20: His lamp will go out: misfortune, even death, awaits him; cf Prv 13, 9; Ex 21, 17.

20, 24: Man is dependent upon God and cannot fully foresee his own course.

20, 25: This verse cautions against making vows without proper reflection; cf Dt 23, 22ff; Eccl 5, 4f.

3 To do what is right and just[p]
is more acceptable to the Lord than sacrifice.*

4 Haughty eyes and a proud heart—
the tillage of the wicked is sin.

5 The plans of the diligent are sure of profit,
but all rash haste leads certainly to poverty.

6 He who makes a fortune by a lying tongue
is chasing a bubble over deadly snares.

7 The oppression of the wicked will sweep them away,
because they refuse to do what is right.

8 The way of the culprit is crooked,
but the conduct of the innocent is right.

9 It is better to dwell in a corner of the housetop
than in a roomy house with a quarrelsome woman.[q]

10 The soul of the wicked man desires evil;
his neighbor finds no pity in his eyes.

11 When the arrogant man is punished, the simple are the wiser;
when the wise man is instructed, he gains knowledge.[r]

12 The just man appraises the house of the wicked:
there is one who brings down the wicked to ruin.

13 He who shuts his ear to the cry of the poor
will himself also call and not be heard.

14 A secret gift allays anger,
and a concealed present, violent wrath.

15 To practice justice is a joy for the just,
but terror for evildoers.[s]

16 The man who strays from the way of good sense
will abide in the assembly of the shades.*

17 He who loves pleasure will suffer want;
he who loves wine and perfume will not be rich.

18 The wicked man serves as ransom for the just,*
and the faithless man for the righteous.[t]

19 It is better to dwell in a wilderness
than with a quarrelsome and vexatious wife.

20 Precious treasure remains in the house of the wise,
but the fool consumes it.

21 He who pursues justice and kindness will find life and honor.

22 The wise man storms a city of the mighty,
and overthrows the stronghold in which it trusts.

23 He who guards his mouth and his tongue
keeps himself from trouble.[u]

24 Arrogant is the name for the man of overbearing pride
who acts with scornful effrontery.

25 The sluggard's propensity slays him,
for his hands refuse to work.

26 Some are consumed with avarice all the day,
but the just man gives unsparingly.

27 The sacrifice of the wicked is an abomination,
the more so when they offer it with a bad intention.[v]

28 The false witness shall perish,[w]
but he who listens will finally have his say.

29 The wicked man is brazenfaced,
but the upright man pays heed to his ways.

30 There is no wisdom, no understanding,
no counsel, against the Lord.

p 1 Kgs 15, 22; Os 6, 6.—q Prv 21, 19; 25, 24; 27, 15; Sir 25, 23.—r Prv 19, 25.—s Prv 10, 29.—t Prv 11, 8.—u Prv 13, 3.—v Prv 15, 8; Sir 34, 18ff.—w Prv 19, 5, 9.

21, 3: External rites or sacrifices do not please God unless accompanied by internal worship and right moral conduct; cf Prv 15, 8; 21, 27; Is 1, 11-15; Am 5, 22; Mi 1, 12.

21, 16: Assembly of the shades: cf note on Jb 26, 5.

21, 18: Wicked . . . ransom for the just: exemplified in the history of God's chosen people whom He ransomed from Egypt at the cost of the life of Pharao and his army (Ex 14, 23-31), and from Babylon by giving to Cyrus, the Persian conqueror, Egypt, Ethiopia and Saba, the richest lands of the world (Is 43, 1ff).

31 The horse is equipped for the day of battle,
but victory is the Lord's.

CHAPTER 22.

1 A good name is more desirable than great riches,
and high esteem, than gold and silver.[x]

2 Rich and poor have a common bond:
the Lord is the maker of them all.[y]

3 The shrewd man perceives evil and hides,
while simpletons continue on and suffer the penalty.[z]

4 The reward of humility and fear of the Lord
is riches, honor and life.

5 Thorns and snares are on the path of the crooked;
he who would safeguard his life will shun them.

6 Train a boy in the way he should go;
even when he is old, he will not swerve from it.

7 The rich rule over the poor,
and the borrower is the slave of the lender.

8 He who sows iniquity reaps calamity,[a]
and the rod destroys his labors.

9 The kindly man will be blessed,
for he gives of his sustenance to the poor.

10 Expel the arrogant man and discord goes out;
strife and insult cease.

11 The Lord loves the pure of heart;[b]
the man of winning speech has the king for his friend.

12 The eyes of the Lord safeguard knowledge,
but he defeats the projects of the faithless.

13 The sluggard says, "A lion is outside;[c]
in the streets I might be slain."*

14 The mouth of the adulteress is a deep pit;[d]
he with whom the Lord is angry will fall into it.

15 Folly is close to the heart of a child,
but the rod of discipline will drive it far from him.

16 He who oppresses the poor to enrich himself
will yield up his gains to the rich as sheer loss.*

III: SAYINGS OF THE WISE*

17 The sayings of the wise:*

Incline your ear, and hear my words,[e]
and apply your heart to my doctrine;
18 For it will be well if you keep them in your bosom,
if they all are ready on your lips.
19 That your trust may be in the Lord,
I make known to you the words of Amen-em-Ope.*

20 Have I not written for you the "Thirty"
with counsels and knowledge,
21 To teach you truly
how to give a dependable report to one who sends you?

22 Injure not the poor because they are poor,
nor crush the needy at the gate;
23 For the Lord will defend their cause,[f]
and will plunder the lives of those who plunder them.

24 Be not friendly with a hotheaded man,
nor the companion of a wrathful man,
25 Lest you learn his ways,
and get yourself into a snare.

x Eccl 7, 1.—y Prv 29, 13.—z Prv 27, 12.—a Jb 4, 8; Sir 7, 3; Os 8, 7.—b Mt 5, 8.—c Prv 26, 13.—d Prv 23, 27.—e Prv 5, 1.—f Prv 23, 11.

22, 13: To avoid the effort required for doing good, the sluggard exaggerates the difficulties that must be overcome.

22, 16: Money gained by exploiting the poor is in turn lost to those who are more wealthy.

22, 17–24, 22: This collection of proverbs, introduced as sayings of the wise, is given in the more intimate and personal form of an address to a pupil called the son and is arranged in strophes instead of couplets.

22, 17–23, 35: The maxims warn against: oppression of the poor and defenseless (22, 22f), anger (24f), giving surety for debts (26f), bad manners at a king's table (23, 1f), anxiety for riches (4f), a grudging host (6ff), intemperance in food and drink (19ff. 29-35), and adultery (26ff). They exhort to: careful workmanship (22, 29), respect for the rights of orphans (23, 10f), correction of the young (13f), filial piety (15f. 22-25), and fear of the Lord (17f).

22, 19f: Amen-em-Ope: an Egyptian scribe to whom is attributed a collection of maxims in Thirty chapters (v 20) composed for the instruction of his children and addressed to a young man who wishes to enter upon a career. The inspired editor of Proverbs does not translate these, but uses their materials in constructing a similar collection of thirty proverbs.

26 Be not one of those who give their hand in pledge,
of those who become surety for debts;[g]
27 For if you have not the means to pay,
your bed will be taken from under you.

28 [Remove not the ancient landmark which your fathers set up.[h]]

29 You see a man skilled at his work?
He will not stand in the presence of kings;
he will not stand in the presence of obscure men.

CHAPTER 23.

1 When you sit down to dine with a ruler,
keep in mind who is before you;
2 And put a knife to your throat*
if you have a ravenous appetite.

4 Toil not to gain wealth,
cease to be concerned about it;
5 While your glance flits to it, it is gone!
for assuredly it grows wings,
like the eagle that flies toward heaven.

6 Do not dine with a grudging man,
and do not desire his dainties;
7 For like a storm within you
will be that deceitful food.
"Eat and drink," he says to you,
though his heart is not with you;
8 The little you have eaten you will vomit up,
and you will have wasted your agreeable words.

9 Speak not for the fool's hearing;
he will despise the wisdom of your words.[i]

10 Remove not the ancient landmark,[j]
nor invade the fields of orphans;
11 For their redeemer is strong;
he will defend their cause against you.[k]

12 Apply your heart to instruction,
and your ears to words of knowledge.

13 Withhold not chastisement from a boy;
if you beat him with the rod, he will not die.[l]
14 Beat him with the rod,[m]
and you will save him from the nether world.

15 My son, if your heart be wise,
my own heart also will rejoice;
16 And my inmost being will exult,
when your lips speak what is right.

17 Let not your heart emulate sinners,[n]
but be zealous for the fear of the Lord always;
18 For you will surely have a future,
and your hope will not be cut off.[o]

19 Hear, my son, and be wise,
and guide your heart in the right way.
20 Consort not with winebibbers,
nor with those who eat meat to excess;
21 For the drunkard and the glutton come to poverty,
and torpor clothes a man in rags.

22 Listen to your father who begot you,
and despise not your mother when she is old.
23 Get the truth, and sell it not—
wisdom, instruction and understanding.
24 The father of a just man will exult with glee;
he who begets a wise son will have joy in him.[p]
25 Let your father and mother have joy;
let her who bore you exult.

26 My son, give me your heart,
and let your eyes keep to my ways.
27 For the harlot is a deep ditch,
and the adulteress a narrow pit;
28 Yes, she lies in wait like a robber,[q]
and increases the faithless among men.

29 Who scream? Who shriek?*
Who have strife? Who have anxiety?

g Prv 6, 1f; 11, 15; 17, 18; Sir 8, 13.—h Prv 23, 10; Dt 19, 14; 27, 17.—i Prv 9, 7.—j Prv 22, 28.—k Prv 22, 23.—l Prv 13, 24; 19, 18; Sir 30, 1.—m Prv 29, 15. 17.—n Prv 3, 31; 24, 1. 19.—o Prv 24, 14.—p Prv 10, 1.—q Prv 7, 10-27.

23, 2: Put a knife to your throat: a proverbial expression for self-restraint.

23, 29-35: A vivid description of the evil effects, physical and psychological, of drunkenness.

Who have wounds for nothing?
Who have black eyes?
30 Those who linger long over wine,
those who engage in trials of blended wine.[r]
31 Look not on the wine when it is red,
when it sparkles in the glass.
It goes down smoothly;
32 But in the end it bites like a serpent,
or like a poisonous adder.
33 Your eyes behold strange sights,
and your heart utters disordered thoughts;
34 You are like one now lying in the depths of the sea,
now sprawled at the top of the mast.
35 "They struck me, but it pained me not;
They beat me, but I felt it not;
When shall I awake
to seek wine once again?"*

CHAPTER 24.

1 Be not emulous of evil men,*
and desire not to be with them;[s]
2 For their hearts plot violence,
and their lips speak of foul play.

3 By wisdom is a house built,
by understanding is it made firm;
4 And by knowledge are its rooms filled
with every precious and pleasing possession.

5 A wise man is more powerful than a strong man,
and a man of knowledge than a man of might,[t]
6 For it is by wise guidance that you wage your war,
and the victory is due to a wealth of counselors.[u]
7 For a fool, to be silent is wisdom;[v]
not to open his mouth at the gate.*

8 He who plots evil doing—
men call him an intriguer.
9 Beyond intrigue and folly and sin,
it is arrogance that men find abominable.

10 If you remain indifferent* in time of adversity,
your strength will depart from you.
11 Rescue those who are being dragged to death,*
and from those tottering to execution withdraw not.
12 If you say, "I know not this man!"
does not he who tests hearts perceive it?
He who guards your life knows it,
and he will repay each one according to his deeds.[w]

13 If you eat honey, my son, because it is good,
if virgin honey is sweet to your taste;
14 Such, you must know, is wisdom to your soul.
If you find it, you will have a future,
and your hope will not be cut off.[x]

15 Lie not in wait against the home of the just man,
ravage not his dwelling place;
16 For the just man* falls seven times and rises again,
but the wicked stumble to ruin.

17 Rejoice not when your enemy falls,
and when he stumbles, let not your heart exult,
18 Lest the Lord see it, be displeased with you,
and withdraw his wrath from your enemy.

19 Be not provoked with evildoers,
nor envious of the wicked;
20 For the evil man has no future,
the lamp of the wicked will be put out.[y]

21 My son, fear the Lord and the king;*
have nothing to do with those who rebel against them;

r Prv 20, 1; Sir 19, 2; Os 4, 11.—s Prv 3, 31; 23, 17.—t Prv 21, 22.—u Prv 20, 18.—v Sir 6, 21.—w Ps 61 (62), 13; Sir 16, 12; Mt 16, 27; Rom 2, 6.—x Prv 23, 18.—y Prv 13, 9.

23, 35: Wine makes the drunkard insensible to bodily and moral harm. His one desire is to indulge again.

24, 1-22: These verses continue an exhortation to wisdom (vv 3-7, 13f), and against: violence (1f), pride and intrigue (8f), callousness (10-12), injustice (15f), joy in the failure of others (17f) or scandal at their success (19f), and rebellion against authority (21f).

24, 7: At the gate: of the city, where justice was administered and public affairs discussed; see note on Ru 4, 1. Cf also Pss 68 (69), 13; 126 (127), 5; Prv 22, 22; 31, 23, 31.

24, 10: Indifferent: to those who suffer unjustly.

24, 11: Rescue . . . death: most probably refers to the legal rescue of those unjustly condemned to death.

24, 16: The just man overcomes every misfortune which oppresses him. Seven times: i.e., an indefinite number; cf Mt 18, 21f; Lk 17, 4.

24, 21f: One owes obedience to God and to supreme civil authority (Mt 22, 21; Rom 13, 1ff; 1 Pt 2, 13f). The punishments for failure in either duty transcend the limits of private justice.

22 For suddenly arises the destruction they send,
and the ruin from either one, who can measure?

IV: OTHER SAYINGS OF THE WISE*

23 These also are sayings of the wise:

To show partiality in judgment is not good.[z]

24 He who says to the wicked man, "You are just"—
men will curse him, people will denounce him;
25 But those who convict the evildoer will fare well,
and on them will come the blessing of prosperity.
26 He gives a kiss on the lips*
who makes an honest reply.

27 Complete your outdoor tasks,
and arrange your work in the field;
afterward you can establish your house.*

28 Be not a witness against your neighbor without just cause,[a]
thus committing folly with your lips.

29 Say not, "As he did to me, so will I do to him;[b]
I will repay the man according to his deeds."*

30 I passed by the field of the sluggard,
by the vineyard of the man without sense;
31 And behold! it was all overgrown with thistles;
its surface was covered with nettles,
and its stone wall broken down.
32 And as I gazed at it, I reflected;
I saw and learned the lesson:
33 A little sleep, a little slumber,[c]
a little folding of the arms to rest—
34 Then will poverty come upon you like a highwayman,
and want like an armed man.

V: SECOND COLLECTION OF THE PROVERBS OF SOLOMON

CHAPTER 25.

1 These also are proverbs of Solomon.[d] The men of Ezechias,* king of Juda, transmitted them.

2 God has glory in what he conceals,
kings have glory in what they fathom.

3 As the heavens in height, and the earth in depth,
the heart of kings is unfathomable.

4 Remove the dross from silver,
and it comes forth perfectly purified;
5 Remove the wicked from the presence of the king,
and his throne is made firm through righteousness.

6 Claim no honor in the king's presence,*
nor occupy the place of great men;
7 For it is better that you be told, "Come up closer!"
than that you be humbled before the prince.[e]

8 What your eyes have seen
bring not forth hastily against an opponent;
For what will you do later on
when your neighbor puts you to shame?
9 Discuss your case with your neighbor,
but another man's secret do not disclose;
10 Lest, hearing it, he reproach you,
and your ill repute cease not.

11 Like golden apples in silver settings
are words spoken at the proper time.

12 Like a golden earring, or a necklace of fine gold,

z Prv 18, 5; 28, 21; Lv 19, 15; Dt 1, 17; 16, 19.—a Prv 19, 5; 25, 18.—b Prv 20, 22.—c 33f: Prv 6, 10f.—d Prv 1, 1.—e Lk 14, 8ff.

24, 23-34: This collection of sayings continues in the same vein as the preceding: it instructs in fairness (23-26) and preparation for the future (27); and warns against vengeance (28f) and slothfulness (30-34).

24, 26: He gives a kiss on the lips: shows himself a true friend.

24, 27: This verse is commonly interpreted as advocating careful and practical preparation for marriage.

24, 29: This verse indicates great progress from the principle of the law of Talion (see note on Ex 21, 23ff) toward the teaching found in Rom 12, 17ff. Cf also Prv 25, 21ff.

25, 1: The men of Ezechias: literary men at the royal court of Ezechias who are represented as transcribing the proverbs from other collections. Ezechias was a reformer of national religious life (2 Par 29, 25-30).

25, 6f: Compare the lesson on humility which was taught by Christ (Lk 14, 7-11).

is a wise reprover to an obedient ear.

13 Like the coolness of snow in the heat of the harvest
is a faithful messenger for the one who sends him.
[He refreshes the soul of his master.]

14 Like clouds and wind when no rain follows
is the man who boastfully promises what he never gives.

15 By patience is a ruler persuaded,[f]
and a soft tongue will break a bone.

16 If you find honey, eat only what you need,
lest you become glutted with it and vomit it up.

17 Let your foot be seldom in your neighbor's house,
lest he have more than enough of you, and hate you.

18 Like a club, or a sword, or a sharp arrow,
is the man who bears false witness against his neighbor.

19 Like an infected tooth or an unsteady foot
is [dependence on] a faithless man in time of trouble.

20 Like a moth in clothing, or a maggot in wood,
sorrow gnaws at the human heart.[g]

21 If your enemy be hungry, give him food to eat,*
if he be thirsty, give him drink;
22 For live coals you will heap on his head,
and the Lord will vindicate you.[h]

23 The north wind brings rain,
and a backbiting tongue an angry countenance.

24 It is better to dwell in a corner of the housetop
than in a roomy house with a quarrelsome woman.[i]

25 Like cool water to one faint from thirst
is good news from a far country.

26 Like a troubled fountain or a polluted spring
is a just man who gives way before the wicked.

27 To eat too much honey is not good;
nor to seek honor after honor.*

28 Like an open city with no defenses
is the man with no check on his feelings.

CHAPTER 26.*

1 Like snow in summer, or rain in harvest,
honor for a fool is out of place.

2 Like the sparrow in its flitting, like the swallow in its flight,
a curse uncalled-for arrives nowhere.

3 The whip for the horse, the bridle for the ass,
and the rod for the back of fools.[j]

4 Answer not the fool according to his folly,*
lest you too become like him.

5 Answer the fool according to his folly,
lest he become wise in his own eyes.

6 He cuts off his feet, he drinks down violence,
who sends messages by a fool.

7 A proverb in the mouth of a fool*
hangs limp, like crippled legs.

8 Like one who entangles the stone in the sling
is he who gives honor to a fool.

9 Like a thorn stick brandished by the hand of a drunkard
is a proverb in the mouth of fools.

10 Like an archer wounding all who pass by
is he who hires a drunken fool.

11 As the dog returns to his vomit,
so the fool repeats his folly.[k]

f Prv 15, 1. 4.—g Sir 30, 24.—h Rom 12, 20.—i Prv 21, 9.—j Prv 19, 29; Sir 33, 25.—k 2 Pt 2, 22.

25, 21f: Charity is invaluable in resolving enmities and restoring peace. Live coals: i.e., either remorse and embarrassment for the harm done, or increased punishment for refusing reconciliation. Cf Mt 5, 44; Rom 12, 20.

25, 27: Nor . . . honor after honor: the text is uncertain.

26, 1-28: Concrete images describe the vices of fools (1-12), of sluggards (13-16), of meddlers (17-19), of talebearers (20ff), and of flatterers (23-28).

26, 4f: There is no contradiction between these two proverbs. In any answer the wise man gives he must protect his own interest against the fool.

26, 7ff: The fool abuses whatever knowledge he possesses.

12 You see a man wise in his own eyes?
There is more hope for a fool than for him.

13 The sluggard says, "There is a lion in the street,
a lion in the middle of the square!"[l]

14 The door turns on its hinges,
the sluggard, on his bed!

15 The sluggard loses his hand in the dish;
he is too weary to lift it to his mouth.[m]

16 The sluggard imagines himself wiser
than seven men who answer with good sense.

17 Like the man who seizes a passing dog by the ears
is he who meddles in a quarrel not his own.

18 Like a crazed archer
scattering firebrands and deadly arrows
19 Is the man who deceives his neighbor,
and then says, "I was only joking."

20 For lack of wood, the fire dies out;
and when there is no talebearer, strife subsides.

21 What a bellows is to live coals, what wood is to fire,
such is a contentious man in enkindling strife.[n]

22 The words of a talebearer are like dainty morsels
that sink into one's inmost being.[o]

23 Like a glazed finish on eartherware
are smooth lips with a wicked heart.

24 With his lips an enemy pretends,
but in his inmost being he maintains deceit;

25 When he speaks graciously, trust him not,[p]
for seven abominations* are in his heart.

26 A man may conceal hatred under dissimulation,
but his malice will be revealed in the assembly.

27 He who digs a pit falls into it;
and a stone comes back upon him who rolls it.[q]

28 The lying tongue is its owner's enemy,
and the flattering mouth works ruin.

CHAPTER 27.

1 Boast not of tomorrow,
for you know not what any day may bring forth.

2 Let another praise you—not your own mouth;
someone else—not your own lips.

3 Stone is heavy, and sand a burden,
but a fool's provocation is heavier than both.[r]

4 Anger is relentless, and wrath overwhelming—
but before jealousy who can stand?

5 Better is an open rebuke
than a love that remains hidden.

6 Wounds from a friend may be accepted as well meant,
but the greetings of an enemy one prays against.

7 One who is full, tramples on virgin honey;
but to the man who is hungry, any bitter thing is sweet.

8 Like a bird that is far from its nest
is a man who is far from his home.

9 Perfume and incense gladden the heart,
but by grief the soul is torn asunder.

10 Your own friend and your father's friend forsake not;
but if ruin befalls you, enter not a kinsman's house.
Better is a neighbor near at hand than a brother far away.

11 If you are wise, my son, you will gladden my heart,
and I will be able to rebut him who taunts me.

12 The shrewd man perceives evil and hides;
simpletons continue on and suffer the penalty.[s]

13 Take his garment who becomes surety for another,[t]

1 Prv 22, 13.—m Prv 19, 24.—n Prv 15, 18; 29, 22.—o Prv 18, 8.—p Sir 12, 10; 27, 23.—q Eccl 10, 8; Sir 27, 25f.—r Sir 22, 14f.—s Prv 22, 3.—t Prv 20, 16.

26, 25: Seven abominations: many evil intentions.

and for the sake of a stranger, yield
it up!*

14 When one greets his neighbor with a
loud voice in the early morning,
a curse can be laid to his charge.*

15 For a persistent leak on a rainy day
the match is a quarrelsome woman.[u]
16 He who keeps her stores up a storm-
wind;
he cannot tell north from south.

17 As iron sharpens iron,
so man sharpens his fellow man.

18 He who tends a fig tree eats its fruit,
and he who is attentive to his master
will be enriched.

19 As one face differs from another,
so does one human heart from an-
other.

20 The nether world and the abyss are
never satisfied;[v]
so too the eyes of men.

21 As the crucible tests silver and the fur-
nace gold,
so a man is tested by the praise he
receives.

22 Though you should pound the fool to
bits
[with the pestle, amid the grits in a
mortar],
his folly would not go out of him.

23 Take good care of your flocks,*
give careful attention to your herds;
24 For wealth lasts not forever,
nor even a crown from age to age.
25 When the grass is taken away and the
aftergrowth appears,
and the mountain greens are gath-
ered in,
26 The lambs will provide you with
clothing,
and the goats will bring the price
of a field,
27 And there will be ample goat's milk to
supply you,
[to supply your household,]
and maintenance for your maidens.

CHAPTER 28.

1 The wicked man flees although no one
pursues him;
but the just man, like a lion, feels
sure of himself.

2 If a land is rebellious, its princes will
be many;
but with a prudent man it knows
security.*

3 A rich man who oppresses the poor
is like a devastating rain that leaves
no food.

4 Those who abandon the law* praise
the wicked man,
but those who keep the law war
against him.

5 Evil men understand nothing of jus-
tice,
but those who seek the Lord under-
stand all.

6 Better a poor man who walks in his
integrity
than he who is crooked in his ways
and rich.[w]

7 He who keeps the law is a wise son,
but the gluttons' companion dis-
graces his father.

8 He who increases his wealth by inter-
est and overcharge*
gathers it for him who is kind to
the poor.

9 When one turns away his ear from
hearing the law,[x]
even his prayer is an abomination.*

10 He who seduces the upright into an
evil way
will himself fall into his own pit.
[And blameless men will gain pros-
perity.]

11 The rich man is wise in his own eyes,
but a poor man who is intelligent
sees through him.

12 When the just are triumphant, there is
great jubilation;

u Prv 21, 9; 25, 24.—v Prv 39, 16; Eccl 4, 8.—w Prv 19, 1.—x Prv 21, 27.

27, 13: See note on Prv 20, 16.

27, 14: The loud voice suggests hypocrisy in the greeting.

27, 23-27: The land of Palestine was very suitable for flocks and herds, which formed the principal source of wealth for their owners.

28, 2: The meaning of this poorly preserved verse seems to be that frequent changes of rulers often result from moral corruption and political disorder.

28, 4: The law: religious and moral teaching.

28, 3: Interest and overcharge were strictly forbidden in the Old Law among Israelites because it was presumed that the borrower was in distress; cf Ex 22, 25; Lv 25, 35ff; Dt 23, 19; Ps 14 (15), 5; Ez 18, 8. Civil and divine law will take the offender's wealth from him.

28, 9: Prayers offered in bad faith are displeasing to God.

but when the wicked gain pre-eminence, people hide.

13 He who conceals his sins prospers not,
but he who confesses and forsakes them obtains mercy.

14 Happy the man who is always on his guard;
but he who hardens his heart will fall into evil.

15 Like a roaring lion or a ravenous bear
is a wicked ruler over a poor people.

16 The less prudent the prince, the more his deeds oppress.
He who hates ill-gotten gain prolongs his days.

17 Though a man burdened with human blood
were to flee to the grave, none should support him.

18 He who walks uprightly is safe,
but he whose ways are crooked falls into the pit.

19 He who cultivates his land will have plenty of food,
but from idle pursuits a man has his fill of poverty.[y]

20 The trustworthy man will be richly blessed;
he who is in haste to grow rich will not go unpunished.[z]

21 To show partiality is never good:[a]
for even a morsel of bread a man may do wrong.

22 The avaricious man is perturbed about his wealth,
and he knows not when want will come upon him.

23 He who rebukes a man gets more thanks in the end
than one with a flattering tongue.

24 He who defrauds father or mother and calls it no sin,[b]
is a partner of the brigand.

25 The greedy man stirs up disputes,
but he who trusts in the Lord will prosper.

26 He who trusts in himself is a fool,
but he who walks in wisdom is safe.

27 He who gives to the poor suffers no want,[c]
but he who ignores them gets many a curse.

28 When the wicked gain pre-eminence, other men hide;
but at their fall the just flourish.

CHAPTER 29.

1 The man who remains stiff-necked and hates rebuke
will be crushed suddenly beyond cure.

2 When the just prevail, the people rejoice;
but when the wicked rule, the people groan.[d]

3 He who loves wisdom makes his father glad,
but he who consorts with harlots squanders his wealth.[e]

4 By justice a king gives stability to the land;
but he who imposes heavy taxes ruins it.

5 The man who flatters his neighbor
is spreading a net under his feet.

6 The wicked man steps into a snare,
but the just man runs on joyfully.

7 The just man has a care for the rights of the poor;
the wicked man has no such concern.

8 Arrogant men set the city ablaze,
but wise men calm the fury.[f]

9 If a wise man disputes with a fool,
he may rage or laugh but can have no peace.

10 Bloodthirsty men hate the honest man,
but the upright show concern for his life.

11 The fool gives vent to all his anger;
but by biding his time, the wise man calms it.[g]

12 If a ruler listens to lying words,
his servants all become wicked.

13 The poor and the oppressor* have a common bond:[h]

y Prv 12, 11.—z Prv 13, 11.—a Prv 24, 23.—b Mk 7, 11ff.—c Prv 19, 17; Sir 4, 3-8.—d Prv 11, 10.—e Prv 5, 10; 10, 1.—f Prv 11, 11.—g Prv 12, 16; 25, 28; Sir 21, 26.—h Prv 22, 2.

29, 13: God gives life to all classes of people; cf Prv 22, 2.

the Lord gives light to the eyes of both.

14 If a king is zealous for the rights of the poor,
his throne stands firm forever.

15 The rod of correction gives wisdom,
but a boy left to his whims disgraces his mother.[i]

16 When the wicked prevail, crime increases;
but their downfall the just will behold.

17 Correct your son, and he will bring you comfort,
and give delight to your soul.

18 Without prophecy the people become demoralized;
but happy is he who keeps the law.

19 By words no servant can be trained;[j]
for he understands what is said, but obeys not.

20 Do you see a man hasty in his words?[k]
More can be hoped for from a fool!

21 If a man pampers his servant from childhood,
he will turn out to be stubborn.

22 An ill-tempered man stirs up disputes,
and a hotheaded man is the cause of many sins.[l]

23 Man's pride causes his humiliation,
but he who is humble of spirit obtains honor.[m]

24 The accomplice of a thief is his own enemy:*
he hears himself put under a curse, yet discloses nothing.

25 The fear of man brings a snare,
but he who trusts in the Lord is safe.

26 Many curry favor with the ruler,
but the rights of each are from the Lord.

27 The evildoer is an abomination to the just,
and he who walks uprightly is an abomination to the wicked.

i Prv 13, 24; 22, 15; 23, 13f; Sir 22. 6; 30, 1.—j Sir 33, 25f.—k Eccl 5, 1.—l Prv 15, 18; 26, 21.—m Prv 11, 2; 16, 18; 18, 12; Jb 22, 29.—n Ps 11 (12), 7.—o Dt 4, 2.—p Prv 20, 20.

29, 24: Is his own enemy: because he not only incurs guilt as an accomplice but, by his silence, brings down on himself the curse invoked on the unknown guilty partner.

30, 1: Agur: an unknown person. Massaite: from Massa in northern Arabia, elsewhere referred to as an encampment of the Ismaelites (Gn 25, 14). But the word may not be intended as a place name; it might signify "an oracle," "a prophecy."

30, 1ff: Agur wishes to stress man's insignificance when he is compared to God; cf Jb 38—39.

30, 11-14: Perverted people are here classified as unfilial (11), self-righteous (12), proud (13) and rapacious (14).

VI: THE WORDS OF AGUR

CHAPTER 30.

1 The words of Agur,* son of Yakeh the Massaite:

The pronouncement of mortal man:
"I am not God;*
I am not God, that I should prevail.
2 Why, I am the most stupid of men,
and have not even human intelligence;
3 Neither have I learned wisdom,
nor have I the knowledge of the Holy One.
4 Who has gone up to heaven and come down again—
who has cupped the wind in his hands?
Who has bound up the waters in a cloak—
who has marked out all the ends of the earth?
What is his name, what is his son's name,
if you know it?"
5 Every word of God is tested;[n]
he is a shield to those who take refuge in him.
6 Add nothing to his words,[o]
lest he reprove you, and you be exposed as a deceiver.

7 Two things I ask of you,
deny them not to me before I die:
8 Put falsehood and lying far from me,
give me neither poverty nor riches;
[provide me only with the food I need;]
9 Lest, being full, I deny you,
saying, "Who is the Lord?"
Or, being in want, I steal,
and profane the name of my God.

10 Slander not a servant to his master,
lest he curse you, and you have to pay the penalty.

11 There is a group of people that curses its father,*
and blesses not its mother.[p]

12 There is a group that is pure in its own eyes,
yet is not purged of its filth.
13 There is a group—how haughty their eyes!
how overbearing their glance!
14 There is a group whose incisors are swords,
whose teeth are knives,
Devouring the needy from the earth,
and the poor from among men.

VII: NUMERICAL PROVERBS

15 The two daughters of the leech are, "Give, Give."*
Three things are never satisfied,
four never say, "Enough!"
16 The nether world, and the barren womb;[q]
the earth, that is never saturated with water,
and fire, that never says, "Enough!"
17 The eye that mocks a father,
or scorns an aged mother,
Will be plucked out by the ravens in the valley;
the young eagles will devour it.

18 Three things are too wonderful for me,*
yes, four I cannot understand:
19 The way of an eagle in the air,
the way of a serpent upon a rock,
The way of a ship on the high seas,
and the way of a man with a maiden.
20 Such is the way of an adulterous woman:
she eats, wipes her mouth,
and says, "I have done no wrong."*

21 Under three things the earth trembles,
yes, under four it cannot bear up:
22 Under a slave when he becomes king,
and a fool when he is glutted with food;[r]
23 Under an odious woman when she is wed,
and a maidservant when she displaces her mistress.

24 Four things are among the smallest on the earth,
and yet are exceedingly wise:
25 Ants—a species not strong,
yet they store up their food in the summer;
26 Rock-badgers*—a species not mighty,
yet they make their home in the crags;
27 Locusts—they have no king,
yet they migrate all in array;
28 Lizards—you can catch them with your hands,
yet they find their way into kings' palaces.

29 Three things are stately in their stride,
yes, four are stately in their carriage:
30 The lion, mightiest of beasts,
who retreats before nothing;
31 The strutting cock, and the he-goat,
and the king at the head of his people.

32 If you have foolishly been proud*
or presumptuous—put your hand on your mouth;
33 For the stirring of milk brings forth curds,
and the stirring of anger brings forth blood.

VIII: THE WORDS OF LAMUEL

CHAPTER 31.

1 The words of Lamuel, king of Massa.
The advice which his mother gave him:

2 What, my son, my first-born!
what, O son of my womb;
what, O son of my vows!
3 Give not your vigor to women,
nor your strength to those who ruin kings.[s]
4 It is not for kings, O Lamuel,
not for kings to drink wine;
strong drink is not for princes![t]

q Prv 27, 20.—r Prv 19, 10; Eccl 10, 6f.—s Prv 5, 9.—t Prv 20, 1.

30, 15f: The two daughters . . . Give": the text is obscure but the general idea seems to be that the leech is insatiable in its desire for blood, just as are the nether world for victims, the barren womb for offspring, the parched earth for water, and fire for fuel (16).

30, 18f: The soaring flight of the eagle, the mysterious movement upon a rock of the serpent which has no feet, the path of the ship through the trackless deep, and the marvelous procreation of human life, excite great wonderment.

30, 20: This verse, which is probably a gloss, pictures the indifference of an adulterous woman who thinks there is no trace of her wicked act.

30, 26: Rock-badgers: cf note on Ps 103 (104), 18.

30, 32f: The anger aroused by overweening pride threatens an awesome punishment.

5 Lest in drinking they forget what the law decrees,
and violate the rights of all who are in need.
6 Give strong drink to one who is perishing,
and wine to the sorely depressed;
7 When they drink, they will forget their misery,
and think no more of their burdens.
8 Open your mouth in behalf of the dumb,
and for the rights of the destitute;
9 Open your mouth, decree what is just,
defend the needy and the poor!

IX: THE IDEAL WIFE

10 When one finds a worthy wife,[u]
her value is far beyond pearls.
11 Her husband, entrusting his heart to her,
has an unfailing prize.
12 She brings him good, and not evil,*
all the days of her life.
13 She obtains wool and flax
and makes cloth with skillful hands.
14 Like merchant* ships,
she secures her provisions from afar.
15 She rises while it is still night,
and distributes food to her household.
16 She picks out a field to purchase;
out of her earnings she plants a vineyard.
17 She is girt about with strength,
and sturdy are her arms.
18 She enjoys the success of her dealings;
at night her lamp is undimmed.*
19 She puts her hands to the distaff,
and her fingers ply the spindle.
20 She reaches out her hands to the poor,
and extends her arms to the needy.
21 She fears not the snow for her household;
all her charges are doubly clothed.
22 She makes her own coverlets;
fine linen and purple are her clothing.
23 Her husband is prominent at the city gates
as he sits with the elders of the land.
24 She makes garments and sells them,
and stocks the merchants with belts.
25 She is clothed with strength and dignity,
and she laughs at the days to come.*
26 She opens her mouth in wisdom,
and on her tongue is kindly counsel.
27 She watches the conduct of her household,
and eats not her food in idleness.
28 Her children rise up and praise her;
her husband, too, extols her:
29 "Many are the women of proven worth,
but you have excelled them all."
30 Charm is deceptive and beauty fleeting;
the woman who fears the Lord is to be praised.*
31 Give her a reward of her labors,
and let her works praise her at the city gates.

u 10-31: Sir 26, 1ff. 13-18.

31, 12: Good and not evil: i.e., prosperity, not adversity.
31, 14: Merchant: literally, "Chanaanite" (cf v 24), probably because the merchant class had been composed chiefly of Chanaanites.
31, 18: Her lamp is undimmed: indicates abundance of productive work and its accompanying prosperity: cf Prv 20, 20; Jb 18, 6.
31, 25: Laughs at the days to come: anticipates the future with gladness free from anxiety.
31, 30: The true charm of the ideal wife is her religious spirit, for she fears the Lord; cf note on Prv 1, 7.

ECCLESIASTES

The title "Ecclesiastes" given to this book is the Greek translation of the Hebrew name COHELETH *meaning, perhaps, "one who convokes an assembly." The book, however, does not consist of public addresses, but is a treatise, more or less logically developed, on the vanity of all things. Reflections in prose and aphorisms in verse are intermingled in Ecclesiastes, which contains, besides, an introduction and an epilogue.*

The book is concerned with the purpose and value of human life. While admitting the existence of a divine plan, it considers such a plan to be hidden from man, who seeks happiness without ever finding it here below (3, 11; 8, 7. 17). Ecclesiastes applies his "Vanity of vanities" to everything "under the sun," even to that wisdom which seeks to

find at last a semblance of good in the things of the world. Merit does not yield happiness for it is often tried by suffering. Riches and pleasures do not avail. Existence is monotonous, enjoyment fleeting and vain; darkness quickly follows. Life, then, is an enigma beyond human ability to solve.

While Ecclesiastes concedes that there is an advantage for man in the enjoyment of certain legitimate pleasures lest he lapse into pessimism and despair, he nevertheless considers this indulgence also vanity unless man returns due thanks to the Creator who has given him all. Under this aspect, earthly wisdom would rise to the higher level of true spiritual wisdom. This true wisdom is not found "under the sun" but is perceived only by the light of faith, inasmuch as it rests with God, who is the final Judge of the good and the bad, and whose reign endures forever. The Epilogue gives the clue to this thought (12, 13f).

The moral teaching of the book is imperfect, like the Old Testament itself (Heb 7, 19), yet it marks an advance in the development of the doctrine of divine retribution. While rejecting the older solution of earthly rewards and punishments, Ecclesiastes looks forward to a more lasting one. The clear answer to the problem was to come with the light of Christ's teaching concerning future life.

The author of the book was a teacher of popular wisdom (12,9). Coheleth was obviously only his literary name. Because he is called "David's son, king in Jerusalem," it was commonly thought that he was King Solomon. Such personation, however, was but a literary device to lend greater dignity and authority to the book—a circumstance which does not in any way impugn its inspired character. The Epilogue seems to have been written by an editor, probably a disciple of Coheleth. The entire work differs considerably in language and style from earlier books of the Old Testament. It reflects a late period of Hebrew, and was probably written about three centuries before Christ.

CHAPTER 1.

Vanity of Earthly Things. 1 The words [a] of David's son, Coheleth,* king in Jerusalem: 2 [b] Vanity of vanities,* says Coheleth, vanity of vanities! All things are vanity! 3 [c] What profit has man from all the labor which he toils at under the sun?* 4 One generation passes and another comes, but the world forever stays. 5 The sun rises and the sun goes down; then it presses on to the place where it rises. 6 Blowing now toward the south, then toward the north, the wind turns again and again, resuming its rounds. 7 All rivers go to the sea, yet never does the sea become full. To the place where they go, the rivers keep on going. 8 [d] All speech is labored; there is nothing man can say.* The eye is not satisfied with seeing nor is the ear filled with hearing.

9 [e] What has been, that will be; what has been done, that will be done. Nothing is new under the sun. 10 [f] Even the thing of which we say, "See, this is new!" has already existed in the ages that preceded us. 11 [g] There is no remembrance of the men of old;* nor of those to come will there be any remembrance among those who come after them.

Vanity of Wisdom. 12 I, Coheleth, was king over Israel in Jerusalem, 13 [h] and I applied my mind to search and investigate in wisdom all things that are done under the sun. A thankless task God has appointed for me to be busied about. 14 [i] I have seen all things that are done under the sun, and behold, all is vanity and a chase after wind.* 15 What is crooked cannot be made straight, and what is missing cannot be supplied.

16 [j] Though I said to myself, "Behold, I have become great and stored up wisdom beyond all who were before me in Jerusalem, and my mind has broad experience of wisdom and knowledge"; 17 [k] yet when I applied my mind to know wisdom and knowledge, madness and folly, I learned that this also is a chase after wind. 18 For in much wisdom there is much sorrow, and he who stores up knowledge stores up grief.

a Eccl 7, 27; 12, 8f.—b Eccl 12, 8.—c Eccl 2, 11. 22; 3, 9; 5, 15.—d Eccl 8, 17.—e Eccl 3, 15; 6, 10.—f Eccl 3, 15.—g Eccl 2, 16.—h Eccl 8, 9.—i Eccl 2, 11. 17.—j Eccl 2, 9.—k Eccl 2, 3; 7, 25.

1, 1: Coheleth: see Introduction.

1, 2: Vanity of vanities: a Hebrew superlative expressing the supreme degree of futility and emptiness.

1, 3: Under the sun: used throughout this book to signify "on the earth."

1, 8: All speech . . . man can say: or "All things are wearisome beyond man's power to tell."

1, 11: Among men nothing is long remembered; God, however, never forgets.

1, 14: Chase after wind: futility, like an attempt to corral the winds. Cf Os 12, 2. The ancient versions understood "affliction of spirit."

CHAPTER 2.

Vanity of Pleasure. 1 I said to myself,
*"Come, now, let me try you with pleasure and the enjoyment of good things."
l But behold, this too was vanity. 2 Of
laughter I said: "Mad!" and of mirth:
"What good does this do?" 3 I thought of
beguiling my senses with wine, though
my mind was concerned with wisdom,*
and of taking up folly, until I should understand what is best for men to do under
the heavens during the limited days of
their life.

4 I undertook great works; I built myself houses and planted vineyards; 5 I
made gardens and parks, and set out in
them fruit trees of all sorts. 6 And I constructed for myself reservoirs to water a
flourishing woodland. 7 I acquired male
and female slaves, and slaves were born
in my house. I also had growing herds of
cattle and flocks of sheep, more than all
who had been before me in Jerusalem. 8 I
amassed for myself silver and gold, and
the wealth of kings and provinces. I got
for myself male and female singers and
all human luxuries. 9 I became great, and
I stored up more than all others before
me in Jerusalem; my wisdom, too, stayed
with me. 10 *m* Nothing that my eyes desired did I deny them, nor did I deprive
myself of any joy, but my heart rejoiced
in the fruit of all my toil. This was my
share for all my toil. 11 *n* But when I
turned to all the works that my hands had
wrought, and to the toil at which I had
taken such pains, behold! all was vanity
and a chase after wind, with nothing
gained under the sun. 12 For what will the
man do who is to come after the king?
What men have already done!

Wisdom and Folly Compared. I went on
to the consideration of wisdom, madness
and folly. 13 And I saw that wisdom had
the advantage over folly as much as light
has the advantage over darkness. 14 *o* The
wise man has eyes in his head, but the
fool walks in darkness. Yet I knew that
one lot befalls both of them. 15 So I said
to myself, if the fool's lot is to befall me
also, why then should I be wise? Where
is the profit for me? And I concluded in
my heart that this too is vanity. 16 *p* Neither of the wise man nor of the fool will
there be an abiding remembrance, for in
days to come both will have been forgotten. How is it that the wise man dies
as well as the fool! 17 Therefore I loathed
life, since for me the work that is done
under the sun is evil; for all is vanity and
a chase after wind.

Vanity of Toil. 18 And I detested all the
fruits of my labor under the sun, because
I must leave them to a man who is to
come after me. 19 And who knows whether he will be a wise man or a fool? Yet he
will have control over all the fruits of
my wise labor under the sun. This also is
vanity. 20 So my feelings turned to despair of all the fruits of my labor under
the sun. 21 For here is a man who has
labored with wisdom and knowledge and
skill, and to another, who has not labored over it, he must leave his property.
This also is vanity and a great misfortune. 22 *q* For what profit comes to a man
from all the toil and anxiety of heart with
which he has labored under the sun? 23
All his days sorrow and grief are his occupation; even at night his mind is not at
rest. This also is vanity.

24 *r* There is nothing better for man
than to eat and drink and provide himself with good things by his labors. Even
this, I realized, is from the hand of God.*
25 For who can eat or drink apart from
him? 26 *s* For to whatever man he sees fit
he gives wisdom and knowledge and joy;
but to the sinner he gives the task of
gathering possessions to be given to whatever man God sees fit. This also is vanity
and a chase after wind.

CHAPTER 3.

Unchanging Order of Events. 1 There is
an appointed time for everything, and a
time for every affair under the heavens.
2 A time to be born, and a time to die; a
time to plant, and a time to uproot the
plant. 3 A time to kill, and a time to heal;
a time to tear down, and a time to build.
4 A time to weep, and a time to laugh;
a time to mourn, and a time to dance. 5
A time to scatter stones, and a time to
gather them; a time to embrace, and a
time to be far from embraces. 6 A time

1 Wis 2, 6.—m Eccl 3, 22; 5, 18.—n Eccl 1, 17; Sir 44, 9.—o 14f: Eccl 6, 8; 9, 2f.—p Eccl 1, 11; Wis 2, 4.—q Eccl 1, 3.—r Eccl 3, 12f. 22; 5, 17f; 8, 15.—s Prv 13, 22.

2, 1-11: The author here assumes the role of Solomon.

2, 3: Though my mind . . .. wisdom: while indulging in pleasure the author hopes to discover wherein man's true happiness consists.

2, 24: Unrestrained indulgence is not advocated here, but legitimate pleasure and the cheerfulness it begets.

to seek, and a time to lose; a time to keep,
and a time to cast away. 7 A time to rend,
and a time to sew; a time to be silent,
and a time to speak. 8 A time to love,
and a time to hate; a time of war, and a
time of peace.

9 *t* What advantage has the worker
from his toil? 10 I have considered the
task which God has appointed for men
to be busied about. 11 *u* He has made
everything appropriate to its time, and has
put the timeless into their hearts, without
men's ever discovering, from beginning to
end, the work which God has done. 12 I
recognized that there is nothing better
than to be glad and to do well during life.
13 *v* For every man, moreover, to eat and
drink and enjoy the fruit of all his labor
is a gift of God.

Uncertainty of the Future. 14 I recognized that whatever God does will endure forever; there is no adding to it, or taking from it. Thus has God done that he may be revered. 15 *w* What now is has already been; what is to be, already is; and God restores* what would otherwise be displaced. 16 *x* And still under the sun in the judgment place I saw wickedness, and in the seat of justice, iniquity. 17 *y* And I said to myself, both the just and the wicked God will judge, since there is a time for every affair and on every work a judgment. 18 I said to myself: As for the children of men, it is God's way of testing them and of showing that they are in themselves like beasts. 19 For the lot of man and of beast is one lot; the one dies as well as the other. Both have the same life-breath, and man has no advantage over the beast; but all is vanity. 20 *z* Both go to the same place; both were made from the dust, and to the dust they both return. 21 *a* Who knows if the life-breath of the children of men goes upward and the life-breath of beasts goes earthward? 22 *b* And I saw that there is nothing better for a man than to rejoice in his work; for this is his lot. Who will let him see what is to come after him?

CHAPTER 4.

Social Disorders. 1 Again I considered all the oppressions that take place under the sun: the tears of the victims with none to comfort them! From the hand of their oppressors comes violence, and there is none to comfort them! *c* 2 And those now dead, I declared more fortunate in death than are the living to be still alive.*d* 3 And better off than both is the yet unborn, who has not seen the wicked work that is done under the sun. 4 Then I saw that all toil and skillful work is the rivalry of one man for another. This also is vanity and a chase after wind. 5 "The fool folds his arms and consumes his own flesh"*—6 better is one handful with tranquility than two with toil and a chase after wind!

7 Again I found this vanity under the sun: 8 a solitary man with no companion; with neither son nor brother. Yet there is no end to all his toil, and riches do not satisfy his greed. "For whom do I toil and deprive myself of good things?" This also is vanity and a worthless task. 9 Two are better than one: they get a good wage for their labor. 10 If the one falls, the other will lift up his companion. Woe to the solitary man! For if he should fall, he has no one to lift him up. 11 So also, if two sleep together, they keep each other warm. How can one alone keep warm? 12 Where a lone man may be overcome, two together can resist. A three-ply cord is not easily broken.

13 Better is a poor but wise youth than an old but foolish king who no longer knows caution; 14 for from a prison house* one comes forth to rule, since even in his royalty he was poor at birth. 15 Then I saw all those who are to live and move about under the sun with the heir apparent who will succeed to his place.* 16 There is no end to all these people, to all over whom he takes precedence; yet the later generations will not applaud him. This also is vanity and a chase after wind.

Reverence for God. 17 *e* Guard your step when you go to the house of God. Let your approach be obedience, rather than

t Eccl 1, 3.—u Eccl 8, 17; 11, 5; Gn 1, 31.—v Eccl 2, 24.—w Eccl 1, 9.—x Eccl 4, 1.—y Eccl 12, 14.—z Eccl 12, 7; Gn 2, 7; 3, 19; Ps 102 (103), 14; Wis 2, 3; Sir 10, 9; 17, 1; 40, 11.—a Wis 2, 2.—b Eccl 8, 7; 10, 14.—c Eccl 5, 7.—d Eccl 7, 2.—e 1 Kgs 15, 22; Os 6, 6.

3, 15: God restores: the meaning is probably that God allows no part of His creation to drop out of existence.

4, 5: Consumes his own flesh: refuses to work for the necessities of life and consequently suffers hunger and impairs his bodily health.

4, 14: Prison house: probably his mother's womb, from which the king issues without possessions. Cf Eccl 5, 14.

4, 15: The king is no sooner dead than the people transfer their allegiance to his successor.

the fools' offering of sacrifice;* for they know not how to keep from doing evil.

CHAPTER 5.

1 Be not hasty in your utterance and
let not your heart be quick to make a
promise in God's presence. God is in
heaven and you are on earth; therefore
let your words be few. 2 For nightmares*
come with many cares, and a fool's utter-
ance with many words.

3 *f* When you make a vow to God, de-
lay not its fulfillment. For God has no
pleasure in fools; fulfill what you have
vowed. 4 You had better not make a vow
than make it and not fulfill it. 5 Let not
your utterances make you guilty, and
say not before his representative, "It was
a mistake," lest God be angered by such
words and destroy the words of your
hands. 6 *g* Rather, fear God!

Perverted Justice. 7 *h* If you see op-
pression of the poor, and violation of
rights and justice in the realm, do not be
shocked by the fact, for the high official
has another higher than he watching him
and above these are others higher still—.
8 Yet an advantage for a country in every
respect is a king for the arable land.*

Vanity of Riches. 9 *i* The covetous man
is never satisfied with money, and the
lover of wealth reaps no fruit from it;
so this too is vanity. 10 Where there are
great riches, there are also many to de-
vour them. Of what use are they to the
owner except to feast his eyes upon? 11
Sleep is sweet to the laboring man, wheth-
er he eats little or much, but the rich
man's abundance allows him no sleep.

12 *j* This is a grievous evil which I have
seen under the sun: riches kept by their
owner to his hurt. 13 Should the riches
be lost through some misfortune, he may
have a son when he is without means. 14
k As he came forth from his mother's
womb, so again shall he depart, naked
as he came, having nothing from his la-
bor that he can carry in his hand. 15 This
too is a grievous evil, that he goes just
as he came. What then does it profit him
to toil for wind? 16 All the days of his
life are passed in gloom and sorrow, un-
der great vexation, sickness and wrath.

17 *l* Here is what I recognize as good:
it is well for a man to eat and drink and
enjoy all the fruits of his labor under the
sun during the limited days of the life
which God gives him; for this is his lot.
18 Any man to whom God gives riches
and property, and grants power to par-
take of them, so that he receives his lot
and finds joy in the fruits of his toil, has
a gift from God. 19 For he will hardly
dwell on the shortness of his life, be-
cause God lets him busy himself with the
joy of his heart.*

CHAPTER 6.

1 There is another evil which I have
seen under the sun, and it weighs heavily
upon man: 2 *m* there is the man to whom
God gives riches and property and honor,
so that he lacks none of all the things he
craves; yet God does not grant him pow-
er to partake of them, but a stranger
devours them. This is vanity and a dire
plague. 3 Should a man have a hundred
children and live many years, no matter
to what great age, still if he has not the
full benefit of his goods, or if he is de-
prived of burial, of this man I proclaim
that the child born dead is more fortunate
than he.* 4 Though it came in vain and
goes into darkness and its name is envel-
oped in darkness; 5 though it has not seen
or known the sun, yet the dead child is
at rest rather than such a man. 6 Should
he live twice a thousand years and not
enjoy his goods, do not both go to the
same place?*

Vanity of Desires. 7 All man's toil is for
his mouth,* yet his desire is not fulfilled.
8 For what advantage has the wise man
over the fool, or what advantage has the
poor man in knowing how to conduct
himself in life? 9 "What the eyes see is
better than what the desires wander
after."* This also is vanity and a chase
after wind.

10 Whatever is, was long ago given its

f Nm 30, 3; Dt 23, 23; Ps 49 (50), 14.—*g* Eccl 12, 13; Dt 23, 23; Ps 49 (50), 14.—*h* Eccl 12, 13; Dt 10, 12.—*i* Eccl 3, 16; 4, 1.—*j* Prv 28, 22.—*k* Jb 1, 21; 1 Tm 6, 7.—*l* 17f: Eccl 2, 24.—*m* Eccl 2, 18f.

4, 17: The fools' . . . sacrifice: unacceptable to God because of their disobedience; cf 1 Kgs 15, 22; Os 6, 6.

5, 2: Nightmares: literally, "dreams."

5, 8: The wording of this verse has perhaps never been adequately explained.

5, 19: The meaning is that the joys of life, though temporary, keep a man from dwelling on the ills which afflict humanity.

6, 3: A large family, a long life, an honorable burial, all were highly esteemed by the Hebrews, and it was considered a great misfortune to be deprived of them.

6, 6: Same place: the grave.

6, 7: Mouth: appetite, and therefore, body.

6, 9: Better . . . wander after: the good that is present to us is better than that which is absent and, perhaps, unattainable.

name, and the nature of man is known, and that he cannot contend in judgment with one who is stronger than he.* 11 For though there are many sayings that multiply vanity, what profit is there for a man? 12 *n* For who knows what is good for a man in life, the limited days of his vain life (which God has made like a shadow)? Because—who is there to tell a man what will come after him under the sun?

CHAPTER 7.

Wisdom and Folly Contrasted. 1 A good name is better than good ointment,* and the day of death than the day of birth. *o* 2 *p* It is better to go to the house of mourning than to the house of feasting, for that is the end of every man, and the living should take it to heart. 3 Sorrow is better than laughter, because when the face is sad the heart grows wiser. 4 The heart of the wise is in the house of mourning, but the heart of fools is in the house of mirth. 5 It is better to hearken to the wise man's rebuke than to hearken to the song of fools; 6 for as the crackling of thorns under a pot, so is the fool's laughter.

This also is vanity, 7 for oppression can make a fool of a wise man, and a bribe corrupts the heart. 8 Better is the end of speech than its beginning; better is the patient spirit than the lofty spirit. 9 Do not in spirit become quickly discontented, for discontent lodges in the bosom of a fool. 10 Do not say: How is it that former times were better than these? For it is not in wisdom that you ask about this. 11 Wisdom and an inheritance are good, and an advantage to those that see the sun. 12 For the protection of wisdom is as the protection of money; and the advantage of knowledge is that wisdom preserves the life of its owner.

The World an Enigma. 13 Consider the work of God. Who can make straight what he has made crooked? 14 On a good day enjoy good things, and on an evil day consider: Both the one and the other God has made, so that man cannot find fault with him in anything.

15 I have seen all manner of things in my vain days: a just man perishing in his justice, and a wicked one surviving in his wickedness. 16 *q* "Be not just to excess, and be not overwise, lest you be ruined.* 17 Be not wicked to excess, and be not foolish. Why should you die before your time?"* 18 It is good to hold to this rule, and not to let that one* go; but he who fears God will win through at all events.

19 Wisdom is a better defense for the wise man than would be ten princes in the city; 20 *r* yet there is no man on earth so just as to do good and never sin.* 21 *s* Do not give heed to every word that is spoken lest you hear your servant speaking ill of you, 22 for you know in your heart that you have many times spoken ill of others.

23 All these things I probed in wisdom. I said, "I will acquire wisdom"; but it was beyond me. 24 What exists is far-reaching; it is deep, very deep: who can find it out? 25 *t* I turned my thoughts toward knowledge; I sought and pursued wisdom and reason, and I recognized that wickedness is foolish and folly is madness.

Women. 26 *u* More bitter than death I find the woman who is a hunter's trap, whose heart is a snare and whose hands are prison bonds. He who is pleasing to God will escape her, but the sinner will be entrapped by her. 27 Behold, this have I found, says Coheleth, adding one thing to another that I might discover the answer 28 which my soul still seeks and has not found: One man out of a thousand have I come upon, but a woman among them all I have not discerned.* 29 Behold, only this have I found out: God made mankind straight, but men have had recourse to many subtleties.*

CHAPTER 8.

1 Who is like the wise man, and who knows the explanation of things? A man's

n Jb 8, 9; 14, 2; Ps 101 (102), 12.—o Eccl 4, 2; Prv 22, 1; Sir 41, 13.—p Eccl 4, 2.—q 16f: Eccl 8, 12ff.—r Jb 25, 4; Prv 20, 9; 2 Par 8, 46; Rom 3, 23; Jas 3, 2; 1 Jn 1, 8.—s 3 Kgs 8, 46.—t Eccl 1, 17.—u Prv 5, 4.

6, 10: The one who is stronger than man is God.

7, 1: Ointment: applied to the child at birth; a good name remains even after death.

7, 16: St. Jerome explains the warning against excessive justice in reference to the self-righteous man who is so stern that he is never willing to forgive sin in others; cf vv 20ff.

7, 17: Untimely death was traditionally recognized as a divine punishment of the wicked; cf 1 Kgs 2, 31-34; Jer 17, 11; Ps 54 (55), 24; Prv 10, 27. This warning against presumptuous wickedness is not an endorsement of any lesser degree of misconduct.

7, 18: This rule . . . that one: the sayings cited in vv 16f. Others refer this and that to riches and wisdom (cf 7, 12), justice and wisdom, or justice and wickedness. This last supposition makes the author's thought hard to follow.

7, 20: This is to be understood in the sense of Rom 5, 12. See note there.

7, 28: The author found sincerity rare among men, but among women still more rare.

7, 29: Subtleties: the many vain attempts and schemes of men to attain happiness by their own efforts.

wisdom illumines his face, but an impudent look is resented.

Obedience to Rulers. 2 Observe the precept of the king, and in view of your oath to God, 3 be not hasty to withdraw from the king; do not join in with a base plot, for he does whatever he pleases, 4 because his word is sovereign, and who can say to him, "What are you doing?"

Indiscernible Moral Sanction. 5 "He who keeps the commandment experiences no evil, and the wise man's heart knows times and judgments; 6 for there is a time and a judgment for everything." Yet it is a great affliction for man 7 *v* that he is ignorant of what is to come; for who will make known to him how it will be? 8 There is no man who is master of the breath of life so as to retain it, and none has mastery of the day of death. There is no exemption from the struggle, nor are the wicked saved by their wickedness. 9 *w* All these things I considered and I applied my mind to every work that is done under the sun, while one man tyrannizes over another to his hurt. 10 Meanwhile I saw wicked men approach and enter; and as they left the sacred place, they were praised in the city for what they had done. This also is vanity.* 11 Because the sentence against evildoers is not promptly executed, therefore the hearts of men are filled with the desire to commit evil—12 because the sinner does evil a hundred times and survives. Though indeed I know that it shall be well with those who fear God, for their reverence toward him; 13 and that it shall not be well with the wicked man, and he shall not prolong his shadowy* days, for his lack of reverence toward God.

14 This is a vanity which occurs on earth: there are just men treated as though they had done evil and wicked men treated as though they had done justly. This, too, I say is vanity. 15 *x* Therefore I commend mirth, because there is nothing good for man under the sun except eating and drinking and mirth: for this is the accompaniment of his toil during the limited days of the life which God gives him under the sun.*

The Same Lot for All. 16 *y* When I applied my heart to know wisdom and to observe what is done on earth, 17 *z* I recognized that man is unable to discover all God's work that is done under the sun, even though neither by day nor by night do his eyes find rest in sleep. However much man toils in searching, he does not find it out; and even if the wise man says that he knows, he is unable to discover it.

CHAPTER 9.

1 All this I have kept in mind and recognized:* the just, the wise, and their deeds are in the hand of God. Love from hatred* man cannot tell; both appear equally vain, 2 *a* in that there is the same lot for all, for the just and the wicked, for the good and the bad, for the clean and the unclean, for him who offers sacrifice and him who does not. As it is for the good man, so it is for the sinner; as it is for him who swears rashly, so it is for him who fears an oath. 3 Among all the things that happen under the sun, this is the worst, that things turn out the same for all. Hence the minds of men are filled wih evil, and madness is in their hearts during life; and afterward they go to the dead.

4 Indeed, for any among the living there is hope; a live dog is better off than a dead lion. 5 *b* For the living know that they are to die, but the dead no longer know anything. There is no further recompense for them, because all memory of them is lost. 6 For them, love and hatred and rivalry have long since perished. They will never again have part in anything that is done under the sun.

7 *c* Go, eat your bread with joy and drink your wine with a merry heart, because it is now that God favors your works. 8 At all times let your garments be white, and spare not the perfume for your head. 9 Enjoy life with the wife whom you love, all the days of the fleeting life that is granted you under the sun. This is your lot in life, for the toil of your labors under the sun. 10 Anything you can turn your hand to, do with what pow-

v Eccl 3, 22; 10, 14.—*w* Eccl 1, 13f.—*x* Eccl 2, 24; 9, 7.—*y* Eccl 1, 13; 3, 10.—*z* Eccl 3, 14.—*a* Eccl 2, 14.—*b* Eccl 1, 11.—*c* Eccl 2, 1. 24; 8, 15; 11, 9.

8, 10: The text is obscure. The Latin has "wicked men buried, who, while still alive, were in the holy place, and were praised in the city as if their works were just."

8, 13: Shadowy: perhaps an addition here; cf Eccl 6, 12.

8, 15: See notes on Eccl 2, 24; 5, 19.

9, 1-10: These statements are based on a very imperfect concept of life beyond the grave. With Christian revelation about the future life came the only satisfactory solution of the problem which so perplexed the author.

9, 1: Love from hatred: divine favor or disfavor.

er you have; for there will be no work, nor reason, nor knowledge, nor wisdom in the nether world where you are going.

Uncertainty of Fortune. 11 Again I saw under the sun that the race is not won by the swift, nor the battle by the valiant, nor a livelihood by the wise, nor riches by the shrewd, nor favor by the experts; for a time of calamity comes to all alike. 12 Man no more knows his own time* than fish taken in the fatal net, or birds trapped in the snare; like these the children of men are caught when the evil time falls suddenly upon them.

13 On the other hand I saw this wise deed under the sun, which I thought sublime. 14 Against a small city with few men in it advanced a mighty king, who surrounded it and threw up great siegeworks about it. 15 But in the city lived a man who, though poor, was wise, and he delivered it through his wisdom. Yet no one remembered this poor man. 16 *d* Though I had said, "Wisdom is better than force," yet the wisdom of the poor man is despised and his words go unheeded.

17 "The quiet words of the wise are better heeded than the shout of a ruler of fools"—!

Sundry Proverbs. 18 "A fly that dies can spoil the perfumer's ointment, and a single slip can ruin much that is good."

CHAPTER 10.

1 More weighty than wisdom or wealth is a little folly!

2 The wise man's understanding turns him to his right; the fool's understanding turns him to his left.*

3 When the fool walks through the street, in his lack of understanding he calls everything foolish.

4 Should the anger of the ruler burst upon you, forsake not your place; for mildness abates great offenses.

5 I have seen under the sun another evil, like a mistake that proceeds from the ruler: 6 a fool put in lofty position while the rich sit in lowly places. 7 I have seen slaves on horseback, while princes walked on the ground like slaves.

8 *e* He who digs a pit may fall into it, and he who breaks through a wall may be bitten by a serpent.

9 He who moves stones may be hurt by them, and he who chops wood is in danger from it.

10 If the iron becomes dull, though at first he made easy progress, he must increase his efforts; but the craftsman has the advantage of his skill.

11 If the serpent bites because it has not been charmed, then there is no advantage for the charmer.

12 *f* Words from the wise man's mouth win favor, but the fool's lips consume him. 13 The beginning of his words is folly, and the end of his talk is utter madness; 14 *g* yet the fool multiplies words. Man knows not what is to come, for who can tell him what is to come after him? 15 When will the fool be weary of his labor, he who knows not the way of the city?*

16 Woe to you, O land, whose king was a servant, and whose princes dine in the morning! 17 Blessed are you, O land, whose king is of noble birth, and whose princes dine at the right time (for vigor and not in drinking bouts). 18 When hands are lazy, the rafters sag; when hands are slack, the house leaks. 19 Bread and oil call forth merriment and wine makes the living glad, but money answers for everything. 20 Even in your thoughts do not make light of the king, nor in the privacy of your bedroom revile the rich, because the birds of the air may carry your voice, a winged creature may tell what you say.

CHAPTER 11.

1 Cast your bread upon the waters;* after a long time you may find it again. 2 Make seven or eight portions; you know not what misfortune may come upon the earth.* 3 When the clouds are full, they pour out rain upon the earth. Whether a tree falls to the south or to the north, wherever it falls, there shall it lie. 4 One who pays heed to the wind will not sow, and one who watches the clouds will never reap. 5 *h* Just as you know not how the breath of life fashions the human frame in the mother's womb, so you

d Prv 24, 5.—e 8f: Prv 26, 27; Sir 27, 29.—f Sir 21, 19.—g Eccl 5, 2; 8, 7.—h Eccl 8, 17.

9, 12: His own time: the time of death or sudden disaster.

10, 2: It is doubtful whether the author is endorsing either direction; cf Prv 4, 25ff.

10, 15: He who . . . city: perhaps a proverbial expression for supreme stupidity.

11, 1: This may refer to a spirit of adventure in business or to generosity in almsgiving. Waters: of the ocean, which sometimes carry lost treasures to the shore.

11, 2: This verse refers either to almsgiving or to the wisdom of not putting all one's cargo into a single vessel.

know not the work of God which he is accomplishing in the universe. 6 In the morning sow your seed, and at evening let not your hand be idle: For you know not which of the two will be successful, or whether both alike will turn out well.

Youth. 7 Light is sweet! and it is pleasant for the eyes to see the sun. 8 However many years a man may live, let him, as he enjoys them all, remember that the days of darkness will be many. All that is to come is vanity.

9 Rejoice, O young man, while you are young and let your heart be glad in the days of your youth. Follow the ways of your heart, the vision of your eyes; yet understand that as regards all this God will bring you to judgment. 10 Ward off grief from your heart and put away trouble from your presence, though the dawn of youth is fleeting.*

CHAPTER 12.

Old Age. 1 Remember your Creator in the days of your youth, before the evil days come and the years approach of

i Eccl 3, 20f; Jb 34, 15.—j Eccl 1, 2.—k Eccl 1, 18.—l Eccl 5, 6.—m Eccl 11, 9.

11, 10: Dawn . . . fleeting: literally, "youth and the dawn (of life) are vanity."

12, 2: The sun . . . return: the cloudy and rainy Palestinian winter, a natural symbol of old age.

12, 3: Guardians: the arms; strong men: the legs; grinders; the teeth; they who . . . windows: the eyes.

12, 4: Doors: the tightly compressed lips; sound of the mill: perhaps the sound of mastication; daughters of song: the voice.

12, 5: The almond tree blooms: resembling the white hair of old age. The locust . . . sluggish: although a delicacy, it was too heavy a food for old people. The caper berry: a stimulant for the appetite.

12, 6: The golden bowl suspended by the silver cord was a symbol of life; the snapping of the cord and the breaking of the bowl, a symbol of death. The pitcher . . . the broken pulley: another pair of metaphors for life and its ending.

12, 11: Goads . . . one collector: the sayings were stimulants to thought and also pegs or centers around which to group correlated pronouncements of the wise.

12, 13: Man's all: St. Jerome explains: "Unto this is every man born, that, knowing his Maker, he may revere Him in fear, honor, and the observance of His commandments."

which you will say, I have no pleasure in them; 2 before the sun is darkened, and the light, and the moon, and the stars, while the clouds return* after the rain; 3 when the guardians* of the house tremble, and the strong men are bent, and the grinders are idle because they are few, and they who look through the windows grow blind; 4 when the doors* to the street are shut, and the sound of the mill is low; when one waits for the chirp of a bird, but all the daughters of song are suppressed; 5 and one fears heights, and perils in the street; when the almond tree blooms,* and the locust grows sluggish and the caper berry is destroyed, because man goes to his lasting home, and mourners go about the streets; 6 before the silver cord is snapped and the golden bowl* is broken, and the pitcher is shattered at the spring, and the broken pulley falls into the well, 7 *i* and the dust returns to the earth as it once was, and the life-breath returns to God who gave it.

8 *j* Vanity of vanities, says Coheleth, all things are vanity!

Epilogue. 9 Besides being wise, Coheleth taught the people knowledge, and weighed, scrutinized and arranged many proverbs. 10 Coheleth sought to find pleasing sayings, and to write down true sayings with precision. 11 The sayings of the wise are like goads; like fixed pegs are the topics given by one collector.* 12 *k* As to more than these, my son, beware. Of the making of many books there is no end, and in much study there is weariness for the flesh.

13 *l* The last word, when all is heard: Fear God and keep his commandments, for this is man's all;* 14 *m* because God will bring to judgment every work, with all its hidden qualities, whether good or bad.

THE CANTICLE OF CANTICLES

The Canticle of Canticles, or the "Song of Songs," meaning the greatest of songs (1, 1), contains in exquisite poetic form the sublime portrayal and praise of the mutual love of the Lord and His people. The Lord is the Lover and His people are the beloved. Describing this relationship in terms of human love, the author simply follows Israel's tradition. Isaias (5, 1-7; 54, 4-8), Jeremias (2, 2f. 32), and Ezechiel (16; 23) all characterize the covenant between the Lord and Israel as a marriage. Osee the prophet sees the idolatry of Israel in the adultery of Gomer (1-3). He also represents the Lord speaking to Israel's heart (2, 16) and changing her into a new spiritual people, purified by the Baby-

lonian captivity and betrothed anew to her divine Lover "in justice and uprightness, in love and mercy" (2, 21).

The author of the Canticle, using the same literary figure, paints a beautiful picture of the ideal Israel, the chosen people of the Old and New Testaments, whom the Lord led by degrees to an exalted spiritual union with Himself in the bond of perfect love. When the Canticle is thus interpreted there is no reason for surprise at the tone of the poem, which employs in its descriptions the courtship and marriage customs of the author's time. Moreover, the poem is not an allegory in which each remark, e.g., in the dialogue of the lovers, has a higher meaning. It is a parable in which the true meaning of mutual love comes from the poem as a whole.

While the Canticle is thus commonly understood by most Catholic scholars, it is also possible to see in it an inspired portrayal of ideal human love. Here we would have from God a description of the sacredness and the depth of married union.

Although the poem is attributed to Solomon in the traditional title (1, 1), the language and style of the work, among other considerations, point to a time after the end of the Babylonian Exile (538 B.C.) as that in which an unknown poet composed this masterpiece. The structure of the Canticle is difficult to analyze; here it is regarded as a lyric dialogue, with dramatic movement and interest.

The use of marriage as a symbol, characteristic of the Canticle, is found extensively also in the New Testament (Mt 9, 15; 25, 1-13; Jn 3, 29; 2 Cor 11, 2; Eph 5, 23-32; Ap 19, 7ff; 21, 9ff). In Christian tradition, the Canticle has been interpreted in terms of the union between Christ and the Church and, particularly by St. Bernard, of the union between Christ and the individual soul. Throughout the liturgy, especially in the Little Office, there is a consistent application of the Canticle of Canticles to the Blessed Virgin Mary.

THE SONG OF SONGS BY SOLOMON*

CHAPTER 1.

Love's Desires

2 *B* Let him kiss me with kisses of his mouth!*
More delightful is your love than wine![a]
3 Your name spoken is a spreading perfume—
that is why maidens love you.
4 Draw me!—
D We will follow you eagerly!
B Bring me, O king, to your chambers.
D With you we rejoice and exult,
we extol your love; it is beyond wine:[b]
how rightly you are loved!

Love's Boast

5 *B* I am as dark—but lovely,
O daughters of Jerusalem*—
As the tents of Cedar,
as the curtains of Salma.
6 Do not stare at me because I am swarthy,*
because the sun has burned me.
My brothers have been angry with me;
they charged me with the care of the vineyards:
my own vineyard I have not cared for.

Love's Inquiry

7 *B* Tell me, you whom my heart loves,*
where you pasture your flock,

a 2f: Ct 4, 10.—b Ct 4, 10.

1, 1: This title is actually the first verse of Chapter 1.

1, 2ff: The marginal letters indicate the speaker of the verses: B—Bride; D—Daughters of Jerusalem; G—Bridegroom. In vv 2-7 the bride and the daughters address the bridegroom who appears here as a king, but more often in the poem as a shepherd. King and shepherd are familiar figures of the Lord in the Sacred Scriptures. Cf Ps 22 (23), 1; Is 40, 11; Jn 10, 1-16.

1, 5: Daughters of Jerusalem: the chorus whom the bride addresses and who ask her questions (5, 9; 6, 1), thus developing action within the poem. Cedar: a Syrian desert region whose name suggests blackness; tents were often made of black goat hair. Curtains: tent coverings of Salma, a region close to Cedar.

1, 6: Swarthy: tanned by the sun from working in her brothers' vineyards. My own vineyard: the bride herself; cf Is 5, 1-7, where Israel is designated as the vineyard and the Lord is the Lover.

1, 7: Here and elsewhere in the Canticle (3, 1; 5, 8; 6, 1), the bride expresses her desire to be in the company of her lover. These verses point to a certain tension in the poem. Only at the end (8, 5ff) does mutual possession of the lovers become final.

where you give them rest at midday,
Lest I be found wandering
after the flocks of your companions.

8 *G* If you do not know,
O most beautiful among women,
Follow the tracks of the flock
and pasture the young ones
near the shepherds' camps.

Love's Vision

9 *G* To the steeds of Pharao's chariots*
would I liken you, my beloved:
10 Your cheeks lovely in pendants,
your neck in jewels.
11 We will make pendants of gold for you,
and silver ornaments.

Love's Union

12 *B* For the king's banquet
my nard* gives forth its fragrance.
13 My lover is for me a sachet of myrrh*
to rest in my bosom.
14 My lover is for me a cluster of henna*
from the vineyards of En-gaddi.
15 *G* Ah, you are beautiful, my beloved,[c]
ah, you are beautiful; your eyes are doves!*
16 *B* Ah, you are beautiful, my lover—
yes, you are lovely.
Our couch, too, is verdant;*
17 the beams of our house are cedars,
our rafters, cypresses.

c Ct 4, 1. 7.—d Ct 1, 4.—e Ct 5, 8.—f Ct 8, 3.—g Ct 3, 5; 8, 4.

1, 9ff: The bridegroom compares the girl's beauty to the rich adornment of the royal chariot of Pharao.

1, 12: Nard: a precious perfume, a figure of the bride; cf Ct 4, 14.

1, 13: Myrrh: produced from aromatic resin of balsam or roses.

1, 14: Henna: a plant which bears white scented flowers.

1, 15: Doves: suggesting innocence and charm.

1, 16f: Though the meeting place of the lovers is but a shepherd's hut of green branches, it becomes a palace with beams of cedar and rafters of cypress when adorned with their love.

2, 1: Flower of Saron: probably the narcissus, which grows in the fertile Plain of Saron lying between Mount Carmel and Jaffa on the Mediterranean coast.

2, 4ff: The banquet hall, the sweet things of the table, the embrace of the bride and bridegroom, express the delicacy of their affection and the intimacy of their love.

2, 7: By the gazelles and hinds: the swiftness of these animals and the luster and soft expression of their eyes are suggestive of love; cf Prv 5, 19.

2, 8ff: In this sudden change of scene, the bride pictures her lover hastening toward her dwelling until his voice is heard bidding her come to him.

2, 14: The bride is addressed as though she were a dove in a mountain fastness out of sight and reach.

CHAPTER 2.

1 I am a flower of Saron,*
a lily of the valley.
2 *G* As a lily among thorns,
so is my beloved among women.
3 *B* As an apple tree among the trees of the woods,
so is my lover among men.
I delight to rest in his shadow,
and his fruit is sweet to my mouth.
4 He brings me into the banquet hall*
and his emblem over me is love.[d]
5 Strengthen me with raisin cakes,
refresh me with apples,
for I am faint with love.[e]
6 His left hand is under my head
and his right arm embraces me.[f]
7 I adjure you, daughters of Jerusalem,[g]
by the gazelles and hinds* of the field,
Do not arouse, do not stir up love
before its own time.

A Tryst in the Spring

8 *B* Hark! my lover—here he comes*
springing across the mountains,
leaping across the hills.
9 My lover is like a gazelle
or a young stag.
Here he stands behind our wall,
gazing through the windows,
peering through the lattices.
10 My lover speaks; he says to me,
"Arise, my beloved, my beautiful one,
and come!
11 "For see, the winter is past,
the rains are over and gone.
12 The flowers appear on the earth,
the time of pruning the vines has come,
and the song of the dove is heard in our land.
13 The fig tree puts forth its figs,
and the vines, in bloom, give forth fragrance.
Arise, my beloved, my beautiful one,
and come!
14 "O my dove in the clefts of the rock,*
in the secret recesses of the cliff,

Let me see you,
let me hear your voice,
For your voice is sweet,
and you are lovely."

15 *B* Catch us the foxes, the little foxes*
that damage the vineyards; for
our vineyards are in bloom!

16 My lover belongs to me and I to
him;
he browses among the lilies.[h]

17 Until the day breathes cool* and
the shadows lengthen,
roam, my lover,
Like a gazelle or a young stag
upon the mountains of Bether.[i]

CHAPTER 3.

Loss and Discovery

1 *B* On my bed at night I sought him*
whom my heart loves—
I sought him but did not find him.[j]

2 I will rise then and go about the
city;
in the streets and crossings I will
seek
Him whom my heart loves.
I sought him but I did not find
him.

3 The watchmen came upon me,
as they made their rounds of the
city:
Have you seen him whom my
heart loves?

4 I had hardly left them
when I found him whom my
heart loves.
I took hold of him and would not
let him go
till I should bring him to the
home of my mother,[k]
to the room of my parent.

5 I adjure you, daughters of Jerusa-
lem,
by the gazelles and hinds of the
field,
Do not arouse, do not stir up love
before its own time.[l]

Regal State of the Bridegroom

6 *D* What is this coming up from the
desert,*
like a column of smoke
Laden with myrrh, with frankin-
cense,
and with the perfume of every
exotic dust?[m]

7 Ah, it is the litter of Solomon;
sixty valiant men surround it,
of the valiant men of Israel:

8 All of them expert with the sword,
skilled in battle,
Each with his sword at his side
against danger in the watches of
the night.

9 King Solomon made himself a car-
riage
of wood from Lebanon.

10 He made its columns of silver,
its roof of gold,
Its seat of purple cloth,
its framework inlaid with ivory.

11 Daughters of Jerusalem, come forth
and look upon King Solomon
In the crown with which his mother
has crowned him
on the day of his marriage,
on the day of the joy of his heart.

CHAPTER 4.

The Charms of the Beloved

1 *G* Ah, you are beautiful, my beloved,[n]
ah, you are beautiful!
Your eyes are doves[o]
behind your veil.
Your hair is like a flock of goats
streaming down the mountains of
Galaad.

2 Your teeth* are like a flock of ewes
to be shorn,
which come up from the washing,
All of them big with twins,
none of them thin and barren.

3 Your lips are like a scarlet strand;
your mouth is lovely.
Your cheek is like a half-pome-
granate*
behind your veil.

4 Your neck is like David's tower[p]
girt with battlements;

h Ct 6, 3; 7, 10.—i Ct 4, 6; 8, 14.—j 1ff: Ct 5, 2ff.—k Ct 8, 2.—l Ct 2, 7; 8, 4.—m Ct 6, 10; 8, 5.—n Ct 1, 15.—o 1ff: Ct 6, 5ff.—p Ct 7, 5.

2, 15: A snatch of song in answer to the request of v 14; cf Ct 8, 13f. Foxes: all who threaten to disturb the security of love symbolized by the vineyard; cf v 16.

2, 17: Breathes cool: in the evening when the sun is going down. Cf Gn 3, 8. Bether: a very obscure word; some interpret it in the sense of ruggedness; others, of spices; still others, of sacrifice (Gn 15, 10).

3, 1ff: See the parallel in Ct 5, 2-8.

3, 6ff: The lover is portrayed as King Solomon, escorted by sixty armed men, coming in royal procession to meet his bride.

4, 2: Teeth: praised for whiteness and regularity.

4, 3: Pomegranate: a fruit somewhat like an orange, with a firm skin and deep red color. The girl's cheek is compared, in roundness and tint, to a half-pomegranate.

A thousand bucklers hang upon it,
all the shields of valiant men.*
5 Your breasts are like twin fawns,[q]
the young of a gazelle
that browse among the lilies.
6 Until the day breathes cool and the shadows lengthen,[r]
I will go to the mountain of myrrh,
to the hill of incense.*
7 You are beautiful, my beloved,
and there is no blemish in you.*

8 Come from Lebanon, my bride,
come from Lebanon, come!
Descend from the top of Amana,
from the top of Sanir and Hermon,*
From the haunts of lions,
from the leopards' mountains.
9 You have ravished my heart, my sister,* my bride;[s]
you have ravished my heart with one glance of your eyes,
with one bead of your necklace.

10 How beautiful is your love, my sister, my bride,[t]
how much more delightful is your love than wine,
and the fragrance of your ointments than all spices!
11 Your lips drip honey,* my bride,
and sweetmeats and milk are under your tongue;
And the fragrance of your garments
is the fragrance of Lebanon.

q Ct 7, 4.—r Ct 2, 17.—s Ct 6, 5.—t Ct 1, 2f.—u Ct 6, 2. 11.—v Ct 6, 2.—w 2ff: Ct 3, 1f.

4, 4: The ornaments about her neck are compared to the trophies on the city walls. Cf 3 Kgs 10, 10; 14, 26ff; Ez 27, 10.

4, 6: Mountain of myrrh . . . hill of incense: spoken figuratively of the bride; cf Ct 8, 14.

4, 7: Cf St. Paul's description of the Church in Eph 5, 27. This verse is also applied to Our Lady, especially in the Liturgy of the Feast of the Immaculate Conception.

4, 8: Amana . . . Sanir and Hermon: these rugged heights symbolize obstacles that would separate the lovers; cf Ct 2, 14.

4, 9: Sister: a term of endearment; it forms part of the conventional language of love used in the Canticle.

4, 11: Honey: sweet words. Cf Prv 5, 3.

4, 12: Enclosed garden . . . fountain sealed: reserved for the bridegroom alone. The bride's fidelity is implied. Cf Prv 5, 15-19.

4, 14: These plants are all known for their sweet scent.

4, 16: The last two lines of the verse are spoken by the girl, inviting her lover to herself, the garden.

5, 1: Eat, friends; drink!: the lovers are encouraged to enjoy the delights of their love, symbol of Christ's union with the Church.

5, 2-8: A trial similar to that in Ct 3, 1ff.

5, 3f: The bride's hesitation is due, not to levity, but to strong emotion.

The Lover and His Garden

12 *G* You are an enclosed garden, my sister, my bride,[u]
an enclosed garden, a fountain sealed.*
13 You are a park that puts forth pomegranates,
with all choice fruits;
14 Nard and saffron, calamus and cinnamon,
with all kinds of incense;
Myrrh and aloes,
with all the finest spices.*
15 You are a garden fountain, a well of water
flowing fresh from Lebanon.
16 Arise, north wind! Come, south wind!
blow upon my garden*
that its perfumes may spread abroad.

B Let my lover come to his garden
and eat its choice fruits.

CHAPTER 5.

1 *G* I have come to my garden, my sister, my bride;[v]
I gather my myrrh and my spices,
I eat my honey and my sweetmeats,
I drink my wine and my milk.

D Eat, friends; drink!* Drink freely of love!

A Fruitless Search

2 *B* I was sleeping, but my heart kept vigil;*
I heard my lover knocking:
"Open to me, my sister, my beloved,
my dove, my perfect one![w]
For my head is wet with dew,
my locks with the moisture of the night."
3 I have taken off my robe,*
am I then to put it on?
I have bathed my feet,
am I then to soil them?

4 My lover put his hand through the opening;
my heart trembled within me,
and I grew faint when he spoke.
5 I rose to open to my lover,
with my hands dripping myrrh:
With my fingers dripping choice myrrh
upon the fittings of the lock.

6 I opened to my lover—
but my lover had departed, gone.[x]
I sought him but I did not find him;
I called to him but he did not answer me.*

7 The watchmen came upon me[y]
as they made their rounds of the city;
They struck me, and wounded me,
and took my mantle from me,
the guardians of the walls.*

8 I adjure you, daughters of Jerusalem,[z]
if you find my lover—
What shall you tell him?—
that I am faint with love.

The Charms of the Lost Lover

9 *D* How does your lover differ from any other,
O most beautiful among women.
How does your lover differ from any other,
that you adjure us so?

10 *B* My lover is radiant and ruddy;*
he stands out among thousands.

11 His head is pure gold;
his locks are palm fronds.
black as the raven.

12 His eyes are like doves
beside running waters,
His teeth would seem bathed in milk,
and are set like jewels.

13 His cheeks are like beds of spice
with ripening aromatic herbs.
His lips are red blossoms;
they drip choice myrrh.

14 His arms are rods of gold
adorned with chrysolites.
His body is a work of ivory
covered with sapphires.

15 His legs are columns of marble
resting on golden bases.
His stature is like the trees on Lebanon,
imposing as the cedars.

16 His mouth is sweetness itself;
he is all delight.
Such is my lover, and such my friend,
O daughters of Jerusalem.

CHAPTER 6.

Discovery

1 *D* Where has your lover gone,
O most beautiful among women?
Where has your lover gone
that we may seek him with you?*

2 *B* My lover has come down to his garden,*
to the beds of spice,
To browse in the garden[a]
and to gather lilies.

3 My lover belongs to me and I to him;
he browses among the lilies.[b]

The Charms of the Beloved

4 *G* You are as beautiful as Thersa, my beloved,*
as lovely as Jerusalem,
as awe-inspiring as bannered troops.

5 Turn your eyes from me,[c]
for they torment me.
Your hair is like a flock of goats
streaming down from Galaad.

6 Your teeth are like a flock of ewes[d]
which come up from the washing,
All of them big with twins,
none of them thin and barren.

7 Your cheek is like a half-pomegranate
behind your veil.

8 There are sixty queens, eighty concubines,
and maidens without number—

9 One alone is my dove, my perfect one,
her mother's chosen,
the dear one of her parent.
The daughters saw her and declared her fortunate,
the queens and concubines, and they sang her praises;

x Ct 3, 1.—y Ct 3, 3.—z Ct 2, 5.—a Ct 4, 12; 5, 1.—b Ct 2, 16; 7, 11.—c Ct 4, 9.—d 6f: Ct 4, 1ff.

5, 6: The disappearance of the lover seems to be a deliberate trial and test inflicted on the girl.

5, 7: The watchmen do not know the reason for the girl's appearance in the city streets; cf Ct 3, 2ff.

5, 10f: In answer to the question of v 9, the girl sings her lover's praises (vv 10-16). Gold: indicates how precious the lover is. Palm fronds: his thick, luxuriant growth of hair.

6, 1: The daughters of Jerusalem are won by this description of the lover and offer their aid in seeking him.

6, 2f: Determined to share her lover with no one, the girl refuses the aid offered by the daughters in seeking him. She implies that she had never really lost him, for he has come down to his garden.

6, 4-9: The lover again celebrates her beauty. Thersa: probably meaning "pleasant"; it was the early capital of the Northern Kingdom of Israel (3 Kgs 16).

10 *D* Who is this that comes forth like the dawn,[e]
as beautiful as the moon, as resplendent as the sun,
as awe-inspiring as bannered troops?

Love's Meeting

11 *B* I came down to the nut garden [f]
to look at the fresh growth of the valley,
To see if the vines were in bloom,
if the pomegranates had blossomed.
12 Before I knew it, my heart had made me
the blessed one of my kinswomen.*

CHAPTER 7.

The Beauty of the Bride

1 *D* Turn, turn, O Sulamite,*
turn, turn, that we may look at you!
B Why would you look at the Sulamite
as at the dance of the two companies?

2 *D* How beautiful are your feet in sandals,*
O prince's daughter!
Your rounded thighs are like jewels,
the handiwork of an artist.

3 Your navel is a round bowl
that should never lack for mixed wine.
Your body is a heap of wheat
encircled with lilies.
4 Your breasts are like twin fawns,
the young of a gazelle.[g]
5 Your neck is like a tower of ivory.[h]
Your eyes are like the pools in Hesebon
by the gate of Bath-rabbim.
Your nose is like the tower on Lebanon
that looks toward Damascus.*
6 Your head rises like Carmel;
your hair is like draperies of purple;
a king is held captive in its tresses.

Love's Desires

7 *G* How beautiful you are, how pleasing,
my love, my delight!
8 Your very figure is like a palm tree,*
your breasts are like clusters.
9 I said: I will climb the palm tree,
I will take hold of its branches.
Now let your breasts be like clusters of the vine
and the fragrance of your breath like apples,
10 And your mouth like an excellent wine—

Love's Union

B that flows smoothly for my lover,
spreading over the lips and the teeth*
11 I belong to my lover*
and for me he yearns.[i]
12 Come, my lover, let us go forth to the fields
and spend the night among the villages.
13 Let us go early to the vineyards, and see
if the vines are in bloom,
If the buds have opened,
if the pomegranates have blossomed;[j]
There will I give you my love.
14 The mandrakes* give forth fragrance,
and at our doors are all choice fruits;

e Ct 3, 6; 8, 5.—f Ct 4, 12ff; 7, 13.—g Ct 4, 5.—h Ct 4, 4. i Ct 2, 16; 6, 3.—j Ct 6, 11.

6, 12: The text is obscure in Hebrew and in the ancient versions. The Vulgate reads: "I did not know; my soul disturbed me because of the chariots of Aminadab."

7, 1: Sulamite: so called either because the girl is considered to be from Sulam in the plain of Esdraelon (cf 3 Kgs 1, 3) or because the name may mean "the peaceful one," and thus recall the name of Solomon. As at the dance of the two companies: the meaning is uncertain. The question in this verse could be construed as a refusal to dance; more probably, however, the girl accedes, as the following verses suggest.

7, 2-6: A flattering description of the girl's charms. Rounded . . . jewels: the meaning of these Hebrew words is not certain. Wine and wheat are symbolic of fertility; they are here associated with parts of the body which have a close relation to fruitfulness.

7, 5: The comparison emphasizes the stateliness and whiteness of the neck, and the limpidity of the eyes. Bath-rabbim: a proper name which occurs only here; there was a city of Rabbah northeast of Hesebon in Transjordan. Cf Jer 49, 3.

7, 8f: Palm tree: a figure of stateliness. The bridegroom is eager to enjoy the possession of his bride.

7, 10: The bride delicately turns his compliment into an expression of the love and tenderness she feels for him.

7, 11-14: The girl's answer assures him of her affection and invites him to return with her to the rural delights which are associated with their love and which recall the meeting described in Ct 6, 11f.

7, 14: Mandrakes: herbs believed to have power to arouse love and promote fertility; cf Gn 30, 14ff.

Both fresh and mellowed fruits, my lover,
I have kept in store for you.

CHAPTER 8.

1 Oh, that you were my brother,
nursed at my mother's breasts!
If I met you out of doors, I would kiss you
and none would taunt me.
2 I would lead you, bring you in
to the home of my mother.[k]
There you would teach me to give you
spiced wine to drink, and pomegranate juice.
3 His left hand is under my head
and his right arm embraces me.[l]

4 I adjure you, daughters of Jerusalem,
by the gazelles and hinds of the field,
Do not arouse, do not stir up love,
before its own time.[m]

Homecoming

5 *D* Who is this coming up from the desert,[n]
leaning upon her lover?*

G Under the apple tree I awakened you;
it was there that your mother conceived you,
it was there that your parent conceived.

True Love

6 *B* Set me as a seal* on your heart,
as a seal on your arm;
For stern as death is love,
relentless as the nether world is devotion;
its flames are a blazing fire.
7 Deep waters cannot quench love,
nor floods sweep it away.
Were one to offer all he owns to purchase love,
he would be roundly mocked.

Chastity and Its Welcome

8 "Our sister is little*
and she has no breasts as yet.
What shall we do for our sister
when her courtship begins?
9 If she is a wall,
we will build upon it a silver parapet;
If she is a door,
we will reinforce it with a cedar plank."

10 I am a wall,
and my breasts are like towers.
So now in his eyes I have become
one to be welcomed.

The Bride and Her Dowry

11 *B* Solomon had a vineyard at Baal-Hamon;*
he gave over the vineyard to caretakers.
For its fruit one would have to pay
a thousand silver pieces.
12 My vineyard is at my own disposal;
the thousand pieces are for you, O Solomon,
and two hundred for the caretakers of its fruit.

Life Together

13 *G* O garden-dweller,*
my friends are listening for your voice,
let me hear it!

14 *B* Be swift, my lover,
like a gazelle or a young stag
on the mountains of spices![o]

k Ct 3, 4.—l Ct 2, 6.—m Ct 2, 7; 3, 5.—n Ct 3, 6; 6, 10.—o Ct 2, 9. 17; 4, 6.

8, 5: The lovers are pictured walking homeward, enjoying the fulfillment of the desire which the girl expressed in vv 1f. The groom speaks of their first meeting.

8, 6f: Seal: this could be worn bound to the arm, as here, or suspended at the neck, or as a ring (Jer 22, 24). It was used for identification and signatures. Stern . . . relentless: in human experience, death and the nether world are inevitable, unrelenting; in the end they always triumph. Love, which is just as certain of its victory, matches its strength against the natural enemies of life; waters cannot extinguish it nor floods carry it away. It is more priceless than all riches.

8, 8ff: The bride affirms her chastity. In 8, 9 she quotes the course of action which her elder brothers had decided on. While she is yet immature, they will shelter her in view of eventual marriage. If she is virtuous she will be honored; if she is unchaste, she will be kept under strict vigilance. In reply to this she proclaims her virtue and boasts of having found welcome from her lover.

8, 11f: These enigmatic verses have been variously interpreted. In v 11 the girl alludes to a vineyard of great value which is compared to her own self in v 12. Her enormous dowry, a thousand silver pieces, is in keeping with her intrinsic worth. She has been the generous lover, giving herself and a dowry to her lover, referred to as Solomon, and also smaller gifts to her brothers, the caretakers (cf vv 8ff).

8, 13f: As in Ct 2, 14f, her lover asks for a word or a song and she replies in words similar to those found in Ct 2, 17.

THE BOOK OF WISDOM

The Book of Wisdom was written about a hundred years before the coming of Christ. Its author, whose name is not known to us, was a member of the Jewish community at Alexandria, in Egypt. He wrote in Greek, in a style patterned on that of Hebrew verse. At times he speaks in the person of Solomon, placing his teachings on the lips of the wise king of Hebrew tradition in order to emphasize their value. His profound knowledge of the earlier Old Testament writings is reflected in almost every line of the book, and marks him, like Ben Sirach, as an outstanding representative of religious devotion and learning among the sages of post-exilic Judaism.

The primary purpose of the sacred author was the edification of his co-religionists in a time when they had experienced suffering and oppression, in part at least at the hands of apostate fellow Jews. To convey his message he made use of the most popular religious themes of his time, namely the splendor and worth of divine wisdom (6, 22—11, 1), the glorious events of the Exodus (11, 2—12, 27; 15, 18—19, 22), the folly of idolatry (13, 1—15, 17), and the manner in which God's justice is vindicated in rewarding or punishing the individual soul (1, 1—6, 21). The first ten chapters especially form a close and intimate preparation for the fuller teachings of Christ and His Church. Many passages from this section of the book, notably 3, 1-8, are used by the Church in her liturgy.

I: THE REWARD OF JUSTICE

CHAPTER 1.

Justice Is the Key to Life. 1 Love justice,* you who judge the earth; think of the Lord in goodness, and seek him in integrity of heart; [a] 2 [b] because he is found by those who test him not, and he manifests himself to those who do not disbelieve him. 3 [c] For perverse counsels separate a man from God, and his power, put to the proof, rebukes the foolhardy; 4 [d] because into a soul that plots evil wisdom enters not, nor dwells she in a body under debt of sin. 5 [e] For the holy spirit of discipline* flees deceit and withdraws from senseless counsels; and when wickedness occurs it is rebuked. 6 [f] For wisdom is a kindly spirit, yet she acquits not the blasphemer of his guilty lips; because God is the witness of his inmost self and the sure observer of his heart and the listener to his tongue. 7 [g] For the spirit of the Lord fills the world, is all-embracing, and knows man's utterance.* 8 [h] Therefore no one who speaks wickedly can go unnoticed, nor will chastising condemnation pass him by. 9 For the devices of the wicked man shall be scrutinized, and the sound of his words shall reach the Lord, for the chastisement of his transgressions; 10 [i] because a jealous ear hearkens to everything, and discordant grumblings are no secret. 11 Therefore guard against profitless grumbling, and from calumny* withhold your tongues; for a stealthy utterance does not go unpunished, and a lying mouth slays the soul. 12 Court not death by your erring way of life, nor draw to yourselves destruction by the works of your hands. 13 [j] Because God did not make death, nor does he rejoice in the destruction of the living. 14 For he fashioned all things that they might have being; and the creatures of the world are wholesome, and there is not a destructive drug among them nor any domain of the nether world on earth, 15 [k] for justice is immortal. 16 [l] It was the wicked who with hands and words invited death, considered it a friend and pined for it; they made a covenant with it, because they deserve to be in its possession.

CHAPTER 2.

The Wicked Reject Immortality and Justice Alike. 1 For they said among themselves, thinking not aright: "Brief and troublous is our lifetime; [m] neither is there any remedy for man's dying, nor is anyone known to have come back from the nether world. 2 For haphazard were we born, and hereafter we shall be as though we had not been; because the

a 1f: 1 Par 29, 17; Ps 2, 10; Is 26, 9; Sir 1, 25.—b 1 Par 28, 9.—c Is 59, 2.—d Sir 15, 7f; Rom 7, 14.—e Is 63, 10.—f 6f: Jer 17, 10; 23, 24f.—g Wis 12, 1.—h Prv 19, 5.—i 10f: Nm 14, 27f.—j 13f: Tb 3, 22; Ez 18, 32; 33, 11; 2 Pt 3, 9.—k Is 51, 6ff.—l Is 28, 15.—m Jb 14, 1; 7, 9.

1, 1: Justice: not merely the cardinal virtue of that name (cf Wis 8, 7), but the universal moral quality which is the application of Wisdom to moral conduct.

1, 5: Discipline: here and elsewhere, another name for Wisdom.

1, 7: This verse is applied to the Holy Spirit in the liturgy at Pentecost.

1, 11: Calumny: speech against God and His providence is meant.

breath in our nostrils is a smoke and reason is a spark at the beating of our hearts, [3] *n* and when this is quenched, our body will be ashes and our spirit will be poured abroad like unresisting air. [4] Even our name will be forgotten in time, and no one will recall our deeds. So our life will pass away like the traces of a cloud, and will be dispersed like a mist pursued by the sun's rays and overpowered by its heat. [5] *o* For our lifetime is the passing of a shadow; and our dying cannot be deferred because it is fixed with a seal; and no one returns. [6] *p* Come, therefore, let us enjoy the good things that are real, and use the freshness of creation avidly. [7] Let us have our fill of costly wine and perfumes, and let no springtime blossom pass us by. [8] Let us crown ourselves with rosebuds ere they wither; [9] *q* let no meadow be free from our wantonness.* Everywhere let us leave tokens of our rejoicing, for this our portion is, and this our lot. [10] *r* Let us oppress the needy just man; let us neither spare the widow nor revere the old man for his hair grown white with time. [11] But let our strength be our norm of justice; for weakness proves itself worthless. [12] *Let us beset the just one, because he is obnoxious to us; he sets himself against our doings, reproaches us for transgressions of the Law* and charges us with violations of our training.[s] [13] *t* He professes to have knowledge of God and styles himself a child of the Lord. [14] *u* To us he is the censure of our thoughts; merely to see him is a hardship for us, [15] because his life is not like other men's, and different are his ways. [16] *v* He judges us debased; he holds aloof from our paths as from things impure. He calls blest the destiny of the just and boasts that God is his Father. [17] *w* Let us see whether his words be true; let us find out what will happen to him. [18] *x* For if the just one be the son of God, he will defend him and deliver him from the hand of his foes. [19] With revilement and torture let us put him to the test that we may have proof of his gentleness and try his patience. [20] *y* Let us condemn him to a shameful death; for according to his own words, God will take care of him."

God's Plan Brings the Just to Glory after Trial. [21] *z* These were their thoughts, but they erred; for their wickedness blinded them, [22] *a* and they knew not the hidden counsels of God; neither did they count on a recompense of holiness nor discern the innocent souls' reward. [23] *b* For God formed man to be imperishable; the image of his own nature he made him. [24] *c* But by the envy of the devil, death entered the world, and they who are in his possession experience it.

CHAPTER 3.

[1] But the souls of the just are in the hand of God,[d] and no torment shall touch them.* [2] They seemed, in the view of the foolish, to be dead; and their passing away was judged an affliction [3] *e* and their going forth from us, utter destruction. But they are in peace. [4] For if before men, indeed, they be punished, yet is their hope full of immortality; [5] *f* chastised a little, they shall be greatly blessed, because God tried them and found them worthy of himself. [6] *g* As gold in the furnace, he proved them, and as sacrificial offerings* he took them to himself. [7] *h* In the time of their visitation* they shall shine, and shall dart about as sparks through stubble; [8] *i* they shall judge nations and rule over peoples, and the Lord shall be their King forever. [9] *j* Those who trust in him shall understand truth, and the faithful shall abide with him in love: because grace and mercy are with his chosen ones.

Even on Earth, the Just and Not the Wicked Are Blessed. [10] But the wicked shall receive a punishment to match their thoughts,* since they neglected justice

n Jb 7, 9; Jas 4, 14.—o Ps 143 (144), 4.—p Is 22, 13; 1 Cor 15, 32.—q Jer 13, 25.—r Ex 22, 22ff; Lv 19, 32.—s Os 8, 1.—t Mt 27, 43; Jn 8, 55; 10, 36-39.—u Mt 9, 4.—v Jer 6, 30.—w Gn 37, 20.—x Ps 21 (22), 9; Is 42, 1; Mt 27, 43; Jn 5, 18.—y Jas 5, 6.—z Rom 1, 21.—a Ps 17 (18), 24f; Prv 11, 18; Mt 11, 25.—b Gn 1, 26f; Is 54, 16 LXX.—c Gn 3, 1-24; Rom 5, 12.—d Jb 12, 10; 5, 19.—e Is 57, 2.—f Tb 12, 13; 2 Cor 4, 17; 1 Pt 1, 6f.—g Ps 50 (51), 19; Prv 17, 3; Sir 2, 5; Is 48, 10.—h Dn 12, 3; Abd 18; Mal 4, 1; Mt 13, 43.—i Wis 8, 14; Prv 8, 16; Dn 7, 22; 1 Cor 6, 2; Ap 20, 4.—j Wis 4, 15; Jb 10, 12; Jn 15, 10.

2, 9: Let no meadow . . . wantonness: the extant Greek Mss have "Let none of us be without part in our wanton doings." Most Latin Mss have both forms of this line.

2, 12-20: Often applied to the Passion of our Lord: many have understood these verses as a direct prophecy. Cf Mt 27, 41-44.

2, 12: Law: the law of Moses; training has the same meaning.

3, 1-8: Verses frequently applied to the martyrs.

3, 6: Offerings: the image is that of the holocaust, in which the victim is completely consumed by fire.

3, 7: Visitation: God's loving judgment of those who have been faithful to Him; the same word is used in Wis 14. 11 for the punishment of the wicked at God's final judgment. Cf also Wis 3, 13, and care, Wis 4, 15.

3, 10: To match their thoughts: a fate as empty as that which they describe; cf Wis 2, 1-5.

and forsook the Lord. 11 *k* For he who despises wisdom and instruction is doomed. Vain is their hope, fruitless are their labors, and worthless are their works. 12 *l* Their wives are foolish and their children wicked; accursed is their brood. 13 Yes, blessed is she who, childless and undefiled, knew not transgression of the marriage bed; she shall bear fruit at the visitation of souls.* 14 *m* So also the eunuch whose hand wrought no misdeed, who held no wicked thoughts against the Lord—for he shall be given fidelity's choice reward* and a more gratifying heritage in the Lord's temple. 15 *n* For the fruit of noble struggles is a glorious one; and unfailing is the root of understanding. 16 *o* But the children of adulterers will remain without issue, and the progeny of an unlawful bed will disappear. 17 For should they attain long life, they will be held in no esteem, and dishonored will their old age be at last; 18 while should they die abruptly, they have no hope nor comfort in the day of scrutiny; 19 *p* for dire is the end of the wicked generation.

CHAPTER 4.

1 Better is childlessness with virtue; *q* for immortal is its memory: because both by God is it acknowledged, and by men.* 2 When it is present men imitate it, and they long for it when it is gone; and forever it marches crowned in triumph, victorious in unsullied deeds of valor. 3 *r* But the numerous progeny of the wicked shall be of no avail; their spurious offshoots shall not strike deep root nor take firm hold. 4 *s* For even though their branches flourish for a time, they are unsteady and shall be rocked by the wind and, by the violence of the winds, uprooted; 5 their twigs shall be broken off untimely, and their fruit be useless, unripe for eating, and fit for nothing. 6 For children born of lawless unions give evidence of the wickedness of their parents, when they are examined. 7 *t* But the just man, though he die early, shall be at rest. 8 *u* For the age that is honorable comes not with the passing of time, nor can it be measured in terms of years. 9 Rather, understanding is the hoary crown for men, and an unsullied life, the attainment of old age. 10 *v* He who pleased God was loved; he who lived among sinners was transported* — 11 *w* snatched away, lest wickedness pervert his mind or deceit beguile his soul; 12 *x* for the witchery of paltry things obscures what is right and the whirl of desire transforms the innocent mind. 13 Having become perfect in a short while, he reached the fullness of a long career; 14 *y* for his soul was pleasing to the Lord, therefore he sped him out of the midst of wickedness. But the people saw and did not understand; nor did they take this into account: 15 *z* That God's grace and mercy are with his holy ones and his care is with his elect. 16 *a* Yes, the just man dead condemns the sinful who live, and youth swiftly completed condemns the many years of the wicked man grown old. 17 For they see the death of the wise man and do not understand what the Lord intended for him, or why he made him secure. 18 *b* They see, and hold him in contempt; but the Lord laughs them to scorn. 19 *c* And they shall afterward become dishonored corpses and an unceasing mockery among the dead. For he shall strike them down speechless and prostrate and rock them to their foundations; they shall be utterly laid waste and shall be in grief and their memory shall perish.

The Final Judgment of the Wicked. 20 Fearful shall they come, at the counting up* of their misdeeds, and their trangressions shall convict them to their face.

CHAPTER 5.

1 Then shall the just one with great assurance stand before his oppressors who set at nought his labors.*d* 2 Seeing this, they shall be shaken with dreadful fear, and amazed at the unlooked-for salvation. 3 They shall say among themselves, rueful and groaning through anguish of spirit: "This is he whom once we held as a

k 11f: Prv 1, 7; Sir 41, 8.—l Dt 28, 18ff.—m Is 56, 2-5.—n Sir 1, 18.—o 2 Kgs 12, 14.—p Ps 33 (34), 22.—q Sir 16, 1ff; 44, 27-45. 1; Prv 3, 3f.—r Sir 23, 25.—s Sir 40, 15; Is 40, 24.—t Wis 3, 3.—u 8f: Jb 12, 12; 32, 9; Sir 25, 4ff.—v Gn 5, 24; Sir 44, 16; Heb 11, 5.—w Is 57, 1f.—x Wis 2, 21; Dn 13, 9.—y Gn 19, 22. 29; 2 Pt 2, 7.—z Wis 3, 9; Jb 10, 12; Jn 15, 10.—a Mt 12, 41f.—b Ps 36 (37), 13.—c 1 Esd 1, 10 LXX; Ps 17 (18), 8; Is 14, 19; Jer 23, 39f; 2 Mc 3, 29.—d 1f: 2 Thes 1, 6f; Col 2, 15.

3, 13: Visitation of souls: that is, the last judgment. Cf Wis 3, 7-9.

3, 14: Fidelity's choice reward: cf Is 56, 1-8. More gratifying: better than sons and daughters; cf Is 56, 5.

4, 1: The Latin form of this line, "Oh, how fair is the chaste generation in its glory!" is a later adaptation, which is applied in the liturgy to the splendor of virginity.

4, 10f: There are allusions here to Henoch (Gn 5, 21-24), who was young by patriarchal standards, and to Lot (Gn 19, 10f; 2 Pt 2, 7f). Cf also Is 57, 1f.

4, 20: Counting up: the last judgment.

laughingstock and as a type for mockery,
4 fools that we were! His life we deemed
madness, and his death dishonored. 5 *e* See
how he is accounted among the sons of
God; how his lot is with the saints! 6 *f* We,
then, have strayed from the way of truth,
and the light of justice did not shine for
us, and the sun did not rise for us. 7 We
had our fill of the ways of mischief and
of ruin; we journeyed through impass-
able deserts, but the way of the Lord we
knew not. 8 *g* What did our pride avail us?
What have wealth and its boastfulness af-
forded us? 9 *h* All of them passed like a
shadow and like a fleeting rumor; 10 like
a ship traversing the heaving water, of
which, when it has passed, no trace can
be found, no path of its keel in the waves.
11 Or like a bird flying through the air;
no evidence of its course is to be found
—but the fluid air, lashed by the beat of
pinions, and cleft by the rushing force of
speeding wings, is traversed: and after-
ward no mark of passage can be found
in it. 12 Or as, when an arrow has been
shot at a mark, the parted air straightway
flows together again so that none discerns
the way it went through — 13 *i* even so
we, once born, abruptly came to nought
and had no sign of virtue to display, but
were consumed in our wickedness." 14
j Yes, the hope of the wicked is like this-
tledown borne on the wind, and like fine,
tempest-driven foam; like smoke scattered
by the wind, and like the passing memory
of the nomad camping for a single day.
15 *k* But the just live forever, and in the
Lord is their recompense, and the thought
of them is with the Most High. 16 *l* There-
fore shall they receive the splendid crown,
the beauteous diadem, from the hand of
the Lord—for he shall shelter them with
his right hand, and protect them with his
arm. 17 *m* He shall take his zeal for armor
and he shall arm creation to requite the
enemy; 18 he shall don justice for a breast-
plate and shall wear sure judgment for a
helmet; 19 *n* he shall take invincible recti-
tude as a shield 20 and whet his sudden
anger for a sword, and the universe shall
war with him against the foolhardy. 21
o Well-aimed shafts of lightnings shall go
forth and from the clouds as from a well-
drawn bow shall leap to the mark; 22 *p* and
as from his sling, wrathful hailstones shall
be hurled. The water of the sea shall be
enraged against them and the streams
shall abruptly overflow; 23 *q* a mighty wind
shall come against them and winnow them
out like the tempest; thus lawlessness shall
lay the whole earth waste and evildoing
overturn the thrones of potentates.

CHAPTER 6.

To the Mighty, Wisdom Offers True Kingship. 1 Hear, therefore, kings, and
understand; *r* learn, you magistrates of the
earth's expanse! 2 Hearken, you who rule
the multitude and lord it over throngs of
peoples! 3 *s* Because authority was given
you by the Lord and sovereignty by the
Most High, who shall probe your works
and scrutinize your counsels! 4 Because,
though you were ministers of his king-
dom, you judged not rightly, and did not
keep the Law,* nor walk according to the
will of God, 5 terribly and swiftly shall
he come against you, because judgment
is stern for the exalted—6 *t* for the lowly
may be pardoned out of mercy but the
mighty shall be mightily put to the test.
7 *u* For the Lord of all shows no partiality,
nor does he fear greatness, because he
himself made the great as well as the
small, and he provides for all alike; 8 but
for the powerful a rigorous scrutiny im-
pends. 9 *v* To you, therefore, O princes,
are my words addressed that you may
learn wisdom and that you may not sin.
10 For those who keep the holy precepts
hallowed shall be found holy, and those
learned in them will have ready a re-
sponse.* 11 Desire therefore my words;
long for them and you shall be instructed.
12 *w* Resplendent and unfading is Wis-
dom, and she is readily perceived by
those who love her, and found by those
who seek her. 13 *x* She hastens to make
herself known in anticipation of men's de-
sire. 14 He who watches for her at dawn
shall not be disappointed, for he shall
find her sitting by his gate. 15 For taking
thought of her is the perfection of pru-
dence, and he who for her sake keeps
vigil shall quickly be free from care; 16

e Acts 26, 18; Col 1, 12.—f 6f: Prv 4, 18f; Jn 12, 35; Is 59, 6-14.—g Ps 48 (49), 7; Prv 10, 2.—h 9ff: 1 Par 20, 15; Ps 143 (144), 4; Jb 9, 25f LXX.—i Ez 33, 10.—j Jb 21, 18; Pss 1, 4; 36 (37), 20; Is 17, 13.—k Is 62, 11; Ez 18, 9.—l Ex 33, 22; Is 62, 3; 2 Tm 4, 8; 1 Pt 5, 4.—m 17f: Is 59, 16.—n 19f: Dt 32, 40ff.—o Hb 3, 9ff.—p Dt 11, 4.—q Wis 11, 20; Sir 10, 13f.—r 1f: Wis 1, 1; Sir 33, 19; Mi 3, 1. 9.—s 2 Par 36, 23; Prv 8, 15f; Jn 19, 11; Rom 13, 1ff.—t 6ff: Lk 12, 48.—u Dt 1, 17; Prv 22, 2.—v 9ff: Dt 4, 10; Ps 2, 12; Sir 32, 14; 1 Jn 3, 7.—w Wis 7, 10; Prv 8, 17; Jer 29, 13.—x 13ff: Prv 8, 3. 17. 34.

6, 4: Law: that of Moses; cf v 10; Wis 2, 12.

6, 10: Response: a suitable plea before the great Judge. Cf Prv 22, 21; Jb 31, 14; Hb 2, 1; Sir 8, 9.

[y] because she makes her own rounds, seeking those worthy of her, and graciously appears to them in the ways, and meets them with all solicitude. [17] *z* For the first step toward discipline is a very earnest desire for her; then, care for discipline is love of her; [18] love means the keeping of her laws; to observe her laws is the basis for incorruptibility; [19] and incorruptibility makes one close to God; [20] thus the desire for Wisdom leads up to a kingdom. [21] If, then, you find pleasure in throne and scepter, you princes of the peoples, honor Wisdom, that you may reign forever.

II: PRAISE OF WISDOM BY SOLOMON

Solomon as the Model Lover of Wisdom. [22] *a* Now what Wisdom is, and how she came to be, I shall relate; and I shall hide no secrets from you, but from the very beginning I shall search out and bring to light knowledge of her, nor shall I diverge from the truth. [23] *b* Neither shall I admit consuming jealousy to my company, because that can have no fellowship with Wisdom. [24] *c* A great number of wise men is the safety of the world, and a prudent king, the stability of his people; [25] so take instruction from my words, to your profit.

CHAPTER 7.

[1] I too am a mortal man, like all the rest, *d* and a descendant of the first man formed of earth.* And in my mother's womb I was molded into flesh [2] in a ten-months' period*—body and blood, from the seed of man, and the pleasure that accompanies marriage. [3] And I too, when born, inhaled the common air, and fell upon the kindred earth; wailing, I uttered that first sound common to all. [4] In swaddling clothes and with constant care I was nurtured. [5] For no king has any different origin or birth, [6] *e* but one is the entry into life for all; and in one same way they leave it. [7] *f* Therefore I prayed, and prudence was given me; I pleaded, and the spirit of Wisdom came to me. [8] *g* I preferred her to scepter and throne, and deemed riches nothing in comparison with her. [9] Nor did I liken any priceless gem to her; because all gold, in view of her, is a little sand, and before her, silver is to be accounted mire. [10] *h* Beyond health and comeliness I loved her, and I chose to have her rather than the light, because the splendor of her never yields to sleep. [11] *i* Yet all good things together came to me in her company, and countless riches at her hands; [12] *j* and I rejoiced in them all, because Wisdom is their leader, though I had not known that she is the mother of these. [13] *k* Simply I learned about her, and ungrudgingly do I share—her riches I do not hide away; [14] for to men she is an unfailing treasure; those who gain this treasure win the friendship of God, to whom the gifts they have from discipline*[/] commend them.

Nature and Incomparable Dignity of Wisdom. [15] Now God grant I speak suitably and value these endowments at their worth: For he is the guide of Wisdom and the director of the wise. [16] *l* For both we and our words are in his hand, as well as all prudence and knowledge of crafts. [17] For he gave me sound knowledge of existing things, that I might know the organization of the universe and the force of its elements, [18] the beginning and the end and the midpoint of times, the changes in the sun's course and the variations of the seasons. [19] Cycles of years, positions of the stars, [20] natures of animals, tempers of beasts, powers of the winds and thoughts of men, uses of plants and virtues of roots—[21] such things as are secret I learned, and such as are plain; [22] *m* for Wisdom, the artificer of all, taught me. For in her is a spirit intelligent, holy, unique, manifold, subtle, agile, clear, unstained, certain, not baneful, loving the good, keen, unhampered, beneficent, [23] kindly, firm, secure, tranquil, all-powerful, all-seeing, and pervading all spirits, though they be intelligent, pure and very subtle. [24] *n* For Wisdom is mobile beyond all motion, and she penetrates and pervades all things by reason of her purity. [25] For she is an aura of the might of God and a pure effusion of the glory of the Almighty; therefore nought that is sullied

y Prv 8, 20f; Sir 15, 1ff.—z 17-21: Ps 2, 10ff; Prv 4, 4-9; 7, 1-4; 8, 15f; Dn 7, 27; Jn 14, 15, 21; 1 Jn 5, 3.—a Tb 12, 7, 11; Mt 13, 11; Jn 15, 15.—b Wis 7, 13; Jas 3, 14f.—c Prv 24, 6; 29, 4; Sir 10, 1ff.—d 1f: Wis 10, 1; Gn 2, 7; Jb 10, 9-12; 33, 6; 1 Cor 15, 47ff.—e Jb 1, 21; 1 Tm 6, 7f.—f 3 Kgs 3, 5-15; Prv 2, 3-11.—g 8f: Wis 8, 5; 3 Kgs 10, 21; Prv 3, 14ff; 8, 10, 18f; Jb 28, 15-19.—h Prv 6, 23.—i Prv 8, 21.—j Prv 8, 14f.—k Wis 6, 23.—l Wis 3, 1.—m 22f: Wis 14, 2; Prv 8, 30; Heb 4, 12f; Jas 3, 17.—n Wis 8, 1.

7, 1: First man formed of earth: Adam. The author omits throughout the book the proper names of the characters in sacred history of whom he speaks; see especially Chapter 10.

7, 2: In a ten-months' period: thus the ancients were accustomed to reckon the period of pregnancy.

7, 14: Discipline: cf note on Wis 1, 5.

enters into her. 26 *o* For she is the refulgence of eternal light, the spotless mirror of the power of God, the image of his goodness. 27 *p* And she, who is one, can do all things, and renews everything while herself perduring; and passing into holy souls from age to age, she produces friends of God and prophets. 28 For there is nought God loves, be it not one who dwells with Wisdom. 29 *q* For she is fairer than the sun and surpasses every constellation of the stars. Compared to light, she takes precedence; 30 for that, indeed, night supplants, but wickedness prevails not over Wisdom.

CHAPTER 8.

1 Indeed, she reaches from end to end* mightily and governs all things well.*r*

Fruits of Wisdom for Human Life. 2 *s* Her I loved and sought after from my youth; I sought to take her for my bride and was enamored of her beauty. 3 She adds to nobility the splendor of companionship with God; even the Lord of all loved her. 4 *t* For she is instructress in the understanding of God, the selector of his works. 5 *u* And if riches be a desirable possession in life, what is more rich than Wisdom, who produces all things? 6 *v* And if prudence renders service, who in the world is a better craftsman than she? 7 Or if one loves justice, the fruits of her works are virtues; for she teaches moderation and prudence, justice and fortitude,* and nothing in life is more useful for men than these. 8 *w* Or again, if one yearns for copious learning, she knows the things of old, and infers those yet to come. She understands the turns of phrases and the solutions of riddles; signs and wonders she knows in advance and the outcome of times and ages. 9 So I determined to draw her into fellowship, knowing that she would be my counselor while all was well, and my comfort in care and grief. 10 *x* For her sake I should have glory among the masses, and esteem from the elders, though I be but a youth. 11 I should become keen in judgment, and should be a marvel before rulers. 12 They would abide my silence and attend my utterance; and as I spoke on further, they would place their hands upon their mouths.* 13 *y* For her sake I should have immortality and leave to those after me an everlasting memory. 14 *z* I should govern peoples, and nations would be my subjects; 15 terrible princes, hearing of me, would be afraid. In the assembly I should appear noble, and in war courageous. 16 *a* Within my dwelling, I should take my repose beside her; for association with her involves no bitterness and living with her no grief, but rather joy and gladness.

Solomon Seeks Wisdom in Prayer to God. 17 *b* Thinking thus within myself, and reflecting in my heart that there is immortality in kinship with Wisdom, 18 and good pleasure in her friendship, and unfailing riches in the works of her hands, and that in frequenting her society there is prudence, and fair renown in sharing her discourses, I went about seeking to take her for my own. 19 *Now, I was a well-favored child, and I came by a noble nature; 20 or rather, being noble, I attained an unsullied body. 21 *c* And knowing that I could not otherwise possess her* except God gave it—and this, too, was prudence, to know whose is the gift—I went to the Lord and besought him, and said with all my heart:

CHAPTER 9.

1 God of my fathers, Lord of mercy, you who have made all things by your word *d* 2 *e* and in your wisdom have established man to rule the creatures produced by you, 3 *f* to govern the world in holiness and justice, and to render judgment in integrity of heart: 4 *g* Give me Wisdom, the attendant at your throne, and reject me not from among your children; 5 *h* for I am your servant, the son of your handmaid, a man weak and short-lived and lacking in comprehension of

o 2 Cor 4, 4; Col 1, 15; Heb 1, 3.—p Ex 33, 11; Jb 42, 2; Ps 103 (104), 29; Jl 2, 28.—q 29f: Ct 6, 3. 9.—r Wis 7, 24; 15, 1.—s 3 Kgs 3, 7ff; Ps 44 (45), 12; Prv 5, 18; 8, 17.—t Prv 8, 27-31.—u Prv 8, 18f.—v 6f: Prv 8, 14f.—w Prv 1, 6; Sir 39, 1ff; 42, 19f; Dn 2, 21.—x 10ff: 3 Kgs 3, 28; Jb 29, 8ff. 21f.—y Sir 15, 6; 41, 12f; Is 56, 5.—z Wis 3, 8; Pss 17 (18), 48; 46 (47), 4.—a Prv 29, 6; Sir 15, 6; Bar 3, 38.—b Prv 3, 18.—c 3 Kgs 3, 9; 4, 29; Prv 2, 6; Jas 1, 5.—d 1f: Ps 85 (86), 15; Gn 1; Ps 32 (33), 6; Prv 3, 19; Jer 10, 12; Jn 1, 3. 10.—e Ps 8, 7ff; Sir 17, 2ff.—f 3 Kgs 3, 6; 9, 4f; Ps 9, 8f.—g 2 Par 1, 10.—h 3 Kgs 3, 7; Ps 115 (116B), 7.

8, 1: End to end: from one end of the heavens to the other.

8, 7: Moderation . . . fortitude: what are now known as the cardinal virtues.

8, 12: Hands upon their mouths: an oft-mentioned sign of respect among the ancients for unanswerable wisdom; cf Jb 40, 4.

8, 19f: Here the sacred writer mentions first bodily, then spiritual, excellence. To make it plain that the latter is the governing factor in the harmonious development of the human person, he then reverses the order.

8, 21: Possess her: in the Latin, "be continent." Though this verse has often been cited in connection with the virtue of chastity, the original must certainly mean "be possessed of Wisdom."

judgment and of laws. 6 *i* Indeed, though one be perfect among the sons of men, if Wisdom, who comes from you, be not with him, he shall be held in no esteem. 7 *j* You have chosen me king over your people and magistrate for your sons and daughters. 8 *k* You have bid me build a temple on your holy mountain and an altar in the city that is your dwelling place, a copy of the holy tabernacle which you had established from of old. 9 *l* Now with you is Wisdom, who knows your works and was present when you made the world; who understands what is pleasing in your eyes and what is conformable with your commands. 10 *m* Send her forth from your holy heavens and from your glorious throne dispatch her that she may be with me and work with me, that I may know what is pleasing to you. 11 *n* For she knows and understands all things, and will guide me discreetly in my affairs and safeguard me by her glory; 12 *o* thus my deeds will be acceptable, and I shall judge your people justly and be worthy of my father's throne. 13 *p* For what man knows God's counsel, or who can conceive what the Lord intends? 14 For the deliberations of mortals are timid, and unsure are our plans. 15 *q* For the corruptible body burdens the soul and the earthen shelter weighs down the mind that has many concerns. 16 *r* And scarce do we guess the things on earth, and what is within our grasp we find with difficulty; but when things are in heaven, who can search them out? 17 *s* Or who ever knew your counsel, except you had given Wisdom and sent your holy spirit from on high? 18 *t* And thus were the paths of those on earth made straight, and men learned what was your pleasure, and were saved by Wisdom.

i Wis 3, 17; 3 Kgs 11, 4; 1 Cor 3, 18ff.—j 1 Par 28, 5.—k Ex 25, 8f; 2 Kgs 7, 13; 1 Par 28, 5; 2 Par 6, 1f; 7, 7; Tb 1, 4; Pss 14(15), 1; 47 (48), 2f.—l Dt 6, 17f; Prv 8, 22-31; Jn 1, 1ff. 10.—m Wis 18, 15; Mt 5, 34; Jn 3, 17; 20, 21.—n Wis 8, 8.—o 3 Kgs 3, 6-9.—p Is 40, 13; Bar 3, 31.—q Jb 4, 19.—r Sir 1, 3; Jn 3, 12.—s Jn 14, 26.—t Wis 10, 9; Prv 28, 26.—u 1-16: Wis 7, 1: Heb 11, 17-27.—v Gn 1, 28.—w Gn 4, 1-16.—x Wis 14, 5f; Gn 6, 5-9.—y Gn 22, 7-10.—z Gn 18, 22-33; 19, 15-25; 2 Pt 2, 6f.—a Gn 19, 26; Lk 17, 32.—b Wis 16, 8.—c Gn 27, 43ff; 28, 12-15.—d Gn 30, 29f; 31, 5-12.—e Gn 32, 24-29; 1 Tm 4, 8.—f 13f: Gn 37, 37-45; 39, 7-10.—g Ex 3, 9; 14, 30; 19, 6.

CHAPTER 10.

Wisdom Preserves Her Followers.* 1 She preserved the first-formed father* of the world when he alone had been created; *u* 2 *v* and she raised him up from his fall, and gave him power to rule all things. 3 *w* But when the unjust man* withdrew from her in his anger, he perished through his fratricidal wrath. 4 *x* When on his account the earth was flooded, Wisdom again saved it, piloting the just man* on frailest wood. 5 *y* She, when the nations were sunk in universal wickedness, knew the just man, kept him blameless before God, and preserved him resolute against pity for his child.* 6 *z* She saved the just man from among the wicked who were being destroyed, when he fled as fire descended upon Pentapolis* — 7 *a* where as a testimony to its wickedness, there yet remain a smoking desert, plants bearing fruit that never ripens, and the tomb of a disbelieving soul,* a standing pillar of salt. 8 For those who forsook Wisdom first were bereft of knowledge of the right, and then they left mankind a memorial of their folly—so that they could not even be hidden in their fall. 9 *b* But Wisdom delivered from tribulations those who served her. 10 *c* She, when the just man fled from his brother's anger, guided him in direct ways,* showed him the kingdom of God and gave him knowledge of holy things; she prospered him in his labors and made abundant the fruit of his works, 11 *d* stood by him against the greed of his defrauders, and enriched him; 12 *e* she preserved him from foes, and secured him against ambush, and she gave him the prize for his stern struggle that he might recognize that devotion to God* is mightier than all else. 13 *f* She did not abandon the just man when he was sold,* but delivered him from sin. 14 She went down with him into the dungeon, and did not desert him in his bonds, until she brought him the scepter of royalty and authority over his oppressors, showed those who had defamed him false, and gave him eternal glory. 15 *g* The holy people and blameless race—it was she who

10, 1-21: This chapter prepares for the following section (11, 2—12, 27) on the history of Israel in the Exodus, by reviewing the dealings of Wisdom with the patriarchs. It has a parallel in Sir 43-50; cf also Wis 18, 9.

10, 1f: Adam.

10, 3: Cain.

10, 4: Noe.

10, 5: Abraham.

10, 6: Lot. Pentapolis: the five cities, including Sodom; cf Gn 14, 2.

10, 7: Disbelieving soul: Lot's wife; cf Gn 19, 26.

10, 10ff: Jacob.

10, 12: Devotion to God: in the Greek this signifies "piety" or "religion," and is the equivalent of the Hebrew "fear of the Lord"; cf Prv 1, 7.

10, 13f: Joseph.

delivered them from the nation that oppressed them. 16 *h* She entered the soul of the Lord's servant, and withstood fearsome kings with signs and portents.* 17 *i* She gave the holy ones the recompense of their labors, conducted them by a wondrous road, and became a shelter for them by day and a starry flame by night. 18 She took them across the Red Sea and brought them through the deep waters— 19 but their enemies she overwhelmed, and cast them up* from the bottom of the depths. 20 *j* Therefore the just despoiled the wicked; and they sang, O Lord, your holy name and praised in unison your conquering hand—21 *k* because Wisdom opened the mouths of the dumb, and gave ready speech to infants.

CHAPTER 11.

1 She made their affairs prosper through the holy prophet.*l*

III: SPECIAL PROVIDENCE OF GOD DURING THE EXODUS

Water Benefits the Israelites and Punishes the Egyptians. 2 *m* They journeyed through the uninhabited desert, and in solitudes they pitched their tents.* 3 *n* They withstood enemies and took vengeance on their foes. 4 When they thirsted, they called upon you, and water was given them from the sheer rock, assuagement for their thirst from the hard stone. 5 *o* For by the things through which their foes were punished they in their need were benefited. 6 *p* Instead of a spring, when the perennial river* was troubled with impure blood 7 as a rebuke to the decree for the slaying of infants, you gave them abundant water in an unhoped-for way, 8 once you had shown by the thirst they then had how you punished their adversaries. 9 *q* For when they had been tried, though only mildly chastised, they recognized how the wicked, condemned in anger, were being tormented. 11 *r* Both those afar off and those close by were afflicted: 10 The latter you tested, admonishing them as a father; the former as a stern king you probed and condemned. 12 *s* For a twofold grief took hold of them and a groaning at the remembrance of the ones who had departed. 13 For when they heard that the cause of their own torments was a benefit to these others, they recognized the Lord. 14 *t* Him who of old had been cast out in exposure they indeed mockingly rejected; but in the end of events, they marveled at him, since their thirst proved unlike that of the just.

God's Mercy Shown Even in Punishment. 15 *u* And in return for their senseless, wicked thoughts, which misled them into worshiping dumb* serpents and worthless insects, you sent upon them swarms of dumb creatures for vengeance; 16 *v* that they might recognize that a man is punished by the very things through which he sins. 17 *w* For not without means was your almighty hand, that had fashioned the universe from formless matter, to send upon them a drove of bears or fierce lions, 18 or new-created, wrathful, unknown beasts to breathe forth fiery breath, or pour out roaring smoke, or flash terrible sparks from their eyes. 19 Not only could these attack and completely destroy them; even their frightful appearance itself could slay. 20 *x* Even without these, they could have been killed at a single blast, pursued by retribution and winnowed out by your mighty spirit; but you have disposed all things by measure and number and weight. 21 *y* For with you great strength abides always; who can resist the might of your arm? 22 *z* Indeed, before you the whole universe is as a grain from a balance,* or a drop of morning dew come down upon the earth. 23 *a* But you have mercy on all, because you can do all things; and you overlook the sins of men that they may repent. 24

h Wis 1, 4; 27; Ex 4, 10; Ps 75 (76), 13.—i 17ff: Wis 14, 3; 19, 7; Ex 13, 21f; 14-15; Pss 76 (77), 20f; 77 (78), 13. 53; Is 4, 5f.—j Ex 12, 35f; 15, 1-21.—k Ex 4, 10-15; Ps 8, 3; Mt 11, 25.—l Dt 2, 7; Os 12, 14.—m 2ff: Ex 17, 2-6; Nm 20, 1-13; Pss 62 (63), 2; 106 (107), 4-7; Jer 2, 6.—n Ex 17, 8-16; Nm 21, 1ff. 21-35; 31, 1-12; Ps 117 (118), 10ff.—o Wis 16, 1f.—p 6ff: Wis 18, 5; Ex 1, 22; 7, 17-24.—q 9ff: Wis 3, 5; 16, 3f; Dt 8, 2-5; Ps 6, 2; Prv 3, 12; 2 Mc 6, 12-16.—r Ps 6, 2.—s 12f: Wis 16, 8; Ex 14, 4. 18.—t Ex 2, 3.—u Wis 12, 23f; 15, 18; 16, 1; Ex 7, 26ff.—v Wis 12, 23. 27; Ex 10, 16; Prv 1, 31f; 26, 27.—w 17ff: Wis 12, 8f; 16, 1. 5; Gn 1, 1f; Dt 32, 24; 4 Kgs 17, 25f; Os 13, 4-8.—x Jb 4, 9.—y Wis 12, 12; 2 Par 20, 6.—z Os 13, 3.—a Wis 12, 10; Dt 9, 27; Acts 17, 30; Rom 2, 4; 11, 32; 2 Pt 3, 9.

10, 16: Moses.

10, 19: Cast them up: their bodies, on the shore.

11, 2ff: Few verses in these later chapters can be fully understood without consulting the passages in the Mosaic books which are indicated in the cross references. It is upon these passages as known to him in their Greek form that the author bases his discourse.

11, 6ff: The perennial river: the Nile; the contrast is between the first plague of Egypt (Ex 7, 17-24) and the water drawn from the rock in Horeb (Ex 17, 5-7; Nm 20, 8-11).

11, 15: Dumb: that is, irrational.

11, 22: Grain from a balance: a tiny particle used for weighing on sensitive scales.

[b] For you love all things that are and loathe nothing that you have made; for what you hated, you would not have fashioned. [25] [c] And how could a thing remain, unless you willed it; or be preserved, had it not been called forth by you? [26] [d] But you spare all things, because they are yours, O Lord and lover of souls, [1] [e] for your imperishable spirit is in all things!

CHAPTER 12.

[2] Therefore you rebuke offenders little by little, warn them, and remind them of the sins they are committing, that they may abandon their wickedness and believe in you, O Lord!

Punishment of the Chanaanites an Example of Mercy. [3] [f] For truly, the ancient inhabitants of your holy hand, [4] whom you hated for deeds most odious—works of witchcraft and impious sacrifices; [5] a cannibal feast of human flesh and of blood, from the midst of* . . . — these merciless murderers of children, [6] [g] and parents who took with their own hands defenseless lives, you willed to destroy by the hands of our fathers, [7] [h] that the land that is dearest of all to you might receive a worthy colony of God's children. [8] [i] But even on these, as they were men, you took pity, and sent wasps as forerunners of your army that they might exterminate them by degrees. [9] [j] Not that you could not have had the wicked vanquished in battle by the just, or wiped out at once by terrible beasts or by one decisive word; [10] [k] but condemning them bit by bit, you gave them space for repentance. You were not unaware that their race was wicked and their malice ingrained, and that their dispositions would never change; [11] [l] for they were a race accursed from the beginning. Neither out of fear for anyone did you grant amnesty for their sins. [12] [m] For who can say to you, "What have you done?" or who can oppose your decree? Or when peoples perish, who can challenge you, their maker; or who can come into your presence as vindicator of unjust men? [13] [n] For neither is there any god besides you who have the care of all, that you need show you have not unjustly condemned; [14] [o] nor can any king or prince confront you on behalf of those you have punished. [15] [p] But as you are just, you govern all things justly; you regard it as unworthy of your power to punish one who has incurred no blame. [16] [q] For your might is the source of justice; your mastery over all things makes you spare them all. [17] [r] For you show your might when the perfection of your power is disbelieved;* and in those who know you, you rebuke temerity. [18] But though you have might at your disposal, you judge with clemency, and with much lenience you govern us; for power, whenever you will, attends you. [19] [s] And you taught your people, by these deeds, that those who are just must be kind; and you gave your sons good ground for hope that you would permit repentance for their sins. [20] For these were enemies of your servants, doomed to death; yet, while you punished them with such solicitude and pleading, granting time and opportunity to abandon wickedness, [21] [t] with what exactitude you judged your sons, to whose fathers you gave the sworn covenants of goodly promises! [22] Us, therefore, you chastise, and our enemies with a thousand blows you punish, that we may think earnestly of your goodness when we judge, and, when being judged, may look for mercy.

Animals Punish the Egyptians. [23] [u] Hence those unjust also, who lived a life of folly, you tormented through their own abominations. [24] [v] For they went far astray in the paths of error, taking for gods the worthless and disgusting among beasts, deceived like senseless infants. [25] [w] Therefore as though upon unreasoning children, you sent your judgment on them as a mockery; [26] but they who took no heed of punishment which was but child's play

b Ps 144 (145), 9.—c Is 41, 4.—d Wis 12, 16; Is 63, 9.—e Wis 1, 7.—f 3ff: Wis 14, 23; Dt 18, 9-12; Pss 5, 6; 105 (106), 28. 34-39; Jer 19, 4f; Ez 16, 3. 20f. 36.—g Nm 33, 52.—h Dt 11, 12.—i Ex 23, 28ff; Dt 7, 17-24.—j Wis 11, 13; 18, 15; Nm 16, 21.—k Wis 11, 23; Ps 54 (55), 20; Sir 16, 9.—l Gn 9, 25.—m 2 Kgs 16, 10; Eccl 8, 4; Sir 46, 19; Is 45, 9; Dn 4, 32; Rom 9, 19ff.—n Wis 6, 7; Dt 3, 24; 32, 39; Is 44, 6. 8.—o Jer 49, 19; 50, 44.—p Gn 18, 23ff; Dt 32, 4.—q Wis 2, 11; 11, 26; Ps 102 (103), 19.—r Wis 15, 2f; Ex 9, 16.—s 19f: Wis 11, 23; Sir 17, 24.—t Wis 18, 22; Gn 50, 24; Dt 7, 6-14; Ps 104 (105), 8ff.—u Wis 11, 16; 16, 1.—v Dt 11, 28; Jer 5, 28; Rom 1, 23.—w Jer 4, 22.

12, 5: And of blood, from the midst of . . .: this line is obscure in the current Greek text and in all extant translations. Either one or two words would complete it. The horrible crimes here spoken of (cf Wis 14, 23) were not unheard of in the ancient pagan world.

12, 17: The brunt of God's anger and vindictive justice is borne by those who know Him and yet defy His authority and might. Cf Wis 1, 2; 15, 2; but also Wis 12, 27; 18, 13.

were to experience a condemnation worthy of God. 27 *x* For in the things through which they suffered distress, since they were tortured by the very things they deemed gods, they saw and recognized the true God whom before they had refused to know; with this, their final condemnation came upon them.

IV: THE FOLLY AND SHAME OF IDOLATRY

CHAPTER 13.

Creatures Should Lead Men to God. 1 For all men were by nature foolish who were in ignorance of God,*y* and who from the good things seen did not succeed in knowing him who is,* and from studying the works did not discern the artisan; 2 *z* but either fire, or wind, or the swift air, or the circuit of the stars, or the mighty water, or the luminaries of heaven,* the governors of the world, they considered gods. 3 *a* Now if out of joy in their beauty they thought them gods, let them know how far more excellent is the Lord than these; for the original source of beauty fashioned them. 4 *b* Or if they were struck by their might and energy, let them from these things realize how much more powerful is he who made them. 5 For from the greatness and the beauty of created things their original author, by analogy, is seen. 6 But yet, for these the blame is less;* for they indeed have gone astray perhaps, though they seek God and wish to find him. 7 For they search busily among his works, but are distracted by what they see, because the things seen are fair. 8 But again, not even these are pardonable. 9 For if they so far succeeded in knowledge that they could speculate about the world, how did they not more quickly find its Lord?

Wooden Idols Are a Perversion of God's Creation. 10 *c* But doomed are they, and in dead things are their hopes, who termed gods the works of human hands: Gold and silver, the product of art, and likenesses of beasts, or useless stone, the work of an ancient hand. 11 *d* A carpenter may saw out a suitable tree and skillfully scrape off all its bark, and deftly plying his art, produce something fit for daily use, and use up the refuse from his handiwork in preparing his food, and have his fill; 13 *e* then the good-for-nothing refuse from these remnants, crooked wood grown full of knots, he takes and carves to occupy his spare time. This wood he models with listless skill, and patterns it on the image of a man 14 *f* or makes it resemble some worthless beast. When he has daubed it with red and crimsoned its surface with red stain, and daubed over every blemish in it, 15 *g* he makes a fitting shrine for it and puts it on the wall, fastening it with a nail. 16 *h* Thus lest it fall down he provides for it, knowing that it cannot help itself; for, truly, it is an image and needs help. 17 *i* But when he prays about his goods or marriage or children, he is not ashamed to address the thing without a soul. And for vigor he invokes the powerless; 18 and for life he entreats the dead; and for aid he beseeches the wholly incompetent, and about travel, something that cannot even walk. 19 And for profit in business and success with his hands he asks facility of a thing with hands completely inert.

CHAPTER 14.

1 Again, one preparing for a voyage and about to traverse the wild waves cries out to wood more unsound than the boat that bears him.*j* 2 For the urge for profits devised this latter, and Wisdom the artificer constructed it, 3 *k* but your providence, O Father! guides it, for you have furnished even in the sea a road, and through the waves a steady path, 4 *l* showing that you can save from any danger, so that even one without skill may embark. 5 *m* But you will that the products of your Wisdom be not idle; therefore men trust their lives even to frailest wood, and have been safe crossing the surge on a raft. 6 *n* For of old, when the proud giants were being destroyed, the hope of the universe, who took refuge on a raft,* left to the world a future for his race, under the guidance of your hand. 7 For blest is the wood through which justice

x Wis 16, 16; Ex 14, 4. 28.—y Acts 14, 17; Eph 4, 17ff.—z Gn 1, 14-19; Dt 4, 19; Jb 31, 26ff.—a Ps 8, 4.—b Jer 10, 2; Bar 6, 39.—c Wis 3, 11; 15, 5. 17; Dt 4 25-28; 7, 25; 27, 15; Ps 113B (115), 4; Os 14, 4; Acts 17, 29.—d Wis 15, 7; Is 44, 9-20; Bar 6, 58.—e Dt 4, 16.—f Jer 10, 9.—g Is 40, 20; 41, 7; 44, 13.—h 1 Kgs 5, 3ff; Bar 6, 57.—i 17ff: Wis 15, 15.—j Is 46, 7.—k Ps 106 (107), 23-30; Is 43, 16.—l Wis 16, 8.—m Wis 10, 4.—n Gn 6, 4; 17, 1ff. 21f.

13, 1: Him who is: the Hebrew sacred name of God; cf Ex 3, 14.

13, 2: Luminaries of heaven: the Latin interprets, "sun and moon"; governors: cf Gn 1, 16.

13, 6: The blame is less: the greater blame is incurred by those mentioned in Wis 13, 10 and 15, 14ff.

14, 6: Noe.

is fulfilled;* [8] *o* but the handmade idol is accursed, and its maker as well: he for having produced it, and it, because though corruptible, it was termed a god. [9] Equally odious to God are the evildoer and his evil deed; [10] and the thing made shall be punished with its contriver. [11] *p* Therefore upon even the idols of the nations shall a visitation come, since they have become abominable amid God's works, snares for the souls of men and a trap for the feet of the senseless.

The Folly of Idolatry Leads to Moral Disorders. [12] *q* For the source of wantonness is preoccupation with idols; and their invention was a corruption of life. [13] *r* For in the beginning they were not, nor shall they continue forever; [14] for by the vanity of men they came into the world, and therefore a sudden end is planned for them. [15] For a father, afflicted with untimely mourning, made an image of the child so quickly taken from him, and now honored as a god what was formerly a dead man and handed down to his subjects mysteries and sacrifices. [16] *s* Then, in time, the impious practice gained strength and was observed as law, and graven things were worshiped by princely decrees. [17] Men who lived so far away that they could not honor him in his presence copied the appearance of the distant king and made a public image of him they wished to honor, out of zeal to flatter him when absent, as though present. [18] And to promote this observance among those to whom it was strange, the artisan's ambition provided a stimulus. [19] *t* For he, mayhap in his determination to please the ruler, labored over the likeness to the best of his skill; [20] *u* and the masses, drawn by the charm of the workmanship, soon thought he should be worshiped who shortly before was honored as a man. [21] And this became a snare for mankind, that men enslaved to either grief or tyranny conferred the incommunicable Name on stocks and stones. [22] *v* Then it was not enough for them to err in their knowledge of God; but even though they live in a great war of ignorance, they call such evils peace.*w* [23] *x* For while they celebrate either child-slaying sacrifices or clandestine mysteries, or frenzied carousals in unheard-of rites, [24] they no longer safeguard either lives or pure wedlock; but each either waylays and kills his neighbor, or aggrieves him by adultery. [25] *y* And all is confusion—blood and murder, theft and guile, corruption, faithlessness, turmoil, perjury, [26] disturbance of good men, neglect of gratitude, besmirching of souls, unnatural lust, disorder in marriage, adultery and shamelessness. [27] *z* For the worship of infamous idols is the reason and source and extremity of all evil. [28] *a* For they either go mad with enjoyment, or prophesy lies, or live lawlessly or lightly forswear themselves. [29] For as their trust is in soulless idols, they expect no harm from their false oaths. [30] *b* But on both counts shall justice overtake them: because they thought ill of God and devoted themselves to idols, and because they deliberately swore false oaths, despising piety.* [31] For not the might of those invoked but the retribution of sinners ever follows upon the transgression of the wicked.*

CHAPTER 15.

The Living God Contrasted with Dead Idols. [1] But you, our God, are good and true, slow to anger, and governing all with mercy.*c* [2] *d* For even if we sin, we are yours, and know your might; but we will not sin, knowing that we belong to you. [3] *e* For to know you well is complete justice, and to know your might is the root of immortality. [4] *f* For neither did the evil creation of men's fancy deceive us, nor the fruitless labor of painters, a design portrayed in varied colors, [5] the sight of which arouses yearning in the senseless man, till he longs for the inanimate form of a dead image. [6] *g* Lovers of evil things, and worthy of such hopes are they who make them and long for them and worship them. [7] *h* For truly the potter, laboriously working the soft earth, molds for our service each several article: both the vessels that serve for

o Rom 1, 23.—p Wis 3, 7; 23, 33; Nm 33, 4; Jos 23, 13; Ps 113B (115), 4; Jer 6, 15; 10, 15; 46, 25; Os 9, 15.—q Rom 1, 23ff.—r Is 2, 18.—s Dn 3, 4ff; 1 Mc 1, 47-50.—t Is 44, 12f LXX.—u Wis 15, 4.—v 22-31: Jer 2, 20; 3, 1-25; Os 4, 1f. 9-19; Rom 1, 26-31; Gal 5, 19ff; 1 Tm 1, 9f.—w Jer 6, 14; Ez 13, 10.—x Wis 12, 4f; 14, 15; Is 57, 5.—y 25f: Jer 7, 8f; 22, 17.—z Ex 23, 13.—a Jer 5, 31; 29, 26.—b Wis 1, 1. 8; 11, 20; Jer 5, 2. 7.—c Ex 34, 6f; Pss 85 (86), 5, 15; 144 (145), 8, 9, 14.—d Jb 10, 14f LXX.—e Wis 3, 15; Jn 17, 3.—f Wis 13, 14.—g Ps 113B (115), 8.—h Wis 13, 11; Jer 18, 3f; Rom 9, 21; 2 Tm 2, 20f.

14, 7: Often applied to the Cross of our Lord.

14, 30: Piety: the sanctity of oaths.

14, 31: Perjury is a form of deceit which calls for punishment even though it be practiced in the name of a lifeless idol.

clean purposes and their opposites, all alike; as to what shall be the use of each vessel of either class the worker in clay is the judge. 8 *i* And with misspent toil he molds a meaningless god from the self-same clay; though he himself shortly before was made from the earth and after a little, is to go whence he was taken, when the life that was lent him is demanded back. 9 *j* But his concern is not that he is to die nor that his span of life is brief; rather, he vies with goldsmiths and silversmiths and emulates molders of bronze, and takes pride in modeling counterfeits. 10 *k* Ashes his heart is! more worthless than earth is his hope, and more ignoble than clay his life; 11 *l* because he knew not the one who fashioned him, and breathed into him a quickening soul, and infused a vital spirit. 12 *m* Instead, he esteemed our life a plaything, and our span of life a holiday for gain; "For one must," says he, "make profit every way, be it even out of evil." 13 For this man more than any knows that he is sinning, when out of earthen stuff he creates fragile vessels and idols alike. 14 *n* But all quite senseless, and worse than childish in mind, are the enemies of your people who enslaved them. 15 *o* For they esteemed all the idols of the nations gods, which have no use of the eyes for vision, nor nostrils to snuff the air, nor ears to hear, nor fingers on their hands for feeling; even their feet are useless to walk with. 16 *p* For a man made them; one whose spirit has been lent them fashioned them. For no man succeeds in fashioning a god like himself; 17 being mortal, he makes a dead thing with his lawless hands. For he is better than the things he worships; he at least lives, but never they.

V: PROVIDENCE DURING THE EXODUS

Animals Punish the Egyptians but Sustain the Israelites. 18 *q* And besides, they worship* the most loathsome beasts—for compared as to folly, these are worse than the rest,* 19 *r* nor for their looks are they good or desirable beasts, but they have fled both the approval of God and his blessing.

CHAPTER 16.

1 Therefore they* were fittingly punished by similar creatures, and were tormented by a swarm of insects.*s* 2 *t* As against this punishment, you benefited your people with a novel dish, the delight they craved, by providing quail for their food; 3 *u* that those others, when they desired food, since the creatures sent to plague them were so loathsome, should be turned from even the craving of necessities, while these, after a brief period of privation, partook of a novel dish. 4 *v* For upon those oppressors, inexorable want had to come; but these needed only be shown how their enemies were being tormented. 5 *w* For when the dire venom of beasts came upon them and they were dying from the bite of crooked serpents, your anger endured not to the end. 6 But as a warning, for a short time they were terrorized, though they had a sign* of salvation, to remind them of the precept of your Law. 7 For he who turned toward it was saved, not by what he saw, but by you, the savior of all. 8 *x* And by this also you convinced our foes that you are he who delivers from all evil. 9 *y* For the bites of locusts and of flies slew them, and no remedy was found to save their lives because they deserved to be punished by such means; 10 *z* but not even the fangs of poisonous reptiles overcame your sons, for your mercy brought the antidote to heal them. 11 *a* For as a reminder of your injunctions, they were stung, and swiftly they were saved, lest they should fall into deep forgetfulness and become unresponsive to your beneficence. 12 *b* For indeed, neither herb nor application cured them, but your all-healing word, O Lord! 13 *c* For you have dominion over life and death; you lead down to the gates of the nether world and lead back. 14 Man, however, slays in his malice, but when the spirit has departed, it does not return, nor can he

i Gn 3, 19; Eccl 12, 7.—j Bar 6, 46.—k Jb 13, 12 LXX.—l Gn 2, 7; Za 12, 1.—m Jas 4, 13f.—n Ex 1, 13.—o Wis 14, 11; Dt 4, 28; Pss 113B (115), 4-7; 134 (135), 15ff.—p 16f: Wis 13, 10.—q Wis 11, 15; 12, 24.—r Gn 1, 25; 3, 14.—s Wis 11, 15f; 12, 23. 27; Ex 7, 27; 8, 12.—17.—t Wis 11, 13; 19, 11f; Ex 16, 13; Nm 11, 31f; Ps 104 (105), 40.—u Wis 11, 15; Ex 8, 10; 16, 3.—v Wis 11, 8f.—w 5f: Nm 21, 4-9; Dt 32, 24; Jer 8, 17 LXX.—x Gn 48, 16; 2 Mc 1, 24f.—y Ex 8, 16-28; 10, 4-19; Pss 77 (78), 45f; 104 (105), 31. 34; Ap 9, 1-11.—z Dt 32, 33.—a Ps 77 (78), 11.—b Ex 15, 26.—c 13ff: Dt 32, 39; 1 Kgs 2, 6; Tb 13, 2; Ps 77 (78), 34. 39; Eccl 8, 8; Dn 5, 19; 2 Mc 6, 26; 7, 23.

15, 18ff: The author here returns to the main theme of Chapters 11-19, which was interrupted by the digression 13, 1—15, 17.

15, 18: For . . . rest: this may mean that the creatures worshiped by the Egyptians (e.g., crocodiles, serpents, scarabs, etc.) were more patently lacking in intelligence than the general run of beasts; cf Wis 11, 15; 12, 24.

16, 1: They: the Egyptian idolaters.

16, 6: Sign: the brazen serpent; cf Nm 21, 9.

bring back the soul once it is confined.*

The Elements Punish the Egyptians but Serve the Israelites. 15 But your hand none can escape. 16 *d* For the wicked who refused to know you were punished by the might of your arm, pursued by unwonted rains and hailstorms and unremitting downpours, and consumed by fire. 17 *e* For against all expectation, in water which quenches anything, the fire grew more active; for the universe fights on behalf of the just. 18 *f* For now the flame was tempered so that the beasts might not be burnt up that were sent upon the wicked, but that these might see and know they were struck by the judgment of God; 19 and again, even in the water, fire blazed beyond its strength so as to consume the produce of the wicked land. 20 *g* As against this, you nourished your people with food of angels and furnished them bread from heaven, ready to hand, untoiled-for, endowed with all delights and conforming to every taste. 21 *h* For this substance of yours revealed your sweetness toward your children, and serving the desire of him who received it, was blended to whatever flavor each one wished. 22 *i* Yet snow and ice* withstood fire and were not melted, that they might know that their enemies' fruits were consumed by a fire that blazed in the hail and flashed lightning in the rain. 23 *j* But this fire, again, that the just might be nourished, forgot even its proper strength; 24 *k* for your creation, serving you, its maker, grows tense for punishment against the wicked, but is relaxed in benefit for those who trust in you. 25 Therefore at that very time, transformed in all sorts of ways, it was serving your all-nourishing bounty according to what they needed and desired; 26 *l* that your sons whom you loved might learn, O Lord, that it is not the various kinds of fruits that nourish man, but it is your word that preserves those who believe you! 27 *m* For what was not destroyed by fire, when merely warmed by a momentary sunbeam, melted; 28 *n* so that men might know that one must give you thanks before the sunrise, and turn to you at daybreak. 29 *o* For the hope of the ingrate melts like a wintry frost and runs off like useless water.

d Wis 11, 21; 12, 27; Ex 5, 2; 9, 29-34.—e Wis 10, 20; 19, 20; Ex 9, 23-28; 2 Mc 8, 36; 14, 34.—f 18f: Wis 19, 20f.—g Ex 16, 4; Nm 11, 8; Ps 77 (78), 24f; Jn 6, 31.—h Ps 33 (34), 9.—i Ex 9, 25-31; 10, 12; Ps 148, 8.—j Wis 19, 21.—k Wis 5, 17. 20; 19, 6; Sir 39, 25ff.—l Dt 8, 3; Mt 4, 4.—m Ex 16, 21.—n Pss 56 (57), 9f; 91 (92), 3.—o Wis 5, 14; 2 Kgs 14, 14.—p Ex 6, 6 LXX.—q Wis 18, 4; Ex 1, 13f; 19, 6; 10, 21ff.—r 3f: Wis 1, 7f; 10, 8; 18, 17; Jer 23, 24 LXX.—s Wis 10, 17.—t Ex 9, 23f.—u Wis 12, 25f; Ex 7, 11f. 22; 8, 3; 9, 11; 10, 2.—v Wis 16, 1; Jer 26, 22 LXX.—w Wis 4, 6; 10, 7; Rom 2, 15.

16, 14: Confined: in the nether world, in limbo.
16, 22: Snow and ice: the manna; cf Wis 16, 27; 19, 21.
17, 6: Fires: that is, lightnings.

CHAPTER 17.

Darkness Afflicts the Egyptians, While the Israelites Have Light. 1 For great are your judgments, and hardly to be described; therefore the unruly souls were wrong.*p* 2 *q* For when the lawless thought to enslave the holy nation, shackled with darkness, fettered by the long night, they lay confined beneath their own roofs as exiles from the eternal providence. 3 *r* For they who supposed their secret sins were hid under the dark veil of oblivion were scattered in fearful trembling, terrified by apparitions. 4 For not even their inner chambers kept them fearless, for crashing sounds on all sides terrified them, and mute phantoms with somber looks appeared. 5 *s* No force, even of fire, was able to give light, nor did the flaming brilliance of the stars succeed in lighting up that gloomy night. 6 *t* But only intermittent, fearful fires* flashed through upon them; and in their terror they thought beholding these was worse than the times when that sight was no longer to be seen. 7 *u* And mockeries of the magic art were in readiness, and a jeering reproof of their vaunted shrewdness. 8 For they who undertook to banish fears and terrors from the sick soul themselves sickened with a ridiculous fear. 9 *v* For even though no monstrous thing frightened them, they shook at the passing of insects and the hissing of reptiles, 10 and perished trembling, reluctant to face even the air that they could nowhere escape. 11 *w* For wickedness, of its nature cowardly, testifies in its own condemnation, and because of a distressed conscience, always magnifies misfortunes. 12 For fear is nought but the surrender of the helps that come from reason; 13 and the more one's expectation is of itself uncertain, the more one makes of not knowing the cause that brings on torment. 14 So they, during that night, powerless though it was, that had come upon them from the

recesses of a powerless* nether world,
while all sleeping the same sleep, [15] *x* were
partly smitten by fearsome apparitions
and partly stricken by their soul's sur-
render; for fear came upon them, sudden
and unexpected. [16] *y* Thus, then, whoever
was there fell into that unbarred prison
and was kept confined. [17] For whether
one was a farmer, or a shepherd, or a
worker at tasks in the wasteland, taken
unawares, he served out the inescapable
sentence; [18] *z* for all were bound by the
one bond of darkness. And were it only
the whistling wind, or the melodious song
of birds in the spreading branches, or the
steady sound of rushing water, [19] or the
rude crash of overthrown rocks, or the
unseen gallop of bounding animals, or the
roaring cry of the fiercest beasts, or an
echo resounding from the hollow of the
hills, these sounds, inspiring terror, par-
alyzed them. [20] *a* For the whole world
shone with brilliant light and continued
its works without interruption; [21] over
them alone was spread oppressive night,
an image of the darkness that next should
come upon them; yet they were to them-
selves more burdensome than the dark-
ness.

CHAPTER 18.

[1] But your holy ones had very great
light; and those others, who heard their
voices but did not see their forms, since
now they themselves had suffered, called
them blest; [2] and because they who for-
merly had been wronged did not harm
them, they thanked them, and pleaded
with them, for the sake of the difference
between them.* [3] *b* By contrast, you fur-
nished the flaming pillar which was a
guide on the unknown way, and the mild
sun for an honorable migration. [4] *c* For
those deserved to be deprived of light
and imprisoned by darkness, who had
kept your sons confined through whom
the imperishable light of the Law was to
be given to the world.

Death of the Egyptian Firstborn; the Israelites Are Spared. [5] *d* When they de-
termined to put to death the infants of
the holy ones, and when a single boy*
had been cast forth but saved, as a re-
proof you carried off their multitude of
sons and destroyed them all at once in
the mighty water. [6] *e* That night was
known beforehand to our fathers, that,
with sure knowledge of the oaths in
which they put their faith, they might
have courage. [7] *f* Your people awaited the
salvation of the just and the destruction
of their foes. [8] *g* For when you punished
our adversaries, in this you glorified us
whom you had summoned. [9] *h* For in
secret the holy children of the good were
offering sacrifice and putting into effect
with one accord the divine institution,
that your holy ones should share alike
the same good things and dangers, hav-
ing previously sung the praises of the
fathers.* [10] *i* But the discordant cry of
their enemies responded, and the piteous
wail of mourning for children was borne
to them. [11] *j* And the slave was smitten
with the same retribution as his master;
even the plebeian suffered the same as
the king. [12] *k* And all together by a single
death had countless dead; for the living
were not even sufficient for the burial,
since at a single instant their nobler off-
spring were destroyed. [13] *l* For though
they disbelieved at every turn on account
of sorceries, at the destruction of the first-
born they acknowledged that the people*
was God's son. [14] For when peaceful still-
ness compassed everything and the night
in its swift course was half spent, [15]
m your all-powerful word from heaven's
royal throne bounded, a fierce warrior,
into the doomed land, [16] *n* bearing the
sharp sword of your inexorable decree.
And as he alighted, he filled every place
with death; he still reached to heaven,
while he stood upon the earth. [17] *o* Then,
forthwith, visions in horrible dreams per-
turbed them and unexpected fears as-
sailed them; [18] and cast half-dead, one
here, another there, each was revealing
the reason for his dying. [19] For the
dreams that disturbed them had pro-
claimed this beforehand, lest they perish

x Ex 11, 9f.—y Wis 18, 4; Ex 10, 23.—z 18f: Lv 26, 36.—a 20f: Ex 10, 23; Is 9, 1; 60, 1ff; 2 Pt 2, 17.—b Ex 13, 21.—c Wis 17, 2; Ps 118 (119), 105; Is 2, 3. 5.—d Wis 11, 7. 14; Ex 1, 16. 22; 2, 3. 6-10; 15, 10; Neh 9, 11.—e Wis 12, 21; Ex 6, 8; 13, 5.—f Ex 14, 13.—g Wis 19, 22; Ex 3, 18; Is 43, 3f.—h Ex 12, 21-28; Sir 44-50.—i Ex 12, 30; Jer 9, 17. 19.—j Ex 11, 5; 12, 29.—k Nm 33, 4.—l Wis 17, 7; Ex 4, 22f; 12, 12. 29; 13, 2. 13. 15.—m Wis 9, 10; Ex 15, 3.—n 1 Par 21, 16; Heb 4, 12; Ap 1, 16.—o 17ff: Wis 17, 3f.

17, 14: Powerless: the nether world, the home of darkness, has no power against God, nor even against such men as do not submit to it of themselves; cf Wis 1, 14ff.

18, 2: The difference between them: God's distinctive manner of treating the Israelites and the Egyptians according to their respective merits.

18, 5: Single boy: Moses.

18, 9: Praises of the fathers: cf Sir 44-50; Wis 10.

18, 13: People: the Hebrews.

unaware of why they suffered ill. 20 *p* But the trial of death touched at one time even the just, and in the desert a plague struck the multitude; yet not for long did the anger last. 21 *q* For the blameless man* hastened to be their champion, bearing the weapon of his special office, prayer and the propitiation of incense; he withstood the wrath and put a stop to the calamity, showing that he was your servant. 22 *r* And he overcame the bitterness not by bodily strength, not by force of arms; but by word he overcame the smiter,* recalling the sworn covenants with their fathers. 23 *s* For when corpses had already fallen one on another in heaps, he stood in the midst and checked the anger, and cut off the way to the living. 24 *t* For on his full-length robe was the whole world, and the glories of the fathers were carved in four rows upon the stones, and your grandeur* was on the crown upon his head. 25 *u* To these names the destroyer yielded, and these he feared; for the mere trial of anger was enough.

CHAPTER 19.

1 But the wicked, merciless wrath assailed until the end. For he* knew beforehand what they were yet to do: *v* 2 *w* That though they themselves had agreed to the departure and had anxiously sent them on their way, they would regret it and pursue them.* 3 *x* For while they* were still engaged in funeral rites and were mourning at the burials of the dead, they adopted another senseless plan; and those whom they had sent away with entreaty, they pursued as fugitives. 4 For a compulsion suited to this ending drew them on, and made them forgetful of what had befallen them, that they might fill out the torments of their punishment, 5 and your people might experience a wondrous journey while those others met an extraordinary death.

Conclusion. 6 *y* For all creation, in its several kinds, was being made over anew, serving its natural laws, that your children might be preserved unharmed. 7 *z* The cloud overshadowed their camp; and out of what had before been water, dry land was seen emerging: out of the Red Sea an unimpeded road, and a grassy plain out of the mighty flood. 8 Over this crossed the whole nation sheltered by your hand, after they beheld stupendous wonders. 9 *a* For they ranged about like horses, and bounded about like lambs, praising you, O Lord! their deliverer. 10 *b* For they were still mindful of what had happened in their sojourn: how instead of the young of animals the land brought forth gnats, and instead of fishes the river swarmed with countless frogs. 11 *c* And later they saw also a new kind of bird when, prompted by desire, they asked for pleasant foods; 12 for to appease them quail came to them from the sea. 13 *d* And the punishments came upon the sinners only after forewarnings from the violence of the thunderbolts. For they justly suffered for their own misdeeds, since indeed they treated their guests with the more grievous* hatred. 14 *e* For those others did not receive unfamiliar visitors, but these were enslaving beneficent guests. 15 And not that only; but what punishment was to be theirs* since they received strangers unwillingly! 16 *f* Yet these, after welcoming them with festivities, oppressed with awful toils those who now shared with them the same rights. 17 *g* And they were struck with blindness, as those others had been at the portals of the just—when, surrounded by yawning darkness, each sought the entrance of his own gate. 18 For the elements, in variable harmony among themselves, like strings of the harp, produce new melody, while the flow of music steadily persists. And this can be perceived exactly from a review of what took place. 19 For land creatures were changed into water creatures, and those that swam went over on to the land. 20 *h* Fire in water maintained its own strength, and water forgot its quenching nature; 21 flames, by contrast, neither consumed the flesh of the perish-

p Wis 16, 5; Nm 17, 9-15.—q Nm 16, 7ff.—r Wis 12, 21; Ex 32, 12f; Ps 19 (20), 8.—s Nm 14, 29f.—t Ex 28, 15-21. 31-38; Sir 45, 8-12; 50, 11.—u 1 Par 21, 15.—v Ex 14, 4.—w Ex 12, 33; 14, 5. 8.—x Wis 18, 10. 12; Ex 12, 30ff.—y Wis 5, 17; 16, 24.—z Ex 14, 21-29.—a Wis 10, 20; 16, 8; Ex 15, 1-18; Ps 113 (114), 4. 6.—b Ex 7, 27ff; 8, 12-15; Ps 104 (105), 30f.—c 11f: Wis 16, 2; Ps 77 (78), 18.—d 2 Mc 7, 18. 32.—e 14f: Gn 15, 13; Ex 2, 22.—f Gn 45, 17-20; 47, 4ff; Ex 1, 11.—g Wis 17, 2; Gn 19, 11.—h 20f: Wis 16, 17ff. 22f. 27.

18, 21: Blameless man: Aaron, acting according to his office of high priest and intercessor.

18, 22: Smiter: the destroying angel; cf v 25.

18, 24: Glories . . . grandeur: the name of God and the names of the tribes were inscribed on the high priest's apparel.

19, 1: He: i.e., God.

19, 2: Them: the Hebrews.

19, 3: They: the Egyptians.

19, 13: More grievous: than that of the people of Sodom; cf Gn 19.

19, 15: Theirs: the people of Sodom.

able animals that went about in them, nor melted the icelike, quick-melting, ambrosial food. 22 *i* For every way, O Lord! you magnified and glorified your people; unfailing, you stood by them in every time and circumstance.

THE BOOK OF SIRACH
(ECCLESIASTICUS)

The Book of Sirach derives its name from the author, Jesus, son of Eleazar, son of Sirach (50, 27). Its earliest title seems to have been "Wisdom of the Son of Sirach." The designation "Liber Ecclesiasticus," meaning "Church Book" appended to some Greek and Latin manuscripts was due to the extensive use which the Church made of this book in presenting moral teaching to catechumens and to the faithful.

The author, a sage who lived in Jerusalem, was thoroughly imbued with love for the Law, the priesthood, the temple, and divine worship. As a wise and experienced observer of life he addressed himself to his contemporaries with the motive of helping them to maintain religious faith and integrity through study of the holy books, and through tradition.

The book contains numerous maxims formulated with care, grouped by affinity, and dealing with a variety of subjects such as the individual, the family, and the community in their relations with one another and with God. It treats of friendship, education, poverty and wealth, the Law, religious worship, and many other matters which reflect the religious and social customs of the time.

Written in Hebrew between 200 and 175 B.C., the text was translated into Greek sometime after 132 B.C. by the author's grandson, who also wrote a Foreword which contains information about the book, the author, and the translator himself. Until the close of the nineteenth century Sirach was known only in translations, of which this Greek rendering was the most important. From it the Latin version was made. Between 1896 and 1900, and again in 1931, documents were discovered containing in all about two thirds of the Hebrew text, which agrees substantially with the Greek.

Though not included in the Hebrew Bible after the first century A.D., nor accepted by Protestants, the Book of Sirach has always been recognized by the Catholic Church as divinely inspired and canonical. The Foreword, though not inspired, is placed in the Bible because of its antiquity and importance.

The contents of Sirach are of a discursive nature and are not easily divided into separate parts. Chapters 1—43 deal with moral instruction; chapters 44, 1—50, 24 contain a eulogy of the fathers and of some of the patriarchs. There are also two appendices in which the author expresses his thanksgiving to God, and appeals to the unlearned to acquire true wisdom. The Church uses the Book of Sirach extensively in her liturgy.

FOREWORD

Many important truths have been handed down to us through the Law, the Prophets, and the later authors; and for these the instruction and wisdom of Israel merit praise. Now, those who are familiar with these truths must not only understand them themselves but, as lovers of wisdom, be able, in speech and in writing, to help others less familiar. Such a one was my grandfather, Jesus, who, having devoted himself for a long time to the diligent study of the Law, the Prophets, and the rest of the books[1] of our ancestors, and having developed a thorough familiarity with them, was moved to write something himself in the nature of instruction and wisdom, in order that those who love wisdom might, by acquainting themselves with what he too had written, make even greater progress in living in conformity with the Divine Law.

You therefore are now invited to read it in a spirit of attentive good will, with indulgence for any apparent failure on our part, despite earnest efforts, in the interpretation of particular passages. For words spoken originally in Hebrew are not as effective when they are translated into another language. That is true not only of this book but of the Law itself, the Prophets and the rest of the books, which differ no little when they are read in the original.

I arrived in Egypt in the thirty-eighth year of the reign of King Euergetes,[2] and while there, I found a reproduction of our valuable teaching.[3] I therefore considered myself in duty bound to devote some diligence and industry to the translation of this book. Many sleepless hours of close application have I devoted in the interval to finishing the book for publication, for the benefit of those living abroad who wish to acquire wisdom and are disposed to live their lives according to the standards of the Law.

i Wis 18, 8; Lv 26, 44; Ps 125 (126), 3.

1: The Law, the Prophets and the rest of the books: the Sacred Scriptures of the Old Testament written before the time of Sirach, according to the threefold division of the present Hebrew Bible.

2: Thirty-eighth . . . Euergetes: 132 B.C. The reference is to Ptolemy VII, Physkon Euergetes II (170-163; 145-117 B.C.).

3: Reproduction . . . teaching: may refer to the Septuagint (Greek) translation of Hebrew wisdom writings predating Sirach.

THE WISDOM OF SIRACH

CHAPTER 1.

Praise of Wisdom.* 1 All wisdom* comes from the Lord [a] and with him it remains forever. 2 The sand of the seashore, the drops of rain, the days of eternity: who can number these? 3 Heaven's height, earth's breadth, the depths of the abyss: who can explore these? 4 Before all things else wisdom was created; and prudent understanding from eternity. 5 [b] To whom has wisdom's root been revealed? Who knows her subtleties? 6 There is but one, wise and truly awe-inspiring, seated upon his throne: 7 [c] It is the Lord; he created her, has seen her and taken note of her. 8 He has poured her forth upon all his works, upon every living thing according to his bounty; he has lavished her upon his friends.

9 *Fear of the Lord* is glory and splendor, gladness and a festive crown. 10 Fear of the Lord warms the heart, giving gladness and joy and length of days. 11 He who fears the Lord will have a happy end; even on the day of his death he will be blessed. 12 [d] The beginning of wisdom is the fear of the Lord, which is formed with the faithful in the womb. 13 With devoted men was she created from of old, and with her children her beneficence abides. 14 [e] Fullness of wisdom is fear of the Lord; she inebriates men with her fruits. 15 Her entire house she fills with choice foods, her granaries with her harvest. 16 [f] Wisdom's garland is fear of the Lord, with blossoms of peace and perfect health. 17 Knowledge and full understanding she showers down; she heightens the glory of those who possess her. 18 The root of wisdom is fear of the Lord; her branches are length of days.

19 *One cannot justify unjust anger; anger plunges a man to his downfall. 20 A patient man need stand firm but for a time, and then contentment comes back to him. 21 For a while he holds back his words, then the lips of many herald his wisdom. 22 Among wisdom's treasures is the paragon of prudence; but fear of the Lord is an abomination to the sinner. 23 If you desire wisdom, keep the commandments, and the Lord will bestow her upon you; 24 for fear of the Lord is wisdom and culture; loyal humility is his delight. 25 *Be not faithless to the fear of the Lord, nor approach it with duplicity of heart. 26 Play not the hypocrite before men; over your lips keep watch. 27 Exalt not yourself lest you fall and bring upon you dishonor; 28 for then the Lord will reveal your secrets and publicly cast you down, 29 because you approached the fear of the Lord with your heart full of guile.

CHAPTER 2.

Duties toward God. 1 My son, *when you come to serve the Lord, prepare yourself for trials.[g] 2 Be sincere of heart and steadfast, undisturbed in time of adversity. 3 Cling to him, forsake him not; thus will your future be great. 4 Accept whatever befalls you, in crushing misfortune be patient; 5 [h] for in fire gold is tested, and worthy men in the crucible of humiliation. 6 Trust God and he will help you; make straight your ways and hope in him.

7 You who fear the Lord, wait for his mercy, turn not away lest you fall. 8 You who fear the Lord, trust him, and your reward will not be lost. 9 You who fear the Lord, hope for good things, for lasting joy and mercy. 10 [i] Study the generations long past and understand; has anyone hoped in the Lord and been disappointed? Has anyone persevered in his fear and been forsaken? has anyone called upon him and been rebuffed? 11 Compassionate and merciful is the Lord; he forgives sins, he saves in time of trouble.

a 3 Kgs 3, 9.—b Bar 3, 15.—c Jb 28, 27.—d Jb 28, 28; Ps 110 (111), 10; Prv 1, 7; 9, 10.—e Eccl 12, 13.—f Sir 21, 11.—g 2 Tm 3, 12.—h Prv 17, 3; Wis 3, 6; 1 Pt 1, 7.—i Pss 30 (31), 2; 144 (145), 18f.

1, 1-8: The Lord is the source and preserver of wisdom (1); He created her from eternity, before all things else (4-7); all His works reflect wisdom (2f. 8).

1, 1: Wisdom: here the author speaks of true wisdom, namely God's external revelation of Himself. Throughout the book he describes in great detail just what wisdom is; sometimes it is divine; sometimes it is a synonym for God's Law; sometimes it is human. But the author makes clear that even human wisdom, properly understood, comes from God.

1, 9-18: Here are described the spiritual and temporal blessings that come during the lifetime of him who fears the Lord, i.e., practices true religion.

1, 9: Fear of the Lord: see note on Ps 110 (111), 10.

1, 19-22: The disciple of wisdom shuns unjust anger which brings downfall. By patience and self-control he preserves calm, recovers contentment, and receives public praise. The sinner, on the contrary, despises the restraints which religion imposes.

1, 25-29: Infidelity to religion, or the use of it for any but the single purpose of serving God, is hypocrisy and self-exaltation, deserving of public disgrace.

2, 1-11: Serving God is not without its trials (1); moreover, it must be done with sincerity, steadfastness and fidelity (2f). Misfortune and humiliation merely purify man and prove his worth (4f). Patience and unwavering trust in God are always rewarded with the benefits of God's mercy and of lasting joy (6-11).

12 *Woe to craven hearts and drooping hands, to the sinner who treads a double path! 13 Woe to the faint of heart who trust not, who therefore will have no shelter! 14 Woe to you who have lost hope! what will you do at the visitation of the Lord? 15 *i* Those who fear the Lord disobey not his words; those who love him keep his ways. 16 Those who fear the Lord seek to please him, those who love him are filled with his law. 17 Those who fear the Lord prepare their hearts and humble themselves before him. 18 *k* Let us fall into the hands of the Lord and not into the hands of men, for equal to his majesty is the mercy that he shows.

CHAPTER 3.

Duties toward Parents.* 1 Children, pay heed to a father's right; do so that you may live. 2 For the Lord sets a father in honor over his children; a mother's authority he confirms over her sons. 3 He who honors his father atones for sins; 4 he stores up riches who reveres his mother. 5 He who honors his father is gladdened by children, and when he prays he is heard. 6 He who reveres his father will live a long life; and he obeys the Lord who brings comfort to his mother.

7 He who fears the Lord honors his father, and serves his parents as rulers. 8 *l* In word and deed honor your father that his blessing may come upon you; 9 *m* for a father's blessing gives a family firm roots, but a mother's curse uproots the growing plant.

10 Glory not in your father's shame, for his shame is no glory to you! 11 His father's honor is a man's glory; disgrace for her children, a mother's shame. 12 *n* My son, take care of your father when he is old; grieve him not as long as he lives. 13 Even if his mind fail, be considerate with him; revile him not in the fullness of your strength. 14 For kindness to a father will not be forgotten, it will serve as a sin offering—it will take lasting root. 15 In time of tribulation it will be recalled to your advantage, like warmth upon frost it will melt away your sins. 16 *o* A blasphemer is he who despises his father; accursed of his Creator, he who angers his mother.

Humility.* 17 My son, conduct your affairs with humility, and you will be loved more than a giver of gifts. 18 *p* Humble yourself the more, the greater you are, and you will find favor with God. 19 For great is the power of God; by the humble he is glorified.* 20 *q* What is too sublime for you, seek not, into things beyond your strength search not. 21 What is committed to you, attend to; for what is hidden is not your concern.

22 With what is too much for you meddle not, when shown things beyond human understanding. 23 Their own opinion has misled many, and false reasoning unbalanced their judgment. 24 Where the pupil of the eye is missing, there is no light, and where there is no knowledge, there is no wisdom.

25 A stubborn man will fare badly in the end, and he who loves danger will perish in it. 26 A stubborn man will be burdened with sorrow; a sinner will heap sin upon sin. 27 *r* For the affliction of the proud man there is no cure; he is the offshoot of an evil plant. 28 The mind of a sage appreciates proverbs, and an attentive ear is the wise man's joy.

Alms for the Poor.* 29 *s* Water quenches a flaming fire, and alms atone for sins. 30 He who does a kindness is remembered afterward; when he falls, he finds a support.

CHAPTER 4.

1 My son, rob not the poor man of his livelihood: force not the eyes of the needy* to turn away.*t* 2 A hungry man grieve not, a needy man anger not; 3 do not exasperate the downtrodden; delay not to give to the needy. 4 A beggar in

j Jn 14, 23.—k Sir 18, 3.—l Ex 20, 12; Dt 5, 16; Mt 15, 4; Mk 7, 10; Eph 6, 2.—m Gn 27, 29; 49, 2-27.—n Prv 23, 22.—o Prv 19, 26; 30, 11. 14. 17.—p Mt 23, 12.—q Ps 130 (131), 1.—r Dt 32, 32; Wis 12, 10.—s Dn 4, 27.—t Tb 4, 7-11.

2, 12-18: A warning to those who compromise their religion in time of affliction; they fail in courage and trust and therefore have no security (12ff). But those who fear the Lord through obedience, reverence, love and humility find His mercy equal to His majesty (15-18).

3, 1-16: Besides the virtues that must characterize our conduct toward God, special duties toward our neighbor are enjoined, such as honor and respect toward parents, with corresponding blessings (1-9). Even to old and infirm parents this respect is due (10-13); through it, the sins of children are pardoned (14f). Failure to render respect is blasphemy and merits a curse from God (16). Cf Ex 20, 12; Eph 6, 2f.

3, 17-27: Humility gives a true estimate of self (17ff). Through it a man performs duty, avoids what is beyond his understanding and strength (20ff). Pride, however, begets false greatness, misjudgment, stubbornness, sorrow, affliction and perdition (23-27).

3, 19: An alternate or additional line would read: "For though many have been great in the course of time, it is to the humble he reveals his secrets." Cf Mt 11, 25f; 1 Cor 1, 26-29.

3, 29—4, 10: Mercy and kindness toward those in misfortune atone for sin and endear a man to God and to his fellow men.

4, 1: Eyes of the needy: when they look for help; cf Sir 18, 17.

distress do not reject; avert not your face from the poor. 5 From the needy turn not your eyes, give no man reason to curse you; 6 for if in the bitterness of his soul he curse you, his Creator will hear his prayer. 7 Endear yourself to the assembly; before a ruler bow your head. 8 Give a hearing to the poor man, and return his greeting with courtesy; 9 deliver the oppressed from the hand of the oppressor; let not justice be repugnant to you. 10 To the fatherless be as a father, and help their mother as a husband would; thus will you be like a son to the Most High, and he will be more tender to you than a mother.

The Rewards of Wisdom.* 11 Wisdom instructs her children and admonishes those who seek her. 12 He who loves her loves life; those who seek her out win her favor. 13 He who holds her fast inherits glory; wherever he dwells, the Lord bestows blessings. 14 *u* Those who serve her serve the Holy One; those who love her the Lord loves. 15 He who obeys her judges nations; he who hearkens to her dwells in her inmost chambers. 16 If one trusts her, he will possess her; his descendants too will inherit her. 17 She walks with him as a stranger, and at first she puts him to the test; fear and dread she brings upon him and tries him with her discipline; with her precepts she puts him to the proof, until his heart is fully with her. 18 Then she comes back to bring him happiness and reveals her secrets to him. 19 But if he fails her, she will abandon him and deliver him into the hands of despoilers.

Sincerity and Justice.* 20 Use your time well; guard yourself from evil, and bring upon yourself no shame. 21 There is a sense of shame laden with guilt, and a shame that merits honor and respect. 22 Show no favoritism to your own discredit; revile no one to your own downfall. 23 Refrain not from speaking at the proper time, and hide not away your wisdom; 24 for it is through speech that wisdom becomes known, and knowledge through the tongue's rejoinder. 25 Never gainsay the truth, and struggle not against the rushing stream. 26 Be not ashamed to acknowledge your guilt, but of your ignorance rather be ashamed. 27 Do not abase yourself before an impious man, nor refuse to do so before rulers. 28 Even to the death fight for truth, and the Lord your God will battle for you. 29 Be not surly in your speech, nor lazy and slack in your deeds. 30 Be not a lion at home, nor sly and suspicious at work. 31 Let not your hand be open to receive and clenched when it is time to give.

CHAPTER 5.

Against Presumption.* 1 Rely not on your wealth; say not: "I have the power." *v* 2 Rely not on your strength in following the desires of your heart. 3 Say not: "Who can prevail against me?" for the Lord will exact the punishment. 4 Say not: "I have sinned, yet what has befallen me?" for the Lord bides his time. 5 Of forgiveness be not overconfident, adding sin upon sin. 6 Say not: "Great is his mercy; my many sins he will forgive." 7 For mercy and anger alike are with him; upon the wicked alights his wrath. 8 Delay not your conversion to the Lord, put it not off from day to day; 9 for suddenly his wrath flames forth; at the time of vengeance, you will be destroyed. 10 *w* Rely not upon deceitful wealth, for it will be no help on the day of wrath.

Sincerity in Speech. 11 Winnow not in every wind, and start not off in every direction.* 12 Be consistent in your thoughts; steadfast be your words.* 13 *x* Be swift to hear, but slow to answer. 14 If you have the knowledge, answer your neighbor; if not, put your hand over your mouth. 15 Honor and dishonor through talking! A man's tongue can be his downfall. 16 Be not called a detractor; use not

u Wis 7, 28.—v Lk 12, 19.—w Prv 10, 2; 11, 4. 28.—x Prv 29, 20; Jas 1, 19.

4, 11-19: The Hebrew text presents wisdom speaking in the first person, as in Chapter 24. The precious fruits of wisdom: life, favor, glory, blessings, God's love, are intended to arouse desire for her (11-14). Her disciples are like priests (14) and judges (15), even partners who possess her for themselves and their descendants (16). They enjoy happiness and penetrate her profound secrets after surviving her tests (17f). Those who fail her are abandoned to destruction (19).

4, 20-31: Besides the interior trials of discipline and precept, the disciple of wisdom is warned against external dangers to his sincerity and justice, namely evil, human respect (20f), compromise of liberty in speech and action (22-25), false shame, and ignorance (26). He must fight for the truth (28), and avoid cynicism and laziness (29), and inconsistency in his conduct (30).

5, 1-10: The vices of the rich are pride and independence (1f), presumption (3), false security (4-7), and impenitence (8), which cannot escape the divine wrath (9f). Cf Prv 18, 23; 19, 1; 28, 6.

5, 11: A proverbial expression condemning inconstancy and advocating sincerity and honesty.

5, 12–6, 1: Proper use of the tongue requires constancy in speech (5, 12), prudence (13f), reserve (15), charity (6, 1) as well as the avoidance of detraction, calumny (16) and double talk, which bring shame and disgrace (5, 17; 6, 1).

your tongue for calumny; [17] for shame has been created for the thief, and the reproach of his neighbor for the double-tongued.

CHAPTER 6.

[1] Say nothing harmful, small or great; be not a foe instead of a friend; a bad name and disgrace will you acquire: "That for the evil man with double tongue!"*

[2] *y* Fall not into the grip of desire, lest, like fire, it consumes your strength; [3] your leaves it will eat, your fruits destroy, and you will be left a dry tree, [4] for contumacious desire destroys its owner and makes him the sport of his enemies.

True Friendship.* [5] A kind mouth multiplies friends, and gracious lips prompt friendly greetings. [6] Let your acquaintances be many, but one in a thousand your confidant. [7] *z* When you gain a friend, first test him, and be not too ready to trust him. [8] For one sort of friend is a friend when it suits him, but he will not be with you in time of distress. [9] Another is a friend who becomes an enemy, and tells of the quarrel to your shame. [10] Another is a friend, a boon companion, who will not be with you when sorrow comes. [11] When things go well, he is your other self, and lords it over your servants; [12] but if you are brought low, he turns against you and avoids meeting you. [13] Keep away from your enemies; be on your guard with your friends. [14] A faithful friend is a sturdy shelter; he who finds one finds a treasure. [15] A faithful friend is beyond price, no sum can balance his worth. [16] A faithful friend is a life-saving remedy, such as he who fears God finds; [17] for he who fears God behaves accordingly, and his friend will be like himself.

Blessings of Wisdom.* [18] My son, from your youth embrace discipline: thus will you find wisdom with graying hair. [19] As though plowing and sowing, draw close to her; then await her bountiful crops. [20] For in cultivating her you will labor but little, and soon you will eat of her fruits. [21] How irksome she is to the unruly! The fool cannot abide her. [22] She will be like a burdensome stone to test him, and he will not delay in casting her aside. [23] For discipline* is like her name, she is not accessible to many.

[24] Listen, my son, and heed my advice; refuse not my counsel. [25] Put your feet into her fetters, and your neck under her yoke. [26] Stoop your shoulders and carry her and be not irked at her bonds. [27] With all your soul draw close to her; with all your strength keep her ways. [28] Search her out, discover her; seek her and you will find her. Then when you have her, do not let her go; [29] thus will you afterward find rest in her, and she will become your joy. [30] Her fetters will be your throne of majesty; her bonds, your purple cord. [31] *a* You will wear her as your robe of glory, bear her as your splendid crown.*

[32] My son, if you wish, you can be taught; if you apply yourself, you will be shrewd. [33] If you are willing to listen, you will learn; if you give heed, you will be wise. [34] Frequent the company of the elders; whoever is wise, stay close to him. [35] *b* Be eager to hear every godly discourse; let no wise saying escape you. [36] If you see a man of prudence, seek him out; let your feet wear away his doorstep! [37] *c* Reflect on the precepts of the Lord, let his commandments be your constant meditation; then he will enlighten your mind, and the wisdom you desire he will grant.

CHAPTER 7.

Conduct in Public Life.* Do no evil, and evil will not overtake you; [2] avoid wickedness and it will turn aside from you. [3] *d* Sow not in the furrows of injustice, lest you harvest it sevenfold. [4] Seek not from the Lord authority, nor from the king a place of honor. [5] *e* Parade not your justice before the Lord, and before the king flaunt not your wisdom. [6] Seek not to become a judge if you have not strength

y 2-3: Sir 9, 8; 23, 17; Jb 31, 12; Is 56, 3.—z 7ff: Sir 12, 8f; 37, 1-5; Prv 19, 4.—a Is 62, 3.—b Sir 8, 9.—c Ps 1, 2.—d Prv 22, 8.—e Jb 9, 2; Ps 142 (143), 2; Prv 25, 6; 1 Cor 4, 4.

6, 1: "That . . . double tongue!": people will say this against the man whose deceitful tongue has brought him to disgrace.

6, 5-17: True friends are discerned not by prosperity (11) but through the trials of adversity: distress, quarrels (9), sorrow (10) and misfortune (12). Such friends are rare and their value is beyond estimation, a gift from God (14-17).

6, 18-37: The various figures in each of the three strophes urge the search for wisdom through patience (19-23), docility (32-37), and perseverance in trials (25ff), promising rich rewards (28-31). Cf Sir 4, 11-19.

6, 23: Discipline, musar, in the sense of wisdom is a perfect homonym for musar, "removed, withdrawn"; thus the path of discipline is inaccessible to many.

6, 31: Some forms of the text speak also of the "yoke" of wisdom under the imagery of golden ornaments.

7, 1-17: In the conduct of social relations wisdom forbids evil and injustice (1ff), pride (5, 15ff), ambition and human respect (4. 6), public disgrace (7), presumption and impatience toward God (9f), ridicule (11), mischief and deceit toward one's neighbor (8. 12f).

to root out crime, or you will show favor to the ruler and mar your integrity. 7 Be guilty of no evil before the city's populace, nor disgrace yourself before the assembly. 8 Do not plot to repeat a sin; not even for one will you go unpunished. 9 *f* Say not: "He will appreciate my many gifts; the Most High will accept my offerings." 10 Be not impatient in prayers, and neglect not the giving of alms. 11 Laugh not at an embittered man; be mindful of him who exalts and humbles.* 12 Plot no mischief against your brother, nor against your friend and companion. 13 Delight not in telling lie after lie, for it never results in good. 14 *g* Thrust not yourself into the deliberations of princes, and repeat not the words of your prayer.* 15 *h* Hate not laborious tasks, nor farming, which was ordained by the Most High. 16 Do not esteem yourself better than your fellows; remember, his wrath will not delay. 17 *i* More and more, humble your pride; what awaits man is worms.

Duties of Family Life, Religion and Charity.* 18 Barter not a friend for money, nor a dear brother for the gold of Ophir.* 19 Dismiss not a sensible wife; a gracious wife is more precious than corals. 20 *j* Mistreat not a servant who faithfully serves, nor a laborer who devotes himself to his task. 21 Let a wise servant be dear to you as your own self; refuse him not his freedom.* 22 If you have livestock, look after them; if they are dependable, keep them. 23 *k* If you have sons, chastise them; bend their necks* from childhood. 24 *l* If you have daughters, keep them chaste, and be not indulgent to them. 25 *m* Giving your daughter in marriage ends a great task; but give her to a worthy man. 26 If you have a wife, let her not seem odious to you; but where there is ill-feeling, trust her not. 27 *n* With your whole heart honor your father; your mother's birthpangs forget not. 28 Remember, of these parents you were born; what can you give them for all they gave you? 29 With all your soul fear God, revere his priests. 30 With all your strength, love your Creator, forsake not his ministers. 31 *o* Honor God and respect the priest; give him his portion as you have been commanded: first fruits and contributions, due sacrifices and holy offerings.* 32 To the poor man also extend your hand, that your blessing may be complete; 33 be generous to all the living, and withhold not your kindness from the dead;* 34 *p* avoid not those who weep, but mourn with those who mourn; 35 *q* neglect not to visit the sick—for these things you will be loved. 36 In whatever you do, remember your last days, and you will never sin.

f Sir 34, 18; 35, 12.—g Sir 32, 7ff; Mt 6, 7.—h Gn 2, 15; 3, 17.—i Is 66, 24.—j Lv 19, 13; Dt 24, 14f; Jas 5, 4.—k Sir 30, 8-13; Prv 13, 24.—l Sir 42, 9ff.—m 1 Cor 7, 36ff.—n Ex 20, 12.—o Lv 7, 31; Nm 18, 18.—p Rom 12, 15.—q Mt 25, 36.—r Sir 31, 6; Dt 16, 19.—s Prv 26, 20.—t 3 Kgs 8, 46; 1 Jn 1, 8.—u 8f: Sir 6, 35.

7, 11: Exalts and humbles: God; cf 1 Kgs 2, 7; Ps 74 (75), 8; Lk 1, 52.

7, 14: Repeat not . . . prayer: brevity of speech in dealings with superiors and more especially with God is a sign of reverence and respect; cf Eccl 5, 1; Mt 6, 7.

7, 18-36: The duties of respect and appreciation, justice and kindness should characterize relations toward members of the household (18-28), and also toward God and His priests (29ff), the poor and afflicted, the living and the dead (32-36).

7, 18: Ophir was the port, at present unidentified, to which the ships of Solomon sailed and from which they brought back gold and silver; cf note on Ps 44 (45), 10.

7, 21: After six years of service a Hebrew slave was entitled to freedom; cf Ex 21, 2; Dt 15, 12-15.

7, 23: Bend their necks: keep them from rebellious pride; so with the Greek. Cf Sir 30, 12. The present Hebrew text, which is probably not original here, reads: "Choose wives for them while they are young."

7, 31: First fruits . . . holy offerings: cf Ex 29, 27; Lv 7, 31-34; Nm 18, 8-20; Dt 18, 1-5.

7, 33: This seems to refer to the observances ordained toward the dead, that is, proper mourning and burial. Cf 2 Kgs 21, 12ff; Tb 1, 20; 12, 12. When this verse is read in the light of 2 Mc 12, 43ff, prayers for the souls of the deceased would also be recommended.

8, 1-19: A prudent man will be circumspect, avoiding conflict with the powerful, the rich and insolent, the impious, the irascible and with judges (1ff. 10ff. 14. 16). He will seek friendship not with the undisciplined (4. 12f) and the ruthless (15), nor with fools and strangers (17ff), but with the wise and the ancients of the people (8f).

8, 5: We all are guilty: cf 3 Kgs 8, 46; 2 Par 6, 36; Eccl 7, 20; Rom 3, 9; 1 Jn 1, 8.

CHAPTER 8.

Prudence in Dealing with Other Men.* 1 Contend not with an influential man, lest you fall into his power. 2 *r* Quarrel not with a rich man, lest he pay out the price of your downfall; for gold has dazzled many, and perverts the character of princes. 3 *s* Dispute not with a man of railing speech, heap no wood upon his fire. 4 Be not too familiar with an unruly man, lest he speak ill of your forebears. 5 *t* Shame not a repentant sinner; remember, we all are guilty.* 6 Insult no man when he is old, for some of us, too, will grow old. 7 Rejoice not when a man dies; remember, we are all to die. 8 *u* Spurn not the discourse of the wise, but acquaint yourself with their proverbs; from them you will acquire the training to serve in the presence of princes. 9 Reject not the tradition of old men which they have learned from their fathers; from it you

will obtain the knowledge how to answer in time of need. 10 Kindle not the coals of a sinner, lest you be consumed in his flaming fire. 11 Let not the impious man intimidate you; it will set him in ambush against you.* 12 *v* Lend not to one more powerful than yourself; and whatever you lend, count it as lost. 13 Go not surety beyond your means; think any pledge a debt you must pay. 14 Contend not at law with a judge, for he will settle it according to his whim. 15 Travel not with a ruthless man, lest he weigh you down with calamity; for he will go his own way straight, and through his folly you will perish with him. 16 Provoke no quarrel with a quick-tempered man, nor ride with him through the desert; for bloodshed is nothing to him, and when there is no one to help you, he will destroy you.

17 Take no counsel with a fool, for he can keep nothing to himself. 18 *w* Before a stranger do nothing that should be kept secret, for you know not what it will engender. 19 Open your heart to no man, and banish not your happiness.

CHAPTER 9.

Advice concerning Women.* 1 Be not jealous of the wife of your bosom, lest you teach her to do evil against you.* 2 *x* Give no woman power over you to trample upon your dignity. 3 Be not intimate with a strange woman, lest you fall into her snares. 4 With a singing girl be not familiar, lest you be caught in her wiles. 5 Entertain no thoughts against a virgin, lest you be enmeshed in damages for her.* 6 *y* Give not yourself to harlots, lest you surrender your inheritance. 7 Gaze not about the lanes of the city and wander not through its squares; 8 *z* avert your eyes from a comely woman; gaze not upon the beauty of another's wife—through woman's beauty many perish, for lust for it burns like fire. 9 With a married woman dine not, recline not at table to drink by her side, lest your heart be drawn to her and you go down in blood to the grave.

Choice of Friends.* 10 Discard not an old friend, for the new one cannot equal him. A new friend is like new wine which you drink with pleasure only when it has aged. 11 Envy not a sinner's fame, for you know not what disaster awaits him. 12 Rejoice not at a proud man's success; remember he will not reach death unpunished. 13 Keep far from the man who has power to kill, and you will not be filled with the dread of death. But if you approach him, offend him not, lest he take away your life; know that you are stepping among snares and walking over a net. 14 As best you can, take your neighbors' measure, and associate with the wise. 15 With the learned be intimate; let your conversation be about the Law of the Lord. 16 Have just men for your table companions; in the fear of God be your glory.

Concerning Rulers.* 17 Skilled artisans are esteemed for their deftness; but the ruler of his people is the skilled sage. 18 Feared in the city is the man of railing speech, and he who talks rashly is hated.

CHAPTER 10.

1 *a* A wise magistrate lends stability to his people, and the government of a prudent man is well ordered.* 2 *b* As the people's judge, so are his ministers; as the head of a city, its inhabitants. 3 *c* A wanton king destroys his people, but a city grows through the wisdom of its princes. 4 Sovereignty over the earth is in the hand of God, who raises up on it the man of the hour; 5 sovereignty over every man is in the hand of God, who imparts his majesty to the ruler.

The Sin of Pride.* 6 *d* No matter the wrong, do no violence to your neighbor, and do not walk the path of arrogance. 7 Odious to the Lord and to men is arrogance, and the sin of oppression they both

v Sir 29, 4-7; Prv 17, 18.—w Prv 25, 9f.—x Sir 25, 21.—y Prv 5, 3-11; 6, 24; 29, 3.—z Sir 25, 20; 41, 21.—a Wis 6, 24.—b 2f: Prv 29, 12.—c Prv 29, 4. 8.—d Lv 19, 18.

8, 11: To give in to the wicked in one instance becomes an occasion of sin for the future.

9, 1-9: Prudence and reserve in dealing with women are the best defense of morality. To preserve the liberty and dignity of his person and the integrity of his possessions, a man must avoid jealousy toward his own wife and familiarity toward all other women. Cf Sir 25, 12—26, 18.

9, 1: Unjust suspicions often engender hatred between husband and wife and may prompt a wife to commit those faults of which heretofore she had been innocent.

9, 5: Cf Ex 22, 15f; Dt 22, 28f.

9, 10-16: In social relations, adherence to the Law of the Lord should serve as a guide (15). Associate with true friends (10), with the just and the learned (14ff); disregard the fame of the mighty and of sinners doomed to punishment (11ff). Cf Sir 8, 1-19.

9, 17—10, 5: Public office as conducted justly or unjustly benefits or destroys the people, according to the axiom, "as the prince, so the people." Cf Is 24, 2. God, however, has sovereignty over both.

10, 6-18: Glory displayed through arrogance and pride is false and displeasing to God and men, because founded on dust and ashes (6-11). It is the denial of the glory due to God, and therefore the source of all sin (12f). Even the memory of the proud is destroyed and God transfers their power to the lowly (14-18).

hate. [8] Dominion is transferred from one people to another because of the violence of the arrogant. [9] Why are dust and ashes proud? even during life man's body decays;* [10] a slight illness—the doctor jests, a king today—tomorrow he is dead. [11] *e* When a man dies, he inherits corruption; worms and gnats and maggots. [12] The beginning of pride is man's stubbornness in withdrawing his heart from his Maker; [13] *f* for pride is the reservoir of sin, a source which runs over with vice; because of it God sends unheard-of afflictions and brings men to utter ruin. [14] The thrones of the arrogant God overturns and establishes the lowly in their stead. [15] The roots of the proud God plucks up, to plant the humble in their place: [16] He breaks down their stem to the level of the ground, then digs their roots from the earth. [17] The traces of the proud God sweeps away and effaces the memory of them from the earth. [18] Insolence is not allotted to a man, nor stubborn anger to one born of woman.

True Glory.* [19] Whose offspring can be in honor? Those of men. Which offspring are in honor? Those who fear God. Whose offspring can be in disgrace? Those of men. Which offspring are in disgrace? Those who transgress the commandments. [20] Among brethren their leader is in honor; such, in God's sight, are those who fear him. [21] Be it tenant or wayfarer, alien or pauper, his glory is the fear of God. [22] *g* It is not just to despise a man who is wise but poor, nor proper to honor any sinner. [23] The prince, the ruler, the judge are in honor; but none is greater than he who fears God. [24] *h* When free men serve a prudent slave, the wise man does not complain. [25] Flaunt not your wisdom in managing your affairs, and boast not in your time of need. [26] *i* Better the worker who has plenty of everything than the boaster who is without bread.

[27] My son, with humility have self-esteem; prize yourself as you deserve. [28] Who will acquit him who condemns himself? who will honor him who discredits himself? [29] The poor man is honored for his wisdom as the rich man is honored for his wealth; [30] honored in poverty, how much more so in wealth! Dishonored in wealth, in poverty how much the more!

CHAPTER 11.

[1] The poor man's wisdom lifts his head high and sets him among princes. [2] Praise not a man for his looks; despise not a man for his appearance. [3] Least is the bee among winged things, but she reaps the choicest of all harvests. [4] Mock not the worn cloak and jibe at no man's bitter day: For strange are the works of the Lord, hidden from men his deeds. [5] The oppressed often rise to a throne, and some that none would consider wear a crown.* [6] The exalted often fall into utter disgrace; the honored are given into enemy hands.

Moderation.* [7] Before investigating, find no fault; examine first, then criticize. [8] *j* Before hearing, answer not, and interrupt no one in the middle of his speech. [9] Dispute not about what is not your concern; in the strife of the arrogant take no part.

[10] My son, why increase your cares, since he who is avid for wealth will not be blameless? Even if you run after it, you will never overtake it; however you seek it, you will not find it. [11] *k* One may toil and struggle and drive, and fall short all the more. [12] Another goes his way a weakling and a failure, with little strength and great misery—yet the eyes of the Lord look favorably upon him; he raises him free of the vile dust, [13] lifts up his head and exalts him to the amazement of the many. [14] *l* Good and evil, life and death, poverty and riches, are from the Lord.* [15] Wisdom and understanding and knowledge of affairs, love and virtuous paths are from the Lord.* [16] Error and darkness were formed with sinners from their birth, and evil grows old with evildoers. [17] The Lord's gift remains with the just; his favor brings continued success. [18] A man

e Jb 17, 14.—f Prv 18, 12.—g Jas 2, 1-4.—h Prv 17, 2.—i Prv 12, 9.—j Prv 18, 13.—k Ps 126 (127), 2; Eccl 4, 8.—l Jb 1, 21; 2, 10.

10, 9f: The text is uncertain. Its general implication is that man deteriorates physically even while alive; a slight illness today may be followed by death tomorrow. The uncertainty of life leaves no room for pride.

10, 19—11, 6: Regardless of social barriers, genuine honor among men comes from fear of the Lord and a true estimate of self. The Lord exalts the lowly and oppressed; transgressors of the commandments merit dishonor and disgrace.

11, 5: Cf 1 Kgs 2, 8; Ps 104 (105), 17-22; Lk 1, 52.

11, 7-25: Discretion regulates a man's conduct toward others and their affairs (7ff); as regards his own interests, a man should avoid solicitude for the passing external benefits of life and property (10-14. 18f. 21. 23ff), and cultivate the lasting inward gifts of wisdom and virtue (15. 17. 20. 22).

11, 14: Divine Providence ultimately governs the lives of men. Evil: misfortune and calamity sent by God either in punishment or as an incentive to repentance or to greater virtue.

11, 15f: Some ancient witnesses omit these two verses.

may become rich through a miser's life,
and this is his allotted reward: [19] *m* When
he says: "I have found rest, now I will
feast on my possessions," he does not
know how long it will be till he dies and
leaves them to others.*

[20] My son, hold fast to your duty, busy
yourself with it, grow old while doing
your task. [21] Admire not how sinners live,
but trust in the Lord and wait for his
light; for it is easy with the Lord suddenly,
in an instant, to make a poor man rich.
[22] God's blessing is the lot of the just man,
and in due time his hopes bear fruit. [23]
Say not: "What do I need? What further
pleasure can be mine?" [24] Say not: "I am
independent. What harm can come to me
now?" [25] *n* The day of prosperity makes
one forget adversity; the day of adversity
makes one forget prosperity. [26] For it is
easy with the Lord on the day of death to
repay man according to his deeds.* [27] A
moment's affliction brings forgetfulness
of past delights; when a man dies, his life
is revealed. [28] Call no man happy before
his death, for by how he ends, a man is
known.

Care in Choosing Friends. [29] Bring not
every man into your house, for many are
the snares of the crafty one; [30] though he
seem like a bird confined in a cage, yet
like a spy he will pick out the weak spots.
[31] The talebearer turns good into evil;
with a spark he sets many coals afire. [32]
The evil man lies in wait for blood, and
plots against your choicest possessions. [33]
Avoid a wicked man, for he breeds only
evil, lest you incur a lasting stain. [34] Lodge
a stranger with you, and he will subvert
your course, and make a stranger of you
to your own household.

CHAPTER 12.

[1] If you do good, know for whom you
are doing it, and your kindness will have
its effect.* [2] Do good to the just man and
reward will be yours, if not from him,
from the Lord. [3] No good comes to him
who gives comfort to the wicked, nor is
it an act of mercy that he does.* [4] *o* Give
to the good man, refuse the sinner; re-
fresh the downtrodden, give nothing to
the proud man. [5] No arms for combat
should you give him, lest he use them
against yourself; [6] with twofold evil you
will meet for every good deed you do for
him. [7] The Most High himself hates sin-
ners, and upon the wicked he takes venge-
ance.

[8] *p* In our prosperity we cannot know
our friends;* in adversity an enemy will
not remain concealed. [9] *q* When a man
is successful even his enemy is friendly;
in adversity even his friend disappears. [10]
Never trust your enemy, for his wicked-
ness is like corrosion in bronze. [11] Even
though he acts humbly and peaceably to-
ward you, take care to be on your guard
against him. Rub him as one polishes a
brazen mirror,* and you will find that
there is still corrosion. [12] Let him not
stand near you, lest he oust you and take
your place. Let him not sit at your right
hand, lest he then demand your seat, and
in the end you appreciate my advice,
when you groan with regret, as I warned
you. [13] Who pities a snake charmer when
he is bitten, or anyone who goes near a
wild beast? [14] So it is with the companion
of the proud man, who is involved in his
sins: [15] While you stand firm, he makes
no bold move; but if you slip, he cannot
hold back. [16] With his lips an enemy
speaks sweetly, but in his heart he schemes
to plunge you into the abyss. Though
your enemy has tears in his eyes, if given
the chance, he will never have enough of
your blood. [17] If evil comes upon you,
you will find him at hand; feigning to
help, he will trip you up, [18] then he will
nod his head and clap his hands and hiss
repeatedly, and show his true face.

CHAPTER 13.

Caution Regarding Associates.* [1] He
who touches pitch blackens his hand; he
who associates with an impious man
learns his ways. [2] Bear no burden too
heavy for you; go with no one greater or
wealthier than yourself. How can the

m Eccl 4, 8; 6, 2; Lk 12, 19.—n Sir 18, 25.—o 4f: Gal 6, 10.—p Prv 17, 17.—q Prv 19, 4-7.

11, 19: Cf the parable of the rich man, Lk 12, 16-21.

11, 26ff: Sirach, writing before Christian revelation, did not go beyond the hour of death to find full divine retribution.

12, 1-7: The limitations to the practice of charity here reflected were removed by Christ, who requires that good be done even to enemies and to those who hate, persecute and calumniate us (Mt 5, 43-48).

12, 3ff: The author advises against generosity to those who would abuse it.

12, 8-18: Through adversity friends are distinguished from enemies; to trust the latter or permit them intimacy is to invite disaster. Cf note on Sir 6, 5-17.

12, 11: Brazen mirror: see note on Ex 38, 8.

13, 1–14, 2: By means of various figures Sirach indicates the practical impossibility of genuine and sincere companionship between the poor and the proud rich. He lays down the principle of associating with equals (13, 15).

earthen pot go with the metal cauldron?
When they knock together, the pot will
be smashed. [3] The rich man does wrong
and boasts of it, the poor man is wronged
and begs forgiveness. [4] As long as the rich
man can use you he will enslave you, but
when you are exhausted, he will abandon
you. [5] As long as you have anything he
will speak fair words to you, and with
smiles he will win your confidence; [6] when
he needs something from you he will
cajole you, then without regret he will
impoverish you. [7] While it serves his pur-
pose he will beguile you, then twice or
three times he will terrify you; when later
he sees you he will pass you by, and shake
his head over you. [8] Guard against being
presumptuous; be not as those who lack
sense. [9] When invited by a man of influ-
ence, keep your distance; then he will
urge you all the more. [10] Be not bold with
him lest you be rebuffed, but keep not
too far away lest you be forgotten. [11] En-
gage not freely in discussion with him,
trust not his many words; for by pro-
longed talk he will test you, and though
smiling he will probe you. [12] Mercilessly
he will make of you a laughingstock, and
will not refrain from injury or chains. [13]
Be on your guard and take care never to
accompany men of violence.

[14] Every living thing loves its own kind,
every man a man like himself. [15] Every
being is drawn to its own kind; with his
own kind every man associates. [16] *r* Is a
wolf ever allied with a lamb? So it is with
the sinner and the just. [17] Can there be
peace between the hyena and the dog? Or
between the rich and the poor can there
be peace?* [18] Lion's prey are the wild
asses of the desert; so too the poor are
feeding grounds for the rich. [19] A proud
man abhors lowliness; so does the rich
man abhor the poor. [20] When a rich man
stumbles he is supported by a friend;
when a poor man trips he is pushed down
by a friend. [21] Many are the supporters
for a rich man when he speaks; though
what he says is odious, it wins approval.
When a poor man speaks they make sport
of him; he speaks wisely and no attention
is paid him. [22] A rich man speaks and all
are silent, his wisdom they extol to the
clouds. A poor man speaks and they say:
"Who is that?" If he slips they cast him
down. [23] Wealth is good when there is no
sin; but poverty is evil by the standards
of the proud. [24] *s* The heart of a man
changes his countenance, either for good
or for evil. [25] The sign of a good heart is
a cheerful countenance; withdrawn and
perplexed is the laborious schemer.

CHAPTER 14.

[1] Happy the man whose mouth brings
him no grief, who is not stung by remorse
for sin.* [2] Happy the man whose con-
science does not reproach him, who has
not lost hope.

The Use of Wealth.* [3] Wealth ill be-
comes the mean man; and to the miser,
of what use is gold? [4] *u* What he denies
himself he collects for others, and in his
possessions a stranger will revel. [5] To
whom will he be generous who is stingy
with himself and does not enjoy what is
his own? [6] None is more stingy than he
who is stingy with himself; he punishes
his own miserliness. [7] If ever he is gen-
erous, it is by mistake; and in the end he
displays his greed. [8] In the miser's opinion
his share is too small; [9] he refuses his
neighbor and brings ruin on himself. [10]
The miser's eye is rapacious for bread,
but on his own table he sets it stale.

[11] *v* My son, use freely whatever you
have and enjoy it as best you can; [12] re-
member that death does not tarry, nor
have you been told the grave's appointed
time. [13] *w* Before you die, be good to your
friend, and give him a share in what you
possess. [14] Deprive not yourself of pres-
ent good things, let no choice portion es-
cape you. [15] Will you not leave your
riches to others, and your earnings to be
divided by lot? [16] Give, take, and treat
yourself well, for in the nether world
there are no joys to seek [17] *x* All flesh
grows old, like a garment; the age-old
law is: All must die. [18] *y* As with the
leaves that grow on a vigorous tree: one
falls off and another sprouts—so with the
generations of flesh and blood: one dies
and another is born. [19] All man's works
will perish in decay, and his handiwork
will follow after him.

r 2 Cor 6, 14ff.—s Prv 15, 13.—t Sir 19, 15; 25, 8; Jas 3, 2.—u Eccl 6, 2.—v Prv 3, 9.—w Sir 4, 1; Tb 4, 7.—x Ps 102 (103), 14ff; Is 40, 6; Jas 1, 10; 1 Pt 24.—y Eccl 1, 4.

13, 17: The hostility between the dogs which guard the flocks at night and the rapacious hyenas is proverbial in Palestine.

14, 3-16: The miser does no good even to himself (3-10); wealth should be wisely used during life, for it must be left behind at death (11-16). In the light of the Gospel, generosity has a higher motivation and promise of reward than the Old Testament writer could propose. Cf Mt 6, 19ff; Lk 12, 32ff.

The Search for Wisdom and Its Blessings.* 20 *z* Happy the man who meditates on wisdom, and reflects on knowledge· 21 who ponders her ways in his heart, and understands her paths; 22 who pursues her like a scout, and lies in wait at her entry way; 23 who peeps through her windows, and listens at her doors; 24 who encamps near her house, and fastens his tent pegs next to her walls; 25 who pitches his tent beside her, and lives as her welcome neighbor; 26 who builds his nest in her leafage, and lodges in her branches; 27 who takes shelter with her from the heat, and dwells in her home.

CHAPTER 15.

1 He who fears the Lord will do this; he who is practiced in the Law will come to wisdom. 2 Mother-like she will meet him, like a young bride she will embrace him, 3 *a* nourish him with the bread of understanding, and give him the water of learning to drink. 4 He will lean upon her and not fall, he will trust in her and not be put to shame. 5 She will exalt him above his fellows; in the assembly she will make him eloquent. 6 *b* Joy and gladness he will find, an everlasting name inherit. 7 Worthless men will not attain to her, haughty men will not behold her. 8 Far from the impious is she, not to be spoken of by liars. 9 Unseemly is praise on a sinner's lips, for it is not accorded to him by God. 10 But praise is offered by the wise man's tongue; its rightful steward will proclaim it.

Man's Free Will. 11 Say not: "It was God's doing that I fell away"; for what he hates he does not do. 12 *c* Say not: "It was he who set me astray"; for he has no need of wicked man. 13 Abominable wickedness the Lord hates, he does not let it befall those who fear him. 14 *d* When God, in the beginning, created man, he made him subject to his own free choice. 15 If you choose you can keep the commandments; it is loyalty to do his will. 16 There are set before you fire and water; to whichever you choose, stretch forth your hand. 17 *e* Before man are life and death, whichever he chooses shall be given him. 18 Immense is the wisdom of the Lord: he is mighty in power, and all-seeing. 19 *f* The eyes of God see all he has made; he understands man's every deed. 20 No man does he command to sin, to none does he give strength for lies.

CHAPTER 16.

God's Punishment of Sinners.* 1 Desire not a brood of worthless children, nor rejoice in wicked offspring. 2 Many though they be, exult not in them if they have not the fear of the Lord. 3 *g* Count not on their length of life, have no hope in their future. For one can be better than a thousand; rather die childless than have godless children! 4 Through one wise man can a city be peopled; through a clan of rebels it becomes desolate. 5 Many such things has my eye seen, even more than these has my ear heard. 6 *h* Against a sinful band* fire is enkindled, upon a godless people wrath flames out. 7 *i* He forgave not the leaders of old* who rebelled long ago in their might; 8 *j* he spared not the neighbors of Lot* whom he detested for their pride; 9 nor did he spare the doomed people* who were uprooted because of their sin; 10 *k* nor the six hundred thousand foot soldiers* who perished for the impiety of their hearts. 11 And had there been but one stiffnecked man, it were a wonder had he gone unpunished. For mercy and anger alike are with him who remits and forgives, though on the wicked alights his wrath. 12 Great as his mercy is his punishment; he judges men, each according to his deeds. 13 A criminal does not escape with his plunder; a just man's hope God does not leave unfulfilled. 14 Whoever does good has his reward, which each receives according to his deeds. 15 Say not: "I am hidden from God; in heaven who remembers me?

z Ps 1, 2.—a Jn 4, 10; 6, 31ff.—b Sir 6, 29-32.—c Jas 1, 13.—d Gn 1, 27.—e Dt 30, 15.—f Pss 32 (33), 18; 33 (34), 16; Heb 4, 13.—g 3f: Wis 4, 1f.—h Sir 21, 9.—i Gn 6, 4; Wis 14, 6; Bar 3, 26ff.—j Gn 19, 24ff.—k Nm 14, 2^.

14, 20—15, 20: From his social teaching the sage now turns to consider individual responsibility. Happiness is to be found in the pursuit and possession of wisdom (14, 20—15, 5). Joy and honor are given, not to the sinner (7ff), but to him who fears God and observes His Law (1-6. 10). The sinner is fully responsible for his conduct because God, who sees all things (18f), is not the author of wickedness (11f. 20); He gives to every man the liberty to choose between good and evil (14-17).

16, 1-21: Sinful offspring are a great misfortune (1-4), for history and experience show how God punishes sin (5-10). He judges everyone according to his deeds (11ff); no one is hidden from Him or escapes retribution at His hand (15-21).

16, 6: For Core and his band (6a), see Nm 16, 35; Ps 105 (106), 18; for the disgruntled Israelites (6b), Ps 77 (78), 21f.

16, 7: The leaders of old: the "mighty men of old" who were destroyed by the flood; Gn 6, 4; Wis 14, 6; Bar 3, 26ff.

16, 8: The people of Sodom and Gomorra: cf Gn 19, 24f; Ez 16, 49f.

16, 9: The Chanaanites; cf Ex 23, 23f. 27-31; 33, 2; Dt 7, 1; Wis 12, 3.

16, 10: The Israelites who murmured against Moses; cf Nm 11, 20; 14, 12. 22ff.

Among so many people I cannot be known; what am I in the world of spirits? [16] Behold, the heavens, the heaven of heavens, the earth and the abyss tremble at his visitation; [17] the roots of the mountains, the earth's foundations, at his mere glance, quiver and quake. [18] Of me, therefore, he will take no thought; with my ways who will concern himself? [19] *l* If I sin, no eye will see me; if all in secret I am disloyal, who is to know? [20] Who tells him of just deeds and what could I expect for doing my duty?" [21] Such are the thoughts of senseless men, which only the foolish knave will think.

Divine Wisdom Seen in Creation.* [22] Hearken to me, my son, take my advice, apply your mind to my words, [23] while I propose measured wisdom, and impart accurate knowledge. [24] *m* When at the first God created his works and, as he made them, assigned their tasks, [25] he ordered for all time what they were to do and their domains from generation to generation. They were not to hunger, nor grow weary, nor ever cease from their tasks. [26] Not one should ever crowd its neighbor, nor should they ever disobey his word. [27] *n* Then the Lord looked upon the earth, and filled it with his blessings. [28] Its surface he covered with all manner of life which must return into it again.

CHAPTER 17.

[1] The Lord from the earth created man, and in his own image he made him.*o* [2] *p* Limited days of life he gives him and makes him return to earth again. [3] He endows man with a strength of his own, and with power over all things else on earth. [4] He puts the fear of him in all flesh, and gives him rule over beasts and birds. [5] He forms men's tongues and eyes and ears, and imparts to them an understanding heart. [6] With wisdom and knowledge he fills them; good and evil he shows them. [7] He looks with favor upon their hearts, and shows them his glorious works, [8] that they may describe the wonders of his deeds and praise his holy name. [9] He has set before them knowledge, a law of life as their inheritance; [10] an everlasting covenant he has made with them, his Commandments* he has revealed to them. [11] His majestic glory their eyes beheld, his glorious voice their ears heard. [12] He says to them, "Avoid all evil"; each of them he gives precepts about his fellow men. [13] Their ways are ever known to him, they cannot be hidden from his eyes. [14] *q* Over every nation he places a ruler,* but the Lord's own portion is Israel. [15] All their actions are clear as the sun to him, his eyes are ever upon their ways. [16] Their wickedness cannot be hidden from him; all of their sins are before the Lord. [17] A man's goodness God cherishes like a signet ring, a man's virtue, like the apple of his eye. [18] *r* Later he will rise up and repay them, and requite each one of them as they deserve.

Appeal for a Return to God.* [19] But to the penitent he provides a way back, he encourages those who are losing hope! [20] Return to the Lord and give up sin, pray to him and make your offenses few. [21] Turn again to the Most High and away from sin, hate intensely what he loathes; [22] *s* who in the nether world can glorify the Most High in place of the living who offer their praise? [23] No more can the dead give praise than those who have never lived; they glorify the Lord who are alive and well. [24] How great the mercy of the Lord, his forgiveness of those who return to him! [25] The like cannot be found in men, for not immortal is any son of man. [26] Is anything brighter than the sun? Yet it can be eclipsed. How obscure* then the thoughts of flesh and blood! [27] God watches over the hosts of highest heaven, while all men are dust and ashes.

1 Sir 23, 18.—m Gn 1, 4ff.—n Gn 1, 20ff.—o Gn 2, 7; 3, 19.—p 2ff: Gn 1, 26ff; Ps 8, 4-8.—q Ex 19, 5; Dt 4, 19f; 32, 8f; Dn 10, 13-21; 12, 1; Rom 13, 1.—r Jb 19, 25; Jl 3, 4.—s Pss 6, 6; 113B (115), 17; Is 38, 18.

16, 22—17, 18: In harmony with Gn 1—2, the author describes God's wisdom in creating the universe and all things in it (22-28), endowing man with a moral nature, with wisdom and knowledge and freedom of will according to His own image (17, 1. 6), so that man may govern the earth (3f), praise God's name (8), obey His Law (9-12), and render to Him an account of his deeds (18). Cf Pss 18 (19); 103 (104).

17, 10: An everlasting covenant . . . his Commandments: the various covenants which God entered into with mankind, e.g., Gn 2, 15ff; 17, 1-22, especially on Mount Sinai where the people saw God's glory and heard His voice (Ex 19, 16—24, 18).

17, 14: Ruler: this may refer to civil authority or to angels placed over nations as guardians; see note on Dt 32, 8 and the cross references above.

17, 19-27: Exhorting the sinner to return to God (19ff. 24ff), the author implies that the Lord will postpone death for a repentant sinner so that he may fulfill his destiny of praising God on earth (22f). In the light of Christian teaching, the gift of final penitence extends this divine purpose into life everlasting. See note on Ps 6, 6; cf also Ez 18, 23; 33, 11-16.

17, 26: Obscure: literally, evil; compare Gn 6, 5. Though moral fault is not excluded, the thought here is the inability to understand the merciful designs of God. Cf Wis 9, 14-18.

CHAPTER 18.

The Divine Power and Mercy.* 1 The Eternal is the judge of all things without exception; the Lord alone is just. 2 Whom has he made equal to describing his works, and who can probe his mighty deeds? 3 Who can measure his majestic power, or exhaust the tale of his mercies? 4 One cannot lessen, nor increase, nor penetrate the wonders of the Lord. 5 When a man ends he is only beginning, and when he stops he is still bewildered. 6 What is man, of what worth is he? the good, the evil in him, what are these? 7 *t* The sum of a man's days is great if it reaches a hundred years: 8 Like a drop of sea water, like a grain of sand, so are these few years among the days of eternity. 9 That is why the Lord is patient with men and showers upon them his mercy. 10 He sees and understands that their death is grievous, and so he forgives them all the more. 11 Man may be merciful to his fellow man, but the Lord's mercy reaches all flesh, 12 *u* reproving, admonishing, teaching, as a shepherd guides his flock; 13 merciful to those who accept his guidance, who are diligent in his precepts.

The Necessity of Prudence.* 14 My son, to your charity add no reproach, nor spoil any gift by harsh words. 15 Like dew that abates a burning wind, so does a word improve a gift. 16 Sometimes the word means more than the gift; both are offered by a kindly man. 17 *v* Only a fool upbraids before giving; a grudging gift wears out the expectant eyes. 18 Be informed before speaking; before sickness prepare the cure. 19 Before you are judged, seek merit for yourself, and at the time of visitation you will have a ransom.* 20 Before you have fallen, humble yourself; when you have sinned, show repentance. 21 Delay not to forsake sins, neglect it not till you are in distress. 22 *w* Let nothing prevent the prompt payment of your vows; wait not to fulfill them when you are dying.* 23 Before making a vow have the means to fulfill it; be not one who tries the Lord. 24 *x* Think of wrath and the day of death, the time of vengeance when he will hide his face. 25 *y* Remember the time of hunger in the time of plenty, poverty and want in the day of wealth. 26 Between morning and evening the weather changes; before the Lord all things are fleeting. 27 A wise man is circumspect in all things; when sin is rife he keeps himself from wrongdoing.

28 Any learned man should make wisdom known, and he who attains to her should declare her praise;* 29 those trained in her words must show their wisdom, dispensing sound proverbs like life-giving waters.

Self-Control.* 30 *z* Go not after your lusts, but keep your desires in check. 31 If you satisfy your lustful appetites they will make you the sport of your enemies. 32 Have no joy in the pleasures of a moment which bring on poverty redoubled; 33 become not a glutton and a winebibber with nothing in your purse.

CHAPTER 19.

1 He who does so grows no richer; he who wastes the little he has will be stripped bare. 2 *a* Wine and women make the mind giddy, and the companion of harlots becomes reckless. 4 He who lightly trusts in them has no sense, and he who strays after them sins against his own life. 3 Rottenness and worms will possess him, for contumacious desire destroys its owner.

The Proper Use of Speech.* 5 He who gloats over evil will meet with evil, and he who repeats an evil report has no sense. 6 *b* Never repeat gossip, and you will not

t Ps 89 (90), 10.—u Jn 10, 11.—v Sir 20, 13.—w Nm 30, 3; Dt 23, 22; Ps 49 (50), 14; Prv 20, 25; Eccl 5, 4.—x Sir 7, 16.—y Sir 11, 25.—z Rom 6, 12; 13, 14.—a Prv 20, 1; 23, 20ff.—b Prv 25, 10.

18, 1-13: Not only are God's justice and power beyond man's understanding (1-5), His mercy also is boundless and surpasses all human compassion (6-13).

18, 14-27: The practice of charity is an art which avoids every offense to the recipient (14-18). Prudence directs the changing circumstances of daily life toward the attainment of its reward at the time of visitation, i.e., the day of reckoning (19-27).

18, 19: Merit . . . ransom: almsgiving is often portrayed in the Bible as a means of approach to the forgiving mercy of God. Cf Sir 3, 29f; 29, 11f; Tb 12, 12f; Dn 4, 24; Lk 16, 9; Acts 10, 31.

18, 22f: The usual object of a vow in Old Testament times was the offering of a bloody sacrifice.

18, 28f: A general statement on the teaching of wisdom, serving either as a conclusion to the preceding section or as an introduction to the following one. The neighbors of the wise man are regarded as the field into which he channels the waters of wisdom to encourage growth. Cf Sir 24, 28-31.

18, 30—19, 4: Inordinate gratification of the senses makes a man unreasonable, the slave of passion, the sport of his enemies. In the end it destroys him physically and spiritually.

19, 5-16: An excellent commentary on the Eighth Commandment of the Decalogue, forbidding intemperance in speech through calumny, rash judgment, and detraction (5f), and inculcating discreet silence in defense of self and of neighbor (7-11). Justice requires that an accused neighbor be given a hearing, and charity urges fraternal correction; both together fulfill the law of the Most High (12-16); cf Mt 7, 1f; 18, 15f.

be reviled. 7 *c* Tell nothing to friend or foe; if you have a fault, reveal it not, 8 for he who hears it will hold it against you, and in time become your enemy. 9 Let anything you hear die within you; be assured it will not make you burst. 10 When a fool hears something, he is in labor, like a woman giving birth to a child. 11 Like an arrow lodged in a man's thigh is gossip in the breast of a fool. 12 *d* Admonish your friend—he may not have done it; and if he did, that he may not do it again. 13 Admonish your neighbor—he may not have said it; and if he did, that he may not say it again. 14 Admonish your friend—often it may be slander; every story you must not believe. 15 *e* Then, too, a man can slip and not mean it; who has not sinned with his tongue? 16 *f* Admonish your neighbor before you break with him; thus will you fulfill the law of the Most High.

How to Recognize True Wisdom.* 17 *g* All wisdom is fear of the Lord; perfect wisdom is the fulfillment of the Law. 18 The knowledge of wickedness is not wisdom, nor is there prudence in the counsel of sinners. 19 There is a shrewdness that is detestable, while the simple man may be free from sin. 20 There are those with little understanding who fear God, and those of great intelligence who violate the Law. 21 There is a shrewdness keen but dishonest, which by duplicity wins a judgment. 22 There is the wicked man who is bowed in grief, but is full of guile within; 23 he bows his head and feigns not to hear, but when not observed, he will take advantage of you: 24 Even though his lack of strength keeps him from sinning, when he finds the opportunity, he will do harm.

c Sir 8, 18f.—d Lv 19, 17; Mt 18, 15; Lk 17, 3.—e Sir 14, 1; Jas 3, 2.—f Lv 19, 17.—g Sir 1, 1. 12. 14; Jb 28, 28; Ps 110 (111), 10; Prv 1, 7; 9, 10.—h Sir 20, 1; Prv 10, 19; 17, 28.

19, 17-26: True and false wisdom as here described are synonymous with virtue and vice, with the fulfillment of the Law and the violation of it.

20, 1-7: Wisdom indicates the proper times for speech and silence, that is, the occasions when the most benefit can be gained from them.

20, 3: The sense is that violence or force against a person can prevent an external act of sin or compel a good deed without eliminating the internal sin or desire of wrongdoing, cf Sir 20, 20.

20, 8-16: In a series of paradoxes the author indicates how much true and lasting values differ from apparent ones.

20, 9: And some . . . double: or perhaps, "but some are doubly precious."

20, 17-25: The ill-timed speech of the wicked, the unruly and a fool is repulsive (17ff); human respect exposes one to intimidation, rash promises and enmity (21f); lies bring dishonor and lasting disgrace (23ff).

25 One can tell a man by his appearance; a wise man is known as such when first met. 26 A man's attire, his hearty laughter and his gait, proclaim him for what he is.

CHAPTER 20.

Conduct of the Wise and the Foolish. 1 An admonition can be inopportune, and a man may be wise to hold his peace.* 2 It is much better to admonish than to lose one's temper, for one who admits his fault will be kept from disgrace. 3 Like a eunuch lusting for intimacy with a maiden is he who does right under compulsion.* 4 One man is silent and is thought wise, another is talkative and is disliked. 5 *h* One man is silent because he has nothing to say; another is silent, biding his time. 6 A wise man is silent till the right time comes, but a boasting fool ignores the proper time. 7 He who talks too much is detested; he who pretends to authority is hated.

8 Some misfortunes bring success; some things gained are a man's loss.* 9 Some gifts do one no good, and some must be paid back double.* 10 Humiliation can follow fame, while from obscurity a man can lift up his head. 11 A man may buy much for little, but pay for it seven times over. 12 A wise man makes himself popular by a few words, but fools pour forth their blandishments in vain. 13 A gift from a rogue will do you no good, for in his eyes his one gift is equal to seven. 14 He gives little and criticizes often, and like a crier he shouts aloud. He lends today, he asks it back tomorrow; hateful indeed is such a man. 15 A fool has no friends, nor thanks for his generosity; 16 those who eat his bread have an evil tongue. How many times they laugh him to scorn!

17 A fall to the ground is less sudden than a slip of the tongue; that is why the downfall of the wicked comes so quickly.* 18 Insipid food is the untimely tale; the unruly are always ready to offer it. 19 A proverb when spoken by a fool is unwelcome, for he does not utter it at the proper time. 20 A man through want may be unable to sin, yet in this tranquility he cannot rest. 21 One may lose his life through shame, and perish through a fool's intimidation. 22 A man makes a promise to a friend out of shame, and has him for his enemy needlessly. 23 A lie is a foul blot in a man, yet it is constantly on the

lips of the unruly. 24 Better a thief than
an inveterate liar, yet both will suffer dis-
grace; 25 a liar's way leads to dishonor,
his shame remains ever with him.

26 A wise man advances himself by his
words, a prudent man pleases the great.*
27 He who works his land has abundant
crops, he who pleases the great is par-
doned his faults. 28 *i* Favor and gifts blind
the eyes; like a muzzle over the mouth
they silence reproof. 29 Hidden wisdom
and unseen treasure—of what value is
either? 30 Better the man who hides his
folly than the one who hides his wisdom.

CHAPTER 21.

Sin Must Be Avoided.* 1 My son, if you
have sinned, do so no more, and for your
past sins pray to be forgiven. 2 Flee from
sin as from a serpent that will bite you if
you go near it; its teeth are lion's teeth,
destroying the souls of men. 3 Every of-
fense is a two-edged sword; when it cuts,
there can be no healing. 4 Violence and
arrogance wipe out wealth; so too a proud
man's home is destroyed. 5 Prayer from a
poor man's lips is heard at once, and jus-
tice is quickly granted him. 6 He who
hates correction walks the sinner's path,
but he who fears the Lord repents in his
heart. 7 Widely known is the boastful
speaker, but the wise man knows his own
faults. 8 He who builds his house with an-
other's money is collecting stones for his
funeral mound. 9 *j* A band of criminals
is like a bundle of tow; they will end in a
flaming fire. 10 The path of sinners is
smooth stones that end in the depths of
the nether world.*

The Wise and the Foolish Differ.* 11 He
who keeps the Law controls his impulses;
he who is perfect in fear of the Lord has
wisdom. 12 He can never be taught who is
not shrewd, but one form of shrewdness
is thoroughly bitter. 13 *k* A wise man's
knowledge wells up in a flood, and his
counsel, like a living spring; 14 a fool's
mind is like a broken jar—no knowledge
at all can it hold. 15 When an intelligent
man hears words of wisdom, he approves
them and adds to them; the wanton hears
them with scorn and casts them behind
his back. 16 A fool's chatter is like a load
on a journey, but there is charm to be
found upon the lips of the wise. 17 The
views of a prudent man are sought in an
assembly, and his words are considered
with care. 18 Like a house in ruins is wis-
dom to a fool; the stupid man knows it
only as inscrutable words. 19 Like fetters
on the legs is learning to a fool, like a
manacle on his right hand. 20 *l* A fool
raises his voice in laughter, but a prudent
man at the most smiles gently. 21 Like a
chain of gold is learning to a wise man,
like a bracelet on his right arm.

22 *m* The fool steps boldly into a house,
while the well-bred man remains outside;
23 a boor peeps through the doorway of a
house, but a cultured man keeps his
glance cast down. 24 It is rude for one to
listen at a door; a cultured man would be
overwhelmed by the disgrace of it. 25 The
lips of the impious talk of what is not
their concern, but the words of the pru-
dent are carefully weighed. 26 Fools'
thoughts are in their mouths, wise men's
words are in their hearts. 27 When a god-
less man curses his adversary,* he really
curses himself. 28 A slanderer besmirches
himself and is hated by his neighbors.

CHAPTER 22.

On Laziness and Foolishness.* 1 The
sluggard is like a stone in the mud; every-
one hisses at his disgrace. 2 The sluggard

i Ex 23, 8; Dt 16, 19.—j Ps 21 (22), 9.—k Prv 13, 14; 16, 22.—l Eccl 7, 6.—m Prv 25, 17.

20, 26-30: Unlike the fool who invites disaster through misuse of his tongue, the sage through prudent speech gains in honor and esteem among the great (26f). He must beware, however, of accepting bribes, lest he share in evil through silence when he should reprove (28ff).

21, 1-10: Under various figures the consequences of sin are described as destructive of wealth, and even of body and soul, and deserving of death and a place in the depths of the nether world (2ff. 6a. 8ff). Through prayer, forgiveness can be sought (1), and through fear of the Lord, repentance is achieved (1, 5. 6b).

21, 10: The path of sinners . . . nether world: eternal retribution, dimly seen in this reference, became clearly revealed through the teaching of Christ; cf Mt 7, 13f; 25, 41-46; Lk 16, 19-31.

21, 11-28: The mind of the wise man is a fountain of knowledge (13. 15); his will is trained to keep the Law (11); his words are gracious, valued, carefully weighed, sincere (16f. 25f); his conduct is respectful, cultured and restrained (20. 22ff). The fool's mind is devoid of knowledge and impenetrable to it (12. 14. 18f); his will rejects it (15); his talk is burdensome (16), his laughter unrestrained (20), his conversation shallow and meddlesome (25f); his conduct is bold and rude (22ff); his abuse of others redounds on himself (27f).

21, 27: Adversary: this can be understood in the sense that, if a man curses one who led him into sin, he implicitly curses himself for having yielded to the sin; or in the sense that the enemy is the man's own sinful nature; or even in the sense that the enemy is the devil, since the Hebrew word used here is satan. Cf 1 Par 21, 1; Za 3, 2; 2 Pt 2, 12f; Jude 9.

22, 1-15: To Sirach, a lazy person and an unruly child are a cause of shame and disgrace; everyone wishes to be rid of them (1-5). A wicked fool is as senseless as a man asleep or dead, but the grief he causes others lasts a lifetime (7-11). He is like a brute, troublesome and intolerable (12-15).

is like a lump of dung; whoever touches
him wipes his hands. 3 *n* An unruly child
is a disgrace to its father; if it be a daugh-
ter, she brings him to poverty. 4 A
thoughtful daughter becomes a treasure
to her husband, a shameless one is her
father's grief. 5 A hussy shames her fath-
er and her husband; by both she is de-
spised. 6 Like a song in time of mourn-
ing is inopportune talk,* but lashes and
discipline are at all times wisdom. 7
o Teaching a fool is like gluing a broken
pot, or like disturbing a man in the depths
of sleep; 8 he talks with a slumberer who
talks with a fool, for when it is over, he
will say, "What was that?" 9 Weep over
the dead man, for his light has gone out;
weep over the fool, for sense has left
him. 10 Weep but a little over the dead
man, for he is at rest; but worse than
death is the life of a fool. 11 *p* Seven days
of mourning for the dead, but for the
wicked fool a whole lifetime.

12 Speak but seldom with the stupid
man, be not the companion of a brute;
13 beware of him lest you have trouble
and be spattered when he shakes himself;
turn away from him and you will find
rest and not be wearied by his lack of
sense. 14 What is heavier than lead, and
what is its name but "Fool"? 15 *q* Sand
and salt and an iron mass are easier to
bear than a stupid man.

16 Masonry bonded with wooden beams
is not loosened by an earthquake; neither
is a resolve constructed with careful de-
liberation shaken in a moment of fear.*
17 A resolve that is backed by prudent
understanding is like the polished surface
of a smooth wall. 18 Small stones lying on
an open height will not remain when the
wind blows; neither can a timid resolve
based on foolish plans withstand fear of
any kind.

The Preservation of Friendship.* 19 One
who jabs the eye brings tears: he who
pierces the heart bares its feelings. 20 He
who throws stones at birds drives them
away, and he who insults a friend breaks
up the friendship. 21 Should you draw a
sword against a friend, despair not, it
can be undone. 22 Should you speak
sharply to a friend, fear not, you can be
reconciled. But a contemptuous insult, a
confidence broken, or a treacherous at-
tack will drive away any friend.

23 Make fast friends with a man while
he is poor; thus will you enjoy his pros-
perity with him. In time of trouble re-
main true to him, so as to share in his
inheritance when it comes. 24 Before
flames burst forth an oven smokes; so
does abuse come before bloodshed. 25
From a friend in need of support no one
need hide in shame; 26 but from him who
brings harm to his friend all will stand
aloof who hear of it.

Prayer.* 27 *r* Who will set a guard over
my mouth, and upon my lips an effective
seal, that I may not fail through them,
that my tongue may not destroy me?

CHAPTER 23.

1 Lord, Father and Master of my life,*
permit me not to fall by them! 2 Who will
apply the lash to my thoughts, to my
mind the rod of discipline, that my fail-
ings may not be spared, nor the sins of
my heart overlooked; 3 lest my failings
increase, and my sins be multiplied; lest
I succumb to my foes, and my enemy re-
joice over me? 4 Lord, Father and God
of my life, abandon me not into their
control! 5 A brazen look allow me not;
ward off passion from my heart, 6 let not
the lustful cravings of the flesh master
me, surrender me not to shameless de-
sires.

The Proper Use of the Tongue.* 7 Give
heed, my children, to the instruction that
I pronounce, for he who keeps it will not
be enslaved. 8 Through his lips is the sin-
ner ensnared; the railer and the arrogant

n Prv 17, 21; 19, 13.—o 7-11: Prv 23, 9.—p Gn 50, 10.—q Prv 27, 3.—r Ps 140 (141), 3.

22, 6: Like a song . . . is . . . talk: some understand talk in the sense of a rebuke unheeded by the unruly as a joyful song is out of place among mourners. Corporal punishment, however, is always effective.

22, 16ff: A prudent mind firmly resolved is undisturbed by violent and conflicting thoughts, whereas a foolish person is tossed about by the winds of fear, like small stones whipped about by high winds.

22, 19-26: As disputes and violence weaken friendship, and disloyalty and abuse of confidence destroy it utterly (19-22 . 24. 26), so kindness to a poor man in time of poverty and adversity builds up friendship and merits a share in his property and inheritance (23. 25).

22, 27—23, 6: The sage implores the divine assistance to preserve him through stern discipline from sins of the tongue (22, 27; 23, 1): ignorance of mind and weakness of will (2f); and inclinations of the senses and the flesh, lest he fall into the hands of his enemies, or become a prey of shameful desires (3-6).

23, 1: Lord, Father and Master of my life: these words express the tender personal relationship between the author's soul and God, the need of His assistance, and the truth of His providence.

23, 7-15: A warning against sins of the tongue through misuse of the Holy Name, thoughtless swearing which involves obligation and incurs guilt (7-11), blasphemy (12), talk that is coarse and blundersome (13f), and the incorrigible habit of abusive language (15).

man fall thereby. 9 *s* Let not your mouth
form the habit of swearing, or becoming
too familiar with the Holy Name. 10 Just
as a slave that is constantly under scru-
tiny* will not be without welts, so one
who swears continually by the Holy
Name will not remain free from sin. 11
t A man who often swears heaps up ob-
ligations; the scourge will never be far
from his house. If he swears in error, he
incurs guilt; if he neglects his obligation,
his sin is doubly great. If he swears with-
out reason he cannot be found just, and
all his house will suffer affliction. 12 There
are words which merit death; may they
never be heard among Jacob's heirs. For
all such words are foreign to the devout,
who do not wallow in sin. 13 Let not your
mouth become used to coarse talk, for in
it lies sinful matter. 14 *u* Keep your father
and mother in mind when you sit among
the mighty, lest in their presence you
commit a blunder and disgrace your up-
bringing, by wishing you had never been
born or cursing the day of your birth. 15
A man who has the habit of abusive lan-
guage will never mature in character as
long as he lives.

Sins of the Flesh.* 16 Two types of men
multiply sins, a third* draws down wrath;
for burning passion is a blazing fire, not
to be quenched till it burns itself out: a
man given to sins of the flesh, who never
stops until the fire breaks forth; 17 *v* the
rake to whom all bread is sweet and who
is never through till he dies; 18 *w* and the
man who dishonors his marriage bed and
says to himself, "Who can see me? Dark-
ness surrounds me, walls hide me; no one
sees me; why should I fear to sin?" Of
the Most High he is not mindful, 19 fear-
ing only the eyes of men; he does not
understand that the eyes of the Lord, ten
thousand times brighter than the sun, ob-
serve every step a man takes and peer
into hidden corners. 20 He who knows all
things before they exist still knows them
all after they are made. 21 *x* Such a man
will be punished in the streets of the city;
when he least expects it, he will be ap-
prehended.*

22 So also with the woman who is un-
faithful to her husband and offers as heir
her son by a stranger. 23 First, she has
disobeyed the law of the Most High;
secondly, she has wronged her husband;
thirdly, in her wanton adultery she has
borne children by another man.* 24 Such
a woman will be dragged before the as-
sembly,* and her punishment will extend
to her children; 25 her children will not
take root; her branches will not bring
forth fruit. 26 She will leave an accursed
memory; her disgrace will never be blot-
ted out. 27 *y* Thus all who dwell on the
earth shall know, and all who inhabit the
world shall understand, that nothing is
better than the fear of the Lord, nothing
more salutary than to obey his command-
ments.

CHAPTER 24.

Praise of Wisdom.* 1 Wisdom sings her
own praises, before her own people she
proclaims her glory; 2 in the assembly of
the Most High she opens her mouth, in
the presence of his hosts she declares her
worth: 3 *z* "From the mouth of the Most
High I came forth, and mistlike covered
the earth. 4 In the highest heavens did I
dwell, my throne on a pillar of cloud. 5
The vault of heaven I compassed alone,
through the deep abyss I wandered. 6
Over waves of the sea, over all the land,
over every people and nation I held sway.
7 Among all these I sought a resting
place; in whose inheritance should I
abide?

8 "Then the Creator of all gave me his
command, and he who formed me chose

s Ex 20, 7; Lv 19, 12; Dt 5, 11; Mt 5, 33f.—t Lv 5, 4ff.—u Sir 7, 27; Ex 20, 12; Dt 5, 16.—v Prv 9, 17.—w Is 29, 15.—x 21f: Lv 20, 10; Dt 22, 21.—y Sir 1, 10-18. 24; Prv 3, 1f.—z 3ff: Sir 1, 1; Prv 2, 6; 8, 22-36; Wis 7, 24f.

23, 10: As a slave . . . under scrutiny, so is he who calls on God to witness the truth of what he says.

23, 16-27: From sins of the tongue the author proceeds to treat of sins of the flesh and their dire consequences. The passion of lust tyrannizes over its victims and, like fire, consumes and utterly destroys them (16f. 22-26). The false security of the adulterer serves but to aggravate his inevitable fate (18-21). Only the fear of the Lord and observance of His commandments can assure moral safety (27).

23, 16: Two types . . . a third: three kinds of sins of impurity, with increasing degrees of gravity: solitary sins (16), fornication (17) and adultery (18-21).

23, 21: Cf Lv 20, 10; Dt 22, 22.

23, 23: The detailed evil of adultery includes disobedience to God's law (Ex 20, 14), injustice to a partner in marriage, and disgraceful offspring.

23, 24f: The judgment of the assembly determined the illegitimacy of children born of adultery or incest and excluded them from the "community of the Lord" (Dt 23, 3). Cf Wis 3, 16-19; 4, 3-6.

24, 1-27: In this chapter Wisdom speaks in the first person, describing her origin, her dwelling place in Israel, and the reward she gives her followers. As in Prv 8, Wisdom is described as a being who comes from God and is distinct from Him. While we do not say with certainty that this description applies to a personal being, it does foreshadow the beautiful doctrine of the Word of God later developed in St. John's Gospel (Jn 1, 1-14). In the liturgy this chapter is applied to the Blessed Virgin because of her constant and intimate association with Christ, the Incarnate Wisdom.

the spot for my tent, saying, 'In Jacob make your dwelling, in Israel your inheritance.' [9] Before all ages, in the beginning, he created me, and through all ages I shall not cease to be. [10] In the holy Tent I ministered before him, and in Sion I fixed my abode. [11] Thus in the chosen city he has given me rest, in Jerusalem is my domain. [12] I have struck root among the glorious people, in the portion of the Lord, his heritage.

[13] "Like a cedar on Lebanon I am raised aloft, like a cypress on Mount Hermon, [14] like a palm tree in Engaddi, like a rosebush in Jericho, like a fair olive tree in the field, like a plane tree growing beside the water. [15] *a* Like cinnamon, or fragrant balm, or precious myrrh, I give forth perfume; like galbanum and onycha and sweet spices, like the odor of incense in the Holy Place.* [16] I spread out my branches like a terebinth, my branches so bright and so graceful. [17] I bud forth delights like the vine, my blossoms become fruit fair and rich. [18] Come to me, all you that yearn for me, and be filled with my fruits;* [19] you will remember me as sweeter than honey, better to have than the honeycomb. [20] *b* He who eats of me will hunger still, he who drinks of me will thirst for more;* [21] he who obeys me will not be put to shame, he who serves me will never fail."

[22] *c* All this is true of the book of the Most High's covenant, the Law which Moses commanded us as an inheritance for the community of Jacob.* [23] *d* It overflows, like the Phison, with wisdom—like the Tigris in the days of the new fruits. [24] It runs over, like the Euphrates, with understanding, like the Jordan at harvest time. [25] It sparkles like the Nile with knowledge, like the Gihon* at vintage time. [26] The first man never finished comprehending wisdom, nor will the last succeed in fathoming her. [27] For deeper than the sea are her thoughts; her counsels, than the great abyss.

[28] Now I, like a rivulet from her stream,* channeling the waters into a garden, [29] said to myself, "I will water my plants, my flower bed I will drench"; and suddenly this rivulet of mine became a river, then this stream of mine, a sea. [30] Thus do I send my teachings forth shining like the dawn, to become known afar off. [31] Thus do I pour out instruction like prophecy and bestow it on generations to come.

CHAPTER 25.

Those Who Are Worthy of Praise.* [1] With three things I am delighted, for they are pleasing to the Lord and to men: harmony among brethren, friendship among neighbors, and the mutual love of husband and wife. [2] Three kinds of men I hate; their manner of life I loathe indeed: a proud pauper, a rich dissembler, and an old man lecherous in his dotage.

[3] What you have not saved in your youth, how will you acquire in your old age? [4] How becoming to the gray-haired is judgment, and a knowledge of counsel to those on in years! [5] How becoming to the aged is wisdom, understanding and prudence to the venerable! [6] The crown of old men is wide experience; their glory, the fear of the Lord.

[7] There are nine who come to my mind as blessed, a tenth whom my tongue proclaims: the man who finds joy in his children, and he who lives to see his enemies' downfall. [8] Happy is he who dwells with a sensible wife, and he who plows not like a donkey yoked with an ox.* Happy is he who sins not with his tongue, and he who serves not his inferior.

[9] Happy is he who finds a friend and he who speaks to attentive ears. [10] He who finds wisdom is great indeed, but not greater than he who fears the Lord. [11] Fear of the Lord surpasses all else, its possessor is beyond compare.

a Ex 30, 22-25.—b Is 55, 1; Jn 6, 35.—c Ex 24, 7.—d 23ff: Gn 2, 11-14.

24, 15: These substances were associated with worship, being mentioned in Ex 30, 22f. 34 as the ingredients of the anointing oil and the sacred incense. Israel was a priestly nation.

24, 18: Compare the words of the Savior in Mt 11, 28ff.

24, 20: So pleasing is wisdom to man that, far from being satiated, he will always desire more.

24, 22: Here the author begins to speak once more, Wisdom having ended her discourse in the preceding verse. Wisdom and the Law of Moses are now identified.

24, 25: Gihon: understood by some to have been a name for the Nile; cf Gn 2, 13.

24, 28-31: Spoken by the author. He had at first drawn a small portion of the water of wisdom for his own private benefit, but finding it so useful, he soon began to let others share in this boon by teaching them the lessons of wisdom.

25, 1-11: While praising brotherly love, love of neighbor, and conjugal love, the sage condemns their opposites in the arrogant pauper who despises his brother, the fraudulent rich man who cheats his neighbor, and the lecherous old man unfaithful to his wife (1f). This last, sensual from his youth, lacks the mature blessings of judgment and wisdom of old age (3-6), and the joy of a peaceful household, where honesty and dignity, friendship, wisdom and fear of God prevail (7-11).

25, 8: Like a donkey yoked with an ox: incompatibility between husband and wife.

Wicked and Virtuous Women.* 12 Worst of all wounds is that of the heart, worst of all evils is that of a woman. 13 Worst of all sufferings is that from one's foes, worst of all vengeance is that of one's enemies: 14 No poison worse than that of a serpent, no venom greater than that of a woman. 15 With a dragon or a lion I would rather dwell than live with an evil woman. 16 Wickedness changes a woman's looks, and makes her sullen as a female bear. 17 When her husband sits among his neighbors, a bitter sigh escapes him unawares.

18 There is scarce any evil like that in a woman; may she fall to the lot of the sinner! 19 Like a sandy hill to aged feet is a railing wife to a quiet man. 20 Stumble not through woman's beauty, nor be greedy for her wealth; 21 the man is a slave, in disgrace and shame, when a wife supports her husband.

22 Depressed mind, saddened face, broken heart—this from an evil wife. Feeble hands and quaking knees—from a wife who brings no happiness to her husband. 23 In woman was sin's beginning, and because of her we all die.* 24 Allow water no outlet, and be not indulgent to an erring wife. 25 If she walks not by your side, cut her away from you.

CHAPTER 26.

1 Happy the husband of a good wife,* twice-lengthened are his days; *e* 2 a worthy* wife brings joy to her husband, peaceful and full is his life. 3 *f* A good wife is a generous gift bestowed upon him who fears the Lord; 4 be he rich or poor, his heart is content, and a smile is ever on his face.

5 There are three things at which my heart quakes, a fourth before which I quail: Though false charges in public, trial before all the people, and lying testimony are harder to bear than death, 6 a jealous wife is heartache and mourning and a scourging tongue like the other three.* 7 A bad wife is a chafing yoke; he who marries her seizes a scorpion. 8 A drunken wife arouses great anger, for she does not hide her shame. 9 By her eyelids and her haughty stare an unchaste wife can be recognized.

10 *g* Keep a strict watch over an unruly wife, lest, finding an opportunity, she make use of it; 11 follow close if her eyes are bold, and be not surprised if she betrays you: 12 As a thirsty traveler with eager mouth drinks from any water that he finds, so she sits down before every tent and opens her quiver for every arrow.

13 A gracious wife delights her husband, her thoughtfulness puts flesh on his bones; 14 a gift from the Lord is her governed speech, and her firm virtue is of surpassing worth. 15 Choicest of blessings is a modest wife, priceless her chaste person. 16 Like the sun rising in the Lord's heavens, the beauty of a virtuous wife is the radiance of her home. 17 Like the light which shines above the holy lampstand,* are her beauty of face and graceful figure. 18 Golden columns on silver bases are her shapely limbs and steady feet.*

Dangers to Integrity and Friendship. 19 *h* These two bring grief to my heart, and the third arouses my horror: a wealthy man reduced to want; illustrious men held in contempt; and the man who passes from justice to sin, for whom the Lord makes ready the sword.

e Sir 25, 8; Prv 18, 22; 31, 10ff.—f Sir 36, 24.—g Sir 42, 11.—h Ez 18, 24ff.

25, 12-25: Wickedness in a woman is most grievous, painful and bitter to her husband. Through it she becomes vengeful, dangerous and intolerable, jealous, talkative, intemperate and unchaste. Even her very appearance is changed (12-17). The worst of all evils, a source of grief, a snare and a disgrace to her husband, she depresses his mind, saddens and breaks his heart, destroys his strength (18-22). She must not be indulged but made obedient or punished (24f).

25, 23: Sin, the cause, of death, originated in woman. Eve was the first human being to sin; then she induced Adam to follow her example. However, it was through Adam, as head of the human race, that original sin and its punishment of death have passed to all mankind.

26, 1-4. 13-18: A good wife is as a gift from God, bringing joy and peace, happiness and contentment to her husband (1-4) through her thoughtfulness, reserve, modesty and chastity, beauty, grace and virtue (13-18).

26, 2: Worthy: gifted spiritually, mentally and physically. Cf Prv 31, 10.

26, 6-12: A repetition of the thought expressed in Sir 25, 12-25.

26, 17f: The holy lampstand and the golden columns stood in the Holy Place of the ancient Tabernacle (Ex 25, 31-40; 26, 32).

26, 18: Among the additions found here in some manuscripts are the following lines: "My son, take care in the prime of life not to surrender your strength to strangers; single out from the land a goodly field and there with confidence sow the seed of your increase; so shall you have your offspring around you, and in confidence shall they grow up.

"Though a woman for hire be thought of as a trifle, a married woman is a deadly snare for those who embrace her. (Cf Prv 6, 26).

"A wife's complaint should be made in meekness, and show itself in a slight flush; but a loud-mouthed, scolding wife is a trumpet signaling for battle: Any human being who answers that challenge will spend his life amid the turbulence of war."

20 A merchant can hardly remain upright, nor a shopkeeper free from sin;*

CHAPTER 27.

1 For the sake of profit many sin, and the struggle for wealth blinds the eyes.*i*
2 Like a peg driven between fitted stones, between buying and selling sin is wedged in. 3 Unless you earnestly hold fast to the fear of the Lord, suddenly your house will be thrown down. 4 When a sieve is shaken, the husks appear; so do a man's faults when he speaks. 5 *j* As the test of what the potter molds is in the furnace, so in his conversation is the test of a man. 6 *k* The fruit of a tree shows the care it has had; so too does a man's speech disclose the bent of his mind. 7 Praise no man before he speaks, for it is then that men are tested. 8 If you strive after justice you will attain it, and put it on like a splendid robe. 9 Birds nest with their own kind, and fidelity comes to those who live by it. 10 As a lion crouches in wait for prey, so do sins for evildoers. 11 Ever wise are the discourses of the devout, but the godless man, like the moon, is inconstant. 12 Limit the time you spend among fools, but frequent the company of thoughtful men. 13 The conversation of the wicked is offensive, their laughter is wanton guilt. 14 Their oath-filled talk makes the hair stand on end, their brawls make one stop one's ears. 15 *l* Wrangling among the haughty ends in bloodshed, their cursing is painful to hear.

16 *m* He who betrays a secret cannot be trusted, he will never find an intimate friend.* 17 Cherish your friend, keep faith with him; but if you betray his confidence, follow him not; 18 for as an enemy might kill a man, you have killed your neighbor's friendship. 19 Like a bird released from the hand, you have let your friend go and cannot recapture him; 20 follow him not, for he is far away, he has fled like a gazelle from the trap. 21 *n* A wound can be bound up, and an insult forgiven, but he who betrays secrets does hopeless damage.

Malice, Anger and Vengeance. 22 He who has shifty eyes plots mischief and no one can ward him off; 23 *o* in your presence he uses honeyed talk, and admires your every word, but later he changes his tone and twists your words to your ruin. 24 *p* There is nothing that I hate so much, and the Lord hates him as well. 25 *q* As a stone falls back on him who throws it up, so a blow struck in treachery injures more than one. 26 As he who digs a pit falls into it, and he who lays a snare is caught in it, 27 whoever does harm will be involved in it without knowing how it came upon him.

28 Mockery and abuse will be the lot of the proud, and vengeance lies in wait for them like a lion. 29 The trap seizes those who rejoice in pitfalls, and pain will consume them before they die; 30 wrath and anger are hateful things, yet the sinner hugs them tight.

CHAPTER 28.

1 The vengeful will suffer the Lord's vengeance, for he remembers their sins in detail.*r* 2 Forgive your neighbor's injustice; then when you pray, your own sins will be forgiven.*s*

3 Should a man nourish anger against his fellows and expect healing from the Lord?*t* 4 Should a man refuse mercy to his fellows, yet seek pardon for his own sins? 5 If he who is but flesh cherishes wrath, who will forgive his sins? 6 *u* Remember your last days, set enmity aside; remember death and decay, and cease from sin! 7 Think of the commandments, hate not your neighbor; of the Most High's covenant, and overlook faults.

8 Avoid strife and your sins will be fewer, for a quarrelsome man kindles disputes, 9 *v* commits the sin of disrupting friendship and sows discord among those at peace. 10 *w* The more wood, the greater the fire, the more underlying it,

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1 Sir 7, 18; 31, 6; Prv 30, 8f.—j 1 Pt 1, 7.—k Mt 7, 20.—l Sir 23, 9-15.—m Prv 11, 13; 20, 19.—n Sir 22, 20.—o Prv 26, 24ff.—p Prv 6, 13. 16.—q 25f: Ps 7, 16f; Prv 26, 27; Eccl 10, 8.—r Dt 32, 35; Rom 12, 19.—s Mt 6, 14.—t Mt 18, 23ff.—u Sir 7, 36; 38, 20.—v Prv 15, 18.—w 10ff: Prv 26, 20f.

26, 20—27, 15: From proper conduct in family life, the author proceeds to social morality, warning especially against injustice in commerce (26, 20—27, 3), and perversity of speech in business (4-7). The pursuit of justice in these matters is all the more meritorious as it is difficult (8ff). The discourses of the devout are marked with wisdom, but the conversations of the wicked, with offense, swearing, cursing, quarrels and even bloodshed (11-15).

27, 16—28, 11: Betrayal of confidence through indiscretion destroys friendship and does irreparable harm (16-21); cf Sir 22, 22. False friendship based on hypocrisy and deceit is hateful to God and man (22ff); it soon becomes a victim of its own treachery (25ff). The same fate awaits the malicious and vengeful (27, 28—28, 1). They can obtain mercy and forgiveness only by first forgiving their neighbor, being mindful of death and of the commandments of the Most High (28, 2-7). And they must avoid quarrels and strife (8-11).

the fiercer the fight; the greater a man's strength, the sterner his anger, the greater his power, the greater his wrath. [11] Pitch and resin make fires flare up, and insistent quarrels provoke bloodshed.

The Evil Tongue.* [12] If you blow upon a spark, it quickens into flame, if you spit on it, it dies out; yet both you do with your mouth! [13] *x* Cursed be the gossiper and the double-tongued, for they destroy the peace of many. [14] A meddlesome tongue subverts many, and makes them refugees among the peoples; it destroys walled cities, and overthrows powerful dynasties. [15] A meddlesome tongue can drive virtuous women from their homes and rob them of the fruit of their toil; [16] whoever heeds it has no rest, nor can he dwell in peace.

[17] A blow from a whip raises a welt, but a blow from the tongue smashes bones; [18] *y* many have fallen by the edge of the sword, but not as many as by the tongue. [19] Happy he who is sheltered from it, and has not endured its wrath; who has not borne its yoke nor been fettered with its chains; [20] for its yoke is a yoke of iron and its chains are chains of bronze! [21] Dire is the death it inflicts, besides which even the nether world is a gain; [22] it will not take hold among the just nor scorch them in its flame, [23] but those who forsake the Lord will fall victims to it, as it burns among them unquenchably! It will hurl itself against them like a lion; like a panther, it will tear them to pieces. [24] *z* As you hedge round your vineyard with thorns, set barred doors over your mouth; [25] as you seal up your silver and gold, so balance and weigh your words. [26] Take care not to slip by your tongue and fall victim to your foe waiting in ambush.

CHAPTER 29.

Loans, Alms and Surety.* [1] He does a kindness who lends to his neighbor, and he fulfills the precepts who holds out a helping hand.*a* [2] Lend to your neighbor in his hour of need, and pay back your neighbor when a loan falls due; *b* [3] keep your promise, be honest with him, and you will always come by what you need. [4] Many a man who asks for a loan adds to the burdens of those who help him; [5] when he borrows, he kisses the lender's hand and speaks with respect of his creditor's wealth; but when payment is due he disappoints him and says he is helpless to meet the claim. [6] If the lender is able to recover barely half, he considers this an achievement; if not, he is cheated of his wealth and acquires an enemy at no extra charge; with curses and insults the borrower pays him back, with abuse instead of honor. [7] Many refuse to lend, not out of meanness, but from fear of being cheated.

[8] To a poor man, however, be generous; keep him not waiting for your alms; [9] *c* because of the precept, help the needy, and in their want, do not send them away empty-handed.

[10] Spend your money for your brother and friend, and hide it not under a stone to perish; [11] *d* dispose of your treasure as the Most High commands, for that will profit you more than the gold. [12] Store up almsgiving in your treasure house, and it will save you from every evil; [13] better than a stout shield and a sturdy spear it will fight for you against the foe.

[14] *e* A good man goes surety for his neighbor, and only the shameless would play him false; [15] forget not the kindness of your backer, for he offers his very life for you. [16] The wicked turn a pledge on their behalf into misfortune, and the ingrate abandons his protector; [17] *f* going surety has ruined many prosperous men and tossed them about like waves of the sea, [18] has exiled men of prominence and sent them wandering through foreign lands. [19] The sinner through surety comes to grief, and he who undertakes too much falls into lawsuits. [20] Go surety for your neighbor according to your means, but take care lest you fall thereby.

x Sir 5, 16f.—y Jas 3, 5ff.—z Sir 22, 27; Ps 140 (141), 3.—a Dt 15, 8; Ps 111 (112), 5; Prv 19, 17.—b Ex 22, 24ff; Lv 25, 36; Mt 5, 42.—c Sir 4, 1ff; Lv 19, 9f; 23, 22; Dt 15, 8.—d Sir 17, 17; Tb 4, 7ff.—e Sir, 8, 13.—f Prv 6, 1f; 11, 15.

28, 12-26: Further treatment of sins of the tongue and their havoc; cf Sir 5, 12—6, 1; 19, 5-16; 20, 17-25; 23, 7-15. Gossipers and the double-tongued destroy domestic peace (12-16). The whip, the sword, chains, even the nether world are not as cruel as the suffering inflicted by an evil tongue (17-21). Not the just but those who forsake the Lord are victims of their evil tongues (22f). Therefore guard your mouth and tongue as you would an enemy (24ff).

29, 1-20: Some practical maxims concerning the use of wealth. Give to a poor man (8f) lend to a needy neighbor, but repay when a loan falls due lest the lender's burden be increased (1-5) and his kindness abused (6f); through charity build up defense against evil (10-13). Go surety for your neighbor according to your means, but take care (20) not to fall, for the shameless play false and bring their protectors and themselves to misfortune and ruin (14-19).

Frugality and Its Rewards.* 21 *g* Life's prime needs are water, bread, and clothing, a house, too, for decent privacy. 22 *h* Better a poor man's fare under the shadow of one's own roof than sumptuous banquets among strangers. 23 Be it little or much, be content with what you have, and pay no heed to him who would disparage your home; 24 a miserable life it is to go from house to house, for as a guest you dare not open your mouth. 25 The visitor has no thanks for filling the cups; besides, you will hear these bitter words: 26 "Come here, stranger, set the table, give me to eat the food you have! 27 Away, stranger, for one more worthy; for my brother's visit I need the room!" 28 Painful things to a sensitive man are abuse at home and insults from his creditors.

CHAPTER 30.

The Training of Children.* 1 He who loves his son chastises him often, that he may be his joy when he grows up.*i* 2 He who disciplines his son will benefit from him, and boast of him among his intimates. 3 He who educates his son makes his enemy jealous, and shows his delight in him among his friends. 4 At the father's death, he will seem not dead; since he leaves after him one like himself, 5 whom he looks upon through life with joy, and even in death, without regret: 6 The avenger he leaves against his foes, and the one to repay his friends with kindness.

7 He who spoils his son will have wounds to bandage, and will quake inwardly at every outcry. 8 A colt untamed turns out stubborn; a son left to himself grows up unruly. 9 Pamper your child and he will be a terror for you, indulge him and he will bring you grief. 10 Share not in his frivolity lest you share in his sorrow, when finally your teeth are clenched in remorse. 11 Give him not his own way in his youth, and close not your eyes to his follies. 12 *j* Bend him to the yoke when he is young, thrash his sides while he is still small, lest he become stubborn, disobey you, and leave you disconsolate. 13 Discipline your son, make heavy his yoke, lest his folly humiliate you.

Health of Soul and Body.* 14 Better a poor man strong and robust, than a rich man with wasted frame. 15 More precious than gold is health and well-being, contentment of spirit than coral. 16 No treasure greater than a healthy body; no happiness, than a joyful heart! 17 *k* Preferable is death to a bitter life, unending sleep to constant illness.* 18 *l* Dainties set before one who cannot eat are like the offerings placed before a tomb. 19 What good is an offering to an idol that can neither taste nor smell? 20 So it is with the afflicted man who groans at the good things his eyes behold!

21 *m* Do not give in to sadness, torment not yourself with brooding; 22 gladness of heart is the very life of man, cheerfulness prolongs his days. 23 *n* Distract yourself, renew your courage, drive resentment far away from you; for worry has brought death to many, nor is there aught to be gained from resentment. 24 Envy and anger shorten one's life, worry brings on premature old age. 25 *o* One who is cheerful and gay while at table benefits from his food.

CHAPTER 31.

The Proper Attitude toward Riches.* 1 Keeping watch over riches wastes the flesh, and the care of wealth drives away rest. 2 Concern for one's livelihood banishes slumber; more than a serious illness it disturbs repose.* 3 The rich man labors to pile up wealth, and his only rest is wanton pleasure; 4 the poor man toils

g Sir 39, 26.—*h* Sir 40, 29.—*i* Prv 13, 24; 23, 13; 29, 15; Heb 12, 7.—*j* Sir 7, 23.—*k* Sir 41, 2.—*l* Tb 4, 17.—*m* Sir 38, 20; Prv 12, 25; 15, 13; 17, 22.—*n* Sir 38, 18f.—*o* Prv 15, 15.

29, 21-28: The man who provides his own basic needs of food, clothing and dwelling, and is content with what he has, preserves his freedom and self-respect (21ff). But if he lives as a guest, even among the rich, he exposes himself to insult and abuse (24-28).

30, 1-13: Sound discipline and careful education of children correct frivolity and stubbornness, prevent remorse and humiliation, and bring to parents lasting joy and delight, prestige among friends, jealousy of enemies, perpetuation and vindication of themselves through their offspring (1-6). Lack of discipline and overindulgence of children bring sorrow and disappointment, terror and grief (7-13).

30, 14-25: Health of mind and body and joy of heart are judged more precious than wealth (14ff); bitterness, constant illness and affliction, more difficult to bear than death (17-20). Sadness, resentment, anxiety, envy and anger shorten life: they should be dispelled by cheerfulness and gladness of heart, which help to prolong one's days (21-25).

30, 17: Preferable is death . . . constant illness: the true value of human suffering was revealed through the passion and death of Christ. It serves as reparation for sin and as merit for eternal life.

31, 1-11: Solicitude for acquiring wealth and anxiety over preserving it disturb repose and easily lead to sin and ruin (1-7). Cf Mt 6, 25-34. A rich man who has not sinned or been seduced by wealth is worthy of praise (8-11).

31, 2: The Hebrew adds a verse that seems out of place here: "A faithful comrade drives away reproach, and the friend who keeps secrets is as dear as life."

for a meager subsistence and if ever he rests, he finds himself in want. 5 The lover of gold will not be free from sin, for he who pursues wealth is led astray by it. 6 *p* Many have been ensnared by gold, though destruction lay before their eyes; 7 it is a stumbling block to those who are avid for it, a snare for every fool.

8 *q* Happy the rich man found without fault, who turns not aside after gain!* 9 Who is he, that we may praise him? he, of all his kindred, has done wonders, 10 for he has been tested by gold and come off safe, and this remains his glory; he could have sinned but did not, could have done evil but would not, 11 *r* so that his possessions are secure, and the assembly recounts his praises.

Table Etiquette.* 12 If you are dining with a great man, bring not a greedy gullet to his table, nor cry out, "How much food is here!" 13 *s* Remember that gluttony is evil. No creature is greedier than the eye: therefore it weeps for any cause. 15 Recognize that your neighbor feels as you do, and keep in mind your own dislikes: 14 Toward what he eyes, do not put out a hand; nor reach when he does for the same dish. 16 Behave at table like a favored guest, and be not greedy, lest you be despised. 17 *t* Be the first to stop, as befits good manners; gorge not yourself, lest you give offense. 18 If there are many with you at table, be not the first to reach out your hand. 19 *u* Does not a little suffice for a well-bred man? When he lies down, it is without discomfort. 20 Distress and anguish and loss of sleep, and restless tossing for the glutton! Moderate eating ensures sound slumber and a clear mind next day on rising. 21 If perforce you have eaten too much, once you have emptied your stomach,* you will have relief. 22 Listen to me, my son, and scorn me not; later you will find my advice good. In whatever you do, be moderate, and no sickness will befall you. 23 *v* On a man generous with food, blessings are invoked, and this testimony to his goodness is lasting; 24 he who is miserly with food is denounced in public, and this testimony to his stinginess is lasting. 25 Let not wine-drinking be the proof of your strength, for wine has been the ruin of many. 26 As the furnace probes the work of the smith, so does wine the hearts of the insolent. 27 *w* Wine is very life to man if taken in moderation. Does he really live who lacks the wine which was created for his joy? 28 Joy of heart, good cheer and merriment are wine drunk freely at the proper time. 29 Headache, bitterness and disgrace is wine drunk amid anger and strife. 30 More and more wine is a snare for the fool; it lessens his strength and multiplies his wounds. 31 Rebuke not your neighbor when wine is served, nor put him to shame while he is merry; use no harsh words with him and distress him not in the presence of others.

CHAPTER 32.

1 If you are chosen to preside at dinner, be not puffed up, but with the guests be as one of themselves; take care of them first before you sit down; 2 when you have fulfilled your duty, then take your place, to share in their joy and win praise for your hospitality. 3 Being older, you may talk; that is only your right, but temper your wisdom, not to disturb the singing. 4 When wine is present, do not pour out discourse and flaunt not your wisdom at the wrong time. 5 Like a seal of carnelian in a setting of gold is a concert when wine is served. 6 Like a gold mounting with an emerald seal is string music with delicious wine. 7 *x* Young man, speak only when necessary, when they have asked you more than once; 8 be brief, but say much in those few words, be like the wise man, taciturn. 9 When among your elders be not forward, and with officials be not too insistent. 10 Like the lightning that flashes before a storm is the esteem that shines on modesty. 11 When it is time to leave, tarry not; be off for home! There take your ease, 12 and there enjoy doing as you wish, but without sin or words of pride. 13 Above

p Sir 8, 2.—q Sir 5, 1. 10.—r Prv 29, 14.—s Sir 37, 28ff; Prv 23, 1f.—t Sir 37, 29.—u Eccl 5, 11.—v Prv 22, 9.—w Ps 103 (104), 15; 1 Tm 5, 23.—x 7ff: Sir 7, 14.

31, 8ff: The Church in her liturgy applies this passage to holy confessors of the Faith.

31, 12–32, 13: A man observing etiquette at table avoids greed and selfishness (31, 12f), is considerate of a neighbor's likes and dislikes and generous toward him (14f. 23f), observes proper manners (16ff), is moderate in eating and drinking (19-22. 25-30). A good host makes himself one with his guests, is solicitous for them (32, 1f), provides conversation and diversion (3-6), is modest in speech (7f. 10), is respectful of elders (9), polite in comportment and grateful to God for His favors (11ff).

31, 21: Emptied your stomach: the practice of induced vomiting, well-known among pagan Romans, and less well-known among the Jews, seems to be referred to here.

all, give praise to your Creator who showers his favors upon you.

The Providence of God.* 14 *y* He who would find God must accept discipline; he who seeks him obtains his request. 15 *z* He who studies the Law masters it, but the hypocrite finds it a trap. 16 *a* His judgment is sound who fears the Lord; out of obscurity he draws forth a clear plan. 17 *b* The sinner turns aside reproof and distorts the law to suit his purpose. 18 The thoughtful man will not neglect direction; the proud and insolent man is deterred by nothing. 19 *c* Do nothing without counsel, and then you need have no regrets. 20 Go not on a way that is set with snares, and let not the same thing trip you twice. 21 Be not too sure even of smooth roads, 22 be careful on all your paths. 23 Whatever you do, be on your guard, for in this way you will keep the commandments. 24 He who keeps the Law preserves himself; and he who trusts in the Lord shall not be put to shame.

CHAPTER 33.

1 No evil can harm the man who fears the Lord; through trials, again and again he is safe.*d* 2 He who hates the Law is without wisdom, and is tossed about like a boat in a storm. 3 The prudent man trusts in the word of the Lord, and the Law is dependable for him as a divine oracle.* 4 Prepare your words and you will be listened to; draw upon your training, and then give your answer.

5 Like the wheel of a cart is the mind of a fool; his thoughts revolve in circles.* 6 A fickle friend is like the stallion that neighs, no matter who the rider. 7 Why is one day more important than another, when it is the sun that lights up every day? 8 *e* It is due to the Lord's wisdom that they differ; it is through him the seasons and feasts come and go. 9 *f* Some he dignifies and sanctifies, and others he lists as ordinary days. 10 *g* So too, all men are of clay, for from earth man was formed; 11 yet with his great knowledge the Lord makes men unlike; in different paths he has them walk. 12 Some he blesses and makes great, some he sanctifies and draws to himself. Others he curses and brings low, and expels them from their place. 13 *h* Like clay in the hands of a potter, to be molded according to his pleasure, so are men in the hands of their Creator, to be assigned by him their function. 14 *i* As evil contrasts with good, and death with life, so are sinners in contrast with the just; 15 see now all the works of the Most High: they come in pairs, the one the opposite of the other.

16 *Now I am the last to keep vigil, like a gleaner after the vintage; 17 since by the Lord's blessing I have made progress till like a vintager I have filled my winepress, 18 I would inform you that not for myself only have I toiled, but for every seeker after wisdom.

Property and Servants.* 19 *j* Listen to me, O leaders of the multitude; O rulers of the assembly, give ear! 20 Let neither son nor wife, neither brother nor friend, have power over you as long as you live. 21 While breath of life is still in you, let no man have dominion over you. Give not to another your wealth, lest then you have to plead with him; 22 far better that your children plead with you than that you should look to their generosity. 23 Keep control over all your affairs; let no one tarnish your glory. 24 When your few days reach their limit, at the time of death distribute your inheritance.

25 Fodder and whip and loads for an ass; the yoke and harness and the rod of his master. 27 Food, correction and work for a slave; and for a wicked slave, punishment in the stocks. 26 *k* Make a slave

y Sir 4, 13.—z Sir 2, 16.—a Ps 36 (37), 6.—b Sir 21, 6; Prv 12, 1.—c Sir 37, 16; Tb 4, 19.—d Ps 90 (91), 10.—e Gn 1, 14.—f Ex 20, 11.—g Gn 2, 7.—h Wis 15, 7; Jer 18, 1-6; Rom 9, 20f.—i Sir 42, 25.—j Wis 6, 1f.—k Prv 29, 19.

32, 14—33, 4: God is shown to reveal Himself through the discipline of His Law, a clear and safe plan of life for the pious Jew of old. Direction and counsel are aids in following it (14ff. 18-24; 33, 1. 3f). Sinners and hypocrites, hating the Law or distorting it, fail in wisdom and are devoid of security (32, 15. 17f; 33, 2).

33, 3: Oracle: as the answer given through the Urim and Thummim to the high priest is true, so the Law proves itself true to him who obeys it. Cf Ex 28, 30; Nm 27, 21.

33, 5-15: Contrasts observable in the physical universe as well as in the moral order serve the purposes of divine wisdom (5-9). All creatures are as clay in the hands of their Creator—the fool and the wise man, the sinner, and the just (10-15). This does not imply that man is created to be a sinner: God is not the author of wickedness. Cf Jas 1, 13f.

33, 16ff: Here the author refers to himself as the most recent of the writers who have endeavored to present true wisdom to their readers.

33, 19-33: Public officials should reject every influence that would restrict their freedom in the management of their affairs. They must make their own household subservient to them rather than be subservient to it (19-24). Slaves are to be given food and work and correction but never to be treated unjustly (25-29). Great care should be taken of good slaves (30-33).

work and he will look for his rest; let his hands be idle and he will seek to be free. 28 Force him to work that he be not idle, for idleness is an apt teacher of mischief. 29 Put him to work, for that is what befits him; if he becomes unruly, load him with chains. 30 But never lord it over any human being, and do nothing unjust. 31 *l* If you have but one slave, treat him like yourself, for you have acquired him with your life's blood; 32 if you have but one slave, deal with him as a brother, for you need him as you need your life: 33 If you mistreat him and he runs away, in what direction will you look for him?

CHAPTER 34.

Trust in the Lord and Not in Dreams.* 1 Empty and false are the hopes of the senseless, and fools are borne aloft by dreams. 2 Like a man who catches at shadows or chases the wind, is the one who believes in dreams. 3 What is seen in dreams is to reality what the reflection of a face is to the face itself. 4 *m* Can the unclean produce the clean? can the liar ever speak the truth? 5 Divination, omens and dreams all are unreal; what you already expect, the mind depicts. 6 Unless it be a vision specially sent by the Most High, fix not your heart on it; 7 for dreams have led many astray, and those who believed in them have perished. 8 The Law is fulfilled without fail, and perfect wisdom is found in the mouth of the faithful man.

9 A man with training gains wide knowledge; a man of experience speaks sense. 10 One never put to the proof knows little, whereas with travel a man adds to his resourcefulness. 11 I have seen much in my travels, learned more than ever I could say. 12 Often I was in danger of death, but by these attainments I was saved.

13 Lively is the courage of those who fear the Lord, for they put their hope in their savior; 14 *n* he who fears the Lord is never alarmed, never afraid; for the Lord is his hope. 15 Happy the soul that fears the Lord! In whom does he trust, and who is his support? 16 *o* The eyes of the Lord are upon those who love him; he is their mighty shield and strong support, a shelter from the heat, a shade from the noonday sun, a guard against stumbling, a help against falling. 17 He buoys up the spirits, brings a sparkle to the eyes, gives health and life and blessing.

True Worship of God.* 18 *p* Tainted his gifts who offers in sacrifice ill-gotten goods! Mock presents from the lawless win not God's favor. 19 The Most High approves not the gifts of the godless, nor for their many sacrifices does he forgive their sins. 20 Like the man who slays a son in his father's presence is he who offers sacrifice from the possessions of the poor. 21 *q* The bread of charity is life itself for the needy; he who withholds it is a man of blood. 22 He slays his neighbor who deprives him of his living; he sheds blood who denies the laborer his wages.

23 If one man builds up and another tears down, what do they gain but trouble? 24 If one man prays and another curses, whose voice will the Lord hear? 25 *r* If a man again touches a corpse after he has bathed, what did he gain by the purification? 26 So with a man who fasts for his sins, but then goes and commits them again: Who will hear his prayer, and what has he gained by his mortification?

CHAPTER 35.

1 To keep the Law is a great oblation,*s* and he who observes the commandments sacrifices a peace offering.* 2 In works of charity one offers fine flour,* and when he gives alms he presents his sacrifice of praise. 3 To refrain from evil pleases the Lord, and to avoid injustice is an atonement. 4 *t* Appear not before the Lord

1 Sir 7, 21.—m Jb 14, 4.—n Pss 22 (23), 4; 111 (112), 7f; Prv 3, 23ff; 28, 1.—o Pss 32 (33), 18; 33 (34), 16.—p Sir 35, 11; Prv 21, 27.—q 21f: Lv 19, 13; Dt 24, 14f; Tb 4, 14.—r Nm 19, 11f; Prv 26, 11; 2 Pt 2, 22.—s 1ff: 1 Kgs 15, 22; Ps 50 (51), 18f; Is 1, 11-18; Os 6, 6; Am 5, 21-24.—t Ex 23, 15; 34, 20; Dt 16, 16.

34, 1-17: Confidence placed in dreams, divinations and omens is false because these are devoid of reality (1-8). True confidence is founded on knowledge and experience (9-12), and above all on the fear of the Lord, with its accompanying blessings of divine assistance and protection (13-17).

34, 18-26: To be acts of true religion, sacrifice and penance must be accompanied by the proper moral dispositions. To offer to God goods taken from the poor (18-22), or to practice penance without interior reform, is a mockery, worthless in the sight of God (23-26). Cf Mt 15, 4-7; Mk 7, 9-13.

35, 1-24: Keeping the commandments of the Law and avoiding injustice constitute sacrifice pleasing and acceptable to God (1ff). Offerings also should be made to Him, cheerfully and generously; these He repays sevenfold (4-10). Extortion from widows and orphans is injustice, which God quickly repays (11-18). Punishing the proud and the merciless and coming to the aid of the distressed, He requites all according to their deeds (19-24).

35, 2: Fine flour, together with oil and frankincense, was a prescribed offering to God; cf Lv 2, 1ff.

empty-handed, for all that you offer is in fulfillment of the precepts. 5 The just man's offering enriches the altar and rises as a sweet odor before the Most High. 6 The just man's sacrifice is most pleasing, nor will it ever be forgotten. 7 *u* In generous spirit pay homage to the Lord, be not sparing of freewill gifts. 8 *v* With each contribution show a cheerful countenance, and pay your tithes in a spirit of joy. 9 Give to the Most High as he has given to you, generously, according to your means.

10 *w* For the Lord is one who always repays, and he will give back to you sevenfold. 11 *x* But offer no bribes, these he does not accept! Trust not in sacrifice of the fruits of extortion. 12 *y* For he is a God of justice, who knows no favorites. 13 *Though not unduly partial toward the weak, yet he hears the cry of the oppressed. 14 *z* He is not deaf to the wail of the orphan, nor to the widow when she pours out her complaint;

15 Do not the tears that stream down her cheek cry out against him that causes them to fall? 16 He who serves God willingly is heard; his petition reaches the heavens. 17 The prayer of the lowly pierces the clouds; it does not rest till it reaches its goal, 18 nor will it withdraw till the Most High responds, judges justly and affirms the right.

19 *a* God indeed will not delay, and like a warrior, will not be still 20 till he breaks the backs of the merciless and wreaks vengeance upon the proud; 21 till he destroys the haughty root and branch, and smashes the scepter of the wicked; 22 till he requites mankind according to its deeds, and repays men according to their thoughts; 23 till he defends the cause of his people, and gladdens them by his mercy. 24 Welcome is his mercy in time of distress as rain clouds in time of drought.

u Sir 7, 31.—v 2 Cor 9, 7.—w Prv 19, 17.—x Sir 34, 18f; Prv 21, 27.—y Dt 10, 17; 2 Par 19, 7; Jb 34, 19; Wis 6, 7; Acts 10, 34; Rom 2, 11; Gal 2, 6; 1 Pt 1, 17.—z Ex 22, 22.—a Is 42, 13ff; 2 Pt 3, 9.—b Ps 78 (79), 6.—c Ex 4, 22.—d 2 Par 6, 41; Ps 131 (132), 8, 14; Is 2, 1ff; Mi 4, 1ff.—e Sir 26, 13ff.—f Gn 2, 18; Prv 18, 22.

35, 13: Cf Lv 19, 15.

36, 1-17: Making an act of faith and hope in the supreme Lord of the universe, the author begs God to continue manifesting His holiness and mercy through Israel, His people (1ff. 10-13), and His power and justice through the punishment of the nations (2. 5-9), that all the earth may acknowledge Him the eternal God (4. 14-17).

36, 18—37, 15: In the choice of wife, friend or associate, experience is a discerner of character (18-21). Beauty and kindly speech make a woman desirable as wife (22f). The good wife becomes her husband's richest treasure, his helpmate in establishing his household (24-27). A true friend fights for his comrade and shares his spoils with him (37, 5f); a false one deceives and abandons him in time of need (1-4). A true counselor and associate should be sought among those who keep the commandments, not among those who break them and seek their own advantage (7-12). In all things pray to God for light and follow conscience (13ff).

CHAPTER 36.

A Prayer for God's People.* 1 Come to our aid, O God of the universe, and put all the nations in dread of you! 2 Raise your hand against the heathen, that they may realize your power. 3 As you have used us to show them your holiness, so now use them to show us your glory. 4 Thus they will know, as we know, that there is no God but you.

5 Give new signs and work new wonders; show forth the splendor of your right hand and arm; 6 *b* rouse your anger, pour out wrath, humble the enemy, scatter the foe. 7 Hasten the day, bring on the time; 9 crush the heads of the hostile rulers. 8 Let raging fire consume the fugitive, and your people's oppressors meet destruction.

10 Gather all the tribes of Jacob, that they may inherit the land as of old, 11 *c* show mercy to the people called by your name; Israel, whom you named your first-born. 12 *d* Take pity on your holy city, Jerusalem, your dwelling place. 13 Fill Sion with your majesty, your temple with your glory.

14 Give evidence of your deeds of old; fulfill the prophecies spoken in your name, 15 reward those who have hoped in you, and let your prophets be proved true. 16 Hear the prayer of your servants, for you are ever gracious to your people; 17 thus it will be known to the very ends of the earth that you are the eternal God.

Choice of Associates.* 18 The throat can swallow any food, yet some foods are more agreeable than others; 19 as the palate tests meat by its savor, so does a keen mind insincere words. 20 A deceitful character causes grief, but an experienced man can turn the tables on him. 21 Though any man may be accepted as a husband, yet one girl will be more suitable than another: 22 *e* A woman's beauty makes her husband's face light up, for it surpasses all else that charms the eye; 23 and if, besides, her speech is kindly, his lot is beyond that of mortal men. 24 *f* A wife is her husband's richest treasure, a helpmate, a steadying column. 25 A vine-

yard with no hedge will be overrun; a man with no wife becomes a homeless wanderer. 26 Who will trust an armed band that shifts from city to city? 27 *g* Or a man who has no nest, but lodges where night overtakes him?

CHAPTER 37.

1 Every friend declares his friendship, but there are friends who are friends in name only.*h* 2 Is it not a sorrow unto death when your bosom companion becomes your enemy? 3 "Alas, my companion! Why were you created to blanket the earth with deceit?" 4 A false friend will share your joys, but in time of trouble he stands afar off. 5 A true friend will fight with you against the foe, against your enemies he will be your shield-bearer. 6 Forget not your comrade during the battle, and neglect him not when you distribute your spoils.

7 Every counselor points out a way, but some counsel ways of their own; 8 be on the alert when one proffers advice, find out first of all what he wants. For he may be thinking of himself alone; why should the profit fall to him? 9 He may tell you how good your way will be, and then stand by to watch your misfortune. 10 Seek no advice from one who regards you with hostility; from those who envy you, keep your intentions hidden. 11 Speak not to a woman about her rival, nor to a coward about war, to a merchant about business, to a buyer about value, to a miser about generosity, to a cruel man about mercy, to a lazy man about work, to a seasonal laborer about the harvest, to an idle slave about a great task: pay no attention to any advice they give. 12 Instead, associate with a religious man, who you are sure keeps the commandments; who is like-minded with yourself and will feel for you if you fall. 13 Then, too, heed your own heart's counsel; for what have you that you can depend on more? 14 A man's conscience can tell him his situation better than seven watchmen in a lofty tower. 15 Most important of all, pray to God to set your feet in the path of truth.

Wisdom and Temperance.* 16 *i* A word is the source of every deed; a thought, of every act. 17 The root of all conduct is the mind; four branches it shoots forth: 18 *j* Good and evil, death and life, their absolute mistress is the tongue. 19 A man may be wise and benefit many, yet be of no use to himself. 20 Though a man may be wise, if his words are rejected he will be deprived of all enjoyment. 21 When a man is wise to his own advantage, the fruits of his knowledge are seen in his own person; 22 *k* when a man is wise to his people's advantage, the fruits of his knowledge are enduring: 23 Limited are the days of one man's life, but the life of Israel is days without number. 24 One wise for himself has full enjoyment, and all who see him praise him; 25 *l* one wise for his people wins a heritage of glory, and his name endures forever.

26 *My son, while you are well, govern your appetite so that you allow it not what is bad for you; 27 *m* for not every food is good for everyone, nor is everything suited to every taste. 28 *n* Be not drawn after every enjoyment, neither become a glutton for choice foods, 29 for sickness comes with overeating and gluttony brings on biliousness. 30 Through lack of self-control many have died, but the abstemious man prolongs his life.

CHAPTER 38.

Sickness and Death.* 1 Hold the physician in honor, for he is essential to you, and God it was who established his profession. 2 From God the doctor has his wisdom, and the king provides for his sustenance. 3 His knowledge makes the doctor distinguished, and gives him access to those in authority. 4 God makes the earth yield healing herbs which the prudent man should not neglect; 5 *o* was not the water sweetened by a twig that men might learn his power? 6 He endows men with the knowledge to glory in his mighty

g Prv 27, 8.—*h* Sir 6, 7ff.—*i* Sir 32, 19.—*j* Prv 18, 21.—*k* Sir 15, 1ff.—*l* Sir 39, 9; 44, 13f.—*m* 1 Cor 6, 12; 10, 23.—*n* 28f: Sir 31, 13. 16ff.—*o* Ex 15, 25.

37, 16-25: Thoughts determine action. Wisdom is the source of good and life; folly, of evil and death (16ff). If the fruits of a man's wisdom benefit himself, he may be praised in his own lifetime; if they benefit his people, his praise endures after him, in their lives (19-25).

37, 26-30: Temperance and self-control should govern a man's appetite for food, which is intended not to destroy but to preserve life.

38, 1-15: The profession of medicine comes from God, who makes the earth yield healing herbs and gives the physician knowledge of their virtue (1-8). In illness the sick man should cleanse his soul from sin and petition God for help through an offering of sacrifice; the physician, too, does well to invoke God that he may understand the illness and apply the proper remedy (9-14). The sinner, in contrast, defies both his Maker and the doctor (15).

works, [7] through which the doctor eases pain and the druggist prepares his medicines; [8] thus God's creative work continues without cease in its efficacy on the surface of the earth.

[9] *p* My son, when you are ill, delay not, but pray to God, who will heal you: [10] Flee wickedness; let your hands be just, cleanse your heart of every sin; [11] *q* offer your sweet-smelling oblation and petition, a rich offering according to your means. [12] Then give the doctor his place lest he leave; for you need him too. [13] There are times that give him an advantage, [14] and he too beseeches God that his diagnosis may be correct and his treatment bring about a cure. [15] He who is a sinner toward his Maker will be defiant toward the doctor.

[16] *r* My son, shed tears for one who is dead with wailing and bitter lament; as is only proper, prepare the body, absent not yourself from his burial:* [17] Weeping bitterly, mourning fully, pay your tribute of sorrow, as he deserves, [18] one or two days, to prevent gossip; then compose yourself after your grief, [19] *s* for grief can bring on an extremity and heartache destroy one's health. [20] *t* Turn not your thoughts to him again; cease to recall him; think rather of the end. [21] *u* Recall him not, for there is no hope of his return; it will not help him, but will do you harm. [22] *v* Remember that his fate will also be yours; for him it was yesterday, for you today. [23] With the departed dead, let memory fade; rally your courage, once the soul has left.

Vocations of the Craftsman and the Scribe.* [24] The scribe's profession increases his wisdom; whoever is free from toil can become a wise man. [25] How can he become learned who guides the plow, who thrills in wielding the goad like a lance, who guides the ox and urges on the bullock, and whose every concern is for cattle? [26] His care is for plowing furrows, and he keeps a watch on the beasts in the stalls.

[27] So with every engraver and designer who, laboring night and day, fashions carved seals, and whose concern is to vary the pattern. His care is to produce a vivid impression, and he keeps watch till he finishes his design.

[28] So with the smith standing near his anvil, forging crude iron. The heat from the fire sears his flesh, yet he toils away in the furnace heat. The clang of the hammer deafens his ears, his eyes are fixed on the tool he is shaping. His care is to finish his work, and he keeps watch till he perfects it in detail.

[29] So with the potter sitting at his labor, revolving the wheel with his feet. He is always concerned for his products, and turns them out in quantity. [30] With his hands he molds the clay, and with his feet softens it. His care is for proper coloring, and he keeps watch on the fire of his kiln.

[31] All these men are skilled with their hands, each one an expert at his own task; [32] without them no city could be lived in, and wherever they stay, they need not hunger. [33] They do not occupy the judge's bench, nor are they prominent in the assembly; they set forth no decisions or judgments, nor are they found among the rulers; [34] yet they maintain God's ancient handiwork, and their concern is for exercise of their skill.

CHAPTER 39.

[1] How different the man who devotes himself to the study of the Law of the Most High! He explores the wisdom of the men of old and occupies himself with the prophecies; [2] he treasures the discourses of famous men, and goes to the heart of involved sayings; [3] he studies obscure parables, and is busied with the hidden meanings of the sages. [4] He is in attendance on the great, and has entrance to the ruler. [5] He travels among the peoples of foreign lands to learn what is good and evil among men. [6] His care is to seek the Lord, his Maker, to petition the Most High, to open his lips in prayer, to ask

p Is 38, 2f.—q Lv 2, 1ff.—r Sir 22, 9f.—s Prv 12, 25; 15, 13; 17, 22.—t Sir 7, 36; 18, 24; 30, 21.—u 2 Kgs 12, 33; Wis 2, 1.—v Jas 4, 13ff.

38, 16-23: A period of mourning for the deceased and care for their burial is becoming (16ff). But grief should not be excessive, for it neither helps the dead, who cannot return, nor fails to harm the living. The mourner's own end will quickly follow, and the time to prepare for it is now (19-23).

38, 24—39, 11: More excellent than the useful service of craftsmen—farmer, engraver, smith, potter (25-34)—is the profession of the scribe (24), who studies and meditates on the Law of the Most High, seeks Him in prayer of thanksgiving, petition and repentance for sin (39, 1. 6f), explores the wisdom of the past and present, travels abroad to observe the conduct of many peoples, and attends rulers and great men. Through the spirit of understanding granted by God, he will show forth his wisdom to the glory of God's Law, gaining renown for generations to come (2-5. 8-11).

pardon for his sins. Then, if it pleases the Lord Almighty, he will be filled with the spirit of understanding; he will pour forth his words of wisdom and in prayer give thanks to the Lord, 7 who will direct his knowledge and his counsel, as he meditates upon his mysteries. 8 He will show the wisdom of what he has learned and glory in the Law of the Lord's covenant. 9 *w* Many will praise his understanding; his fame can never be effaced; unfading will be his memory, through all generations his name will live; 10 peoples will speak of his wisdom, and in assembly sing his praises. 11 While he lives he is one out of a thousand, and when he dies his renown will not cease.

Praise of God the Creator.* 12 Once more I will set forth my theme to shine like the moon in its fullness! 13 Listen, my faithful children: open up your petals, like roses planted near running waters; 14 send up the sweet odor of incense, break forth in blossoms like the lily. Send up the sweet odor of your hymn of praise; bless the Lord for all he has done! 15 Proclaim the greatness of his name, loudly sing his praises, with music on the harp and all stringed instruments; sing out with joy as you proclaim:

16 *x* The works of God are all of them good; in its own time every need is supplied. 17 *y* At his word the waters become still as in a flask; he had but to speak and the reservoirs were made. 18 He has but to command and his will is done; nothing can limit his achievement. 19 *z* The works of all mankind are present to him; not a thing escapes his eye. 20 His gaze spans all the ages; to him there is nothing unexpected. 21 No cause then to say: What is the purpose of this? Everything is chosen to satisfy a need. 22 His blessing overflows like the Nile; like the Euphrates it enriches the surface of the earth. 23 *a* Again, his wrath expels the nations and turns fertile land into a salt marsh. 24 For the virtuous his paths are level, to the haughty they are steep; 25 good things for the good he provided from the beginning, but for the wicked good things and bad. 26 *b* Chief of all needs for human life are water and fire, iron and salt, the heart of the wheat, milk and honey, the blood of the grape, and oil, and cloth; 27 for the good all these are good, but for the wicked they turn out evil. 28 There are storm winds created to punish, which in their fury can dislodge mountains; when destruction must be, they hurl all their force and appease the anger of their Maker. 29 In his treasury also, kept for the proper time, are fire and hail, famine, disease, 30 ravenous beasts, scorpions, vipers, and the avenging sword to exterminate the wicked; 31 in doing his bidding they rejoice, in their assignments they disobey not his command. 32 So from the first I took my stand, and wrote down as my theme: 33 *c* The works of God are all of them good; every need when it comes he fills. 34 No cause then to say: "This is not as good as that"; for each shows its worth at the proper time. 35 So now with full joy of heart proclaim and bless the name of the Holy One.

CHAPTER 40.

Joys and Miseries of Life.* 1 A great anxiety has God allotted, and a heavy yoke, to the sons of men; *d* from the day one leaves his mother's womb to the day he returns to the mother of all the living,* 2 his thoughts, the fear in his heart, and his troubled forebodings till the day he dies—3 whether he sits on a lofty throne or grovels in dust and ashes, 4 whether he bears a splendid crown or is wrapped in the coarsest of cloaks—5 are of wrath and envy, trouble and dread, terror of death, fury and strife. Even when he lies on his bed to rest, his cares at night disturb his sleep. 6 So short is his rest it seems like none, till in his dreams he struggles as he did by day, terrified by what his mind's

w Sir 37, 25; 44, 14.—x Gn 1, 31; Eccl 3, 11.—y Gn 1, 6-10; Ex 14, 21f; Jos 3, 16.—z Sir 15, 19; 42, 20.—a Jos 1, 2-6.—b Sir 29, 21.—c Sir 39, 16; Gn 1, 31; Eccl 3, 11.—d Gn 3, 17; Jb 7, 1; 14, 1; Eccl 2, 23.

39, 12-35: The sage invites his disciples to join him in joyfully proclaiming his favorite theme: The works of God are all of them good; in its own time every need is supplied (12-16. 32-35). He describes God's omniscience, supreme power and wisdom, whereby all created things, good in themselves, are ever present to Him, obey Him, and fulfill their intended purpose (17-21), bringing blessing to the virtuous, but evil and punishment to the wicked who misuse them (22-31). Cf similar hymns of praise, Sir 36, 1-17; 42, 15—43, 35.

40, 1-16: The author contrasts his previous idyllic description of the universe with the sad picture of the evils that afflict humanity. Like a mighty torrent fed by thunderstorms the successive generations of men continually come and go (11ff). The life of every man, high or low, from birth to death is burdened with manifold fears, anxieties and troubles, by day and often by night, the time appointed for rest (1-7). For sinners, the suffering is many times greater (8ff). What was gained by their violence and injustice is quickly destroyed, but the divine mercy endures forever (14ff).

40, 1: Mother of all the living: the earth from which man was taken. Cf Gn 2, 7; 3, 19f; Jb 1, 21; Ps 138 (139), 15.

eye sees, like a fugitive being pursued; 7 as he reaches safety, he wakes up astonished that there was nothing to fear. 8 So it is with all flesh, with man and with beast, but for sinners seven times more. 9 *e* Plague and bloodshed, wrath and the sword, plunder and ruin, famine and death: 10 for the wicked, these were created evil, and it is they who bring on destruction.

11 All that is of earth returns to earth, and what is from above returns above,* 12 from strand to strand, in an unending stream, like a mighty torrent fed by thunderstorms; 13 there is joy when a child first lifts his hands, yet all too soon comes his final end. 14 *f* The offshoot of violence will not flourish, for the root of the godless is on sheer rock; 15 or they are like reeds on the riverbank, uprooted before all other plants; 16 thus all bribes and injustice will be effaced, but the divine mercy endures forever.

17 *Wealth or wages can make life sweet, but better than either is finding a treasure. 18 *g* A child or a city will preserve one's name, but better than either, attaining wisdom. 19 Sheepfolds and orchards bring flourishing repute, but better than either, a devoted wife; 20 *h* wine and music delight the soul, but better than either, conjugal love. 21 The flute and the harp offer sweet melody, but better than either, a voice that is true. 22 *i* Charm and beauty delight the eye, but better than either, the flowers of the field. 23 A friend, a neighbor, are timely guides, but better than either, a prudent wife. 24 A brother, a helper, for times of stress; but better than either, charity that rescues. 25 Gold and silver make one's way secure, but better than either, sound judgment. 26 Wealth and vigor build up confidence, but better than either, fear of God. Fear of the Lord leaves nothing wanting; he who has it need seek no other treasure: 27 *j* The fear of God is a paradise of blessings; its canopy, all that is glorious.

28 *My son, live not the life of a beggar, better to die than to beg; 29 *k* when one has to look to another's table, his life is not really a life. His neighbor's delicacies bring revulsion of spirit to one who understands inward feelings: 30 In the mouth of the shameless man begging is sweet, but within him it burns like fire.

CHAPTER 41.

1 O death! how bitter the thought of you for the man at peace amid his possessions,* for the man unruffled and always successful, who still can enjoy lifes pleasures. 2 *l* O death! how welcome your sentence to the weak man of failing strength, tottering and always rebuffed, cynical and despairing. 3 *m* Fear not death's decree; remember it embraces those before you, and those after. 4 Thus God has appointed for all flesh; why then should you reject the will of the Most High? Whether one has lived a thousand years, a hundred, or ten, in the nether world he has no claim on life.

5 *n* A reprobate line are the children of sinners, and witless offspring are in the homes of the wicked. 6 Their heritage is lost to sinners' children, and want abides with their descendants. 7 Children curse their wicked father, for they suffer disgrace through him. 8 Woe to you, O sinful men, who forsake the law of the Most High. 9 If you have children, they will be accursed, and death will overtake you as a sudden calamity. 10 *o* Whatever is of nought returns to nought, so too the godless from void to void. 11 *p* Man's body is a fleeting thing, but a virtuous name will never be annihilated. 12 *q* Have a care for your name, for it will stand by you better than precious treasures in the thousands; 13 the boon of life is for limited days, but a good name, for days without number.

True and False Shame.* 14 My children, heed my instruction about shame; judge

e Sir 39, 28ff.—f Sir 23, 25; Wis 4, 3ff.—g Prv 19, 14.—h Ps 103 (104), 15.—i Mt 6, 28f.—j Is 4, 5.—k Sir 29, 24.—l Sir 30, 17.—m Sir 38, 20ff.—n 5ff: Sir 3, 9ff; Wis 3, 16-19.—o Sir 40, 11; Wis 4, 19.—p Prv 10, 7.—q Prv 22, 1; Eccl 7, 1.

40, 11: All that is of earth . . . returns above: a reference to bodily mortality and to the divine origin and immortality of the soul. Cf Sir 41, 10; Gn 2, 7; 3, 19; Jb 34, 15; Ps 145 (146), 4; Eccl 12, 7. The Greek and the Latin render the second half of the verse: "all waters shall return to the sea."

40, 17-27: Of the many treasures that make life sweet, such as health, wealth, children, friends, music, the best gifts are described as true conjugal love, wisdom, and, above all, fear of the Lord; cf Sir 25, 6-11.

40, 28ff: Among the Jews, beggary was considered degrading to human dignity; it was agreeable only to the shameless, who had lost their sense of honor. Cf Sir 29, 22f.

41, 1-13: Whether death seems bitter to one who enjoys peace, success and pleasure, or welcome to one who is weak and in despair, it overtakes everyone and should be accepted as the will of God (1-4). As the human body passes away (11), so alike do those who have sinned through the body and their offspring. Needy, without inheritance and accursed, such children pass on with their parents as though they had never been (5-10). The good name of the virtuous alone endures (11ff).

41, 14—42, 8: The author illustrates the subject of true

of disgrace only according to my rules,
for it is not always well to be ashamed,
nor is it always the proper thing to blush:
15 Before father and mother be ashamed
of immorality, before master and mistress,
of falsehood; 16 before prince and ruler,
of flattery; before the public assembly, of
crime; 17 before friend and companion, of
disloyalty, and of breaking an oath or
agreement. 18 Be ashamed of hostility toward the people where you settle, and of
conflict with him who pitches his tent beside you; 19 of refusing to give when
asked, of defrauding another of his appointed share, 20 of failing to return a
greeting, and of rebuffing a friend; 21 *r* of
lusting after another's wife, and of
trifling with his maid; 22 *s* of using harsh
words with friends, and of accompanying
your gifts with insults; 23 *t* of repeating
what you hear, and of betraying secrets—
24 these are the things that you should
rightly avoid as shameful if you would be
looked upon by everyone with favor.

CHAPTER 42.

1 But of these things be not ashamed,
lest you sin through human respect: *u* 2
of the law of the Most High and his precepts, or of the sentence to be passed
upon the sinful; 3 of sharing the expenses
of a business or a journey, or of dividing
an inheritance or property; 4 *v* of accuracy
of scales and balances, or of tested measures and weights; 5 *w* of acquiring much
or little, or of income from business or
trade; of constant training of children, or
of scourging a disloyal servant; 6 of a seal
to keep an erring wife at home, or of a
lock placed where there are many hands;
7 of numbering every deposit, or of recording all that is given or received; 8 of
chastisement for the silly and the foolish,
or of the aged claiming their just due
from the young. Thus you will be truly
cautious and recognized by all men as
discreet.

A Father's Care for His Daughter.* 9
x A daughter is a treasure that keeps her
father wakeful, and worry over her drives
away rest; lest she pass her prime unmarried, or when she is married, lest she be
repudiated; 10 while unmarried, lest she be
seduced, or, as a wife, lest she be proved
unfaithful; lest she conceive in her father's
home, or be sterile in that of her husband.
11 *y* Keep a close watch on your daughter,
lest she make you the sport of your enemies, a byword in the city, a reproach
among the people, an object of derision
in public gatherings. See that there is no
lattice in her room, no place that overlooks the approaches to the house. 12 *z* Let
her not parade her charms before men,
or spend her time with married women;
13 for just as moths come from garments,
so harm to women comes from women:
14 better a man's harshness than a woman's indulgence whose shameless daughter is a source of disgrace.

The Works of God in Nature.* 15 *a* Now
will I recall God's works; what I have
seen, I will describe. At God's word were
his works brought into being; they do his
will as he has ordained for them. 16 As
the rising sun is clear to all, so the glory
of the Lord shines upon all his works; 17
yet even God's holy ones must fail in recounting the wonders of the Lord, though
God has given these, his hosts, the
strength to stand firm before his glory. 18
He plumbs the depths and penetrates the
heart; their innermost being he understands. The Lord possesses all knowledge,
and sees from of old the things that are
to come: 19 He makes known the past and
the future, and reveals the deepest secrets. 20 *b* No understanding does he lack;
no single thing escapes him. 21 Perennial
is his almighty wisdom; he is from all
eternity one and the same, 22 *c* with nothing added, nothing taken away; no need
of a counselor for him! 23 How beautiful
are all his works! yet all that we see is
but a flash. 24 God lives and remains forever, and to meet each need all things
obey him. 25 *d* All of them differ, one
from another, yet none of them has he
made in vain, for each in turn, as it

r Sir 9, 8; Mt 5, 28.—s Sir 18, 14; 20, 13.—t Sir 27, 16.—u Prv 24, 23; Jas 2, 1.—v Prv 11, 1.—w Sir 30, 1-13; 33, 25-33.—x Sir 7, 24f.—y Sir 26, 10.—z 12f: Sir 9, 1-9.—a Ps 76 (77), 12f.—b Sir 39, 19; Wis 1, 6-10.—c Is 40, 13; Rom 11, 34.—d Sir 33, 15.

and false shame with numerous and detailed examples of sin (14-24) and virtue (42, 1-8), following the norm of the Commandments.

42, 9-14: The author considers a daughter to be a source of anxiety to her father, lest she fail to marry, or be seduced, or lest, marrying, she be repudiated, prove unfaithful, or find herself sterile (9f). He is advised to keep a close watch on her at home, and on her companionship while abroad, lest he suffer on her account among the people (11-14).

42, 15—43, 35: These verses comprise a new section. In them the author contemplates God's power, beauty and goodness as manifested in the mighty work of creating and preserving the universe (42, 15ff. 23. 25; 43, 1-27), His omniscience (42, 18ff), His perfect wisdom (21f), His eternity (24). The conclusion is a fervent hymn of praise (43, 28-35). Cf Sir 16, 22—18, 13.

comes, is good; can one ever see enough of their splendor?

CHAPTER 43.

1 The clear vault of the sky shines forth like heaven itself, a vision of glory.[e] 2 The sun, resplendent at its rising: what a wonderful work of the Lord it is! 3 At noon it scorches the surface of the earth, and who can bear its fiery heat? 4 Like a blazing furnace for melting metal, the sun in it course sets the mountains aflame; by its fiery darts the land is consumed; the eyes are dazzled by its light. 5 Great indeed is the Lord who made it, at whose orders it urges on its steeds. 6 *f* The moon, too, that marks the changing times, governing the seasons, their lasting sign, 7 by which we know the feast days and fixed dates, this light-giver which wanes in its course: 8 Month by month it renews itself, how wondrous in this change! 9 *g* The beauty, the glory of the heavens are the stars, that rise to adorn the heights of God, 10 at whose command they keep their place and never relax in their vigils. A weapon against the flood waters stored on high, lighting up the firmament by its brilliance, 11 *h* behold the rainbow! Then bless its Maker, for majestic indeed is its splendor; 12 it vaults the heavens with its glory, this bow bent by the hands of God.

13 His power marks out the path for the lightning, and speeds the arrows of his judgment to their goal. 14 Then the storehouse of the storm clouds is opened, and like vultures the clouds hurry forth. 15 In his majesty he gives the storm its power and scatters the hailstones. 16 The thunder of his voice makes the earth writhe; at sight of him the mountains quake. 17 His awesome presence drives on the south wind, the angry north wind, the hurricane and the storm. 18 He sprinkles the snow like fluttering birds; it comes to settle like swarms of locusts. 19 Its shining whiteness blinds the eyes, the mind is baffled by its steady fall. 20 He scatters frost like so much salt, its crystals sparkle like sapphires. 21 Cold northern blasts he sends that turn the ponds to ice. He freezes over every body of water, and clothes each pool with a coat of mail. 22 When the mountain growth is scorched with heat, and the flowering plains as though by flames, 23 the dripping clouds restore them all, and the scattered dew enriches the parched land. 24 His is the plan that calms the deep, and plants the islands in the sea. 25 *i* Those who go down to the sea tell part of its story, and when we hear them we are thunderstruck; 26 in it are his creatures, stupendous, amazing, all kinds of life, and the monsters of the deep. 27 *j* For him each messenger succeeds, and at his bidding acomplishes his will.

28 More than this we need not add; let the last word be, he is all in all!* 29 Let us praise him the more, since we cannot fathom him, for greater is he than all his works; 30 awful indeed is the Lord's majesty, and wonderful is his power. 31 Lift up your voices to glorify the Lord, though he is still beyond your power to praise; 32 extol him with renewed strength, and weary not, though you cannot reach the end: Great is the glory which the Most High has measured out, and his grandeur is from remotest time! 33 *k* For who can see him and describe him? or who can praise him as he is? 34 Beyond these, many things lie hid; only a few of his works have we seen. 35 *l* It is the Lord who has made all things, and to those who fear him he gives wisdom.

CHAPTER 44.

Praise of Israel's Great Ancestors.* 1 Now will I praise those godly men, our ancestors, each in his own time:* 2 Rulers of the earth by their authority, men of renown for their might, 3 *m* or counselors in their wisdom, or seers of all things in prophecy; 4 resolute governors of peoples, or judges with discretion; authors skilled in composition, or poets with collected proverbs; 5 composers of melodious psalms, or discoursers on lyric themes; 6

e 1ff: Ps 18 (19), 2f.—f Lv 23, 5; Nm 28, 11-14; Ps 80 (81), 4.—g Ps 8, 4.—h Gn 9, 13.—i Ps 103 (104), 25-30.—j Ps 32 (33), 6.—k Ps 105 (106), 2.—l Jb 28, 28.—m Sir 39, 1.

43, 28: All in all: the perfections reflected in creation are found in a transcendent way in God, who alone is their source.

44, 1—50, 24: As in the previous section God's wisdom shone forth in the works of nature, so in these chapters it is also revealed through the history of God's people as seen in the lives of their patriarchs, prophets, priests and rulers. The example of these great men, whose virtues are here recalled, constitutes strong proof of the value of the author's teaching and of his belief in the canonical Scriptures.

44, 1-15: The reader is here introduced to those men of Israel, later mentioned by name, who through various achievements and beneficial social activities have acquired great renown (1-8. 14f); and also to those who, though forgotten, endure through the fruit of their virtues and through their families because of God's covenant with them (9-13).

stalwart men, solidly established and at peace in their own estates—7 all these were glorious in their time, each illustrious in his day. 8 Some of them have left behind a name that is remembered to their praise; 9 but of others there is no memory, for it perished when they perished, and they are as though they had never lived, they and their children after them. 10 Yet these also were godly men whose virtues have not been forgotten; 11 their wealth remains in their families, their heritage with their descendants; 12 through God's covenant with them their family endures, 13 and their hopes are never shattered.

14 *n* All these are buried in peace, but their name lives on and on. 15 At gatherings their wisdom is retold, and the assembly sings their praises.

The Early Patriarchs. 16 *o* Henoch* walked with the Lord and was taken up, that succeeding generations might learn by his example. 17 *p* Noe, found just and perfect, renewed the race in the time of devastation. Because of his worth there were survivors, and with a sign to him the deluge ended; 18 a lasting agreement was made with him, that never should all flesh be destroyed. 19 *q* Abraham, father of many peoples, kept his glory without stain: 20 *r* He observed the precepts of the Most High, and entered into an agreement with him; in his own flesh he incised the ordinance,* and when tested he was found loyal. 21 For this reason, God promised him with an oath that in his descendants the nations would be blessed, that he would make him numerous as the grains of dust, and exalt his posterity like the stars; that he would give them an inheritance from sea to sea, and from the River* to the ends of the earth. 22 *s* And for Isaac he renewed the same promise because of Abraham, his father. The covenant with all his forebears was confirmed, and the blessing rested upon the head of Jacob. 23 God acknowledged him as the first-born and gave him his inheritance. He fixed the boundaries for his tribes, and their division into twelve.

CHAPTER 45.

Praise of Moses, Aaron and Phinees. 1 From him was to spring the man who won the favor of all: dear to God and men, Moses,* whose memory is held in benediction.*t* 2 *u* God's honor devolved upon him,* and the Lord strengthened him with fearful powers; *v* 3 God wrought swift miracles at his words and sustained him in the king's presence.*w* He gave him the Commandments for his people, and revealed to him his glory. 4 *x* For his trustworthiness and meekness God selected him from all mankind; 5 he permitted him to hear his voice, and led him into the cloud, where, face to face,* he gave him the Commandments, the law of life and understanding, that he might teach his precepts to Jacob, his judgments and decrees to Israel.

6 *y* He raised up also, like Moses in holiness, his brother Aaron, of the tribe of Levi.* 7 He made him perpetual in his office when he bestowed on him the priesthood* of his people; he established him in honor and crowned him with lofty majesty; 8 he clothed him with splendid apparel, and adorned him with the glorious vestments: breeches and tunic and robe with pomegranates around the hem, 9 and a rustle of bells round about, through whose pleasing sound at each step he would be heard within the sanctuary, and

n Wis 3, 3.—o Sir 49, 14; Gn 5, 18-24; Heb 11, 5.—p Gn 6, 8—9, 29; Heb 11, 7.—q Gn 12, 1—25, 10; Gal 3, 6; Heb 11, 8-19.—r Gn 17, 10; 22, 1.—s Gn 26, 3. 5. 24; 27, 28f; 28, 14.—t Ex 2, 2; 11, 3; 33, 11; Nm 12. 7.—u Ex 7, 1—13, 22.—v 2-5: Ex 7—Dt 34.—w Ex 4, 17; 7, 1.—x Nm 12, 3. 7.—y 6ff: Ex 28f; Wis 18, 24.

44, 16: Henoch: because of his friendship with God and also by reason of his unusual disappearance from the earth, this prophet's renown was always great among the chosen people. Cf Sir 49, 14; Gn 5, 21-24; Heb 11, 5.

44, 20: In his own flesh . . . ordinance: the covenant of circumcision; cf Gn 17, 10-14. And when tested . . . loyal: Abraham's willingness to sacrifice his son Isaac at the Lord's command; cf Gn 22, 9-12.

44, 21: The River: the Euphrates; cf Gn 2, 14.

45, 1-5: Moses manifested God's power through miracles (1ff), God's authority through the promulgation of the Commandments and the Law (5), and God's mercy through the intimacy granted him by the Lord for his own faithfulness and meekness (4f). The very personification of the Old Covenant, Moses was also a type of Christ, the Prophet and Legislator of the New; cf Dt 18, 15.

45, 2: God's honor devolved upon him: Moses was actually God's substitute in dealing with Pharao; hence God entrusted His own honor to Moses.

45, 5: Face to face: on God's intimacy with Moses, see Ex 33, 11; Nm 12, 8. St. Paul alluded to this in 1 Cor 13, 12.

45, 6-21: The author here expresses his reverence and esteem for the priesthood of the Old Covenant. He recalls God's choice of Aaron and his sons for this sublime office (6f), and describes in detail the beauty of the high priest's vestments (8-13). He relates the ordination of Aaron at the hands of Moses, his brother (15), and describes the priestly functions, of offering sacrifice to God (16), and of blessing (15), teaching, governing and judging the people (17); the inheritance of the high priest (20ff); the punishment of those families who were jealous of Aaron (18f); and the confirmation of the covenant of the priesthood with Aaron's descendants through Phinees (23ff).

45, 7: The priesthood of Aaron was superseded by the priesthood of Christ; cf Heb 7, 18-28.

the children of his race would be remembered; [10] the sacred vestments of gold, of violet, and of crimson, wrought with embroidery; the breastpiece for decision, the ephod and cincture [11] with scarlet yarn, the work of the weaver; precious stones with seal engravings in golden settings, the work of the jeweler, to commemorate in incised letters each of the tribes of Israel; [12] on his turban the diadem of gold, its plate wrought with the insignia of holiness, majestic, glorious, renowned for splendor, a delight to the eyes, beauty supreme. [13] Before him, no one was adorned with these, nor may they ever be worn by any except his sons and them alone, generation after generation, for all time. [14] His cereal offering is wholly burnt with the established sacrifice twice each day; [15] for Moses ordained him and anointed him with the holy oil, in a lasting covenant with him and with his family, as permanent as the heavens, that he should serve God in his priesthood and bless his people in his name. [16] He chose him from all mankind to offer holocausts and choice offerings, to burn sacrifices of sweet odor for a memorial, and to atone for the people of Israel. [17] He gave to him his laws, and authority to prescribe and to judge: to teach the precepts to his people, and the ritual to the descendants of Israel. [18] *z* Men of other families were inflamed against him, were jealous of him in the desert, the followers of Dathan and Abiram, and the band of Core in their defiance. [19] But the Lord saw this and became angry, he destroyed them in his burning wrath. He brought down upon them a miracle, and consumed them with his flaming fire. [20] *a* Then he increased the glory of Aaron and bestowed upon him his inheritance: The sacred offerings he allotted to him, with the showbread as his portion; [21] the oblations of the Lord are his food, a gift to him and his descendants. [22] But he holds no land among the people nor shares with them their heritage; for the Lord himself is his portion, his inheritance in the midst of Israel.

[23] *b* Phinees too, the son of Eleazar, was the courageous third of his line when, zealous for the God of all, he met the crisis of his people and, at the prompting of his noble heart, atoned for the children of Israel. [24] Therefore on him again God conferred the right, in a covenant of friendship, to provide for the sanctuary, so that he and his descendants should possess the high priesthood forever. [25] *c* For even his covenant with David, the son of Jesse of the tribe of Juda, was an individual heritage through one son alone; but the heritage of Aaron is for all his descendants.

[26] And now bless the Lord who has crowned you with glory! May he grant you wisdom of heart to govern his people in justice, lest their welfare should ever be forgotten, or your authority, throughout all time.

CHAPTER 46.

Josue, Caleb and the Judges. [1] Valiant leader was Josue,* son of Nun, assistant to Moses in the prophetic office, formed to be, as his name implies, the great savior of God's chosen ones, to punish the enemy and to win the inheritance for Israel.*d* [2] What glory was his when he raised his arm, to brandish his javelin against the city! *e* [3] And who could withstand him when he fought the battles of the Lord?* [4] *f* Did he not by his power stop the sun, so that one day became two? [5] He called upon the Most High God when his enemies beset him on all sides, and God Most High gave answer to him in hailstones of tremendous power, [6] which he rained down upon the hostile army till on the slope he destroyed the foe; that all the doomed nations might know that the Lord was watching over his people's battles. And because he was a devoted follower of God [7] *g* and in Moses' lifetime showed himself loyal, he and Caleb,* son of Jephonne, when they opposed the rebel assembly, averted God's anger from the people and suppressed the wicked complaint—[8] *h* because of this, they were the only two spared from the six hundred thousand infantry, to lead the people into

z Nm 16, 1ff.—*a* 20f: Nm 18, 11-21; Dt 10, 9.—*b* Nm 25, 7-13; Ps 105 (106), 30f; 1 Mc 2, 26. 54.—*c* 2 Kgs 7, 12-16.—*d* Ex 17, 9; Nm 27, 18; Dt 34, 9; Jos 1, 1-4.—*e* Jos 8, 18.—*f* Jos 10, 13.—*g* Nm 13, 30; 14, 6.—*h* Nm 14, 22-38.

46, 1-6: Josue, whose name means "the Lord is savior" (1), was the instrument through which God delivered His people in miraculous ways (2-6) by destroying their enemies, whose land He gave to the Israelites as an inheritance (1).

46, 3: The battles of the Lord: cf Jos 6—10.

46, 7-10: Caleb, who with Josue advised Moses and the people in the desert to conquer Chanaan, despite the counsel of their companion scouts and the rebellion of the people, merited to lead the Israelites of the succeeding generation into the Promised Land. Caleb in his old age received as his inheritance a portion of land which he himself had previously conquered; cf Jos 15, 13f.

their inheritance, the land flowing with milk and honey. 9 *i* And the strength he gave to Caleb remained with him even in his old age till he won his way onto the summits of the land; his family too received an inheritance, 10 that all the people of Jacob might know how good it is to be a devoted follower of the Lord.

11 *j* The Judges,* too, each one of them, whose hearts were not deceived, who did not abandon God: may their memory be ever blessed, 12 their bones return to life from their resting place, and their names receive fresh luster in their children! 13 *k* Beloved of his people, dear to his Maker, dedicated from his mother's womb, consecrated to the Lord as a prophet, was Samuel, the judge and priest. At God's word he established the kingdom and anointed princes to rule the people. 14 By the law of the Lord he judged the nation, when he visited the encampments of Jacob. 15 As a trustworthy prophet he was sought out and his words proved him true as a seer. 16 *l* He, too, called upon God, and offered him a suckling lamb; 17 *m* then the Lord thundered forth from heaven, and the tremendous roar of his voice was heard. 18 He brought low the rulers of the enemy and destroyed all the lords of the Philistines. 19 *n* When Samuel approached the end of his life, he testified before the Lord and his anointed prince, "No bribe or secret gift have I taken from any man!" and no one dared gainsay him. 20 *o* Even when he lay buried, his guidance was sought; he made known to the king his fate, and from the grave he raised his voice as a prophet, to put an end to wickedness.

CHAPTER 47.

Nathan, David and Solomon. 1 After him came Nathan *p* who served in the presence of David.* 2 *q* Like the choice fat of the sacred offerings, so was David in Israel. 3 *r* He made sport of lions as though they were kids, and of bears, like lambs of the flock. 4 *s* As a youth he slew the giant and wiped out the people's disgrace, when his hand let fly the slingstone that crushed the pride of Goliath. 5 Since he called upon the Most High God, who gave strength to his right arm to defeat the skilled warrior and raise up the might of his people, 6 *t* therefore the women sang his praises and ascribed to him tens of thousands. When he assumed the royal crown, he battled 7 *u* and subdued the enemy on every side. He destroyed the hostile Philistines and shattered their power till our own day. 8 With his every deed he offered thanks to God Most High, in words of praise. With his whole being he loved his Maker and daily had his praises sung; 9 *v* he added beauty to the feasts and solemnized the seasons of each year with string music before the altar, providing sweet melody for the psalms 10 so that when the Holy Name was praised, before daybreak the sanctuary would resound. 11 *w* The Lord forgave him his sins and exalted his strength forever; he conferred on him the rights of royalty and established his throne in Israel.

12 *x* Because of his merits he had as his successor a wise son, who lived in security: 13 *y* Solomon* reigned during an era of peace, for God made tranquil all his borders. He built a house to the name of God, and established a lasting sanctuary. 14 *z* How wise you were when you were young, overflowing with instruction, like the Nile in flood! 15 Your understanding covered the whole earth, and, like a sea, filled it with knowledge. 16 Your fame reached distant coasts, and their peoples came to hear you; 17 with song and story and riddle, and with your answers, you astounded the nations. 18 *You were

i Jos 14, 6; 15, 13.—j Jgs 1, 1—16, 31.—k 1 Kgs 1, 10ff; 8, 4ff; 10, 1; 16, 13.—l 1 Kgs 7, 9.—m Sir 12, 18.—n 1 Kgs 12, 3.—o 1 Kgs 28, 14.—p 2 Kgs 7, 2.—q 1 Kgs 16, 11.—r 1 Kgs 17, 35.—s 1 Kgs 17, 49.—t 1 Kgs 18, 7.—u 2 Kgs 5, 6-25.—v 1 Par 16, 4ff; 23, 2ff; 25, 1-7.—w 2 Kgs 12, 13; 7, 12-16.—x 3 Kgs 2, 12.—y 3 Kgs 5, 1. 5.—z 3 Kgs 5, 9-14; 10, 14-28.

46, 11-20: Of the Judges praised and blessed for their fidelity to God in opposing idolatry, Samuel, a man of spotless integrity, was the greatest (11f, 19). He was judge of the entire nation, and was also a prophet and priest who through his sacrificial offering obtained victory over the Philistines. He established the kingdom, anointed kings (13-18), and even after his death foretold the king's fate and put an end to wickedness (20).

47, 1-11: David, a youthful and fearless warrior, the favorite of all Israel, by defeating Goliath, the boastful Philistine giant, removed the people's disgrace and greatly strengthened their power (1-7). With his whole being he loved and praised God, and his devotion to divine worship led him to develop liturgical cult. David fell into sin, but repenting, received pardon from God and the promise of an everlasting kingdom (8-11).

47, 12-24: Solomon, son and successor of David, inherited peace through his father's conquests. He built the magnificent temple of Jerusalem (12f) and received from God the favor of unparalleled wisdom, through which he obtained great fame (14-17). Luxury and sensuality, however, brought disgrace upon him, and because of his oppressive burdens, he disposed the kingdom for division after his death (19-21. 23f). Nevertheless God did not withdraw His promise of establishing His throne in the descendants of David (22).

47, 18: Cf 2 Kgs 12, 25, where Solomon is called Jedidiah, "beloved of the Lord." The same term is used of Israel in Jer 11, 15.

called by that glorious name which was conferred upon Israel. Gold you gathered like so much iron, you heaped up silver as though it were lead; 19 *a* but you abandoned yourself to women and gave them dominion over your body. 20 You brought dishonor upon your reputation, shame upon your marriage, wrath upon your descendants, and groaning upon your domain; 21 *b* thus two governments came into being, when in Ephraim kingship was usurped. 22 *c* But God does not withdraw his mercy, nor permit even one of his promises to fail. He does not uproot the posterity of his chosen one, nor destroy the offspring of his friend. So he gave to Jacob a remnant, to David a root from his own family. 23 *d* Solomon finally slept with his fathers, and left behind him one of his sons, expansive* in folly, limited in sense, Roboam, who by his policy made the people rebel; until one arose who should not be remembered, the sinner who led Israel into sin, who brought ruin to Ephraim 24 and caused them to be exiled from their land.

Elias and Eliseus.* Their sinfulness grew more and more, 25 and they lent themselves to every evil,

CHAPTER 48.

1 Till like a fire there appeared the prophet whose words were as a flaming furnace.*e* 2 Their staff of bread he shattered, in his zeal he reduced them to straits; 3 *f* by God's word he shut up the heavens and three times brought down fire. 4 How awesome are you, Elias! Whose glory is equal to yours? 5 *g* You brought a dead man back to life from the nether world, by the will of the Lord. 6 *h* You sent kings down to destruction, and nobles, from their beds of sickness. 7 *i* You heard threats at Sinai, at Horeb avenging judgments. 8 *j* You anointed kings who should inflict vengeance, and a prophet as your successor. 9 *k* You were taken aloft in a whirlwind, in a chariot with fiery horses. 10 *l* You are destined, it is written, in time to come to put an end to wrath before the day of the Lord, to turn back the hearts of fathers toward their sons, and to re-establish the tribes of Jacob. 11 Blessed is he who shall have seen you before he dies, 12 *m* O Elias, enveloped in the whirlwind!

Then Eliseus,* filled with a twofold portion of his spirit, wrought many marvels by his mere word. During his lifetime he feared no one, nor was any man able to intimidate his will. 13 *n* Nothing was beyond his power; beneath him flesh was brought back into life 14 In life he performed wonders, and after death, marvelous deeds. 15 *o* Despite all this the people did not repent, nor did they give up their sins, until they were rooted out of their land and scattered all over the earth. But Juda remained, a tiny people, with its rulers from the house of David. 16 Some of these did what was right, but others were extremely sinful.

Ezechias and Isaias.* 17 *p* Ezechias fortified his city and had water brought into it; with iron tools he cut through the rock and he built reservoirs for water. 18 *q* During his reign Sennacherib led an invasion, and sent his adjutant; he shook his fist at Sion and blasphemed God in his pride. 19 The people's hearts melted within them, and they were in anguish like that of childbirth. 20 *r* But they called upon the Most High God and lifted up their hands to him; he heard the prayer they uttered, and saved them through Isaias. 21 *s* God struck the camp of the Assyrians and routed them with a plague. 22 For Ezechias did what was right and held fast to the paths of David, as ordered by the illustrious prophet Isaias, who saw the truth in visions. 23 *t* In his lifetime he

a 3 Kgs 11, 1ff.—b 3 Kgs 12, 1ff.—c 2 Kgs 7, 15; Ps 88 (89), 34ff.—d 3 Kgs 11, 43; 12, 13. 21; 13, 34; 4 Kgs 17, 6ff.—e 3 Kgs 17, 1.—f 3 Kgs 17, 1; 4 Kgs 1, 9-14.—g 3 Kgs 17, 22.—h 3 Kgs 21, 19; 4 Kgs 1, 17.—i 3 Kgs 19, 8ff.—j 3 Kgs 19, 15ff.—k 4 Kgs 2, 11.—l Mal 3, 23f; Mt 17, 10.—m 4 Kgs 2, 9; 3, 13.—n 13f: 4 Kgs 13, 21.—o 4 Kgs 15, 29; 18, 11.—p 4 Kgs 20, 20; 2 Par 32, 3ff. 30.—q 4 Kgs 18, 13ff; Is 36, 1ff.—r 4 Kgs 19, 20.—s 4 Kgs 19, 35; Is 37, 36.—t 4 Kgs 20, 11; Is 38, 8.

47, 23: Expansive: the name Roboam means "the people is expansive," that is, widespread. The sinner: Jeroboam; cf 3 Kgs 12, 2. 20. 26-32.

47, 25—48, 11: The prophetic ministry of Elias amid widespread idolatry is here described as a judgment by fire (47, 25f). Through his preaching, miracles and vengeance against God's enemies within and without Israel, the prophet succeeded for a time in destroying idols and in restoring faith and the worship of the true God (48, 2-8). His miraculous departure from this life gave rise to the belief that he did not die but would return before the end of the world to put an end to wrath and restore the tribes of Israel (9ff). Cf Mt 17, 9-13.

48, 12-16: Eliseus fearlessly continued the work of his predecessor by numerous miracles (12ff), but the obstinacy of the people eventually brought on the destruction of the kingdom of Israel and the dispersion of its subjects. Juda, however, survived under the rule of Davidic kings, both good and bad (15f).

48, 17-25: The fidelity, trust and courage of King Ezechias (17. 22), the zeal of the prophet Isaias, and the prayer of the people (20) availed with God. The Assyrian oppressors were routed (18f, 21), the king's life was prolonged, and consolations were granted the people through Isaias' prophecies concerning the future (23ff), especially the coming of the Messias and the establishment of His kingdom; cf Is 7, 15; 9, 6f; 40—65.

turned back the sun and prolonged the life of the king. 24 *u* By his powerful spirit he looked into the future and consoled the mourners of Sion; 25 he foretold what should be till the end of time, hidden things yet to be fulfilled.

CHAPTER 49.

Josias and the Prophets. 1 The name Josias* is like blended incense, made lasting by a skilled perfumer.*v* Precious is his memory, like honey to the taste, like music at a banquet. 2 For he grieved over our betrayals and destroyed the abominable idols. 3 He turned to God with his whole heart, and, though times were evil, he practiced virtue. 4 Except for David, Ezechias and Josias, they all were wicked; they abandoned the Law of the Most High, these kings of Juda, right to the very end. 5 So he gave over their power to others, their glory to a foolish foreign nation 6 *w* who burned the holy city and left its streets desolate, as Jeremias had foretold; 7 *x* for they had treated him badly who even in the womb had been made a prophet, to root out, pull down, and destroy, and then to build and to plant. 8 *y* Ezechiel beheld the vision and described the different creatures of the chariot; 9 *z* he also referred to Job, who always persevered in the right path. 10 Then, too, the Twelve Prophets—may their bones return to life from their resting place!—gave new strength to Jacob and saved him by their faith and hope.

The Heroes after the Exile. 11 *a* How can we fittingly praise Zorobabel,* who was like a signet ring on God's right hand, 12 and Josue, Josedec's son? In their time they built the house of God; they erected the holy temple, destined for everlasting glory. 13 *b* Extolled be the memory of Nehemias! He rebuilt our ruined walls, restored our shattered defenses, and set up gates and bars.

The Earliest Patriarchs. 14 *c* Few on earth have been made the equal of Henoch, for he was taken up bodily.* 15 *d* Was ever a man born like Joseph? Even his dead body was provided for. 16 *e* Glorious, too, were Sem and Seth and Enos; but beyond that of any living being was the splendor of Adam.

CHAPTER 50.

Simon, Son of Jochanan. 1 The greatest among his brethren, the glory of his people, was Simon the priest, son of Jochanan,* in whose time the house of God was renovated, in whose days the temple was reinforced. 2 In his time also the wall was built with powerful turrets for the temple precincts; 3 in his time the reservoir was dug, the pool with a vastness like the sea's. 4 He protected his people against brigands and strengthened his city against the enemy. 5 How splendid he was as he appeared from the Tent, as he came from within the veil! 6 Like a star shining among the clouds, like the full moon at the holyday season; 7 like the sun shining upon the temple, like the rainbow appearing in the cloudy sky; 8 like the blossoms on the branches in springtime, like a lily on the banks of a stream; like the trees of Lebanon in summer, 9 like the fire of incense at the sacrifice; like a vessel of beaten gold, studded with precious stones; 10 like a luxuriant olive tree thick with fruit, like a cypress standing against the clouds; 11 *f* vested in his magnificent robes, and wearing his garments of splendor, as he ascended the glorious altar and lent majesty to the court of the sanctuary.

12 When he received the sundered victims from the priests while he stood before the sacrificial wood, his brethren ringed him about like a garland, like a stand of cedars on Lebanon; 13 all the

u 24f: 4 Kgs 20, 17; Is 40, 1ff; 42, 9; 46, 10; 48, 6; 61, 2.—v 4 Kgs 22, 1; 2 Par 34, 1.—w 4 Kgs 25, 9; 2 Par 36, 19.—x Jer 1, 5, 10.—y Ez 1, 4ff.—z Ez 14, 14. 20.—a 11f: 1 Esd 3, 2; Ag 1, 12; Za 3, 1.—b 2 Esd 1, 1; 3, 1.—c Sir 44, 16; Gn 5, 18-24.—d Gn 37-50; Ex 13, 19; Jos 24, 32.—e Gn 1, 27; 4, 25f.—f Sir 45, 8-12; Ex 28, 2-5; 39, 1-21.

49, 1-10: The author's praise of King Josias (1-3), of the prophets Jeremias and Ezechiel and likewise the minor prophets (7-10) derives from their spirit of fidelity to the Lord and His Law amid the infidelity of kings and people (4ff. 10).

49, 11ff: Zorobabel and Josue, in rebuilding the temple, and Nehemias, the governor, in repairing the walls of the Holy City, also restored what these constructions signify, namely, religious and civil authority as prescribed in the Law.

49, 14ff: The patriarchs here mentioned were glorious because of their spirit of religion, i.e., their profound reverence for God and obedience to Him. The splendor of Adam, moreover, was due to his direct origin from God.

50, 1-21: The son of Jochanan here mentioned was Simon II, in whose time as high priest (219-196 B.C.) great works were accomplished for the benefit of public worship and welfare (1-4). The author, a contemporary of this high priest, describes in great detail and by numerous comparisons the impression of awful majesty received, the lofty joy aroused, at sight of the high priest fully vested entering the sanctuary, ascending the altar (6-11), and, in the presence of the whole assembly of Israel, encircled by assistant priests bearing offerings, sacrificing the burnt offering on the Day of Atonement, while the trumpets blast and the people bow down in adoration of the Most High (12-17). The hymnody, the joyful shouts of the multitude, and finally the high priest's blessing, in which he pronounces—once only in the year, on this occasion—the holy name of Yahweh, climax the description of this most solemn Jewish liturgical function (18-21).

sons of Aaron in their dignity clustered around him like poplars, with the offerings to the Lord in their hands, in the presence of the whole assembly of Israel. 14 Once he had completed the services at the altar with the arranging of the sacrifices for the Most High, 15 *g* and had stretched forth his hand for the cup, to offer blood of the grape, and poured it out at the foot of the altar, a sweet-smelling odor to the Most High God, 16 *h* the sons of Aaron would sound a blast, the priests, on their trumpets of beaten metal; a blast to resound mightily as a reminder before the Most High. 17 Then all the people with one accord would quickly fall prostrate to the ground in adoration before the Most High, before the Holy One of Israel.

18 Then hymns would re-echo, and over the throng sweet strains of praise resound. 19 All the people of the land would shout for joy, praying to the Merciful One, as the high priest completed the services at the altar by presenting to God the sacrifice due; 20 *i* then coming down he would raise his hands over all the congregation of Israel. The blessing of the Lord would be upon his lips, the name of the Lord would be his glory. 21 Then again the people would lie prostrate to receive from him the blessing of the Most High.

22 *And now, bless the God of all, who has done wondrous things on earth; who fosters men's growth from their mother's womb, and fashions them according to his will! 23 May he grant you joy of heart and may peace abide among you; 24 may his goodness toward us endure in Israel as long as the heavens are above.

Epilogue and Canticles. 25 *My whole being loathes two nations, the third is not even a people:* 26 *j* Those who live in Seir* and Philistia, and the degenerate folk who dwell in Sichem.

27 *Wise instruction, appropriate proverbs, I have written in this book, I, Jesus, son of Eleazar, son of Sirach, as they gushed forth from my heart's understanding. 28 Happy the man who meditates upon these things, wise the man who takes them to heart! 29 If he puts them into practice, he can cope with anything, for the fear of the Lord is his lamp.

CHAPTER 51.

1 I give you thanks, O God of my father;* I praise you, O God my savior! *k* I will make known your name, refuge of my life; 2 *l* you have been my helper against my adversaries. You have saved me from death, and kept back my body from the pit, from the clutches of the nether world you have snatched my feet; 3 *m* you have delivered me, in your great mercy from the scourge of a slanderous tongue, and from lips that went over to falsehood; from the snare of those who watched for my downfall, and from the power of those who sought my life; from many a danger you have saved me, 4 *n* from flames that hemmed me in on every side; from the midst of unremitting fire, 5 from the deep belly of the nether world; from deceiving lips and painters of lies, 6 *o* from the arrows of dishonest tongues. I was at the point of death, my soul was nearing the depths of the nether world; 7 *p* I turned every way, but there was no one to help me, I looked for one to sustain me, but could find no one. 8 But then I remembered the mercies of the Lord, his kindness through ages past; for he saves those who take refuge in him, and rescues them from every evil. 9 So I raised my voice from the very earth, from the gates of the nether world, my cry. 10 *q* I called out: O Lord, you are my father, you are my champion and my savior; do not abandon me in time of trouble, in the midst of storms and dangers. 11 I will ever praise your name and be constant in my prayers to you. Thereupon the Lord heard my voice, he listened to my appeal; 12 he saved me from evil of every kind and

g 15f: Nm 15, 5; 28, 7.—h Nm 10, 10.—i Nm 6, 23-26.—j 4 Kgs 17, 24; Jn 4, 9.—k Ps 137 (138), 1.—l Ps 90 (91), 3.—m Pss 39 (40), 5; 90 (91), 3.—n Ps 65 (66), 12.—o Pss 87 (88), 4; 93 (94), 17.—p Pss 21 (22), 12; 141 (142), 5.—q Ps 88 (89), 27.

50, 22ff: Praise and thanksgiving are given to God for His wondrous works, and a blessing is invoked on man that he may enjoy peace and gladness of heart and the abiding goodness of the Most High.

50, 25f: The author's abhorrence of the pagan Edomites (Idumeans), Philistines and Samaritans can be understood in the light of Old Testament thinking, which in its simplicity does not always distinguish between hatred of evildoers and hatred of the evil they do.

50, 25: Not even a people: the Samaritans.

50, 26: Seir: Mount Seir in the territory of the Edomites. Sichem: a city in Samaria.

50, 27ff: These verses contain the subscription of the author, Jesus, son of Eleazar, son of Sirach, to his long and beautiful treatise on wisdom as applying to all the experiences of human life and integrating them because it is directed by the fear of the Lord.

51, 1-12: A canticle of praise and thanks to God for delivering the author from slander, dangers, destruction, death, the nether world, and evil of every kind.

preserved me in time of trouble.* For this reason I thank him and I praise him; I bless the name of the Lord.

13 *r* When I was young and innocent, I sought wisdom before all else.* 14 In prayer I begged for her, and from my youth I followed after her. 15 She was rich, like ripening grapes; in her was my heart's joy. My feet were steadfast in her path; thus I attained to her at last. For a short time I paid heed, 16 and I acquired great instruction; 17 as in this way I have made progress, I shall return thanks to him who gives me wisdom. 18 When I had considered how I might make her mine, I strove to do well, lest I should be rebuffed; 19 my soul was troubled over her, and I scrutinized my conduct; I stretched forth my hands toward heaven and bewailed the sins of which I was not aware. 20 *s* I fixed on her my soul's desires, and with its cleansing, I discovered her. At first acquaintance with her, I gained understanding, such that I shall never forsake her. 21 My whole being was stirred with the sight of her; therefore I have made her my prized possession. 22 The Lord has granted me the request I made of him, and my tongue will declare his praises.

23 *t* Come to me, you who need instruction, and take your place in my school; 24 how long will you be deprived of what you need, how long will your souls remain so sorely parched? 25 *u* I open my mouth and speak of her: gain, at no cost, wisdom for yourselves. 26 *v* Submit yourselves to her yoke, let your souls bear her weight; for she is close to those who seek her, and he who is in earnest finds her. 27 See for yourselves! I labored but a little for her sake, and found great rest. 28 Listen, children, to my teaching! you will win silver and gold through me. 29 If you make my lessons your joy, you need feel no shame when you hear my song! 30 *w* Do your work in due season, and in his own time God will give you your reward.

51, 12: After this verse the Hebrew text gives the litany of praise contained below. It is similar to Ps 135 (136). Though not found in any versions, and therefore of doubtful authenticity, the litany seems from internal evidence to go back to the time of Sirach:

Give thanks to the Lord, for he is good, for his mercy endures forever; give thanks to the God of glory, for his mercy endures forever; give thanks to the guardian of Israel, for his mercy endures forever; give thanks to the creator of the universe, for his mercy endures forever; give thanks to the redeemer of Israel, for his mercy endures forever; give thanks to him who gathers the dispersed of Israel, for his mercy endures forever; give thanks to him who builds his city and his sanctuary, for his mercy endures forever; give thanks to him who makes a horn to sprout forth for the house of David, for his mercy endures forever; give thanks to him who has chosen for his priests the sons of Sadoc, for his mercy endures forever; give thanks to the shield of Abraham, for his mercy endures forever; give thanks to the rock of Isaac, for his mercy endures forever; give thanks to the mighty one of Jacob, for his mercy endures forever; give thanks to him who has chosen Sion, for his mercy endures forever; give thanks to the king over kings of kings; for his mercy endures forever.

He has lifted up the horn of his people, be this his praise from all his faithful ones, from the children of Israel, the people close to him. Alleluia! (Cf Ps 148, 14).

r Sir 34, 11.—s Prv 4, 6.—t Prv 8, 5.—u Sir 6, 20.—v Sir 6, 25.—w Sir 2, 8; Jb 34, 11; Jn 9, 4.

51, 13-30: An alphabetic canticle describing: a) the approach to wisdom through prayer, persistent study and instruction (13-17), purification from sin, enlightenment and ardent desire; b) the possession of wisdom (18-22). The author concludes with an urgent invitation to men to receive instruction in wisdom from him in his school, and to live by it, because wisdom gives herself to those who seek her (23-26) and brings them rest; and for the labor of their lifetime, God will reward them in the end (27-30). Cf Mt 11, 28; Eccl 12, 14.

THE BOOK OF ISAIA

The greatest of the prophets appeared at a critical moment of Israel's history. The second half of the eighth century B. C. witnessed the collapse of the Northern Kingdom under the hammerlike blows of Assyria (722), while Jerusalem itself saw the army of Sennacherib drawn up before its walls (701). In the year that Ozia, king of Juda, died (742), Isaia received his call to the prophetic office in the Temple of Jerusalem. Close attention should be given to chapter 6, where this divine summons to be the ambassador of the Most High is circumstantially described.

The vision of the Lord enthroned in glory stamps an indelible character on Isaia's ministry and provides the key to the understanding of his message. The majesty, holiness and glory of the Lord took possession of his spirit and, conversely, he gained a new awareness of human pettiness and sinfulness. The enormous abyss between God's sovereign holiness and man's sin overwhelmed the prophet. Only the purifying coal of the seraphim could cleanse his lips and prepare him for acceptance of the call: "Here I am, send me!"

The ministry of Isaia may be divided into three periods, covering the reigns of Joatham (742-735), Achaz (735-715), and Ezechia (715-687). To the first period belong,

for the most part, the early oracles (1—5) which exposed the moral breakdown of Juda and its capital, Jerusalem. With the accession of Achaz, the prophet became adviser to the king, whose throne was threatened by the Syro-Ephraimite coalition. Rejecting the plea of Isaia for faith and courage, the weak Achaz turned to Assyria for help. From this period came the majority of Messianic oracles found in the section of Emmanuel prophecies (6—12).

Ezechia succeeded his father and undertook a religious reform which Isaia undoubtedly supported. But the old intrigues began again, and the king was soon won over to the pro-Egyptian party. Isaia denounced this "covenant with death" and again summoned Juda to faith in Yahweh as her only hope. But it was too late; the revolt had already begun. Assyria acted quickly and her army, after ravaging Juda, laid siege to Jerusalem (701). "I shut up Ezechia like a bird in his cage," boasts the famous inscription of Sennacherib. But Yahweh delivered the city, as Isaia had promised: God is the Lord of history, and Assyria but an instrument in His hands.

Little is known about the last days of this great religious leader, whose oracles, of singular poetic beauty and power constantly reminded his wayward people of their destiny and the fidelity of Yahweh to His promises.

The complete Book of Isaia is an anthology of poems composed chiefly by the great prophet, but also by disciples, some of whom came many years after Isaia. In 1—39 most of the oracles come from Isaia and faithfully reflect the situation in eighth-century Juda. To disciples deeply influenced by the prophet belong sections such as the Apocalypse of Isaia (24—27), the oracles against Babylon (13—14), and probably the poems of 34—35.

Chapters 40—55, sometimes called the Deutero-Isaia, are generally attributed to an anonymous poet who prophesied toward the end of the Babylonian Exile. From this section come the great Messianic oracles known as the songs of the Servant, whose mysterious destiny of suffering and glorification is fulfilled in the passion and glorification of Christ. Chapters 56—66 contain oracles from a later period and were composed by disciples who inherited the spirit and continued the work of the great prophet.

The principal divisions of the Book of Isaia are the following: A. The Book of Judgment: I. Indictment of Israel and Juda (1, 1—5, 30). II. Emmanuel Prophecies (6, 1—12, 6). III. Oracles against the Pagan Nations (13, 1—23, 18). IV. Apocalypse of Isaia (24, 1—27, 13). V. The Lord Alone, Israel's and Juda's Salvation (28, 1—33, 24). VI. The Lord, Sion's Avenger (34, 1—35, 10). VII. Historical Appendix (36, 1—39, 8). B. The Book of Consolation: I. The Lord's Glory in Israel's Liberation (40, 1—48, 21). II. Expiation of Sin, Spiritual Liberation of Israel (49, 1—55, 13). III. Return of the First Captives (56, 1—66, 24).

A. THE BOOK OF JUDGMENT

I: INDICTMENT OF ISRAEL AND JUDA

CHAPTER 1.

Israel's Sinfulness. 1 The vision* which Isaia, son of Amos, had concerning Juda and Jerusalem in the days of Ozia, Joatham, Achaz and Ezechia, kings of Juda.

2 *a* Hear, O heavens, and listen, O earth, for the Lord speaks: Sons have I raised and reared, but they have disowned me! 3 An ox knows its owner, and an ass, its master's manger; but Israel* does not know, my people has not understood. 4 *b* Ah! sinful nation, people laden with wickedness, evil race, corrupt children! They have forsaken the Lord, spurned the Holy One of Israel,* apostatized. 5 *Where would you yet be struck, you that rebel again and again? The whole head is sick, the whole heart faint. 6 From the sole of the foot to the head there is no sound spot: wound and welt and gaping gash, not drained, or bandaged, or eased with salve. 7 Your country is waste, your cities burnt with fire; your land before your eyes strangers devour (a waste, like Sodom overthrown)—8 and daughter Sion* is left like a hut in a vineyard, like a shed in a melon patch, like a city blockaded.

a Dt 32, 1. 5f.—b Is 5, 24; Dt 32, 15.

1, 1: The title of the book: an editorial addition. Isaia: meaning "the salvation of the Lord," or "The Lord is salvation." Amos: not the minor prophet. Juda: the Southern Kingdom of the tribes of Juda and Benjamin. Ozia: also called Azaria; cf 4 Kgs 15, 1; 2 Par 26, 1.

1, 3: Israel: not the Northern Kingdom, as in Is 9, 7, exclusively, which Isaia usually calls "Ephraim" from the tribe bordering on the Southern Kingdom, but the entire chosen people; cf Is 8, 14.

1, 4: Holy One of Israel: a title used frequently by Isaia, rarely by other writers.

1, 5-8: Sufferings inflicted upon God's people for their sins.

1, 8: Daughter Sion: Jerusalem. Hut . . . shed: for the shelter of watchmen and laborers.

9 *c* Unless the Lord of hosts* had left
us a scanty remnant, we had become as
Sodom, we should be like Gomorra. 10
Hear the word of the Lord, princes of
Sodom! Listen to the instruction of our
God, people of Gomorra! 11 *d* What care
I for the number of your sacrifices?* says
the Lord. I have had enough of whole-
burnt rams and fat of fatlings; in the
blood of calves, lambs and goats I find
no pleasure.

12 When you come in to visit me, who
asks these things of you? 13 *e* Trample my
courts no more! Bring no more worthless
offerings; your incense is loathsome to me.
New moon and sabbath, calling of as-
semblies, octaves with wickedness:* these
I cannot bear. 14 Your new moons and
festivals I detest; they weigh me down, I
tire of the load. 15 *f* When you spread out
your hands,* I close my eyes to you;
though you pray the more, I will not lis-
ten. Your hands are full of blood! 16 Wash
yourselves clean! Put away your misdeeds
from before my eyes; cease doing evil; 17
g learn to do good. Make justice your
aim: redress the wronged, hear the or-
phan's plea, defend the widow.

18 *h* Come now, let us set things right,
says the Lord: Though your sins be like
scarlet, they may become white as snow;
thought they be crimson red, they may
become white as wool. 19 If you are will-
ing, and obey, you shall eat the good
things of the land; 20 but if you refuse
and resist, the sword shall consume you:
for the mouth of the Lord has spoken!

21 *i* How has she turned adulteress, the
faithful city, so upright! Justice used to
lodge within her, but now, murderers.*
22 Your silver is turned to dross, your
wine is mixed with water. 23 *j* Your
princes are rebels and comrades of
thieves; each one of them loves a bribe
and looks for gifts. The fatherless they
defend not, and the widow's plea does
not reach them. 24 *k* Now, therefore, says
the Lord, the Lord of hosts, the Mighty
One of Israel: Ah! I will take vengeance
on my foes and fully repay my enemies!
25 I will turn my hand against you, and
refine your dross in the furnace, remov-
ing all your alloy. 26 *l* I will restore your
judges as at first, and your counselors as
in the beginning; after that you shall be
called city of justice, faithful city. 27 Sion
shall be redeemed by judgment, and her
repentant ones by justice.* 28 Rebels and
sinners alike shall be crushed, those who
desert the Lord shall be consumed. 29
You shall be ashamed of the terebinths
which you prized, and blush for the
groves which you chose.* 30 You shall be-
come like a tree with falling leaves, like
a garden that has no water. 31 The strong
man shall turn to tow, and his work
shall become a spark; both shall burn to-
gether, and there shall be none to quench
the flames.

CHAPTER 2.

Sion, the Messianic Capital. 1 This is
what Isaia, son of Amos, saw concerning
Juda and Jerusalem.*

2 *m* In days to come,* the mountain of
the Lord's house *n* shall be established as
the highest mountain and raised above the
hills. All nations shall stream toward it;
3 *o* many peoples shall come and say:
"Come, let us climb the Lord's moun-
tain, to the house of the God of Jacob,
that he may instruct us in his ways, and
we may walk in his paths." For from
Sion shall go forth instruction, and the
word of the Lord from Jerusalem.* 4 *p* He
shall judge between the nations, and im-
pose terms on many peoples. They shall
beat their swords into plowshares and

c Rom 9, 29.—d Ps 49 (50), 8-13; Sir 34, 19; Mi 6, 7.—e Prv 15, 8; Jer 6, 20.—f Prv 1, 28; Sir 34, 21-25.—g Ex 23, 6; Dt 24, 17; Sir 4, 9f; Jer 22, 3; Ez 22, 7; Za 7, 9f.—h Ps 50 (51), 9.—i Jer 3, 8; Os 2, 7.—j Ex 23, 8; Dt 16, 19.—k Dt 32, 41.—l Jer 33, 7ff; Za 8, 3.—m 2ff: Mi 4, 1ff.—n Is 56, 7.—o Za 8, 20-23.—p Is 9, 7; 11, 4; Ps 71 (72), 3f; Za 9, 10.

1, 9: Lord of hosts: God, who is the Creator and Ruler of the heavenly armies of the angels, stars, etc. Remnant: St. Paul uses this text in Rom 9, 29, where he speaks of God's saving mercy toward the Jews and Gentiles. Sodom . . . Gomorra: cf Gn 19.

1, 11: The number of your sacrifices: however numerous, they are not acceptable without the right dispositions on the part of the worshipers.

1, 13: Octaves with wickedness: the solemnity of the feasts marred by evil deeds.

1, 15: Spread out your hands: in prayer.

1, 21: A picture of Jerusalem, once so faithful to God. Apostasy from the Covenant is often likened by the prophets to unfaithfulness to the marriage vow.

1, 27: This verse is the key to the whole Book of Isaia. Sion's defiant persistence in sin has demanded a divine judgment, by which her survivors will be cleansed and will return to God in justice; cf Is 40, 2.

1, 29: Terebinths which you prized . . . groves which you chose: as popular shrines for idolatrous worship.

2, 1: An editorial addition introducing chapters 2-5.

2, 2-4: The Messianic destiny which ensures Juda's later restoration. In the Messianic kingdom the prophets generally see the Lord's house as the seat of authority and the source of clear and certain doctrine; also, its rule willingly accepted by all peoples, maintained by spiritual sanctions, and tending to universal peace. This passage is found substantially unchanged in Mi 4, 1-3; it probably, although not certainly, has Isaia as its author.

2, 3: Sion . . . Jerusalem: types of the earthly center of the Messianic kingdom.

their spears into pruning hooks; one nation shall not raise the sword against another, nor shall they train for war again.

5 O house of Jacob, come, let us walk in the light of the Lord!

The Lord's Judgment against Idols. 6 *q* You have abandoned your people, the house of Jacob, because they are filled with fortunetellers and soothsayers,* like the Philistines; they covenant with strangers. 7 Their land is full of silver and gold, and there is no end to their treasures; their land is full of horses, and there is no end to their chariots. 8 *r* Their land is full of idols; they worship the works of their hands, that which their fingers have made. 9 But man is abased, each one brought low. [Do not pardon them!] 10 *s* Get behind the rocks, hide in the dust, from the terror of the Lord and the splendor of his majesty! 11 The haughty eyes of man will be lowered, the arrogance of men will be abased, and the Lord alone will be exalted, on that day.* 12 For the Lord of hosts will have his day against all that is proud and arrogant, all that is high, and it will be brought low; 13 yes, against all the cedars of Lebanon* and all the oaks of Basan, 14 against all the lofty mountains and all the high hills, 15 against every lofty tower and every fortified wall, 16 against all the ships of Tharsis* and all stately vessels. 17 Human pride will be abased, the arrogance of men brought low, and the Lord alone will be exalted, on that day.

18 The idols will perish forever.

19 Men will go into caves in the rocks and into holes in the earth, from the terror of the Lord and the splendor of his majesty, when he arises to overawe the earth.

20 On that day men will throw to the moles and the bats the idols of silver and gold which they made for worship.

21 They go into caverns in the rocks and into crevices in the cliffs, from the terror of the Lord and the splendor of his majesty, when he arises to overawe the earth.

22 As for you, let man alone, in whose nostrils is but a breath; for what is he worth?

q Is 8, 19; 19, 3.—r Is 31, 1ff.—s 2 Thes 1, 9.—t Lv 26, 26; Ez 4, 16.—u Lv 25, 42. 55.—v 16f: Is 32, 11f.

2, 6: Fortunetellers and soothsayers: divination was strictly forbidden; cf Dt 18, 9-14.

2, 11: That day: the day of the Lord, a day of retribution. often referred to, especally by the minor prophets, and described in terms of natural phenomena: earthquake, fire, storm.

2, 13: Lebanon: Mount Lebanon in Syria, famed for its cedars. Basan: the wooded uplands east of the Jordan River.

2, 16: Tharsis: cf note on Ps 47 (48), 8.

3, 1-12: Anarchy will reign in Jerusalem and Juda. In the prevailing desperation, even the most unworthy and the least qualified will be sought as rulers.

CHAPTER 3.

Judgment of Juda and Jerusalem. 1 The Lord, the Lord of Hosts,* shall take away from Jerusalem and from Juda support and prop [all supplies of bread and water]: *t* 2 hero and warrior, judge and prophet, fortuneteller and elder, 3 the captain of fifty and the nobleman, counselor, skilled magician, and expert charmer. 4 I will make striplings their princes; the fickle shall govern them, 5 and the people shall oppress one another, yes, every man his neighbor. The child shall be bold toward the elder, and the base toward the honorable. 6 When a man seizes his brother in his father's house, saying, "You have clothes! Be our ruler, and take in hand this ruin!" — 7 then shall he answer in that day: "I will not undertake to cure this, when in my own house there is no bread or clothing! You shall not make me ruler of the people."

8 Jerusalem is crumbling, Juda is falling; for their speech and their deeds are before the Lord, a provocation in the sight of his majesty. 9 Their very look bears witness against them; their sin like Sodom they vaunt, they hide it not. Woe to them! they deal out evil to themselves. 10 Happy the just, for it will be well with them, the fruit of their works they will eat. 11 Woe to the wicked man! All goes ill, with the work of his hands he will be repaid. 12 My people—a babe in arms will be their tyrant, and women will rule them! O my people, your leaders mislead, they destroy the paths you should follow.

13 The Lord rises to accuse, standing to try his people. 14 The Lord enters into judgment with his people's elders and princes: It is you who have devoured the vineyard; the loot wrested from the poor is in your houses. 15 *u* What do you mean by crushing my people, and grinding down the poor when they look to you? says the Lord, the God of hosts.

16 *v* The Lord said: Because the daughters of Sion are haughty, and walk with necks outstretched ogling and mincing as they go, their anklets tinkling with every step, 17 the Lord shall cover the scalps

of Sion's daughters with scabs, and the Lord shall bare their heads.*

18 On that day the Lord will do away with the finery of the 19 anklets, sunbursts, and crescents; the pendants, bracelets, 20 and veils; the headdresses, bangles, cinctures, perfume 21 boxes, and amulets; the signet rings, and the nose rings;* 22 the court dresses, wraps, cloaks, and purses; 23 the mirrors, linen tunics, turbans, and shawls.

24 Instead of perfume there will be stench, instead of the girdle, a rope; and for the coiffure, baldness; for the rich gown, a sackcloth skirt. Then, instead of beauty: 25 Your men will fall by the sword, and your champions, in war; 26 her gates will lament and mourn, as the city sits desolate on the ground.

CHAPTER 4.

1 Seven women will take hold of one man* on that day, saying: "We will eat our own food and wear our own clothing; only let your name be given us, put an end to our disgrace!"

The Messianic Branch. 2 *w* On that day, the branch of the Lord* will be luster and glory, and the fruit of the earth will be honor and splendor for the survivors of Israel. 3 *x* He who remains in Sion and he that is left in Jerusalem will be called holy: every one marked down for life* in Jerusalem. 4 When the Lord washes away the filth of the daughters of Sion, and purges Jerusalem's blood from her midst with a blast of searing judgment, 5 *y* then will the Lord create, over the whole site of Mount Sion and over her place of assembly, a smoking cloud by day and a light of flaming fire by night. 6 For over all, his glory will be shelter and protection: shade from the parching heat of day, refuge and cover from storm and rain.

CHAPTER 5.

The Vineyard Song. 1 Let me now sing of my friend, my friend's song concerning his vineyard. My friend had a vineyard* on a fertile hillside; 2 he spaded it, cleared it of stones, and planted the choicest vines; within it he built a watchtower, and hewed out a wine press. Then he looked for the crop of grapes, but what it yielded was wild grapes.

3 Now, inhabitants of Jerusalem and men of Juda, judge between me and my vineyard: 4 what more was there to do for my vineyard that I had not done? Why, when I looked for the crop of grapes, did it bring forth wild grapes? 5 Now, I will let you know what I mean to do to my vineyard: take away its hedge, give it to grazing, break through its wall, let it be trampled! 6 Yes, I will make it a ruin: it shall not be pruned or hoed, but overgrown with thorns and briers; I will command the clouds not to send rain upon it. 7 The vineyard of the Lord of hosts is the house of Israel, and the men of Juda are his cherished plant; he looked for judgment, but see, bloodshed! for justice, but hark, the outcry!*

Doom of the Unjust. 8 *z* Woe to you who join house to house,* who connect field with field, till no room remains, and you are left to dwell alone in the midst of the land! 9 *a* In my hearing the Lord of hosts has sworn: Many houses shall be in ruins, large ones and fine, with no one to live in them. 10 Ten acres* of vineyard shall yield but one bath, and a homor of seed shall yield but an epha. 17 Lambs shall graze there at pasture, and kids shall eat in the ruins of the rich.

11 Woe to those who demand strong drink as soon as they rise in the morning, and linger into the night while wine inflames them! 12 *b* With harp and lyre, timbrel and flute, they feast on wine; but what the Lord does, they regard not, the work of his hands they see not. 13 Therefore my people go into exile, because they do not understand; their nobles die of hunger, and their masses are parched with thirst. 14 *c* Therefore the nether

w Is 11, 1; Jer 23, 5; 33, 15.—x Is 6, 13; 10, 20; Abd 17.—y Ex 13, 21.—z Mi 2, 2.—a Is 6, 12.—b Am 6, 5f.—c Hb 2, 5.

3, 17: Bare their heads: a mark of social disgrace; cf Nm 5, 18.

3, 21: Nose rings: of gold, a feminine ornament in the East; cf note on Gn 24, 22.

4, 1: Seven women . . . one man: the disproportion of the sexes due to war leaves the female population almost without male partners. The women are eager to marry, not for support, but to avoid the disgrace of being childless.

4, 2: Branch of the Lord: divine blessings in general, which later culminated in the Messia; cf Jer 23, 5; Za 3, 8; 6, 12.

4, 3: Marked down for life: in God's list of His elect; cf Ex 32, 32.

5, 1: My friend had a vineyard: the Lord and His chosen people.

5, 7: Judgment . . . bloodshed . . . justice . . . outcry: in Hebrew, these adversative terms constitute a play on words.

5, 8-10: Land-grabbers who unjustly acquire property will be impoverished instead of enriched.

5, 10: Ten acres: a field requiring ten days of plowing by a yoke of oxen. Bath: a liquid measure of about ten gallons.

world* enlarges its throat and opens its maw without limit; down go their nobility and their masses, their throngs and their revelry. 15 Men shall be abased, each one brought low, and the eyes of the haughty lowered, 16 but the Lord of hosts shall be exalted by his judgment, and God the Holy shall be shown holy by his justice.

18 Woe to those who tug at guilt with cords of perversity, and at sin as if with cart ropes! 19 *d* To those who say, "Let him make haste and speed his work, that we may see it; on with the plan of the Holy One of Israel! let it come to pass, that we may know it!" 20 Woe to those who call evil good, and good evil, who change darkness into light, and light into darkness, who change bitter into sweet, and sweet into bitter! 21 *e* Woe to those who are wise in their own sight, and prudent in their own esteem! 22 *f* Woe to the champions at drinking wine, the valiant at mixing strong drink! 23 *g* To those who acquit the guilty for bribes, and deprive the just man of his rights! 24 Therefore, as the tongue of fire licks up stubble, as dry grass shrivels in the flame, even so their root shall become rotten and their blossom scatter like dust; for they have spurned the law of the Lord of hosts, and scorned the word of the Holy One of Israel. 25 Therefore the wrath of the Lord blazes against his people, he raises his hand to strike them; when the mountains quake, their corpses shall be like refuse in the streets. For all this, his wrath is not turned back, and his hand is still outstretched.

Invasion. 26 *He will give a signal to a far-off nation, and whistle to them from the ends of the earth; speedily and promptly will they come. 27 None of them will stumble with weariness, none will slumber and none will sleep. None will have his waist belt loose, nor the thong of his sandal broken. 28 Their arrows are sharp, and all their bows are bent. The hoofs of their horses seem like flint, and their chariot wheels like the hurricane. 29 Their roar is that of the lion, like the lion's whelps they roar; they growl and seize the prey, they carry it off and none will rescue it. 30 *b* [They will roar over it, on that day, with a roaring like that of the sea.]

II: EMMANUEL PROPHECIES

CHAPTER 6.

Call of Isaia. 1 In the year king Ozia died,* I saw the Lord seated on a high and lofty throne, *i* with the train of his garment filling the temple.* 2 Seraphim were stationed above; each of them had six wings: 3 *j* with two they veiled their faces, with two they veiled their feet, and with two they hovered aloft.

"Holy, holy, holy is the Lord of hosts!" they cried one to the other. "All the earth is filled with his glory!" 4 *k* At the sound of that cry, the frame of the door shook and the house was filled with smoke.*

5 *l* Then I said, "Woe is me, I am doomed!* For I am a man of unclean lips, living among a people of unclean lips; yet my eyes have seen the King, the Lord of hosts!" 6 Then one of the seraphim flew to me, holding an ember which he had taken with tongs from the altar.

7 *m* He touched my mouth with it. "See," he said, "now that this has touched your lips,* your wickedness is removed, your sin purged."

8 Then I heard the voice of the Lord saying, "Whom shall I send? Who will go for us?" "Here I am," I said; "send me!" 9 *n* And he replied: *Go and say to this people: Listen carefully, but you shall not understand! Look intently, but you shall know nothing! 10 *o* You are to make

d Jer 5, 12; 2 Pt 3, 4.—e Prv 3, 7; Rom 12, 16.—f Sir 31, 3.—g Ex 23, 8; Prv 17, 15.—h Is 8, 22.—i Jn 12, 41.—j Ap 4, 8.—k 3 Kgs 8, 10f; Ap 15, 8.—l Gn 32, 3; Ex 20, 19; 33, 20; Jgs 6, 22; 13, 22.—m Jer 1, 9; Dn 10, 16.—n Mt 13, 14f; Mk 4, 12; Lk 8, 10; Acts 28, 26f.—o Jer 5, 21; Jn 12, 40.

Homor: a dry measure of about ten bushels. Epha: a dry measure of about one bushel.

5, 14: Nether world: cf note on Ps 6, 6.

5, 26-30: A description of the invading Assyrian army, God's instrument for punishing His people.

6, 1: In the year King Ozia died: 742 B. C.

6, 1ff: Temple: the Holy Place, just in front of the Holy of Holies. Seraphim: literally "the burning ones," are celestial beings who surround the throne of God. Each has six wings. Reverence for the divine majesty causes them to veil their faces with two wings; modesty, to veil their extremities in similar fashion; alacrity in God's service, to extend two wings in preparation for flight. Holy, holy, holy: God's perfect interior holiness whose exterior manifestation is his glory. These words are found in the Roman liturgy just before the Canon of the Mass.

6, 4: Smoke: reminiscent of the clouds which surrounded God at Mount Sinai; cf Ex 19, 16-19; Dt 4, 11f.

6, 5: Doomed: it was popularly believed that to see God would lead to one's death; cf Gn 32, 31; Ex 33, 20; Jgs 13, 22.

6, 7: Touched your lips: Isaia is thus symbolically purified to be worthy of his vocation as God's prophet. In the Roman liturgy, the celebrant at Mass makes reference to this incident just before he reads the Gospel.

6, 9f: The truth that the nation will remain impenitent is vividly foretold, as if its obstinacy would be caused, instead of merely occasioned, by the prophet's warning. Cf Mt 13, 13ff; Mk 4, 12; Lk 8, 10.

the heart of this people sluggish, to dull their ears and close their eyes; else their eyes will see, their ears hear, their heart understand, and they will turn and be healed.

11 "How long, O Lord?" I asked. And he replied: Until the cities are desolate, without inhabitants, houses, without a man, and the earth is a desolate waste. 12 Until the Lord removes men far away,* and the land is abandoned more and more. 13 *p* If there be still a tenth part in it, then this in turn shall be laid waste; as with a terebinth or an oak whose trunk remains when its leaves have fallen. [Holy offspring is the trunk.]

CHAPTER 7.

Birth of Emmanuel. 1 In the days of Achaz,* king of Juda, son of Joatham, son of Ozia, Rasin, king of Aram and Phacee, king of Israel, son of Romelia, went up to attack Jerusalem,*q* but they were not able to conquer it. 2 When word came to the house of David that Aram was encamped in Ephraim, the heart of the king and the heart of the people trembled, as the trees of the forest tremble in the wind.

3 *r* Then the Lord said to Isaia: Go out to meet Achaz, you and your son Shear-Jashub,* at the end of the conduit of the upper pool, on the highway of the fuller's field, and say to him: 4 Take care you remain tranquil and do not fear; let not your courage fail before these two stumps of smoldering brands [the blazing anger of Rasin and the Arameans, and of the son of Romelia], 5 because of the mischief that Aram [Ephraim and the son of Romelia] plots against you, saying, 6 "Let us go up and tear Juda asunder, make it our own by force, and appoint the son of Tabeel* king there."

7 Thus says the Lord: This shall not stand, it shall not be! 8 Damascus is the capital of Aram, and Rasin the head of Damascus; Samaria is the capital of Ephraim, and Romelia's son the head of Samaria. 9 *s* But within sixty years and five,* Ephraim shall be crushed, no longer a nation. Unless your faith is firm you shall not be firm!

10 Again the Lord spoke to Achaz: 11 Ask for a sign from the Lord, your God; let it be deep as the nether world, or high as the sky!* 12 But Achaz answered, "I will not ask! I will not tempt the Lord!"* 13 Then he said: Listen, O house of David! Is it not enough for you to weary men, must you also weary my God? 14 Therefore the Lord himself will give you this sign: *the virgin shall be with child, and bear a son, and shall name him Emmanuel. 15 He shall be living on curds and honey* by the time he learns to reject the bad and choose the good. 16 For before the child learns to reject the bad and choose the good, the land of those two kings whom you dread shall be deserted.

17 The Lord shall bring upon you and your people and your father's house days worse than any since Ephraim seceded from Juda. [This means the king of Assyria.] 18 On that day the Lord shall whistle for the fly that is in the farthest streams of Egypt, and for the bee in the land of Assyria. 19 All of them shall come and settle in the steep ravines and in the rocky clefts, on all thornbushes and in all pastures.

20 *On that day the Lord shall shave with the razor hired from across the

p Is 10, 22.—q 4 Kgs 16, 5; 2 Par 28, 5-15.—r Is 36, 2; 2 Par 32, 3.—s Is 8, 6ff.

6, 12: Several limited deportations in the time of Isaia would later culminate in the Babylonian Exile.

7, 1: Days of Achaz: who ruled from 735 to 715 B. C. This attack against Jerusalem by the kings of Aram (Syria) and Israel was occasioned by Achaz' refusal to enter with them into an anti-Assyrian alliance; cf 4 Kgs 16.

7, 3: Shear-Jashub: this name means "a remnant will return."

7, 6: Son of Tabeel: an adherent of Jerusalem's enemies. His appointment would interrupt the lawful succession from David.

7, 9: Within sixty years and five: if the text is correct, its reference is unknown.

7, 11: Deep . . . sky: an extraordinary or miraculous sign that would prove God's firm will to save the royal house of David from its oppressors.

7, 12: Tempt the Lord: Achaz expresses in this hypocritical way his preference for depending upon the might of Assyria rather than upon God.

7, 14: The sign proposed by Isaia was concerned with the preservation of Juda in the midst of distress (cf 7, 15. 17), but more especially with the fulfillment of God's earlier promise to David (2 Kgs 7, 12-16) in the coming of Emmanuel (meaning, "With us is God") as the ideal king (cf Is 9, 5-6; 11, 1-5). The Church has always followed St. Matthew in seeing the transcendent fulfillment of this verse in Christ and His Virgin Mother. The prophet need not have known the full force latent in his own words; and some Catholic writers have sought a preliminary and partial fulfillment in the conception and birth of the future King Ezechia, whose mother, at the time Isaia spoke, would have been a young, unmarried woman (Hebrew, almah). The Holy Spirit was preparing, however, for another Nativity which alone could fulfill the divinely given terms of Emmanuel's mission, and in which the perpetual virginity of the Mother of God was to fulfill also the words of this prophecy in the integral sense intended by the divine Wisdom.

7, 15: Curds and honey: the restricted diet of those who remain after devastation has changed the once fertile fields of Juda into grazing land; cf Is 7, 21-25.

7, 20: God will use the Assyrians from across the River (the Euphrates) as His instrument (razor) to inflict disgrace and suffering upon His people.

River [with the king of Assyria] the head, and the hair between the legs. It shall also shave off the beard.

21 On that day a man shall keep a heifer or a couple of sheep, and from their abundant yield of milk he shall live on curds; 22 curds and honey shall be the food of all who remain in the land. 23 On that day every place where there used to be a thousand vines, worth a thousand pieces of silver, shall be turned to briers and thorns. 24 Men shall go there with bow and arrows; for all the country shall be briers and thorns. 25 For fear of briers and thorns you shall not go upon any mountainside which used to be hoed with the mattock; they shall be grazing land for cattle and shall be trampled upon by sheep.

CHAPTER 8.

The Son of Isaia. 1 The Lord said to me: Take a large cylinder-seal and inscribe on it in ordinary letters:* "Belonging to Maher-shalal-hash-baz." 2 And I took reliable witnesses,* Uria the priest, and Zacharia, son of Barachia. 3 Then I went to the prophetess* and she conceived and bore a son. The Lord said to me: Name him Maher-shalal-hash-baz, 4 for before the child knows how to call his father or mother by name, the wealth of Damascus and the spoil of Samaria shall be carried off by the king of Assyria.

t Jn 9, 7. 11.—u Rom 9, 33; I Pt 2, 8.—v Lv 19, 31; Dt 18, 10ff.

8, 1: Ordinary letters: easily read by all. Maher-shalal-hash-baz: a symbolic name to be given to another son of Isaia (v 3); it means "quick spoils; speedy plunder," and describes what the Assyrians will do.

8, 2: Reliable witnesses: who would testify that Isaia had indeed prophesied the future destruction. Uria the priest: cf 4 Kgs 16, 10.

8, 3: The prophetess: wife of Isaia.

8, 6ff: This people: Juda. Waters of Siloe: the stream that flows into the pool of Siloe in Jerusalem, its slow current symbolizing the silent, divine protection which Juda has rejected. God will therefore summon the mighty Assyrian army, symbolized by the River (Euphrates), to devastate Juda, which, however, will not be entirely destroyed, because it is the land of Emmanuel.

8, 10: The plan of Israel's enemies will be thwarted because, as the name "Emmanuel" signifies, With us is God.

8, 16: Kept among my disciples: for preservation and transmission.

8, 18: Signs: Isaia and his sons had symbolic names.

8, 19: Chirp and mutter: a mocking reference to the sounds uttered by necromancers, as if the dead were speaking; all such practices were forbidden.

8, 21f: These verses have been transposed and placed within Is 14, 25, which affords the context in which they can be understood.

8, 23: Zabulon . . . Nephthali: northern Palestine, which was first to be attacked by the Assyrians; God, however, redeems it, as He redeems all His people. Seaward road: from Damascus, across southern Galilee to the Mediterranean Sea. District of the Gentiles: northern Galilee, inhabited by pagans; cf Jos 20, 7; Is 9, 1. Mt 4, 15f refers to this, since Jesus began His public mission in Galilee.

5 Again the Lord spoke to me: 6 *t* Because this people* has rejected the waters of Siloe that flow gently, and melts with fear before the loftiness of Rasin and Romelia's son, 7 therefore the Lord raises against them the waters of the River, great and mighty [the king of Assyria and all his power]. It shall rise above all its channels, and overflow all its banks; 8 it shall pass into Juda, and flood it all throughout: up to the neck it shall reach; it shall spread its wings the full width of your land, Emmanuel!

9 Know, O peoples, and be appalled! Give ear, all you distant lands! Arm, but be crushed! Arm, but be crushed! 10 Form a plan, and it shall be thwarted; make a resolve, and it shall not be carried out, for "With us is God!"*

Disciples of Isaia. 11 For thus said the Lord to me, taking hold of me and warning me not to walk in the way of this people: 12 Call not alliance what this people calls alliance, and fear not, nor stand in awe of what they fear. 13 But with the Lord of hosts make your alliance—for him be your fear and your awe. 14 *u* Yet he shall be a snare, an obstacle and a stumbling stone to both the houses of Israel, a trap and a snare to those who dwell in Jerusalem; 15 and many among them shall stumble and fall, broken, snared, and captured.

16 The record is to be folded and the sealed instruction kept among my disciples.* 17 For I will trust in the Lord, who is hiding his face from the house of Jacob; yes, I will wait for him. 18 Look at me and the children whom the Lord has given me: we are signs* and portents in Israel from the Lord of hosts who dwells on Mount Sion. 19 *v* And when they say to you, "Inquire of mediums and fortune-tellers (who chirp and mutter!*); should not a people inquire of their gods, apply to the dead on behalf of the living?" — 20 then this document will furnish its instruction. That kind of thing they will surely say.*

The Prince of Peace. 23 First he degraded the land of Zabulon and the land of Nepthali;* but in the end he has glorified the seaward road, the land west of the Jordan, the District of the Gentiles. Anguish has taken wing, dispelled is darkness: for there is no gloom where but now there was distress.

CHAPTER 9.

1 The people [w] who walked in darkness
have seen a great light; upon those who
dwelt in the land of gloom a light has
shone. 2 You have brought them abundant
joy and great rejoicing, as they rejoice
before you as at the harvest, as men make
merry when dividing spoils. 3 For the
yoke that burdened them, the pole on
their shoulder, and the rod of their task-
master you have smashed, as on the day
of Madian. 4 For every boot that tramped
in battle, every cloak rolled in blood, will
be burned as fuel for flames.

5 [x] For a child* is born to us, a son is
given us; upon his shoulder dominion
rests. They name him Wonder-Counselor,
God-Hero, Father-Forever, Prince of
Peace. 6 [y] His dominion is vast and for-
ever peaceful, from David's throne, and
over his kingdom, which he confirms and
sustains by judgment and justice, both
now and forever. The zeal of the Lord of
hosts will do this!

Fall of the Northern Kingdom. 7 The
Lord has sent word against Jacob, it falls
upon Israel; 8 and all the people know it,
Ephraim and those who dwell in Samaria,
those who say in arrogance and pride of
heart, 9 "Bricks have fallen, but we will
build with cut stone; sycamores are felled,
but we will replace them with cedars." 10
But the Lord raises up their foes against
them and stirs up their enemies to action:
11 Aram* on the east and the Philistines
on the west devour Israel with open
mouth. For all this, his wrath is not
turned back, and his hand is still out-
stretched!

12 The people do not turn to him who
struck them, nor seek the Lord of hosts.
13 So the Lord severs from Israel head and
tail, palm branch and reed in one day. 14
[The elder and the noble are the head,
the prophet who teaches falsehood is the
tail.] 15 [z] The leaders of this people mis-
lead them and those to be led are en-
gulfed. 16 For this reason, the Lord does
not spare their young men, and their or-
phans and widows he does not pity; they
are wholly profaned and sinful, and every
mouth gives vent to folly. For all this, his
wrath is not turned back, his hand is still
outstretched!

17 For wickedness burns like fire, de-
vouring brier and thorn; it kindles the
forest thickets, which go up in columns
of smoke. 18 At the wrath of the Lord of
hosts the land quakes, and the people are
like fuel for fire; no man spares his broth-
er, each devours the flesh of his neighbor.
19 Though they hack on the right, they
are hungry; though they eat on the left,
they are not filled. 20 Manasse devours
Ephraim,* and Ephraim Manasse; to-
gether they turn on Juda. For all this, his
wrath is not turned back, his hand is still
outstretched!

CHAPTER 10.

Social Injustice. 1 Woe to those who en-
act unjust statutes and who write oppres-
sive decrees,[a] 2 [b] depriving the needy of
judgment and robbing my people's poor
of their rights, making widows their plun-
der, and orphans their prey! 3 What will
you do on the day of punishment, when
ruin comes from afar? To whom will you
flee for help? Where will you leave your
wealth, 4 lest it sink beneath the captive
or fall beneath the slain? For all this, his
wrath is not turned back, his hand is still
outstretched!

Assyria the Unconscious Instrument of God. 5 Woe to Assyria! My rod in anger,
my staff in wrath. 6 Against an impious
nation* I send him, and against a people
under my wrath I order him to seize
plunder, carry off loot, and tread them
down like the mud of the streets. 7 But
this is not what he intends, nor does he
have this in mind; rather, it is in his heart
to destroy, to make an end of nations not
a few. 8 "Are not my commanders all
kings?" he says, 9 [c] "is not Chalane like
Charchamis, or Hamath like Arphad, or
Samaria like Damascus?* 10 Just as my
hand reached out to idolatrous kingdoms
that had more images than Jerusalem and
Samaria, 11 [d] just as I treated Samaria and

w 1f: Mt 4, 15f.—x Ex 39, 9; Ps 71 (72), 7; Lk 2, 11. 14.—y Jer 23,5; Lk 1, 32f.—z Is 28, 7; Jer 2, 8; 5, 31; 20, 6; 23, 13f; 29, 30ff; Ez 13, 1-7; 22, 28; Mi 3, 11.—a Jer 8, 8.—b Is 1, 23.—c Is 36, 19; Am 6, 2.—d Is 36, 20.

9, 5: A child: the Emmanuel of Is 7, 14 and 8, 8; cf Is 11, 1.2.9. In Christian tradition and liturgy, this passage is used to refer to Christ. Upon his shoulder dominion rests: authority. Wonder-Counselor: remarkable for his wisdom and prudence. God-Hero: a warrior and a defender of his people, like God Himself. Father-Forever: ever devoted to his people. Prince of Peace: his reign will be characterized by peace.

9, 11: Aram: the Syrian kingdom, with its capital at Damascus.

9, 20: Manasse . . . Ephraim: two of the leading tribes of the Northern Kingdom.

10, 6f: Impious nation: Israel. It was God's intention to use Assyria merely to punish, not to destroy, His people.

10, 9: Chalane . . . Damascus: cities captured by the Assyrians.

her idols, shall I not do to Jerusalem and her graven images?"

12 [But when the Lord has brought to an end all his work on Mount Sion and in Jerusalem, I will punish the utterance of the king of Assyria's proud heart, and the boastfulness of his haughty eyes. 13 For he says:] "By my own power I have done it, and by my wisdom, for I am shrewd. I have moved the boundaries of peoples, their treasures I have pillaged, and, like a giant, I have put down the enthroned. 14 My hand has seized like a nest the riches of nations; as one takes eggs left alone, so I took in all the earth; no one fluttered a wing, or opened a mouth, or chirped!"

15 Will the axe boast against him who hews with it? Will the saw exalt itself above him who wields it? As if a rod could sway him who lifts it, or a staff him who is not wood! 16 Therefore the Lord, the Lord of hosts, will send among his fat ones* leanness, and instead of his glory there will be kindling like the kindling of fire. 17 The Light of Israel will become a fire, Israel's Holy One a flame, that burns and consumes his briers and his thorns in a single day. 18 His splendid forests and orchards will be consumed, soul and body; 19 and the remnant of the trees in his forest will be so few, like poles set up for signals, that any boy can record them. 20 On that day the remnant of Israel, the survivors of the house of Jacob, will no more lean upon him who struck them; but they will lean upon the Lord, the Holy One of Israel, in truth. 21 A remnant will return,* the remnant of Jacob, to the mighty God. 22 *e* For though your people, O Israel, were like the sand of the sea, only a remnant of them will return; their destruction is decreed as overwhelming justice demands.

23 Yes, the destruction he has decreed, the Lord, the God of hosts, will carry out within the whole land. 24 Therefore thus says the Lord, the God of hosts: O my people, who dwell in Sion, do not fear the Assyrian, though he strikes you with a rod, and raises his staff against you. 25 For only a brief moment more, and my anger shall be over; but them I will destroy in wrath.*f* 26 Then the Lord of hosts will raise against them a scourge such as struck Madian at the rock of Oreb; and he will raise his staff over the sea as he did against Egypt. 27 *On that day, his burden shall be taken from your shoulder, and his yoke shattered from your neck.

Sennacherib's Invasion. He has come up from the direction of Rimmon, 28 he has reached Aiath, passed through Magron, at Machmas his supplies are stored. 29 They cross the ravine: "We will spend the night at Geba." Rama is in terror, Gabaa of Saul has fled. 30 Cry and shriek, O daughter of Gallim! Hearken, Laisa! Answer her, Anathoth! 31 Medemena is in flight, the inhabitants of Gebim seek refuge. 32 *Even today he will halt at Nobe, he will shake his fist at the mount of daughter Sion, the hill of Jerusalem! 33 Behold, the Lord, the Lord of hosts, lops off the boughs with terrible violence; the tall of stature are felled, and the lofty ones brought low; 34 the forest thickets are felled with the axe, and Lebanon in its splendor falls.

CHAPTER 11.

The Rule of Emmanuel. 1 But a shoot shall sprout from the stump of Jesse,* and from his roots a bud shall blossom.*g* 2 *h* The spirit of the Lord shall rest upon him:* a spirit of wisdom and of understanding, a spirit of counsel and of strength, a spirit of knowledge and of fear of the Lord, and his delight shall be the fear of the Lord. 3 Not by appearance shall he judge, nor by hearsay shall he decide, 4 *i* but he shall judge the poor with justice, and decide aright for the land's afflicted. He shall strike the ruthless with the rod of his mouth, and with the breath of his lips he shall slay the wicked. 5 Justice shall be the band around his waist, and faithfulness a belt upon his hips.

6 *Then the wolf shall be a guest of the

e Rom 9, 27f.—f Jgs 7, 25.—g Lk 3, 32.—h Mt 3, 16; Mk 1, 10.—i Pss 71 (72), 2. 4; 97 (98), 9; 2 Thes 2, 8.

10, 16: His fat ones: the strong men of the king of Assyria.

10, 21: A remnant will return: in Hebrew, shear-jashub, an allusion to the name of Isaia's son, Shear-Jashub; cf Is 7, 3.

10, 27-32: A poetic description of the progress of the Assyrian army, advancing from the north through Juda to the gates of Jerusalem.

10, 32ff: Just when the enemy is about to capture Jerusalem, God intervenes and destroys the hostile army.

11, 1: Jesse: David's father. Shoot . . . stump: after the Babylonian Exile only a stump of the Davidic dynasty will remain; from it will arise the new shoot, the Messianic King.

11, 2f: The source of the traditional names of the gifts of the Holy Spirit. The Septuagint and the Vulgate read "piety" for fear of the Lord in its first occurrence, thus listing seven gifts.

11, 6-9: This picture of the idyllic harmony of paradise is a dramatic symbol of the universal peace and justice of Messianic times.

lamb,[j] and the leopard shall lie down with the kid; the calf and the young lion shall browse together, with a little child to guide them. 7 The cow and the bear shall be neighbors, together their young shall rest; the lion shall eat hay like the ox. 8 The baby shall play by the cobra's den, and the child lay his hand on the adder's lair. 9 [k] There shall be no harm or ruin on all my holy mountain; for the earth shall be filled with knowledge of the Lord, as water covers the sea.

Union of Ephraim and Juda. 10 [l] On that day, the root of Jesse, set up as a signal for the nations, the Gentiles shall seek out, for his dwelling shall be glorious. 11 [m] On that day, the Lord shall again take it in hand to reclaim the remnant of his people that is left from Assyria and Egypt, Phathures, Ethiopia, and Elam, Sennaar, Hamath, and the isles of the sea.* 12 He shall raise a signal to the nations and gather the outcasts of Israel; the dispersed of Juda he shall assemble from the four corners of the earth. 13 [n] The envy of Ephraim shall pass away, and the rivalry of Juda be removed; Ephraim shall not be jealous of Juda, and Juda shall not be hostile to Ephraim; 14 but they shall swoop down on the foothills of the Philistines to the west, together they shall plunder the Cedemites;* Edom and Moab shall be their possessions, and the Ammonites their subjects. 15 [o] The Lord shall dry up the tongue of the Sea of Egypt,* and wave his hand over the Euphrates in his fierce anger and shatter it into seven streamlets, so that it can be crossed in sandals. 16 There shall be a highway for the remnant of his people that is left from Assyria, as there was for Israel when he came up from the land of Egypt.

CHAPTER 12.

Song of Thanksgiving. 1 On that day, you will say:* I give you thanks, O Lord; though you have been angry with me, your anger has abated, and you have consoled me. 2 [p] God indeed is my savior; I am confident and unafraid. My strength and my courage is the Lord, and he has been my savior.

3 With joy you will draw water at the fountain of salvation, 4 and say on that day: Give thanks to the Lord, acclaim his name; among the nations make known his deeds, proclaim how exalted is his name. 5 [q] Sing praise to the Lord for his glorious achievement; let this be known throughout all the earth. 6 [r] Shout with exultation, O city of Sion, for great in your midst is the Holy One of Israel!

III: ORACLES AGAINST THE PAGAN NATIONS

CHAPTER 13.

Babylon. 1 An oracle concerning Babylon; a vision of Isaia, son of Amos.

2 [s] Upon the bare mountains set up a signal; cry out to them,* wave for them to enter the gates of the volunteers.

3 I have commanded my dedicated soldiers,* I have summoned my warriors, eager and bold to carry out my anger.

4 [t] Listen! the rumble on the mountains: that of an immense throng! Listen! the noise of kingdoms, nations assembled! The Lord of hosts is mustering an army for battle. 5 They come from a far-off country, and from the end of the heavens, the Lord and the instruments of his wrath, to destroy all the land.

6 [u] Howl, for the day of the Lord* is near; as destruction from the Almighty it comes. 7 [v] Therefore all hands fall helpless, every man's heart melts 8 [w] in terror. Pangs and sorrows take hold of them, like a woman in labor they writhe; they look aghast at each other, their faces aflame. 9 Lo, the day of the Lord comes cruel, with wrath and burning anger; to lay waste the land and destroy the sinners within it!

10 [x] The stars and constellations of the heavens send forth no light; the sun is dark when it rises, and the light of the moon does not shine. 11 [y] Thus I will

j Is 65, 25.—k Hb 2, 14.—l Is 49, 22; Rom 15, 12.—m Is 27, 13; Mi 7, 12; Za 10, 10.—n Ez 37, 16-17.—o Ex 14, 29.—p Ex 15, 2; Ps 117 (118), 14.—q Ex 15, 1.—r Is 41, 14. 16; 54, 1; So 3, 14; Za 2, 10.—s Is 5, 26.—t Jer 50, 9.—u Jer 46, 10; Jl 1, 15.—v Ez 7, 17.—w Is 21, 3; Ps 47 (48), 7; Mi 4, 9.—x Is 24, 23.—y Is 2, 17.; Jer 50, 32.

11, 11: Phathures . . . sea: where God's people lived in exile. Phathures: upper Egypt. Elam: east of Babylonia. Sennaar: Babylonia. Hamath: on the Orontes River in Syria. Isles: or coastlands, in the Mediterranean.

11, 14: Cedemites: tribes in the Arabian Desert.

11, 15: Tongue . . . Egypt: the body of water between Egypt and Palestine.

12, 1-6: Israel's thanksgiving to the Lord, expressed in language like that of the Psalms.

13, 2: To them: the Medes (v 17) and Persians, who would destroy Babylon. Gates of the volunteers: probably a proper name for a gate of Babylon.

13, 3: Dedicated soldiers in the sense that they will wage a "holy war" and carry out God's plan.

13, 6ff: Day of the Lord: described often in prophetical writings, it generally signified the coming of the Lord in power and majesty to destroy His enemies and inaugurate His kingdom. Here it refers to the overthrow of Babylon. The figures used convey the idea of horror and destruction.

punish the world for its evil and the wicked for their guilt. I will put an end to the pride of the arrogant, the insolence of tyrants I will humble. 12 I will make mortals more rare than pure gold, men, than gold of Ophir.* 13 For this I will make the heavens tremble and the earth shall be shaken from its place, at the wrath of the Lord of hosts on the day of his burning anger.

14 *z* Like a hunted gazelle, or a flock that no one gathers, every man shall turn to his kindred and flee to his own land. 15 Everyone who is caught shall be run through; to a man, they shall fall by the sword. The bows of the young men shall be smashed, 16 *a* their infants dashed to pieces before their eyes; their houses shall be plundered and their wives ravished.

17 *b* I am stirring up against them the Medes, who think nothing of silver and take no delight in gold. 18 The fruit of the womb they shall not spare, nor shall they have eyes of pity for children. 19 And Babylon, the jewel of kingdoms, the glory and pride of the Chaldeans, shall be overthrown by God like Sodom and like Gomorra. 20 *c* She shall never be inhabited, nor dwelt in, from age to age; the Arab shall not pitch his tent there, nor shepherds couch their flocks. 21 *d* But wildcats shall rest there and owls shall fill the houses; there ostriches shall dwell, and satyrs* shall dance. 22 Desert beasts shall howl in her castles, and jackals in her luxurious palaces. Her time is near at hand and her days shall not be prolonged.

CHAPTER 14.

The King of Babylon. 1 When the Lord has pity on Jacob and again chooses Israel and settles them on their own soil,*e* the aliens will join them and be counted with the house of Jacob. 2 *f* The house of Israel will take them and bring them along to its place, and possess them as male and female slaves on the Lord's soil, making captives of its captors and ruling over its oppressors. 3 *g* On the day the Lord relieves you of sorrow and unrest and the hard service in which you have been enslaved, 4 *h* you will take up this taunt-song* against the king of Babylon:

How the oppressor has reached his end! how the turmoil is stilled! 5 The Lord has broken the rod of the wicked, the staff of the tyrants 6 that struck the peoples in wrath relentless blows; that beat down the nations in anger, with oppression unchecked.

7 The whole earth rests peacefully, song breaks forth; 8 *i* the very cypresses rejoice over you, and the cedars of Lebanon: "Now that you are laid to rest, there will be none to cut us down."

9 The nether world below is all astir preparing for your coming; it awakens the shades to greet you, all the leaders of the earth; it has the kings of all nations rise from their thrones. 10 All of them speak out and say to you, "You too have become weak like us, you are the same as we. 11 *j* Down to the nether world your pomp is brought, the music of your harps. The couch beneath you is the maggot, your covering, the worm."

12 How have you fallen from the heavens, O morning star,* son of the dawn! How are you cut down to the ground, you who mowed down the nations! 13 *k* You said in your heart: "I will scale the heavens; above the stars of God I will set up my throne; I will take my seat on the Mount of Assembly, in the recesses of the North.* 14 *l* I will ascend above the tops of the clouds; I will be like the Most High!"

15 Yet down to the nether world you go to the recesses of the pit! 16 When they see you they will stare, pondering over you: "Is this the man who made the earth tremble, and kingdoms quake? 17 Who made the world a desert, razed its cities, and gave his captives no release? 18 All the kings of the nations lie in glory, each in his own tomb; 19 but you are cast forth without burial, loathsome and corrupt, clothed as those slain at sword-point, a trampled corpse. Going down to the pavement of the pit, 20 you will never be one with them in the grave. For you have ruined your land, you have slain your people."

He will not be named forever, that scion of an evil race! 21 Make ready to

z Jer 50, 16.—a Na 3, 10.—b Is 21, 2; Jer 51, 11, 28.—c Jer 51, 62.—d Is 34, 13f; 35, 7.—e Is 56, 3; 60, 4; Ps 101 (102), 14; Jer 24, 6; Za 1, 17.—f Is 66, 20.—g Jer 30, 10.—h Hb 2, 6.—i Ez 31, 16.—j Sir 10, 13.—k Jer 51, 53; Am 9, 2.—l Ez 28, 2.

13, 12: Ophir: cf note to Ps 44 (45), 10.

13, 21: Satyrs: in the popular mind, demons of goatlike form dwelling in ruins, symbols of immorality; cf Lv 17, 7.

14, 4-21: This taunt-song, or satire, is one of the finest in the Bible.

14, 12: Morning star: the king of Babylon. The Vulgate has "Lucifer," a name applied by the Church Fathers to Satan.

14, 13: Recesses of the North: see note on Ps 47 (48), 3.

slaughter his sons for the guilt of their fathers; lest they rise and possess the earth, and fill the breadth of the world with tyrants.

22 *m* I will rise up against them, says the Lord of hosts, and cut off from Babylon name and remnant, progeny and offspring, says the Lord. 23 I will make it a haunt of hoot owls and a marshland; I will sweep it with the broom of destruction, says the Lord of hosts.

Assyria. 24 The Lord of hosts has sworn: As I have resolved, so shall it be; as I have proposed, so shall it stand: 25 I will break the Assyrian in my land and trample him on my mountains; 21 *he shall pass through it hard-pressed and hungry, and in his hunger he shall become enraged, and curse his king and his gods. He shall look upward, but there shall be strict darkness without any dawn; 22 he shall gaze at the earth, but there shall be distress and darkness, with the light blacked out by its clouds. (25) Then his yoke shall be removed from them, and his burden from their shoulder. 26 This is the plan proposed for the whole earth, and this the hand outstretched over all nations. 27 The Lord of hosts has planned: who can thwart him? His hand is stretched out; who can turn it back?

Philistia. 28 In the year that King Achaz died,* there came this oracle: 29 Rejoice not, O Philistia, not a man of you, that the rod* which smote you is broken; for out of the serpent's root shall come an adder, its fruit shall be a flying saraph. 30 In my pastures the poor shall eat, and the needy lie down in safety; but I will kill your root with famine that shall slay even your remnant. 31 Howl, O gate; cry out, O city! Philistia, all of you melts away! For there comes a smoke from the north, without a straggler in the ranks. 32 *n* What will one answer the messengers of the nation? "The Lord has established Sion, and in her the afflicted of his people find refuge."

CHAPTER 15.

Moab. 1 Oracle on Moab: *o* Laid waste in a night, Ar of Moab is destroyed; laid waste in a night, Kir of Moab is destroyed. 2 *p* Up goes daughter Dibon to the high places to weep; over Nebo and over Madaba Moab wails. Every head is shaved, every beard sheared off.* 3 In the streets they wear sackcloth, lamenting and weeping; on rooftops and in the squares everyone wails. 4 *q* Hesebon and Eleale cry out, they are heard as far as Jahas. At this the loins of Moab tremble, his soul quivers within him; 5 *r* the heart of Moab cries out, his fugitives reach Segor [Eglath-Shelishiyah]. The ascent of Luhith they climb weeping; on the way to Horonaim they utter rending cries.

6 The waters of Nemrim have become a waste; the grass is withered, new growth is gone, nothing is green. 7 So now whatever they have acquired or stored away they carry across the Gorge of the Poplars, 8 for the cry has gone round the land of Moab; as far as Eglaim the wailing, and to Beer-elim, the wail. 9 The waters of Dimon were filled with blood,* but I will bring still more upon Dimon: lions for those who are fleeing from Moab and for those who remain in the land!

CHAPTER 16.

1 Send them forth, hugging the earth like reptiles, from Sela across the desert, to the mount of daughter Sion. 2 Like flushed birds, like startled nestlings, are the daughters of Moab at the fords of the Arnon. 3 *Offer counsel, take their part: at high noon let your shadow be like the night, to hide the outcasts, to conceal the fugitives. 4 Let the outcasts of Moab live with you, be their shelter from the destroyer. When the struggle is ended, the ruin complete, and they have done with trampling the land, 5 *s* a throne shall be set up in mercy, and on it shall sit in fidelity [in David's tent] a judge upholding right and prompt to do justice.

6 *t* We have heard of the pride of Moab, how very proud he is, with his haughty, arrogant insolence that his empty words do not match.

m Jer 51, 62.—n Pss 85 (87), 5; 101 (102), 17f; So 3, 12.—o Is 16, 7.—p Jer 48, 38f.—q Jer 48, 34.—r Is 16, 9; Jer 48, 3.—s 32, 1.—t Jer 48, 29.

14, 21f: He . . . clouds: The two verses have been transposed from Chapter 8.

14, 28: The year that King Achaz died: 715 B. C.

14, 29: Rod: an Assyrian oppressor whose identity is uncertain. Flying saraph: a poisonous serpent, distinguished by its speedy movement; cf note on Nm 21, 6.

15, 2: Every head . . . sheared off: traditional signs of grief.

15, 9: There is in the Hebrew a play on words: Dimon and dam, the latter signifying "blood."

16, 2: The Arnon: principal river of Moab.

16, 3-5: Directed to Jerusalem, which should receive the suffering Moabites with mercy, as befits the city of David's family, who were partly descended from Ruth the Moabite.

7 *Therefore Moab wails [u] for Moab,
everywhere they wail; for the raisin
cakes* of Kir-hareseth they sigh, stricken
with grief. 8 The terraced slopes of Hese-
bon languish, the vines of Sabama, whose
clusters overpowered the lords of nations,
while they reached as far as Jazer and
scattered over the desert,* and whose
branches spread forth and extended over
the sea.
9 [v] Therefore I weep with Jazer for the
vines of Sabama; I water you with tears,
Hesebon and Eleale; for on your sum-
mer fruits and harvests the battle cry has
fallen. 10 [w] From the orchards are taken
away joy and gladness, in the vineyards
there is no singing, no shout of joy; in
the wine presses no one treads grapes,
the vintage shout is stilled. 11 [x] Therefore
for Moab my breast moans like a lyre,
and my heart for Kir-hareseth. 12
[y] Though Moab shall be seen tiring him-
self on the high place,* entering his sanc-
tuary to pray, it shall avail him nothing.
13 *This is the word the Lord spoke
against Moab in times past. 14 But now
the Lord has spoken: In three years, like
those of a hireling, the glory of Moab
shall be degraded despite all its great mul-
titude; there shall be a remnant, very
small and weak.

CHAPTER 17.

Damascus. 1 Oracle on [z] Damascus:*
Lo, Damascus shall cease to be a city and
become a ruin; 2 her cities shall be for-
ever abandoned, given over to flocks to
lie in undisturbed. 3 The fortress shall be
lost to Ephraim* and the kingdom to
Damascus; the remnant of Aram shall
have the same glory as the Israelites, says
the Lord of hosts. 4 [a] On that day the
glory of Jacob shall fade, and his full
body grow thin, 5 like the reaper's mere
armful of stalks when he gathers the
standing grain; or as when one gleans the
ears in the valley of Raphaim.* 6 [b] Only
a scattering of grapes shall be left! As
when an olive tree has been beaten,* two
or three olives remain at the very top,
four or five on its fruitful branches, says
the Lord, the God of Israel.
7 [c] On that day man shall look to his
maker, his eyes turned toward the Holy
One of Israel. 8 He shall not look to the
altars, his handiwork, nor shall he regard
what his fingers have made: the sacred
poles* or the incense stands. 9 [d] On that
day his strong cities shall be like those
abandoned by the Hevites and Amorrites
when faced with the children of Israel:
they shall be laid waste. 10 [e] For you have
forgotten God, your savior, and remem-
bered not the Rock, your strength. There-
fore, though you plant your pagan plants*
and set out your foreign vine slips, 11
though you make them grow the day you
plant them and make your sprouts blos-
som on the next morning, the harvest
shall disappear on the day of the grievous
blow, the incurable blight.
12 Ah! the roaring of many peoples*
that roar like the roar of the seas! The
surging of nations that surge like the
surging of mighty waves! 13 But God shall
rebuke them, and they shall flee far away;
windswept, like chaff on the mountains,
like tumbleweed in a storm. 14 In the
evening, they spread terror, before morn-
ing, they are gone! Such is the portion of
those who despoil us, the lot of those who
plunder us.

CHAPTER 18.

Ethiopia. 1 Ah, land of buzzing insects,*
beyond the rivers of Ethiopia, 2 [f] sending
ambassadors by sea, in papyrus boats* on
the waters! Go, swift messengers, to a
nation tall and bronzed, to a people dread-

u Is 15, 3.—v Is 15, 5; Jer 48, 32.—w Is 24, 8.—x Is 15, 5; Jer 48, 36.—y Jer 48, 13.—z Jer 49, 23.—a Is 10, 16.—b Is 24, 13.—c Mi 5, 12.—d Is 27, 10.—e Jer 2, 32; Os 8, 14.—f Is 18, 7.

16, 7-14: Moab had been prosperous; now it has become a desert.

16, 7: Raisin cakes: masses of dried compressed grapes used as food (cf 2 Kgs 6, 19; 1 Par 16, 3; Ct 2, 5), and also in pagan cult (Os 3, 1).

16, 8: Desert: to the east. Sea: the Dead Sea.

16, 12: In vain do the Moabites appeal to their god Chemosh.

16, 13f: A prose application of the preceding poetic oracle against Moab (15, 1—16, 12); cf Jer 4, 8. Like those of a hireling: who fulfills his period of service according to the shortest manner of reckoning; cf Is 21, 16.

17, 1: Damascus: capital of Syria, destroyed in 732 B. C.

17, 3: Ephraim: Israel, leagued with Syria against Assyria and Juda; destroyed in 721 B. C. Aram: Syria.

17, 5: Valley of Raphaim: a fertile plain to the southwest of Jerusalem; cf Jos 15, 8; 2 Kgs 5, 18.

17, 6: Olives not easily picked by hand were knocked from the tree by means of a long stick; cf Is 24, 13.

17, 8: Sacred poles: see note on Ex 34, 13. Incense stands: small altars on which incense was burned in idolatrous worship; cf Is 27, 9; Lv 26, 30.

17, 10: Pagan plants: literally, "plants of delights," understood by some as planted in honor of the god of fertility.

17, 12f: Many peoples: the hordes that accompanied the invading Assyrians, whom God repels just as He vanquished the primeval waters of chaos; see notes on Jb 3, 8; 7, 12; Ps 88 (89), 11.

18, 1: Land of buzzing insects: the region of the Upper Nile where these multiplied with great rapidity.

18, 2: Papyrus boats: light and serviceable vessels made of bundles of papyrus stalks and sealed with pitch. Egypt, ruled by a dynasty from Ethiopia, had invited Juda to join a coalition against Assyria, but Isaia bade the ambassadors return to their own people.

ed near and far, a nation strong and conquering, whose land is washed by rivers. 3 All you who inhabit the world, who dwell on earth, when the signal is raised on the mountain, look! When the trumpet blows, listen!

4 For thus says the Lord to me: I will quietly look on from where I dwell, like the glowing heat of sunshine, like a cloud of dew at harvest time. 5 Before the vintage, when the flowering is ended, and the blooms are succeeded by ripening grapes, then comes the cutting of branches with pruning hooks and the discarding of the lopped-off shoots. 6 They shall all be left to the mountain birds of prey, and to the beasts in the land; the birds of prey shall summer on them and on them all the beasts of the earth shall winter.

7 *g* Then will gifts be brought to the Lord of hosts from a people tall and bronzed, from a people dreaded near and far, a nation strong and conquering, whose land is washed by rivers,—to Mount Sion where dwells the name of the Lord of hosts.

CHAPTER 19.

Egypt. 1 Oracle on Egypt: See, the Lord is riding on a swift cloud on his way to Egypt; the idols of Egypt tremble before him, the hearts of the Egyptians melt within them. 2 I will rouse Egypt against Egypt: brother will war against brother, neighbor against neighbor, city against city, kingdom against kingdom. 3 *h* The courage of the Egyptians ebbs away within them, and I will bring to nought their counsel; they shall consult idols and charmers, ghosts and spirits. 4 *i* I will deliver Egypt into the power of a cruel master,* a harsh king who shall rule over them, says the Lord, the Lord of hosts. 5 *j* The waters shall be drained from the sea, the river shall shrivel and dry up; 6 its streams shall become foul, and the canals of Egypt shall dwindle and dry up. Reeds and rushes shall wither away, and bulrushes on the bank of the Nile; 7 all the sown land along the Nile shall dry up and blow away, and be no more. 8 The fishermen shall mourn and lament, all who cast hook in the Nile; those who spread their nets in the water shall pine away. 9 *k* The linen-workers shall be disappointed, the combers and weavers shall turn pale; 10 the spinners shall be crushed, all the hired laborers shall be despondent.

11 Utter fools are the princes of Soan!* the wisest of Pharao's advisers give stupid counsel. How can you say to Pharao, "I am a disciple of wise men, of ancient kings?" 12 Where then are your wise men? Let them tell you and make known what the Lord of hosts has planned against Egypt. 13 The princes of Soan have become fools, the princes of Memphis have been deceived. The chiefs of her tribes have led Egypt astray. 14 The Lord has prepared among them a spirit of dizziness, and they have made Egypt stagger in whatever she does, as a drunkard staggers in his vomit. 15 *l* Egypt shall have no work to do for head or tail, palm branch or reed.*

16 *m* On that day the Egyptians shall be like women, trembling with fear, because of the Lord of hosts shaking his fist at them. 17 *n* And the land of Juda shall be a terror to the Egyptians. Every time they remember Juda, they shall stand in dread because of the plan which the Lord of hosts has in mind for them.

18 On that day there shall be five cities* in the land of Egypt speaking the language of Chanaan and swearing by the Lord of hosts; one shall be called "City of the Sun."

19 On that day there shall be an altar to the Lord in the land of Egypt, and a sacred pillar to the Lord near the boundary. 20 It shall be a sign and a witness to the Lord of hosts in the land of Egypt, when they cry out to the Lord against their oppressors, and he sends them a savior to defend and deliver them. 21 *o* The Lord shall make himself known to Egypt, and the Egyptians shall know the Lord in that day; they shall offer sacrifices and oblations, and fulfill the vows they make to the Lord. 22 Although the Lord shall smite Egypt severely, he shall heal them; they shall turn to the Lord and he shall be won over and heal them.

23 On that day there shall be a highway from Egypt to Assyria; the Assyrians shall enter Egypt, and the Egyptians enter

g Is 45, 14; So 3, 10; Mal 1, 11.—h Is 44, 25.—i Ez 29, 19; 30, 10.—j Ez 30, 12; 32, 2.—k Ez 27, 7.—l Is 9, 14.—m Na 3, 13.—n Ex 14, 25.—o Za 14, 16. 18.

19, 4: Cruel master: the king of Assyria.

19, 11.13: Soan, later known as Tanis, and Memphis (in Hebrew Noph) were the key cities of the Nile Delta.

19, 15: Head or tail, palm branch or reed: the leaders or the people; cf Is 9, 13f.

19, 18: Five cities: colonies of Jews living together and speaking their languages, Hebrew and Aramaic; cf Jer, chap. 43. City of the Sun: the meaning is uncertain, but the reference seems to be to the city known later as Heliopolis.

Assyria, and Egypt shall serve Assyria.
24 *p* On that day Israel shall be a third party with Egypt and Assyria, a blessing in the midst of the land, 25 when the Lord of hosts blesses it: "Blessed be my people Egypt, and the work of my hands Assyria, and my inheritance, Israel."

CHAPTER 20.

Captivity of Egypt and Ethiopia. 1 In the year the general sent by Sargon, king of Assyria, fought against Azotus and captured it, 2 the Lord gave a warning through Isaia, the son of Amos: Go and take off the sackcloth from your waist, and remove the sandals from your feet.* This he did, walking naked and barefoot. 3 Then the Lord said: Just as my servant Isaia has gone naked and barefoot for three years as a sign and portent against Egypt and Ethiopia, 4 so shall the king of Assyria lead away captives from Egypt, and exiles from Ethiopia, young and old, naked and barefoot, with buttocks uncovered [the shame of Egypt]. 5 *q* They shall be dismayed and ashamed because of Ethiopia, their hope, and because of Egypt, their boast. 6 *r* The inhabitants of this coastland shall say on that day, "Look at our hope! We have fled here for help and deliverance from the king of Assyria; where can we flee now?"

CHAPTER 21.

Fall of Babylon. 1 Oracle on the wastelands by the sea:* Like whirlwinds sweeping in waves through the Negeb, there comes from the desert, from the fearful land, 2 *s* a cruel sight, revealed to me: the traitor betrays, the despoiler spoils. "Go up, Elam; besiege, O Media;* I will put an end to all groaning!" 3 *t* Therefore my loins are filled with anguish, pangs have seized me like those of a woman in labor; I am too bewildered to hear, too dismayed to look. 4 My mind reels, shuddering assails me; my yearning for twilight has turned into dread.
5 They set the table,* spread out the rugs; they eat, they drink. Rise up, O princes, oil the shield!
6 For thus says my Lord to me: Go, station a watchman, let him tell what he sees. 7 If he sees a chariot, a pair of horses, someone riding an ass, someone riding a camel, then let him pay heed, very close heed. 8 *u* Then the watchman cried, "On the watchtower, O my Lord, I stand constantly by day; and I stay at my post through all the watches of the night. 9 *v* Here he comes now: a single chariot, a pair of horses; he calls out and says, 'Fallen, fallen is Babylon, and all the images of her gods are smashed to the ground.' "
10 *w* O my people who have been threshed, beaten on my threshing floor! What I have heard from the Lord of hosts, the God of Israel, I have announced to you.

Edom. 11 Oracle on Edom: They call to me from Seir,* "Watchman, how much longer the night? Watchman, how much longer the night?" 12 The watchman replies, "Morning has come, and again night. If you will ask, ask; come back again."

Arabia. 13 Oracle on Arabia:* In the thicket in the nomad country spend the night, O caravans of Dedanites. 14 Meet the thirsty, bring them water; you who dwell in the land of Thema, greet the fugitives with bread. 15 They flee from the sword, from the whetted sword; from the taut bow, from the fury of battle.
16 For thus says the Lord to me: In another year, like those of a hireling,* all the glory of Cedar shall come to an end. 17 Few of Cedar's stalwart archers shall remain, for the Lord, the God of Israel, has spoken.

CHAPTER 22.

Jerusalem. 1 Oracle of the Valley of Vision:* What is the matter with you now, that you have gone up, all of you,

p Gn 12, 2.—q Is 30, 3. 5.—r Is 31, 3; 36, 6.—s Is 13, 17.—t Ps 37 (38), 8.—u Hb 2, 1.—v Is 46, 1; Jer 50, 2; 51, 8; Ap 14, 8.—w Is 51, 23.

20, 2-6: The symbolic act of the prophet conveyed the idea that Assyria would lead captive the Egyptians and Ethiopians. The Judeans and their allies would then realize the folly of having trusted in them.
21, 1: Wastelands by the sea: Babylonia. Negeb: the desert south of Juda.
21, 2: Elam . . . Media: nations which, under the leadership of Cyrus, captured Babylon in 538 B. C. End to all groaning: those who were captives of Babylon shall be freed.
21, 5: Babylon is destroyed while its leaders are feasting; cf Dn 5. Oil the shield: shields were oiled and greased so as to divert blows more easily.
21, 11f: Seir: another name for Edom. The Edomites ask the prophet how much longer they must suffer (the night of suffering); he answers ambiguously: "Liberation (morning) and further suffering (night)," but perhaps they will later receive a more encouraging answer (ask; come back again).
21, 13f: Arabia: that is, the nomad country. Dedanites: an Arab tribe associated with Edom and Thema, and living east of the Red Sea; cf Gn 10, 7; 25, 3; Jer 25, 23.
21, 16: Year . . . of a hireling: see note on Is 16, 14. Cedar: a nomad tribe in Arabia; cf Is 42, 11; 60, 7; Ps 119 (120), 5.
22, 1-8: Valley of Vision: while the people live in revelry and disorder, the prophet foresees the impending doom of the city.

to the housetops, 2 [x] O city full of noise
and chaos, O wanton town! Your slain
are not slain with the sword, nor killed
in battle. 3 [y] All your leaders fled away
together, fled afar off; all who were in
you were captured together, captured
without the use of a bow. 4 [z] At this I
say: Turn away from me, let me weep
bitterly; do not try to comfort me for the
ruin of the daughter of my people. 5 [a] It
is a day of panic, rout and confusion,
from the Lord, the God of hosts, in the
Valley of Vision. Walls crash; they cry
for help to the mountains. 6 Elam takes
up the quivers, Aram mounts the horses,
and Kir* uncovers the shields. 7 Your
choice valleys are filled with chariots, and
horses are posted at the gates, 8 and shel-
ter over Juda is removed.

*On that day you looked to the weap-
ons in the House of the Forest; 9 you saw
that the breaches in the City of David
were many; you collected the water of
the lower pool. 10 You numbered the
houses of Jerusalem, tearing some down
to strengthen the wall; 11 you made a
reservoir between the two walls for the
water of the old pool. But you did not
look to the city's Maker, nor did you con-
sider him who built it long ago.

12 [b] On that day the Lord, the God of
hosts, called on you to weep and mourn,
to shave your head and put on sackcloth.
13 [c] But look! you feast and celebrate, you
slaughter oxen and butcher sheep, you
eat meat and drink wine: "Eat and drink,
for tomorrow we die!" 14 This reaches the
ears of the Lord of hosts—You shall not
be pardoned this wickedness till you die,
says the Lord, the God of hosts.

Sobna and Eliacim. 15 Thus says the
Lord, the God of hosts: Up, go to that
official, Sobna,* master of the palace, 16
who has hewn for himself a sepulcher on
a height and carved his tomb in the rock:
"What are you doing here, and what peo-
ple have you here, that here you have
hewn for yourself a tomb?" 17 The Lord
shall hurl you down headlong, mortal
man! He shall grip you firmly 18 and roll
you up and toss you like a ball into an
open land to perish there, you and the
chariots you glory in, you disgrace to
your master's house! 19 I will thrust you
from your office and pull you down from
your station.

20 [d] On that day I will summon my ser-
vant Eliacim,* son of Helcia; 21 I will
clothe him with your robe, and gird him
with your sash, and give over to him your
authority. He shall be a father to the in-
habitants of Jerusalem, and to the house
of Juda. 22 I will place the key* of the
House of David on his shoulder; [e] when
he opens, no one shall shut, when he
shuts, no one shall open. 23 I will fix him
like a peg in a sure spot, to be a place of
honor for his family; 24 *on him shall
hang all the glory of his family: de-
scendants and offspring, all the little
dishes, from bowls to jugs.

25 On that day, says the Lord of hosts,
the peg fixed in a sure spot shall give way,
break off and fall, and the weight that
hung on it shall be done away with; for
the Lord has spoken.

CHAPTER 23.

Tyre and Sidon. 1 Oracle on Tyre:*
Wail, O ships of Tharsis, for your port is
destroyed; from the land of the Chetthim*
the news reaches them. 2 Silence! you who
dwell on the coast, you merchants of Si-
don, whose messengers crossed the sea
3 over the deep waters. The grain of Si-
hor,* the harvest of the Nile, was her
revenue, and she the merchant among
nations. 4 Shame, O Sidon, fortress on the
sea, for the sea has spoken:* "I have not
been in labor, nor given birth, nor raised
young men, nor reared virgins." 5 When
it is heard in Egypt they shall be in an-
guish at the news of Tyre. 6 Pass over to
Tharsis, wailing, you who dwell on the
coast! 7 Is this your wanton city, whose
origin is from of old, whose feet have
taken her to dwell in distant lands? 8 Who
has planned such a thing against Tyre,

x Is 32, 13.—y 4 Kgs 25, 4.—z Jer 6, 26; 9, 1; 14, 17.—a Is 37, 3.—b Jl 2, 17.—c Is 56, 12; Wis 2, 6; 1 Cor 15, 32.—d 4 Kgs 18, 18. 37.—e Ap 3, 7.

22, 6: Elam, Aram, Kir: all allies of Assyria. Kir: perhaps the same people referred to in Am 1, 5.

22, 8-11: Defense measures, in which the inhabitants of Jerusalem placed their trust instead of relying on God. House of the Forest: an armory built by Solomon; its columns of wood suggested the trees of a forest; cf 3 Kgs 7, 2; 10, 17.

22, 15: Sobna: referred to as the scribe in Is 36, 3.

22, 20: Eliacim: also referred to in Is 36, 3; he is described as loyal to God.

22, 22: Key: symbol of authority; cf Mt 16, 19; Ap 3, 7.

22, 24f: If Eliacim should anger God, he and his family (compared here to dishes, bowls and jugs) will suffer disaster.

23, 1-4.12ff: these verses refer to Sidon, vv 5-11 to Tyre.

23, 1: Chetthim: Cyprus.

23, 3: Sihor: a synonym for the Nile.

23, 4: The sea brings to distant coasts the news that Sidon must disown her children; her people are dispersed.

the bestower of crowns, whose merchants are princes, whose traders are the earth's honored men? 9 *f* The Lord of hosts has planned it, to disgrace all pride of majesty, to degrade all the earth's honored men. 10 Cross to your own land, O ship of Tharsis; the harbor is no more. 11 His hand he stretches out over the sea, he shakes kingdoms; the Lord has ordered the destruction of Chanaan's strongholds.* 12 *g* You shall exult no more, he says, you who are now oppressed, virgin daughter Sidon. Arise, pass over to the Chetthim, even there you shall find no rest.

13 [This people is the land of the Chaldeans, not Assyria.]*

She *h* whom the impious founded, setting up towers for her, has had her castles destroyed, and has been turned into a ruin. 14 Lament, O ships of Tharsis, for your haven is destroyed.

15 *i* On that day, Tyre shall be forgotten for seventy years.* With the days of another king, at the end of seventy years, it shall be for Tyre as in the song about the harlot: 16 Take a harp, go about the city, O forgotten harlot; pluck the strings skillfully, sing many songs, that they may remember you.

17 *j* At the end of the seventy years the Lord shall visit Tyre. She shall return to her hire and deal with all the world's kingdoms on the face of the earth. 18 *But her merchandise and her hire shall be sacred to the Lord. It shall not be stored up or laid away, but from her merchandise those who dwell before the Lord shall eat their fill and clothe themselves in choice attire.

IV: APOCALYPSE OF ISAIA*

CHAPTER 24.

Devastation of the World: A Remnant Saved. 1 Lo, the Lord empties the land and lays it waste; *k* he turns it upside down, scattering its inhabitants: 2 layman and priest alike, servant and master, the maid as her mistress, the buyer as the seller, the lender as the borrower, the creditor as the debtor. 3 The earth is utterly laid waste, utterly stripped, for the Lord has decreed this thing. 4 The earth mourns and fades, the world languishes and fades; both heaven and earth languish. 5 The earth is polluted because of its inhabitants, who have transgressed laws, violated statutes, broken the ancient covenant.*

6 Therefore a curse devours the earth, and its inhabitants pay for their guilt; therefore they who dwell on earth turn pale, and few men are left. 7 *l* The wine mourns, the vine languishes, all the merry-hearted groan. 8 *m* Stilled are the cheerful timbrels, ended the shouts of the jubilant, stilled is the cheerful harp. 9 They cannot sing and drink wine; strong drink is bitter to those who partake of it. 10 *n* Broken down is the city of chaos,* shut against entry, every house. 11 *o* In the streets they cry out for lack of wine; all joy has disappeared and cheer has left the land. 12 In the city nothing remains but ruin; its gates are battered and desolate. 13 *p* Thus it is within the land, and among the peoples, as with an olive tree after it is beaten, as with a gleaning when the vintage is done. 14 These* lift up their voice in acclaim; from the sea they proclaim the majesty of the Lord: 15 *q* "For this, in the coastlands, give glory to the Lord! In the coastlands of the sea, to the name of the Lord, the God of Israel!" 16 From the end of the earth we hear songs: "Splendor to the Just One!"

But I said, "I am wasted, wasted away. Woe is me! The traitors betray: with treachery have the traitors betrayed! 17 *r* Terror, pit, and trap are upon you, inhabitant of the earth; 18 he who flees at the sound of terror will fall into the pit; he who climbs out of the pit will be caught in the trap. For the windows on high will be opened and the foundations of the earth will shake. 19 The earth will burst asunder, the earth will be shaken apart, the earth will be convulsed. 20 *s* The earth will reel like a drunkard, and it will sway like a hut; Its rebellion will weigh it down, until it falls, never to rise again."

f Ez 28, 7.—g Ez 28, 21f.—h Ez 26, 7.—i Jer 25, 11.—j Ez 27, 12.—k Is 13, 9; Os 4, 9.—l Jl 1, 10.—m Jer 7, 34; Os 2, 13.—n Is 25, 2.—o Jer 48, 33; Lam 5, 14f.—p Is 17, 6; Mi 7, 1.—q Is 42, 10. 12; So 2, 11.—r 17f: Jer 48, 43f.—s Is 9, 14.

23, 11: Chanaan's strongholds: the fortresses of Phoenicia.

23, 13: The gloss here identifies she whom the impious founded with the land of the Chaldeans.

23, 15: Seventy years: a conventional period of time indicating simply a long disaster; cf Jer 25, 11 and 29, 10.

23, 18: Describes the conversion of Tyre.

24, 1 — 27, 13: This section, probably composed at a later date, contains oracles on the day of the Lord, combined with hymns of thanksgiving and of supplication.

24, 5: Ancient covenant: God's commandments to all mankind.

24, 10: City of chaos: a symbol of godlessness as opposed to Jerusalem, the city of God.

24, 14: These: the saved.

21 *t* On that day the Lord will punish
the host of the heavens* in the heavens,
and the kings of the earth on the earth.
22 They will be gathered together like pris-
oners into a pit; they will be shut up in a
dungeon, and after many days they will
be punished. 23 *u* Then the moon will
blush and the sun grow pale, for the Lord
of hosts will reign on Mount Sion and in
Jerusalem, glorious in the sight of his
elders.*

CHAPTER 25.

1 O Lord, *v* you are my God,* I will
extol you and praise your name; for you
have fulfilled your wonderful plans of old,
faithful and true. 2 *w* For you have made
the city a heap, the fortified city a ruin;
the castle of the insolent is a city no more,
nor ever to be rebuilt. 3 Therefore a strong
people will honor you, fierce nations will
fear you. 4 *x* For you are a refuge to the
poor, a refuge to the needy in distress;
shelter from the rain, shade from the heat.
As with the cold rain, 5 as with the desert
heat, even so you quell the uproar of the
wanton. 6 On this mountain* the Lord of
hosts will provide for all peoples a feast
of rich food and choice wines, juicy, rich
food and pure, choice wines. 7 *y* On this
mountain he will destroy the veil that
veils all peoples, the web that is woven
over all nations; 8 he will destroy death
forever. The Lord God will wipe away
the tears from all faces; the reproach of
his people he will remove from the whole
earth; for the Lord has spoken.

9 *z* On that day it will be said: "Behold
our God, to whom we looked to save us!
This is the Lord for whom we looked; let
us rejoice and be glad that he has saved
us!" 10 *a* For the hand of the Lord will
rest on this mountain, but Moab* will be
trodden down as a straw is trodden down
in the mire. 11 *b* He will stretch forth his
hands in Moab as a swimmer extends his
hands to swim; he will bring low their
pride as his hands sweep over them. 12
c The high-walled fortress he will raze,
and strike it down level with the earth,
with the very dust.

CHAPTER 26.

The Divine Vindicator. 1 On that day
they will sing this song in the land of
Juda: "A strong city have we; he sets up
walls and ramparts to protect us. 2 *d* Open
up the gates to let in a nation that is just,
one that keeps faith. 3 *e* A nation of firm
purpose you keep in peace; in peace, for
its trust in you."

4 *f* Trust in the Lord forever! For the
Lord is an eternal Rock. 5 *g* He humbles
those in high places, and the lofty city
he brings down; he tumbles it to the
ground, levels it with the dust. 6 It is tram-
pled underfoot by the needy, by the foot-
steps of the poor.

7 *h* The way of the just is smooth; the
path of the just you make level. 8 Yes,
for your way and your judgments, O
Lord, we look to you; your name and
your title are the desire of our souls. 9
i My soul yearns for you in the night, yes,
my spirit within me keeps vigil for you;
when your judgment dawns upon the
earth, the world's inhabitants learn jus-
tice. 10 *j* The wicked man, spared, does not
learn justice; in an upright land he acts
perversely, and sees not the majesty of
the Lord. 11 O Lord, your hand is up-
lifted, but they behold it not; let them be
shamed when they see your zeal for your
people: let the fire prepared for your ene-
mies consume them. 12 *k* O Lord, you
mete out peace to us, for it is you who
have accomplished all we have done. 13
O Lord, our God, other lords than you
have ruled us; it is from you only that we
can call upon your name.

14 Dead they are, they have no life,
shades that cannot rise; for you have pun-
ished and destroyed them, and wiped out
all memory of them. 15 *l* You have in-
creased the nation, O Lord, increased the
nation to your own glory, and extended
far all the borders of the land. 16 *m* O
Lord, oppressed by your punishment, we
cried out in anguish under your chastising.
17 *n* As a woman about to give birth
writhes and cries out in her pains, so were
we in your presence, O Lord. 18 We con-
ceived and writhed in pain, giving birth
to wind; salvation we have not achieved
for the earth, the inhabitants of the world
cannot bring it forth. 19 *o* But your dead

t Ps 75 (76), 13.—u Is 13, 10; Jl 3, 3f; 4, 15.—v Ex 15, 2.—w Jer 9, 11.—x Is 14, 32; 32, 2; Na 1, 11.—y Is 60, 1. 3; 1 Cor 15, 53ff; Ap 7, 17; 21, 4.—z Is 30, 18f.—a So 2, 9f.—b Is 16, 6f. 14.—c Is 26, 5.—d Ps 117 (118), 19f.—e Is 32, 17f; 54, 13.—f Is 30, 29; Ps 61 (62), 8.—g Is 25, 12; 32, 19.—h Ps 22 (23), 3f; Prv 11, 3. 5.—i Ps 93 (94), 15.—j Is 5, 12.—k Jer 29, 11.—l Is 54, 2f; 2 Esd 9, 23.—m Os 6, 1.—n Mi 4, 10.—o Ez 37, 5f; Dn 12, 2; Os 6, 2.

24, 21: Host of the heavens: the stars, which were regarded by the pagans as gods; cf Dt 4, 19; 2 Kgs 23, 3; Jer 8, 2.

24, 23: His elders: the heavenly courtiers surrounding the throne of God.

25, 1-8: Victory in Messianic times.

25, 6: This mountain: Sion, symbol of the heavenly Jerusalem.

25, 10: Moab: symbol of God's enemies.

shall live, their corpses shall rise;* awake and sing, you who lie in the dust. For your dew is a dew of light, and the land of shades gives birth.

Day of the Lord: Reward and Punishment. 20 Go, my people, enter your chambers, and close your doors behind you; hide yourselves for a brief moment, until the wrath is past. 21 *p* See, the Lord goes forth from his place, to punish the wickedness of the earth's inhabitants; the earth will reveal the blood upon her, and no longer conceal her slain.

CHAPTER 27.

1 On that day,*q* the Lord will punish with his sword that is cruel, great, and strong, Leviathan the fleeing serpent, Leviathan the coiled serpent; and he will slay the dragon* that is in the sea.

2 *r* On that day—the pleasant vineyard, sing about it! 3 *s* I, the Lord, am its keeper, I water it every moment; lest anyone harm it, night and day I guard it. 4 *t* I am not angry, but if I were to find briers and thorns, in battle I should march against them; I should burn them all. 8 *u* Expunging and expelling, I should strive against them, carrying them off with my cruel wind in time of storm.

6 In days to come Jacob shall take root, Israel shall sprout and blossom, covering all the world with fruit. 7 Is he to be smitten as his smiter was smitten?* or slain as his slayer was slain? 5 *v* Or shall he cling to me for refuge? He must make peace with me;* peace shall he make with me! 9 This, then, shall be the expiation of Jacob's guilt, this the whole fruit of the removal of his sin: he shall pulverize all the stones of the altars like pieces of chalk; no sacred poles or incense altars shall stand.

10 *w* For the fortified city* shall be desolate, an abandoned pasture, a forsaken wilderness, where calves shall browse and lie. Its boughs shall be destroyed, 11 *x* its branches shall wither and be broken off, and women shall come to build a fire with them. This is not an understanding people; therefore their maker shall not spare them, nor shall he who formed them have mercy on them.

12 On that day, the Lord shall beat out the grain between the Euphrates and the valley of Egypt,* and you shall be gleaned one by one, O sons of Israel.

13 *y* On that day,* a great trumpet shall blow, and the lost in the land of Assyria and the outcasts in the land of Egypt shall come and worship the Lord on the holy mountain, in Jerusalem.

V: THE LORD ALONE, ISRAEL'S AND JUDA'S SALVATION

CHAPTER 28.

The Fate of Samaria. 1 Woe to the majestic garland of the drunkards of Ephraim,* to the fading blooms of his glorious beauty, on the head [of the fertile valley] of those who are stupefied with wine.*z* 2 *a* Behold, the Lord has a strong one and a mighty,* who, like a downpour of hail, a destructive storm, like a flood of water, great and overflowing, levels to the ground with violence; 3 with feet that will trample the majestic garland of the drunkards of Ephraim. 4 The fading blooms of his glorious beauty on the head of the fertile valley will be like an early fig before summer: when a man sees it, he picks and swallows it at once.

5 On that day the Lord of hosts will be a glorious crown and a brilliant diadem to the remnant of his people, 6 a spirit of justice to him who sits in judgment, and strength to those who turned back the battle at the gate.

Against Juda. 7 *b* But these also stagger from wine and stumble from strong drink: priest and prophet stagger from strong drink, overpowered by wine; led astray by strong drink, staggering in their visions, tottering when giving judgment. 8 Yes, all the tables are covered with filthy vomit, with no place left clean.

p Mi 1, 3.—q Jb 40, 25-32; Ez 32, 2.—r Is 5, 1.—s Is 5, 2ff; Ps 120 (121), 4f.—t Is 10, 17.—u Jer 18, 17.—v Is 37, 31; Rom 11, 12.—w Is 6, 11.—x Jer 4, 22.—y Os 11, 11.—z Os 7, 5; Am 6, 6.—a Is 30, 30.—b Is 56, 10. 12.

26, 19: This verse refers to the restoration of Israel in Messianic times under the figure of the resurrection of the dead; cf Ez, chap. 37.

27, 1: Leviathan . . . dragon: symbols of the forces of evil which God vanquishes even as He overcame primeval chaos; cf notes on Jb 3, 8; 7, 12.

27, 5. 9: Israel will make peace with God and destroy all signs of idolatrous worship.

27, 7: God's people will not be treated as sternly as were their enemies.

27, 10f: The fortified city: symbol of the powers of evil; see note on Is 24, 10.

27, 12: The Euphrates and the valley of Egypt: the ideal borders of Israel; cf Gn 15, 18; 4 Kgs 24, 7.

27, 13: The triumph of God's people is described in eschatological language; they will gather in Jerusalem from Assyria and Egypt.

28, 1: Ephraim: the Northern Kingdom. Its captial, Samaria, was built upon a hill, suggestive of a majestic garland adorning the heads of its drunken revelers.

28, 2: A strong one and a mighty: Assyria.

9 *"To whom would he impart knowledge? To whom would he convey the message? To those just weaned from milk, those taken from the breast? 10 For he says, 'Command on command, command on command, rule on rule, rule on rule, here a little, there a little!' " 11 *c* *Yes, with stammering lips and in a strange language he will speak to this people 12 to whom he said: This is the resting place, give rest to the weary; here is repose—but they would not listen. 13 So for them the word of the Lord shall be: "Command on command, command on command, rule on rule, rule on rule, here a little, there a little!" So that when they walk, they stumble backward, broken, ensnared, and captured.

14 Therefore, hear the word of the Lord, you arrogant, who rule this people in Jerusalem: 15 *d* Because you say, "We have made a covenant with death, and with the nether world* we have made a pact; when the overwhelming scourge passes, it will not reach us; for we have made lies our refuge, and in falsehood we have found a hiding place,"—16 *e* therefore, thus says the Lord God: See, I am laying a stone in Sion,* a stone that has been tested, a precious cornerstone as a sure foundation; he who puts his faith in it shall not be shaken. 17 I will make of right a measuring line, of justice a level. —Hail shall sweep away the refuge of lies, and waters shall flood the hiding place. 18 Your covenant with death shall be canceled and your pact with the nether world shall not stand. When the overwhelming scourge passes, you shall be trampled down by it. 19 Whenever it passes, it shall take you; morning after morning it shall pass, by day and by night; terror alone shall convey the message. 20 For the bed shall be too short to stretch out in, and the cover too narrow to wrap in. 21 *f* For the Lord shall rise up as on Mount Pharasim, bestir himself as in the valley of Gabaon,* to carry out his work, his singular work, to perform his deed, his strange deed. 22 *g* Now, be arrogant no more lest your bonds be tightened, for I have heard from the Lord, the God of hosts, the destruction decreed for the whole earth.

23 *Give ear and hear my voice, pay attention and listen to what I say: 24 Is the plowman forever plowing, always loosening and harrowing his land for planting? 25 When he has leveled the surface, does he not scatter gith and sow cumin,* put in wheat and barley, with spelt as its border? 26 He has learned this rule, instructed by his God. 27 Gith is not threshed with a sledge, nor does a cartwheel roll over cumin. But gith is beaten out with a staff, and cumin crushed for food with a rod. 28 No, he does not thresh it unendingly, nor does he crush it with his noisy cartwheels and horses. 29 This too comes from the Lord of hosts; wonderful is his counsel and great his wisdom.

CHAPTER 29.

The Fall of Jerusalem. 1 Woe to Ariel,* Ariel, the city where David encamped! *h* Add year to year, let the feasts come round. 2 *i* But I will bring distress upon Ariel, with mourning and grief. You shall be to me like Ariel, 3 *j* I will encamp like David against you; I will encircle you with outposts and set up siege works against you. 4 Prostrate you shall speak from the earth, and from the base dust your words shall come. Your voice shall be like a ghost's from the earth, and your words like chirping* from the dust. 5 *k* The horde of your arrogant shall be like

c Jer 5, 15; I Cor 14, 21; Dt 28, 49; Bar 4, 15.—d Wis 1, 16; Jer 5, 12.—e Ps 117 (118), 22; Mt 21, 42; Acts 4, 11; Rom 9, 33; 1 Pt 2, 6.—f Jos 10, 10; 2 Kgs 5, 20; 1 Par 14, 11.—g Is 10, 23.—h 2 Kgs 5, 9.—i Is 33, 7.—j 4 Kgs 25, 1; Ez 4, 2.—k Is 17, 13; Ps 17 (18), 43; Jb 21, 18.

28, 9f: The words of those who ridicule Isaia. The Hebrew of v 10, by its very sound, conveys the idea of mocking imitation of what the prophet says, as though he spoke like a stammering child: SAU LASAU, SAU LASAU, CAU LACAU, CAU LACAU, ZE'ER SHAM, ZE'ER SHAM. But in v 13 God repeats these words in deadly earnest, putting them in the mouth of the victorious pagan army.

28, 11: God will answer the mockers and defend Isaia. Strange language: spoken by the invading army.

28, 15.18: A covenant with death, and with the nether world: an alliance with foreign powers, such as Egypt and Babylon, to prevent death and destruction. Have made lies . . . a hiding place: this confidence in human aid proves to be false and deceitful, incapable of averting the dreaded disaster. Overwhelming scourge: the flood of the Assyrian invasion; cf Is 8, 7f.

28, 16: A stone in Sion: the true and sure foundation of salvation promised by God to the Davidic dynasty (cf Is 7, 13-16; 9, 1-6), which the Apostles saw fulfilled in Christ the universal Savior; cf 1 Pt 2, 6-8; Rom 9, 33; 10, 9ff. Cornerstone: the assurance of salvation rejected by Israel in the prophet's time, is reflected by the psalmist (Ps 117 [118], 22) and fulfilled in the Person of Christ; cf Mt 21, 42; Lk 20, 17; Acts 4, 11; Rom 9, 33; 1 Pt 2, 7.

28, 21: Mount Pharasim . . . valley of Gabaon: where David defeated the Philistines; cf 2 Kgs 5, 20. 25; 1 Par 14, 11. 16.

28, 23-29: The practical variation of the farmer's work taught him by God reflects God's dealing with His people, wisely adapted to circumstances of persons and times.

28, 25: Gith . . . cumin: herbs used in seasoning food. Spelt: a variety of wheat.

29, 1f: Ariel: variously interpreted to mean "lion of God" or "hearth (altar) of God," a poetic name for Jerusalem; or perhaps to be read as Uru-el, "foundation of God," an archaic name for the Jebusite city of Jerusalem; like that Arile, against which David encamped, it will be besieged by God.

29, 4: Chirping: see note on Is 8, 19.

fine dust, the horde of the tyrants like flying chaff. Then suddenly, in an instant, 6 you shall be visited by the Lord of hosts, with thunder, earthquake, and great noise, whirlwind, storm, and the flame of consuming fire.

7 *Then like a dream, a vision in the night, shall be the horde of all the nations who war against Ariel with all the earthworks of her besiegers. 8 As when a hungry man dreams he is eating and awakens with an empty stomach, or when a thirsty man dreams he is drinking and awakens faint and dry, so shall the horde of all the nations be, who make war against Mount Sion.

Blindness and Perversity. 9 *Be irresolute, stupefied; blind yourselves and stay blind! *l* Be drunk, but not from wine, stagger, but not from strong drink! 10 *m* For the Lord has poured out on you a spirit of deep sleep. He has shut your eyes [the prophets] and covered your heads [the seers].

11 *n* For you the revelation of all this has become like the words of a sealed scroll. When it is handed to one who can read, with the request, "Read this," he replies, "I cannot; it is sealed." 12 When it is handed to one who cannot read, with the request, "Read this," he replies, "I cannot read."

13 *o* The Lord said: Since this people draws near with words only and honors me with their lips alone, though their hearts are far from me, and their reverence for me has become routine observance of the precepts of men, 14 *p* therefore I will again deal with this people in surprising and wondrous fashion: The wisdom of its wise men shall perish and the understanding of its prudent men be hid. 15 *q* Woe to those who would hide their plans too deep for the Lord! Who work in the dark, saying, "Who sees us, or who knows us?" 16 *r* Your perversity is as though the potter were taken to be the clay: as though what is made should say of its maker, "He made me not!" Or the vessel should say of the potter, "He does not understand."

Redemption. 17 *But a very little while,*s* and Lebanon shall be changed into an orchard, and the orchard be regarded as a forest! 18 *t* On that day the deaf shall hear the words of a book; and out of gloom and darkness, the eyes of the blind shall see. 19 *u* The lowly will ever find joy in the Lord, and the poor rejoice in the Holy One of Israel. 20 *v* For the tyrant will be no more and the arrogant will have gone; all who are alert to do evil will be cut off, 21 *w* those whose mere word condemns a man, who ensnare his defender at the gate, and leave the just man with an empty claim.

22 *x* Therefore thus says the Lord, the God of the house of Jacob, who redeemed Abraham:* Now Jacob shall have nothing to be ashamed of, nor shall his face grow pale. 23 When his children see the work of my hands in his midst, they shall keep my name holy; they shall reverence the Holy One of Jacob, and be in awe of the God of Israel. 24 Those who err in spirit shall acquire understanding, and those who find fault shall receive instruction.

CHAPTER 30.

Futile Alliance with Egypt. 1 Woe to the rebellious children,*y* says the Lord, who carry out plans that are not mine, who weave webs that are not inspired by me, adding sin upon sin. 2 *z* They go down to Egypt, but my counsel they do not seek. They find their strength in Pharao's protection and take refuge in Egypt's shadow; 3 *a* Pharao's protection shall be your shame, and refuge in Egypt's shadow your disgrace. 4 *b* When their princes are at Soan and their messengers reach Hanes, 5 *c* all shall be ashamed of a people that gain them nothing, neither help nor benefit, but only shame and reproach.

6 [Oracle on the Beasts of the Negeb:] Through the distressed and troubled land of the lioness and roaring lion, of the viper and flying saraph,* they carry their riches on the backs of asses and their treasures on the humps of camels to a people good for nothing, 7 to Egypt whose

1 Is 19, 14; 28, 7f.—m Is 6, 10; Rom 11, 8.—n Dn 12, 4.—o Ez 33, 31; Mt 15, 8f; Mk 7, 6f.—p Jer 49, 7; 1 Cor 1, 19.—q Is 30, 1; Ez 8, 12; Jn 3, 19f.—r Is 45, 9; Jer 18, 6; Rom 9, 20.—s Is 32, 15.—t Is 35, 5; 42, 6f.—u Is 61, 1.—v Is 28, 22.—w Am 5, 10. 12.—x Is 45, 17.—y Is 1, 4.—z Is 31, 1; 36, 6.—a Is 20, 5; Jer 2, 36f.—b Is 19, 11.—c Is 36, 6.

29, 7f: Just when the Assyrians think their capture of Jerusalem to be certain, the Lord will snatch victory from their hands and save His city.

29, 9-12: Jerusalem in her blindness refuses to believe God's revelation that she will be saved.

29, 17-24: The prophet presents God's plan of redemption in terms of unheard-of natural phenomena as if such changes in nature took place, e. g., the change of the cedars of Lebanon into an orchard (v 17).

29, 22: Who redeemed Abraham: by freeing him from the idolatry of his native land.

30, 6: Flying saraph: see note on Nm 21, 6.

help is futile and vain. Therefore I call her "Rahab* quelled."

8 *d* Now come, write it on a tablet they can keep,* inscribe it in a record; that it may be in future days an eternal witness: 9 *e* This is a rebellious people, deceitful children, children who refuse to obey the law of the Lord. 10 *f* They say to the seers, "Have no visions"; to the prophets, "Do not descry for us what is right; speak flatteries to us, conjure up illusions. 11 *g* Out of the way! Out of our path! Let us hear no more of the Holy One of Israel."

12 Therefore, thus says the Holy One of Israel: Because you reject this word, and put your trust in what is crooked and devious, and depend on it, 13 *h* this guilt of yours shall be like a descending rift bulging out in a high wall whose crash comes suddenly, in an instant. 14 *i* It crashes like a potter's jar smashed beyond rescue, and among its fragments cannot be found a sherd to scoop fire from the hearth or dip water from the cistern.

15 *j* For thus said the Lord God, the Holy One of Israel: By waiting and by calm you shall be saved, in quiet and in trust your strength lies. But this you did not wish. 16 *k* "No," you said, "upon horses we will flee."—Very well, flee! "Upon swift steeds we will ride."—Not so swift as your pursuers. 17 A thousand shall tremble at the threat of one; if five threaten you, you shall flee, until you are left like a flagstaff on the mountaintop, like a flag on the hill. 18 *l* Yet the Lord is waiting to show you favor, and he rises to pity you; for the Lord is a God of justice: blessed are all who wait for him!

19 *m* O people of Sion, who dwell in Jerusalem, no more will you weep; he will be gracious to you when you cry out, as soon as he hears he will answer you. 20 The Lord will give you the bread you need and the water for which you thirst. No longer will your Teacher* hide himself, but with your own eyes you shall see your Teacher, 21 *n* while from behind, a voice shall sound in your ears: "This is the way; walk in it," when you would turn to the right or to the left. 22 *o* And you shall consider unclean your silver-plated idols and your gold-covered images; you shall throw them away like filthy rags to which you say, "Begone!"

Sion's Future Prosperity. 23 *p* He will give rain for the seed that you sow in the ground, and the wheat that the soil produces will be rich and abundant. On that day your cattle will graze in spacious meadows; 24 the oxen and the asses that till the ground will eat silage tossed to them with shovel and pitchfork. 25 *q* Upon every high mountain and lofty hill there will be streams of running water. On the day of the great slaughter, when the towers fall, 26 *r* the light of the moon will be like that of the sun and the light of the sun will be seven times greater [like the light of seven days]. On the day the Lord binds up the wounds of his people, he will heal the bruises left by his blows.

Divine Judgment on Assyria. 27 *See the name of the Lord coming from afar in burning wrath, with lowering clouds! His lips are filled with fury, his tongue is like a consuming fire; 28 his breath, like a flood in a ravine that reaches suddenly to the neck, will winnow the nations with a destructive winnowing, and with repeated winnowings will he battle against them [and a bridle on the jaws of the peoples to send them astray].

30 The Lord will make his glorious voice heard, and let it be seen how his arm descends in raging fury and flame of consuming fire, in driving storm and hail. 31 When the Lord speaks, Assyria will be shattered, as he strikes with the rod; 32 while at every sweep of the rod which the Lord will bring down on him in punishment, 29 you will sing as on a night when a feast is observed, and be merry of heart, as one marching along with a flute toward the mountain of the Lord, toward the Rock of Israel, accompanied by the timbrels and lyres. 33 For the pyre* has long been ready, prepared for the king; broad and deep it is piled with dry

d Is 8, 1. 16; Jer 36, 2; Hb 2, 2.—e Is 1, 4; Jer 7, 28.—f Jer 5, 31.—g Jb 21, 14f.—h Ez 13, 14.—i Jer 19, 11.—j Is 7, 4; Mi 7, 7.—k Is 31, 3.—l Ps 33 (34), 9; Jer 17, 7.—m Is 58, 9.—n Jer 31, 33f.—o Is 31, 7.—p Lv 26, 3. 5.—q Jl 4, 18.—r Jer 30, 17.

30, 7: Rahab: Egypt, here as elsewhere (cf Ps 86 [87], 4), is compared to the stormy, impetuous sea monster (cf Is 51, 9; Jb 26, 12; Ps 88 [89], 11), which yet, when asked for aid by Juda, becomes silent, quelled.

30, 8: Isaia will write down his condemnation of the people so that (vv 12-18) its fulfillment may afterward be admitted.

30, 20: Teacher: God, who in the past taught in a veiled manner through His prophets, will in future help them to understand His teaching clearly. This was eminently true when the Son of God became Man.

30, 27-33: God's punishment of Assyria. The name of the Lord: God Himself; cf Ps 19 (20), 2.

30, 29. 33: Pyre: on which the corpse of the king of Assyria is burned. This is the occasion of festal rejoicing for the Israelites, who are now free from his yoke.

grass and wood in abundance, and the breath of the Lord, like a stream of sulphur, will set it afire.

CHAPTER 31.

Against the Egyptian Alliance. 1 Woe to those who go down to Egypt for help,[s] who depend upon horses; who put their trust in chariots because of their number, and in horsemen because of their combined power, but look not to the Holy One of Israel nor seek the Lord! 2 Yet he too is wise and will bring disaster; he will not turn from what he has threatened to do. He will rise up against the house of the wicked and against those who help evildoers. 3 *t* The Egyptians are men, not God, their horses are flesh, not spirit; when the Lord stretches forth his hand, the helper shall stumble, the one helped shall fall, and both of them shall perish together.

4 Thus says the Lord to me: As a lion or a lion cub growling over its prey, with a band of shepherds assembled against it, is neither frightened by their shouts nor disturbed by their noise, so shall the Lord of hosts come down to wage war upon the mountain and hill of Sion. 5 *u* Like hovering birds, so the Lord of hosts shall shield Jerusalem, to protect and deliver, to spare and rescue it.

6 *v* Return, O children of Israel, to him whom you have utterly deserted. 7 *w* On that day each one of you shall spurn his sinful idols of silver and gold, which he made with his hands.

Downfall of Assyria. 8 *x* Assyria shall fall by a sword not wielded by man, no mortal sword shall devour him; he shall flee before the sword, and his young men shall be impressed as laborers. 9 He shall rush past his crag* in panic, and his princes shall flee in terror from his standard, says the Lord who has a fire in Sion and a furnace in Jerusalem.

CHAPTER 32.

The Kingdom of Justice. 1 See, a king will reign justly *y* and princes will rule rightly. 2 *z* Each of them will be a shelter from the wind, a retreat from the rain. They will be like streams of water in a dry country, like the shade of a great rock in a parched land. 3 The eyes of those who see will not be closed; the ears of those who hear will be attentive. 4 The flighty will become wise and capable, and the stutterers will speak fluently and clearly. 5 No more will the fool be called noble, nor the trickster be considered honorable. 6 *a* For the fool speaks foolishly, planning evil in his heart: How to do wickedness, to speak perversely against the Lord, to let the hungry go empty and the thirsty be without drink. 7 And the trickster uses wicked trickery, planning crimes: how to ruin the poor with lies, and the needy when they plead their case. 8 But the noble man plans noble things, and by noble things he stands.

The Women of Jerusalem. 9 O complacent ladies, rise up and hear my voice, overconfident women, give heed to my words. 10 *b* In a little more than a year you overconfident ones will be shaken; the vintage will fail, there will be no harvest. 11 *c* Tremble, you who are complacent! Shudder, you who are overconfident! Strip yourselves bare, with only a loincloth to cover you. 12 Beat your breasts for the pleasant fields, the fruitful vine, 13 *d* and the soil of my people, overgrown with thorns and briers; for all the joyful houses, the wanton city. 14 *e* Yes, the castle* will be forsaken, the noisy city deserted; 19 down it comes, as trees come down in the forest! The city will be utterly laid low. Hill and tower will become wasteland forever for wild asses to frolic in, and flocks to pasture, 15 until the spirit from on high is poured out on us.

*Then will the desert become an orchard *f* and the orchard be regarded as a forest. 16 Right will dwell in the desert and justice abide in the orchard. 17 *g* Justice will bring about peace; right will produce calm and security. 18 *h* My people will live in peaceful country, in secure dwellings and quiet resting places. 20 *i* Happy are you who sow beside every stream, and let the ox and the ass go freely!

CHAPTER 33.

Overthrow of Assyria. 1 Woe, O destroyer never destroyed, O traitor never

s Is 30, 2; 36, 6.—t Ps 145 (146), 3ff.—u Ps 90 (91), 4.—v Jer 3, 12.—w Is 30, 22.—x Is 37, 36.—y Is 16, 5; Ps 71 (72), 2ff; Jer 23, 5.—z Is 4, 6; 25, 4.—a Prv 10, 32; Eccl 10, 12f.—b So 1, 13.—c Jer 4, 8.—d Is 7, 23; 34, 13.—e Is 27, 10.—f Is 35, 1; 44, 3.—g Is 54, 13f; Ps 71 (72), 7; Jas 3, 18.—h Mi 4, 4.—i Is 30, 23.

31, 9: Crag: the king as the rallying point of the princes.
32, 14: The castle: the citadel of Jerusalem. Hill and tower: the fortified hill, in Hebrew Ophel, with its stronghold called "the great projecting tower" in 2 Esd 3, 27.
32, 15-18. 20: Extraordinary peace and prosperity will come to Israel under just rulers.

betrayed! When you finish destroying, you will be destroyed; when wearied with betraying, you will be betrayed.

2 *j* O Lord, have pity on us, for you we wait. Be our strength every morning, our salvation in time of trouble! 3 At the roaring sound, peoples flee; when you rise in your majesty, nations are scattered. 4 *k* Men gather spoil as caterpillars are gathered up; they rush upon it like the onrush of locusts. 5 *l* The Lord is exalted, enthroned on high; he fills Sion with right and justice. 6 *m* That which makes her season's lasting, the riches that save her, are wisdom and knowledge; the fear of the Lord is her treasure.

7 See, the men of Ariel* cry out in the streets, the messengers of Salem weep bitterly. 8 *n* The highways are desolate, travelers have quit the paths, covenants are broken, witnesses are spurned, yet no man gives it a thought. 9 *o* The country languishes in mourning, Lebanon withers with shame; Saron* is like the steppe, Basan and Carmel are stripped bare.

10 Now will I rise up, says the Lord, now will I be exalted, now be lifted up. 11 You conceive dry grass, bring forth stubble; my spirit shall consume you like fire. 12 *p* The peoples shall be as in a limekiln, like brushwood cut down for burning in the fire.

13 Hear, you who are far off, what I have done; you who are near, acknowledge my might. 14 *q* On Sion sinners are in dread, trembling grips the impious: "Who of us can live with the consuming fire? who of us can live with the everlasting flames?" 15 *r* He who practices virtue and speaks honestly, who spurns what is gained by oppression, brushing his hands free of contact with a bribe, stopping his ears lest he hear of bloodshed, closing his eyes lest he look on evil—16 he shall dwell on the heights, his stronghold shall be the rocky fastness, his food and drink in steady supply.

Restoration of Sion. 17 Your eyes will see a king* in his splendor, they will look upon a vast land. 18 Your mind will dwell on the terror: "Where is he who counted, where is he who weighed? Where is he who counted the towers?" 19 To the people of alien tongue you will look no more, the people of obscure speech, stammering in a language not understood. 20 Look to Sion, the city of our festivals; let your eyes see Jerusalem as a quiet abode, a tent not to be struck, whose pegs will never be pulled up, nor any of its ropes severed.

22 Indeed the Lord will be there with us, majestic; yes, the Lord our judge, the Lord our lawgiver, the Lord our king, he it is who will save us. 21 In a place of rivers and wide streams on which no boat is rowed, where no majestic ship* passes, 23 the rigging hangs slack; it cannot hold the mast in place, nor keep the sail spread out. Then the blind will divide great spoils and the lame will carry off the loot. 24 No one who dwells there will say, "I am sick"; the people who live there will be forgiven their guilt.

VI: THE LORD, SION'S AVENGER

CHAPTER 34.

Judgment upon Edom. 1 Come near, O nations, and hear; be attentive, O peoples! *s* Let the earth and what fills it listen, the world and all it produces. 2 The Lord is angry with all the nations and is wrathful against all their host; he has doomed them and given them over to slaughter. 3 *t* Their slain shall be cast out, their corpses shall send up a stench; the mountains shall run with their blood, 4 and all the hills shall rot; *u* the heavens shall be rolled up like a scroll, and all their host shall wither away, as the leaf wilts on the vine, or as the fig withers on the tree.

5 *v* When my sword has drunk its fill in the heavens, lo, it shall come down in judgment upon Edom, a people I have doomed. 6 The Lord has a sword filled with blood, greasy with fat, with the blood of lambs and goats, with the fat of rams' kidneys; for the Lord has a sacrifice in Bosra, a great slaughter in the land of Edom. *w* 7 Wild oxen shall be struck down with fatlings, and bullocks with bulls; their land shall be soaked with blood, and their earth greasy with fat. 8 *x* For the Lord has a day of vengeance, a year of requital by Sion's defender. 9 Edom's streams shall be changed into pitch and

j Is 25, 9.—k 2 Par 20, 25.—l Is 1, 26.—m Prv 9, 10.—n Jgs 5, 6.—o Na 1, 4.—p Is 10, 17.—q Na 1, 6.—r Pss 14 (15), 2-6; 23 (24), 4f.—s Dt 32, 1.—t Ez 32, 4, 6.—u Is 13, 10; Ez 32, 7f; 4, 15.—v Jer 15, 13f; 46, 10.—w 6f: Jer 49, 12f.—x Is 13, 9; 63, 4.

33, 7: Ariel . . . Salem: Jerusalem; cf Is 29, 1; Gn 14, 18.

33, 9: Saron: the fertile plain near the Mediterranean.

33, 17: King: the Messianic king, or God; cf v 22.

33, 21. 23: Boat . . . majestic ship: of a foreign oppressor.

her earth into sulphur, and her land shall become burning pitch; 10 night and day it shall not be quenched, its smoke shall rise forever. From generation to generation she shall lie waste, never again shall anyone pass through her. 11 *y* But the desert owl and hoot owl shall possess her, the screech owl and raven shall dwell in her. The Lord will measure her with line and plummet to be an empty waste for satyrs* to dwell in.

12 *z* Her nobles shall be no more, nor shall kings be proclaimed there; all her princes are gone. 13 *a* Her castles shall be overgrown with thorns, her fortresses with thistles and briers. She shall become an abode for jackals and a haunt for ostriches. 14 Wildcats shall meet with desert beasts, satyrs shall call to one another; there shall the lilith* repose, and find for herself a place to rest. 15 There the hoot owl shall nest and lay eggs, hatch them out and gather them in her shadow; there shall the kites assemble, none shall be missing its mate.

16 *b* Look in the book of the Lord* and read: No one of these shall be lacking, for the mouth of the Lord has ordered it, and his spirit shall gather them there. 17 It is he who casts the lot for them, and with his hand he marks off their shares of her; they shall possess her forever, and dwell there from generation to generation.

CHAPTER 35.

Israel's Deliverance. 1 The desert and the parched land will exult; *c* the steppe will rejoice and bloom.* 2 *d* They will bloom with abundant flowers, and rejoice with joyful song. The glory of Lebanon will be given to them, the splendor of Carmel and Saron; they will see the glory of the Lord, the splendor of our God.

3 *e* Strengthen the hands that are feeble, make firm the knees that are weak, 4 *f* say to those whose hearts are frightened: Be strong, fear not! Here is your God, he comes with vindication; with divine recompense he comes to save you. 5 *g* Then will the eyes of the blind be opened, the ears of the deaf be cleared; 6 *h* then will the lame leap like a stag, then the tongue of the dumb will sing.

Streams will burst forth in the desert, and rivers in the steppe. 7 The burning sands will become pools, and the thirsty ground, springs of water; the abode where jackals lurk will be a marsh for the reed and papyrus. 8 A highway will be there, called the holy way; no one unclean may pass over it, nor fools go astray on it. 9 *i* No lion will be there, nor beast of prey go up to be met upon it. It is for those with a journey to make, and on it the redeemed will walk. 10 *j* Those whom the Lord has ransomed will return and enter Sion singing, crowned with everlasting joy; they will meet with joy and gladness, sorrow and mourning will flee.

VII: HISTORICAL APPENDIX

CHAPTER 36.

Invasion of Sennacherib.* 1 In the fourteenth year *k* of King Ezechia, Sennacherib, king of Assyria, went on an expedition against all the fortified cities of Juda and captured them. 2 From Lachis the king of Assyria sent his commander with a great army to King Ezechia in Jerusalem. When he stopped at the conduit of the upper pool, on the highway of the fuller's field, 3 there came out to him the master of the palace, Eliacim, son of Helcia, and Sobna the scribe, and the herald Joahe, son of Asaph. 4 The commander said to them, "Tell King Ezechia: Thus says the great king, the king of Assyria, 'On what do you base this confidence of yours? Do you think mere words substitute for strategy and might in war? On whom, then, do you rely, that you rebel against me? 6 *l* This Egypt, the staff on which you rely, is in fact a broken reed which pierces the hand of anyone who leans on it. That is what Pharao, king of Egypt, is to all who rely on him. 7 *m* But if you say to me: *"We rely on the Lord, our God," is not he the one whose high

y Is 14, 23; So 2, 14.—z Abd 18.—a Is 13, 21; Os 9, 6.—b Jos 18, 10; Ps 77 (78), 55.—c Is 55, 12f.—d Is 60, 13; Ps 95 (96), 12.—e Jb 4, 3f; Hb 12, 12.—f Is 41, 10; Za 8, 13.—g Is 29, 18; 32, 3.—h Is 41, 18; 43, 10. 19.—i Is 62, 10; Lv 26, 6.—j Is 51, 11.—k 4 Kgs 18, 13; 2 Par 32, 1.—l Is 30, 2.—m 4 Kgs 18, 4.

34, 11: Satyrs: see note on Is 13, 21; cf Is 34, 14.

34, 14: Lilith: a female demon thought to roam about the desert.

34, 16: Book of the Lord: God's list of all His creatures; cf Ps 68 (69), 29, "the book of the living"; Ps 138 (139), 16, "your book."

35, 1-10: Similar to the description of the return from the Exile, as found in chaps. 40-55.

36, 1—39, 8: Except for Is 38, 9-20, this historical appendix describing the siege, etc., is paralleled in 4 Kgs 18, 13 — 20, 19, which, however, has certain details proper to itself. The events are also recorded in substantially the same way in the cuneiform inscriptions of Sennacherib.

36, 7: The Assyrians pretend that Ezechia's removal of the high places and altars (illegal sanctuaries) was taken by the Lord as an insult. They declare to Jerusalem's emissaries that the city therefore no longer has a right to the Lord's protection and that they are the ones who truly carry out His will (cf v 10).

places and altars Ezechia removed, commanding Juda and Jerusalem to worship before this altar?'

8 "Now, make a wager with my lord the king of Assyria: 'I will give you two thousand horses, if you can put riders on them.' 9 How then can you repulse even one of the least servants of my lord? And yet you rely on Egypt for chariots and horsemen! 10 *n* 'Was it without the Lord's will that I have come up to destroy this land? The Lord said to me, "Go up and destroy that land!" ' "

11 Then Eliacim and Sobna and Joahe said to the commander, "Please speak to your servants in Aramaic;* we understand it. Do not speak to us in Judean within earshot of the people who are on the wall."

12 But the commander replied, "Was it to you and your master that my lord sent me to speak these words? Was it not rather to the men sitting on the wall, who, with you, will have to eat their own excrement and drink their own urine?" 13 Then the commander stepped forward and cried out in a loud voice in Judean, "Listen to the words of the great king, the king of Assyria. 14 Thus says the king: 'Do not let Ezechia deceive you, since he cannot deliver you. 15 Let not Ezechia induce you to rely on the Lord, saying, "The Lord will surely save us; this city will not be handed over to the king of Assyria." ' 16 *o* Do not listen to Ezechia, for the king of Assyria says: 'Make peace with me and surrender! Then each of you will eat of his own vine and of his own fig tree, and drink the water of his own cistern, 17 until I come to take you to a land like your own, a land of grain and wine, of bread and vineyards. 18 *p* Do not let Ezechia seduce you by saying, "The Lord will save us." Has any of the gods of the nations ever rescued his land from the hand of the king of Assyria? 19 *q* Where are the gods of Hamath and Arphad? Where are the gods of Sepharvaim? Where are the gods of Samaria? Have they saved Samaria from my hand? 20 Which of all the gods of these lands ever rescued his land from my hand? Will the Lord then save Jerusalem from my hand?' " 21 But they remained silent and did not answer him one word, for the king had ordered them not to answer him.

22 Then the master of the palace, Eliacim, son of Helcia, Sobna the scribe, and the herald Joahe, son of Asaph, came to Ezechia with their garments torn, and reported to him what the commander had said.

CHAPTER 37.

1 When King Ezechia heard this, he tore his garments, wrapped himself in sackcloth, and went into the temple of the Lord. 2 He sent Eliacim, the master of the palace, and Sobna the scribe, and the elders of the priests, wrapped in sackcloth, to tell the prophet Isaia, son of Amos: 3 "Thus says Ezechia: 'This is a day of distress, of rebuke, and of disgrace. Children are at the point of birth, but there is no strength to bring them forth.* 4 Perhaps the Lord, your God, will hear the words of the commander, whom his master, the king of Assyria, sent to taunt the living God, and will rebuke him for the words which the Lord, your God, has heard. Send up a prayer for the remnant that is here.' "

5 When the servants of King Ezechia had come to Isaia, 6 he said to them: *r* "Tell this to your master: 'Thus says the Lord: Do not be frightened by the words you have heard, with which the servants of the king of Assyria have blasphemed me. 7 I am about to put in him such a spirit that, when he hears a certain report, he will return to his own land, and there I will cause him to fall by the sword.' "

8 When the commander returned to Lachis and heard that the king of Assyria had left there, he found him besieging Lobna. 9 The king of Assyria heard a report that Tharaca,* king of Ethiopia, had come out to fight against him. Again he sent envoys to Ezechia with this message: 10 "Thus shall you say to Ezechia, king of Juda: *s* 'Do not let your God on whom you rely deceive you by saying that Jerusalem will not be handed over to the king of Assyria. 11 You yourself have heard what the kings of Assyria have done to

n Is 10, 5f.—o 3 Kgs 4, 25; Za 3, 10.—p Is 37, 11.—q Is 10, 9; 37, 13.—r Is 41, 10-14; 51, 7.—s Is 36, 14.

36, 11: The Jewish emissaries ask that the conversation be carried on in Aramaic, not in Judean, for they fear the effect of the Assyrian claims upon the morale of the people.

37, 3: A proverbial expression. In the Bible the pangs of childbirth often typify extreme anguish; cf Is 13, 8; Jer 6, 24; Mi 4, 9f. In this instance there is reference to the desperate situation of Ezechia from which he was scarcely able to free himself.

37, 9: Tharaca: may have been general of the Egyptian army in 701 B. C.; later he became king, one of the Ethiopian dynasty of Egyptian kings (c. 690-664 B. C.) Many consider that this account in Isaia combines features of two originally distinct sieges of Jerusalem by Sennacherib.

all the countries: They doomed them! Will you, then, be saved? 12 Did the gods of the nations whom my fathers destroyed save them? Gozan, Haran, Reseph, and the Edenites in Thalassar? 13 Where is the king of Hamath, the king of Arphad, or a king of the cities of Sepharvaim, Ana or Ava?'"

14 Ezechia took the letter from the hand of the messengers and read it; then he went up to the temple of the Lord, and spreading it out before him, 15 he prayed to the Lord: 16 "O Lord of hosts, God of Israel, enthroned upon the cherubim! You alone are God over all the kingdoms of the earth.* You have made the heavens and the earth. 17 Incline your ear, O Lord, and listen! Open your eyes, O Lord, and see! Hear all the words of the letter that Sennacherib sent to taunt the living God. 18 Truly, O Lord, the kings of Assyria have laid waste all the nations and their lands, 19 *t* and cast their gods into the fire; they destroyed them because they were not gods but the work of human hands, wood and stone. 20 Therefore, O Lord, our God, save us from his hand, that all the kingdoms of the earth may know that you, O Lord, alone are God."

Punishment of Sennacherib. 21 Then Isaia, son of Amos, sent this message to Ezechia: Thus says the Lord, the God of Israel: In answer to your prayer for help against Sennacherib, king of Assyria, 22 this is the word the Lord has spoken concerning him:

She despises you, laughs you to scorn,
the virgin daughter Sion; *u* behind you she wags her head, daughter Jerusalem. 23 *v* Whom have you insulted and blasphemed, against whom have you raised your voice and lifted up your eyes on high? Against the Holy One of Israel! 24 Through your servants you have insulted the Lord: you said, "With my many chariots I climbed the mountain heights, the recesses of Lebanon; I cut down its lofty cedars, its choice cypresses; I reached the remotest heights, its forest park. 25 I dug wells and drank water in foreign lands; I dried up with the soles of my feet all the rivers of Egypt."

26 Have you not heard? Long ago I prepared it, from days of old I planned it, now I have brought it to pass: that you should reduce fortified cities into heaps of ruins, 27 while their inhabitants, shorn of power, are dismayed and ashamed, becoming like the plants of the field, like the green growth, like the scorched grass on the housetops. 28 I am aware whether you stand or sit; I know whether you come or go, and also your rage against me. 29 Because of your rage against me and your fury which has reached my ears, I will put my hook in your nose and my bit in your mouth, and make you return the way you came.

30 This shall be a sign for you:* this year you shall eat the aftergrowth, next year, what grows of itself; but in the third year, sow and reap, plant vineyards and eat their fruit! 31 *w* The remaining survivors of the house of Juda shall again strike root below and bear fruit above. 32 For out of Jerusalem shall come a remnant, and from Mount Sion, survivors. The zeal of the Lord of hosts shall do this.

33 Therefore, thus says the Lord concerning the king of Assyria: He shall not reach this city, nor shoot an arrow at it, nor come before it with a shield, nor cast up siegeworks against it. 34 *x* He shall return by the same way he came, without entering the city, says the Lord. 35 *y* I will shield and save this city for my own sake, and for the sake of my servant David.

36 *z* The angel of the Lord went forth and struck down one hundred and eighty-five thousand in the Assyrian camp.* Early the next morning, there they were, all the corpses of the dead. 37 *a* So Sennacherib, the king of Assyria, broke camp and went back home to Nineve.

38 When he was worshiping in the temple of his god Nesroch, his sons Adramelech and Sarasar slew him* with the sword and fled into the land of Ararat. His son Asarhaddon reigned in his stead.

t Jer 16, 20.—u 4 Kgs 19, 21.—v Is 1, 4.—w Is 27, 6.—x Is 37, 29.—y 3 Kgs 15, 4f.—z Is 10, 12; 17, 14.—a 4 Kgs 19, 35f.

37, 16: In contrast to the empty boasting of the Assyrians, Ezechia proclaims the Lord as God over all the kingdoms of the earth.

37, 30: You: Ezechia. A sign: it is difficult to know the nature of this sign. Either it is merely a proverbial expression to signify that prosperity follows adversity, or it indicates that after two years the normal conditions of life will be resumed.

37, 36: The destruction of Sennacherib's army is also recorded by Herodotus, a Greek historian of the fifth century B. C. It was probably due to the bubonic plague, but the sacred author attributes it to its ultimate cause, God through His angel.

37, 38: The violent death of Sennacherib (681 B. C.) is also mentioned in non-biblical sources. It occurred twenty years after his invasion of Judea.

CHAPTER 38.

Sickness and Recovery of Ezechia. 1 In those* days,* when Ezechia was mortally ill,[b] the prophet Isaia, son of Amos, came and said to him: "Thus says the Lord: Put your house in order, for you are about to die; you shall not recover." 2 Then Ezechia turned his face to the wall and prayed to the Lord: 3 [c] "O Lord, remember how faithfully and wholeheartedly I conducted myself in your presence, doing what was pleasing to you!" And Ezechia wept bitterly.

4 Then the word of the Lord came to Isaia: 5 "Go, tell Ezechia: Thus says the Lord, the God of your father David: I have heard your prayer and seen your tears. I will heal you: in three days you shall go up to the Lord's temple; I will add fifteen years* to your life. 6 [d] I will rescue you and this city from the hand of the king of Assyria; I will be a shield to this city."

21 Isaia then ordered a poultice of figs to be taken and applied to the boil, that he might recover. 22 Then Ezechia asked, "What is the sign that I shall go up to the temple of the Lord?"

7 [Isaia answered:] "This will be the sign for you from the Lord that he will do what he has promised: 8 [e] See, I will make the shadow cast by the sun on the stairway to the terrace* of Achaz go back the ten steps it has advanced." So the sun came back the ten steps it had advanced.

Ezechia's Hymn of Thanksgiving. 9 The song of Ezechia, king of Juda, after he had been sick and had recovered from his illness: 10 [f] Once I said, "In the noontime of life* I must depart! To the gates of the nether world I shall be consigned for the rest of my years." 11 I said, "I shall see the Lord* no more in the land of the living. No longer shall I behold my fellow men among those who dwell in the world." 12 [g] My dwelling, like a shepherd's tent,* is struck down and borne away from me; you have folded up my life, like a weaver who severs the last thread. Day and night you give me over to torment; 13 I cry out until the dawn. Like a lion he breaks all my bones; [day and night you give me over to torment]. 14 Like a swallow I utter shrill cries; I moan like a dove. My eyes grow weak, gazing heavenward: O Lord, I am in straits; be my surety!

15 What am I to say or tell him?* He has done it! I shall go on through all my years despite the bitterness of my soul. 16 Those live whom the Lord protects; yours . . . the life of my spirit.* You have given me health and life; 17 thus is my bitterness transformed into peace. You have preserved my life from the pit of destruction, when you cast behind your back all my sins.* 18 [h] For it is not the nether world that gives you thanks,* nor death that praises you; neither do those who go down into the pit await your kindness. 19 The living, the living give you thanks, as I do today. Fathers declare to their sons, O God, your faithfulness. 20 The Lord is our savior; we shall sing to stringed instruments in the house of the Lord all the days of our life.

CHAPTER 39.

Embassy from Merodach-baladan. 1 At that time [i] when Merodach-baladan,* son of Baladan, king of Babylon, heard that Ezechia had recovered from his sickness,

b 4 Kgs 20, 1.—c 4 Kgs 18, 5f.—d Is 37, 35.—e 4 Kgs 20, 9. 11.—f Jb 17, 11; Ps 101 (102), 25.—g Jb 7, 6.—h Pss 6, 6; 87 (88), 11-13.—i 1-8: 4 Kgs 20, 12.

38, 1 — 39, 8: The events of this section—sickness and recovery of Ezechia, embassy of Merodach-baladan—point forward to Babylon (cc 40-66). They occurred prior to the events of Is 36, 1—37, 38, which point back to Assyria (Is 1, 1—35, 10).

38, 1: In those days: a time prior to the siege of Jerusalem in 701 B. C.

38, 5: Since Ezechia died in 687 B.C., this sickness of his seems to have been in 702 B. C., that is, fifteen years before.

38, 8: Stairway to the terrace of Achaz: this interpretation is based on a reading of the Hebrew text revised according to the Dead Sea Scroll of Isaia; cf 4 Kgs 23, 12. Many translate the phrase as "steps of Achaz" and understand this as referring to a sundial.

38, 10: In the noontime of life: long before the end of a full span of life; cf Pss 54 (55), 24; 101 (102), 25.

38, 11: See the Lord: go to the Temple and take part in its service.

38, 12: These two metaphors emphasize the suddenness and finality of death.

38, 15: What am I to say or tell him?: a rhetorical question, as if the poet were at a loss in giving fitting expression to his gratitude; cf Ps 115 (116), 12. He has done it: accomplished the cure. Despite the bitterness: even though the one praying was previously so dejected.

38, 16: Yours . . . the life of my spirit: the current Hebrew text is corrupt. The revised Latin psalter renders it: "You have revived my soul."

38, 17: You cast behind your back all my sins: figurative language to express the divine forgiveness of sins, as if God no longer saw or cared about them. This expression is ordinarily used of men forgetting God; cf 3 Kgs 14, 9; Ez 23, 35; Ps 49 (50), 17.

38, 18f: See note on Ps 6, 6

39, 1: Merodach-baladan: twice king of Babylon, probably from 721 to 710 B. C., and again for nine months, in 704-703. This visit of his messengers, certainly before 701, was in reality a political one. Babylon hoped to lead an anti-Assyrian confederation composed of neighboring states.

he sent letters and gifts to him. 2 *i* Ezechia was pleased at this, and therefore showed the messengers his treasury, the silver and gold, the spices and fine oil, his whole armory, and everything that was in his storerooms; there was nothing in his house or in his whole realm that he did not show them.

3 Then Isaia the prophet came to King Ezechia and asked him, "What did these men say to you? Where did they come from?" Ezechia answered, "They came to me from a distant land, from Babylon." 4 "What did they see in your house?" he asked. Ezechia replied, "They saw everything in my house; there is nothing in my storerooms that I did not show them."

5 Then Isaia said to Ezechia, "Hear the word of the Lord of hosts: 6 *k* Behold, the days shall come when all that is in your house, and everything that your fathers have stored up until this day, shall be carried off to Babylon;* nothing shall be left, says the Lord. *l* Some of your own bodily descendants shall be taken and made servants in the palace of the king of Babylon." 8 *m* Ezechia replied to Isaia, "The word of the Lord which you have spoken is favorable."* For he thought, "There will be peace and security in my lifetime."

B. THE BOOK OF CONSOLATION

I: THE LORD'S GLORY IN ISRAEL'S LIBERATION

CHAPTER 40.

Promise of Salvation. 1 Comfort, give comfort to my people, says your God. 2 *n* Speak tenderly to Jerusalem, and proclaim to her that her service* is at an end, her guilt is expiated; indeed, she has received from the hand of the Lord double for all her sins.

3 *o* A voice cries out: *In the desert prepare the way of the Lord! Make straight in the wasteland a highway for our God! 4 Every valley shall be filled in, every mountain and hill shall be made low; the rugged land shall be made a plain, the rough country, a broad valley. 5 Then the glory of the Lord shall be revealed, and all mankind shall see it together; for the mouth of the Lord has spoken.

6 *p* A voice says, "Cry out!" I answer, "What shall I cry out?" All mankind is grass, and all their glory like the flower of the field. 7 The grass withers, the flower wilts, when the breath of the Lord blows upon it. [So then, the people is the grass.] 8 Though the grass withers and the flower wilts, the word of our God stands forever."

9 Go up onto a high mountain, Sion, herald of glad tidings; cry out at the top of your voice, Jerusalem, herald of good news! Fear not to cry out and say to the cities of Juda: Here is your God! 10 Here comes with power the Lord God, who rules by his strong arm; here is his reward with him, his recompense before him. 11 *q* Like a shepherd he feeds his flock; in his arms he gathers the lambs, carrying them in his bosom, and leading the ewes with care.

Power of the Creator To Save His People. 12 Who has cupped in his hand the waters of the sea, and marked off the heavens with a span?* Who has held in a measure the dust of the earth, weighed the mountains in scales and the hills in a balance? 13 *r* Who has directed the spirit of the Lord, or has instructed him as his counselor? 14 Whom did he consult to gain knowledge? Who taught him the path of judgment, or showed him the way of understanding?

15 Behold, the nations count as a drop of the bucket, as dust on the scales; the coastlands weigh no more than powder. 16 Lebanon* would not suffice for fuel, nor its animals be enough for holocausts. 17 Before him all the nations are as nought, as nothing and void he accounts them.

18 *s* To whom can you liken God? With what equal can you confront him? 19 *t* An idol, cast by a craftsman, which the smith plates with gold and fits with silver

j 2 Par 32, 25ff.—*k* 4 Kgs 24, 13; 25, 13ff.—*l* 2 Par 33, 11; Dn 1, 2f.—*m* 2 Par 32, 26.—*n* Is 50, 2f.—*o* Mt 3, 3; Jn 1, 23.—*p* Jb 8, 12; 14, 2; Ps 36 (37), 2; Sir 14, 18; Jas 1, 10; 1 Pt 1, 24.—*q* Is 49, 9f; 63, 11; Ez 34, 23; 37, 24; Jn 10, 11.—*r* Wis 9, 13; Rom 11, 34; 1 Cor 2, 16; Jb 38, 1ff.—*s* 18f: Acts 17, 29.—*t* Ps 113B (115), 4-7.

39, 6: Because Juda preferred to follow a pro-Babylonian policy, instead of trusting in God, it would later be exiled to Babylon.

39, 8: Favorable: for the Exile would not occur in his lifetime.

40, 2: Service: servitude and exile.

40, 3-5: The figurative language here describes the actual return of the exiles from Babylon to Jerusalem. It is the Lord who leads them; their road is made easy for them. Mt 3, 3 and parallels see in these verses a prophecy of the Baptist and Christ.

40, 12: Span: the distance between the extended little finger and the thumb. Measure: literally, "third"; here a small container.

40, 16: Lebanon . . . fuel: the famed cedars would not be enough to keep the fires of sacrifice burning.

chains? 20 *u* Mulberry wood, the choice
portion which a skilled craftsman picks
out for himself, choosing timber that will
not rot, to set up an idol that will not be
unsteady?
6 *One man helps another, one says to
the other, "Keep on!" 7 The craftsman
encourages the goldsmith, the one who
beats with the hammer, him who strikes
on the anvil; he says the soldering is good,
and he fastens it with nails to steady it.
21 Do you not know? Have you not
heard? Was it not foretold you from the
beginning? Have you not understood?
Since the earth was founded 22 *v* he sits
enthroned above the vault of the earth,
and its inhabitants are like grasshoppers;
he stretches out the heavens like a veil,
spreads them out like a tent to dwell in.
23 He brings princes to nought and makes
the rulers of the earth as nothing. 24
Scarcely are they planted or sown, scarce-
ly is their stem rooted in the earth, when
he breathes upon them and they wither,
and the stormwind carries them away like
straw.
25 To whom can you liken me as an
equal? says the Holy One. 26 *w* Lift up
your eyes on high and see who has cre-
ated* these: he leads out their army and
numbers them, calling them all by name.
By his great might and the strength of his
power not one of them is missing! 27 Why,
O Jacob, do you say, and declare, O Is-
rael,* "My way is hidden from the Lord,
and my right is disregarded by my God"?
28 Do you not know or have you not
heard? The Lord is the eternal God,
creator of the ends of the earth. He does
not faint nor grow weary, and his knowl-
edge is beyond scrutiny. 29 He gives
strength to the fainting; for the weak he
makes vigor abound. 30 Though young
men faint and grow weary, and youths
stagger and fall, 31 they that hope in the
Lord will renew their strength, they will
soar as with eagles' wings; they will run
and not grow weary, walk and not grow
faint.

CHAPTER 41.

The Liberator of Israel. 1 Keep silence
before me, O coastlands;* you peoples,
wait for my words! Let them draw near
and speak; let us come together for judg-
ment.
2 Who has stirred up from the East the
champion of justice,* and summoned
him to be his attendant? To him he de-
livers the nations and subdues the kings;
with his sword he reduces them to dust,
with his bow, to driven straw. 3 He pur-
sues them, passing on without loss, by a
path his feet do not even tread. 4 *x* Who
has performed these deeds? He who has
called forth the generations since the be-
ginning. I, the Lord, am the first, and
with the last I will also be. 5 The coast-
lands see, and fear; the ends of the earth
tremble: these things are near, they come
to pass.
8 *y* But you, Israel, my servant, Jacob,
whom I have chosen, offspring of Abra-
ham my friend—9 you whom I have taken
from the ends of the earth and summoned
from its far-off places, you whom I have
called my servant, whom I have chosen
and will not cast off—10 fear not, I am
with you; be not dismayed; I am your
God. I will strengthen you, and help you,
and uphold you with my right hand of
justice.
11 Yes, all shall be put to shame and
disgrace who vent their anger against you;
those shall perish and come to nought
who offer resistance. 12 You shall seek
out, but shall not find, those who strive
against you; they shall be as nothing at
all who do battle with you.
13 For I am the Lord, your God, who
grasp your right hand; it is I who say to
you, "Fear not, I will help you." 14 Fear
not, O worm Jacob, O maggot Israel; I
will help you, says the Lord; your re-
deemer* is the Holy One of Israel. 15 I
will make of you a threshing sledge,
sharp, new, and double-edged, to thresh
the mountains and crush them, to make
the hills like chaff. 16 When you winnow
them, the wind shall carry them off and
the storm shall scatter them. But you
shall rejoice in the Lord, and glory in the
Holy One of Israel.
17 The afflicted and the needy seek

u Is 44, 13.—v Ps 103 (104), 2.—w Ps 146 (147), 4f.—x Is 44, 7; 46, 10.—y 8f: Is 44, 1f. 21; 45, 4.

40, 6-7: These two verses have been transposed from Chapter 41.

40, 26: Created: see note on Gn 1, 1. By name: for He is their Creator.

40, 27f: God's people, here called Jacob and Israel, must not give way to discouragement: their Lord is the eternal God.

41, 1-4: It is generally agreed that these verses describe the vocation and victory of Cyrus, whom the Lord used as His instrument to redeem Israel.

41, 2: Cyrus is the champion of justice and God's attendant.

41, 14: Redeemer: in Hebrew, "goel," one who frees another from slavery and avenges his sufferings; cf Lv 25, 48; Dt 19, 6. 12.

water in vain, their tongues are parched with thirst. I, the Lord, will answer them; I, the God of Israel, will not forsake them. 18 I will open up rivers on the bare heights, and fountains in the broad valleys; I will turn the desert into a marshland, and the dry ground into springs of water. 19 I will plant in the desert the cedar, acacia, myrtle, and olive; I will set in the wasteland the cypress, together with the plane tree and the pine, 20 that all may see and know, observe and understand, that the hand of the Lord has done this, the Holy One of Israel has created it.

21 *Present your case, says the Lord; bring forward your reasons, says the King of Jacob. 22 Let them come near and foretell to us what it is that shall happen! What are the things of long ago? Tell us, that we may reflect on them and know their outcome; or declare to us the things to come! 23 Foretell the things that shall come afterward, that we may know that you are gods! Do something, good or evil, that will put us in awe and in fear. 24 Why, you are nothing and your work is nought! To choose you is an abomination.

25 I have stirred up one from the north, and he comes; from the east I summon him* by name; he shall trample the rulers down like mortar, as the potter treads the clay. 26 Who announced this from the beginning, that we might know; beforehand, that we might say it is true? Not one of you foretold it, not one spoke; no one heard you say, 27 "The first news for Sion: they are coming now," or, "For Jerusalem I will pick out a bearer of the glad tidings." 28 When I look, there is not one, no one of them to give counsel, to make an answer when I question them. 29 Ah, all of them are nothing, their works are nought, their idols are empty wind!

CHAPTER 42.

The Servant of the Lord. 1 Here is my servant* whom I uphold,[z] my chosen one with whom I am pleased, upon whom I have put my spirit; he shall bring forth justice to the nations, 2 not crying out, not shouting, not making his voice heard in the street. 3 *A bruised reed he shall not break, and a smoldering wick he shall not quench, 4 until he establishes justice on the earth; the coastlands* will wait for his teaching.

5 Thus says God, the Lord, who created the heavens and stretched them out, who spreads out the earth with its crops, who gives breath to its people and spirit to those who walk on it: 6 [a] I, the Lord, have called you for the victory of justice, I have grasped you by the hand; I formed you, and set you as a covenant of the people, a light for the nations, 7 to open the eyes of the blind, to bring out prisoners from confinement, and from the dungeon, those who live in darkness. 8 I am the Lord, this is my name; my glory I give to no other, nor my praise to idols. 9 See, the earlier things have come to pass, new ones I now foretell; before they spring into being, I announce them to you.

The Salvation of Israel despite Its Sins. 10 Sing to the Lord a new song, his praise from the end of the earth: let the sea and what fills it resound, the coastlands, and those who dwell in them. 11 Let the steppe and its cities cry out, the villages where Cedar* dwells; let the inhabitants of Sela exult, and shout from the top of the mountains. 12 Let them give glory to the Lord, and utter his praise in the coastlands.

13 [b] The Lord goes forth like a hero, like a warrior he stirs up his ardor; he shouts out his battle cry, against his enemies he shows his might: 14 I have looked away, and kept silence, I have said nothing, holding myself in; but now, I cry out as a woman in labor, gasping and panting. 15 [c] I will lay waste mountains and hills, all their herbage I will dry up; I will turn the rivers into marshes, and the marshes I will dry up. 16 [d] I will lead the blind on their journey; by paths unknown I will guide them. I will turn darkness into light before them, and make crooked ways straight. These things I do for them, and I will not forsake them.

17 They shall be turned back in utter

z Is 45, 6; 49, 6.—a Is 45, 13.—b Ex 14, 3.—c Ex 9, 25; 10, 15; 14, 21; Ps 104 (105), 33ff.—d Ex 13, 21.

41, 21-24: An indictment of idols.

41, 25: I summon him: Cyrus.

42, 1-4: Servant: there are three other "Servant-of-the-Lord" oracles, Is 49, 1-7; 50, 4-11; 52, 13—53, 12. Many identifications have been proposed, e. g., historical Israel, ideal Israel, an Old Testament historical character before or during the lifetime of the prophet, the prophet himself. The New Testament and Christian tradition, however, have seen a fulfillment of these prophecies in Jesus Christ.

42, 3: A reference to the mercy of Christ.

42, 4: Coastlands: the lands of the Mediterranean. In the Old Testament the word often refers to the pagan lands of the west.

42, 11: Cedar: cf footnote to Is 21, 16. Sela: Petra, the capital of Edom.

shame who trust in idols: who say to molten images, "You are our gods." 18 *You who are deaf, listen, you who are blind, look and see! 19 Who is blind but my servant, or deaf like the messenger I send? 20 You see many things without taking note; your ears are open, but without hearing.

21 Though it pleased the Lord in his justice to make his law great and glorious, 22 this is a people* despoiled and plundered, all of them trapped in holes, hidden away in prisons. They are taken as booty, with no one to rescue them, as spoil, with no one to demand their return.

23 Who of you gives ear to this? Who listens and pays heed for the time to come? 24 Who was it that gave Jacob to be plundered, Israel to the despoilers?* Was it not the Lord, against whom we have sinned? In his ways they refused to walk, his law they disobeyed. 25 So he poured out wrath upon them, his anger, and the fury of battle; it blazed round about them, yet they did not realize, it burned them, but they took it not to heart.

CHAPTER 43.

Promises of Redemption and Restoration. 1 But now, thus says the Lord, who created you, O Jacob, and formed you, O Israel: Fear not, for I have redeemed you; I have called you by name: you are mine. 2 When you pass through the water, I will be with you; in the rivers you shall not drown. When you walk through fire, you shall not be burned; the flames shall not consume you. 3 For I am the Lord, your God, the Holy One of Israel, your savior. I give Egypt as your ransom, Ethiopia and Saba* in return for you. 4 *e* Because you are precious in my eyes and glorious, and because I love you, I give men in return for you and peoples in exchange for your life. 5 Fear not, for I am with you; from the east I will bring back your descendants, from the west I will gather you. 6 *f* I will say to the north: Give them up! and to the south: Hold not back! Bring back my sons from afar, and my daughters from the ends of the earth: 7 everyone who is named as mine, whom I created for my glory, whom I formed and made. 8 Lead out the people who are blind though they have eyes, who are deaf though they have ears.

9 Let all the nations gather together, let the peoples assemble! Who among them could have revealed this, or foretold to us the earlier things?* Let them produce witnesses to prove themselves right, that one may hear and say, "It is true!" 10 You are my witnesses, says the Lord, my servants whom I have chosen to know and believe in me and understand that it is I. Before me no god was formed and after me there shall be none.

11 It is I, I the Lord; there is no savior but me. 12 It is I who foretold, I who saved; I made it known, not any strange god among you; you are my witnesses, says the Lord. I am God, 13 yes, from eternity I am He; *g* there is none who can deliver from my hand: who can countermand what I do?

14 *Thus says the Lord, your redeemer, the Holy One of Israel: For your sakes I send to Babylon; I will lower all the bars, and the Chaldeans shall cry out in lamentation. 15 I am the Lord, your Holy One, the creator of Israel, your King. 16 *h* Thus says the Lord, who opens a way in the sea and a path in the mighty waters, 17 *i* who leads out chariots and horsemen, a powerful army, till they lie prostrate together, never to rise, snuffed out and quenched like a wick.

18 Remember not the events of the past, the things of long ago consider not;* 19 see, I am doing something new! Now it springs forth, do you not perceive it? In the desert I make a way, in the wasteland, rivers. 20 Wild beasts honor me, jackals and ostriches, for I put water in the desert and rivers in the wasteland for my chosen people to drink, 21 the people whom I formed for myself, that they might announce my praise.

22 *Yet you did not call upon me, O Jacob, for you grew weary of me, O

e Dt 4, 37; Os 11, 1.—f Is 49, 22; Ez 16, 20.—g Is 41, 4.—h Is 51, 10f; Ex 14, 21.—i Ex 15, 4.

42, 18-20: Because of their unbelief, the Lord rebukes His people, whom He calls His servant, His messenger.

42, 22: A people: Israel in exile.

42, 24: Despoilers: the Assyrians and Babylonians.

43, 3f: Egypt . . . Ethiopia and Saba: countries which God permitted the Persians to conquer in return for having given Israel its freedom.

43, 9: Only God can know and predict future events; cf Is 41, 1-5. 21-29.

43, 14-17: The destruction of Babylon.

43, 18: No need to think solely of the past wonders of the exodus from Egypt; equally great is the exodus from Babylon.

43, 22-28: The reason for the liberation of the Israelites is not their fidelity but rather God's mercy.

Israel. 23 *i* You did not bring me sheep
for your holocausts, nor honor me with
your sacrifices. I did not exact from you
the service of offerings, nor weary you
for frankincense. 24 You did not buy me
sweet cane* for money, nor fill me with
the fat of your sacrifices; instead, you
burdened me with your sins, and wearied
me with your crimes. 25 It is I, I, who
wipe out, for my own sake, your offenses;
your sins I remember no more. 26 Would
you have me remember, have us come to
trial? Speak up, prove your innocence!
27 Your first father* sinned; your spokes-
men rebelled against me 28 till I repudi-
ated the holy gates, put Jacob under the
ban, and exposed Israel to scorn.

CHAPTER 44.

1 Hear then, O Jacob, my servant, Is-
rael, whom I have chosen. 2 Thus says
the Lord who made you, your help, who
formed you from the womb: Fear not,
O Jacob, my servant, the darling* whom
I have chosen. 3 I will pour out water
upon the thirsty ground, and streams up-
on the dry land; I will pour out my spirit
upon your offspring, and my blessing
upon your descendants. 4 *k* They shall
spring up amid the verdure like poplars
beside the flowing waters. 5 *l* One shall
say, "I am the Lord's," another shall be
named after Jacob, and this one shall write
on his hand,* "The Lord's," and Israel
shall be his surname.

The True God and False Gods. 6 *m* Thus
says the Lord, Israel's King and redeem-
er, the Lord of hosts: I am the first and
I am the last; there is no God but me.
7 Who is like me? Let him stand up and
speak, make it evident, and confront me
with it. Who of old announced future
events? Let them foretell to us the things
to come. 8 *n* Fear not, be not troubled:
did I not announce and foretell it long
ago? You are my witnesses! Is there a
God or any Rock* besides me?

9 *Idol makers all amount to nothing,
and their precious works are of no avail,
as they themselves give witness. *o* To their
shame, they neither see nor know any-
thing; and they are more deaf than men
are. 10 Indeed, all the associates of any-
one who forms a god, or casts an idol to
no purpose, will be put to shame; 11 they
will all assemble and stand forth, to be
reduced to fear and shame.

12 *p* The smith fashions an iron image,
works it over the coals, shapes it with
hammers, and forges it with his strong
arm. He is hungry and weak, drinks no
water and becomes exhausted.

13 The carpenter stretches a line and
marks with a stylus the outline of an idol.
He shapes it with a plane and measures
it off with a compass, making it like a
man in appearance and dignity, to occupy
a shrine. 14 He cuts down cedars, takes a
holm or an oak, and lays hold of other
trees of the forest, which the Lord had
planted and the rain made grow 15 to
serve man for fuel. With a part of their
wood he warms himself, or makes a fire
for baking bread; but with another part
he makes a god which he adores, an idol
which he worships. 16 Half of it he burns
in the fire, and on its embers he roasts
his meat; he eats what he has roasted un-
til he is full, and then warms himself and
says, "Ah! I am warm, I feel the fire."
17 Of what remains he makes a god, his
idol, and prostrate before it in worship,
he implores it, "Rescue me, for you are
my god."

18 The idols have neither knowledge
nor reason; their eyes are coated so that
they cannot see, and their hearts so that
they cannot understand. 19 Yet he does
not reflect, nor have the intelligence and
sense to say, "Half of the wood I burned
in the fire, and on its embers I baked
bread and roasted meat which I ate. Shall
I then make an abomination out of the
rest, or worship a block of wood?" 20 He
is chasing ashes*—a thing that cannot
save itself when the flame consumes it;
yet he does not say, "Is not this thing in
my right hand a fraud?"

21 Remember this, O Jacob, you, O
Israel, who are my servant! I formed you
to be a servant to me; O Israel, by me

i Jer 6, 20.—*k* Is 54, 1ff.—*l* Is 43, 7; 45, 14.—*m* Is 41, 44; 43, 15; 45, 21; 48, 3. 12; 51, 15; 54, 5.—*n* Is 43, 10. 12; Dt 32, 4.—*o* Is 48, 5. 7.—*p* Wis 13, 11ff.

43, 24: Sweet cane: a fragrant substance used in making incense and the sacred anointing oil; cf Ex 30, 23; Jer 6, 20.

43, 27: First father: Adam or Jacob, or collectively "early ancestors." Spokesmen: leaders, priests, prophets.

44, 2: The darling: see note on Dt 32, 15; cf also Dt 33, 5. 26.

44, 5: Write on his hand: an allusion to the Babylonian custom of tattooing the owner's name on the hand of his slave; cf also Ap 13, 16.

44, 8: Rock: place of refuge; said of God in Dt 32, 4. 18; 1 Kgs 2, 2; etc.

44, 9-20: Satire on the makers and worshipers of idols.

44, 20: Chasing ashes: exerting efforts in vain; cf Os 12, 2; Eccl 1, 14; 2, 11. 17.

you shall never be forgotten: 22 I have brushed away your offenses like a cloud, your sins like a mist; return to me, for I have redeemed you.

23 Raise a glad cry, you heavens: the Lord has done this; shout, you depths of the earth. Break forth, you mountains, into song, you forest, with all your trees. For the Lord has redeemed Jacob, and shows his glory through Israel.

Cyrus, Anointed of the Lord, Liberator of Israel. 24 *q* Thus says the Lord, your redeemer, who formed you from the womb: I am the Lord, who made all things, who alone stretched out the heavens; when I spread out the earth, who was with me? 25 It is I who bring to nought the omens of liars, who make fools of diviners; I turn wise men back and make their knowledge foolish. 26 It is I who confirm the words of my servants, I carry out the plan announced by my messengers; I say to Jerusalem: Be inhabited; to the cities of Juda: Be rebuilt; I will raise up their ruins. 27 *r* It is I who said to the deep: Be dry; I will dry up your wellsprings. 28 *s* I say of Cyrus:* My shepherd, who fulfills my every wish; he shall say of Jerusalem, "Let her be rebuilt," and of the temple, "Let its foundations be laid."

CHAPTER 45.

1 Thus says the Lord to his anointed,* Cyrus, whose right hand I grasp, subduing nations before him, and disarming kings, opening doors before him and leaving the gates unbarred: 2 *t* I will go before you and level the mountains; bronze doors* I will shatter, and iron bars I will snap. 3 I will give you treasures out of the darkness, and riches that have been hidden away, that you may know that I am the Lord, the God of Israel, who calls you by your name. 4 *u* For the sake of Jacob, my servant, of Israel my chosen one, I have called you by your name, giving you a title, though you knew me not. 5 I am the Lord and there is no other, there is no God besides me. It is I who arm you, though you know me not, 6 so that toward the rising and the setting of the sun men may know that there is none besides me.*

I am the Lord, there is no other; 7 I form the light, and create the darkness, I make well-being and create woe;* I, the Lord, do all these things. 8 *v* Let justice* descend, O heavens, like dew from above, like gentle rain let the skies drop it down. Let the earth open and salvation bud forth; let justice also spring up! I, the Lord, have created this.

9 *w* Woe to him who contends with his Maker; a potsherd among potsherds of the earth! Dare the clay say to its modeler, "What are you doing?" or, "What you are making has no hands"?* 10 Woe to him who asks a father, "What are you begetting?" or a woman, "What are you giving birth to?" 11 Thus says the Lord, the Holy One of Israel, his maker: You question me about my children, or prescribe the work of my hands for me! 12 It was I who made the earth and created mankind upon it; it was my hands that stretched out the heavens; I gave the order to all their host. 13 It was I who stirred up one* for the triumph of justice; all his ways I make level. He shall rebuild my city and let my exiles go free without price or ransom, says the Lord of hosts.

14 *x* Thus says the Lord: The earnings of Egypt, the gain of Ethiopia, and the Sabeans,* tall of stature, shall come over to you and belong to you; they shall follow you, coming in chains. Before you they shall fall prostrate, saying in prayer: "With you only is God, and nowhere else; the gods are nought. 15 *y* Truly with you God is hidden,* the God of Israel,

q Is 40, 22; Jb 9, 8.—r Is 42, 15; 51, 10.—s Jer 3, 15; Ez 34, 23.—t Ps 106 (107), 16.—u Is 40, 26.—v Pss 71 (72), 6; 84 (85), 11.—w Jer 18, 6; Rom 9, 20.—x Is 43, 3.—y Is 55, 8; Prv 25, 2.

44, 28: Cyrus: king of Persia (559-529 B. C.) and conqueror of Babylon (538 B. C.), who liberated the Jews, permitting them to return to their native land and to rebuild Jerusalem and the Temple.

45, 1: Anointed: in Hebrew, meshiah, from which the word "Messia" is derived; from its Greek translation, Christos, we have the name "Christ." Applied to kings, it originally referred only to those of Israel, but it is here given to Cyrus because he is the agent of the Lord.

45, 2: Bronze doors: of Babylon.

45, 6: The Gentiles will come to know the true God; cf also vv 20-25.

45, 7: Create woe: God permits evil for the sake of a greater good.

45, 8: The Vulgate rendering gives a more precise Messianic sense to this verse, using "just one" and "savior" in place of justice and salvation. The Advent liturgy uses the Vulgate form, Rorate coeli desuper . . . , to express the world's longing for the coming of Christ.

45, 9: No one may challenge God's freedom of action, exemplified here by the selection of Cyrus as His anointed.

45, 13: One: Cyrus, called by God for the deliverance and restoration of Israel.

45, 14: Egypt . . . Ethiopia . . . Sabeans: the Egyptians and their allies who, when conquered by Cyrus, are seen as acknowledging the God of Israel to be the one true God; cf Is 43, 3.

45, 15: God is hidden: He dwells invisibly in the Holy of Holies.

the savior! [16] Those are put to shame and disgrace who vent their anger against him; those go in disgrace who carve images. [17] Israel, you are saved by the Lord, saved forever! You shall never be put to shame or disgrace in future ages." [18] For thus says the Lord, the creator of the heavens, who is God, the designer and maker of the earth who established it, not creating it to be a waste,* but designing it to be lived in: I am the Lord, and there is no other. [19] I have not spoken from hiding nor from some dark place of the earth, and I have not said to the descendants of Jacob, "Look for me in an empty waste." I, the Lord, promise justice, I foretell what is right.

[20] Come and assemble, gather together, you fugitives from among the gentiles! They are without knowledge who bear wooden idols* and pray to gods that cannot save. [21] Come here and declare in counsel together: Who announced this from the beginning and foretold it from of old? Was it not I, the Lord, besides whom there is no other God? There is no just and saving God but me. [22] Turn to me and be safe, all you ends of the earth, for I am God; there is no other!

[23] *z* By myself I swear, uttering my just decree and my unalterable word: To me every knee shall bend; by me every tongue shall swear, [24] saying, "Only in the Lord are just deeds and power. Before him in shame shall come all who vent their anger against him. [25] In the Lord shall be the vindication and the glory of all the descendants of Israel."

CHAPTER 46.

The Gods of Babylon. [1] Bel bows down, Nebo* stoops, their idols are upon beasts and cattle; they must be borne up on shoulders, carried as burdens by the weary. [2] They stoop and bow down together; unable to save those who bear them, they too go into captivity.

z Rom 14, 11; Phil 2, 10.—a Is 44, 2.

45, 18: Waste: an allusion to the beginning of creation, when the earth was waste and void (Gn 1, 2), the same Hebrew word, tohu, being used in both passages. The further reference here is to Palestine, which God wishes again to be inhabited by the returning exiles.

45, 20: Who bear wooden idols: in their religious processions. The gods of the pagans have feet but cannot walk; cf Ps 113B (115), 7; Bar 6, 25.

46, 1: Bel . . . Nebo: gods of Babylon; their complete helplessness is here contrasted with God's omnipotence.

46, 11: From the east a bird of prey: Cyrus; cf Is 41, 2-4.

47, 1-15: A taunt song, mocking Babylon, once queen of the nations, now made a slave girl.

[3] *a* Hear me, O house of Jacob, all who remain of the house of Israel, my burden since your birth, whom I have carried from your infancy. [4] Even to your old age I am the same, even when your hair is gray I will bear you; it is I who have done this, I who will continue, and I who will carry you to safety.

[5] Whom would you compare me with, as an equal, or match me against, as though we were alike? [6] There are those who pour out gold from a purse and weigh out silver on the scales; then they hire a goldsmith to make it into a god before which they fall down in worship. [7] They lift it to their shoulders to carry; when they set it in place again, it stays, and does not move from the spot. Although they cry out to it, it cannot answer; it delivers no one from distress.

[8] Remember this and be firm, bear it well in mind, you rebels; remember the former things, those long ago: [9] I am God, there is no other; I am God, there is none like me. [10] At the beginning I foretell the outcome; in advance, things not yet done. I say that my plan shall stand, I accomplish my every purpose.

[11] I call from the east a bird of prey,* from a distant land, one to carry out my plan. Yes, I have spoken, I will accomplish it; I have planned it, and I will do it.

[12] Listen to me, you fainthearted, you who seem far from the victory of justice: [13] I am bringing on my justice, it is not far off, my salvation shall not tarry; I will put salvation within Sion, and give to Israel my glory.

CHAPTER 47.

The Fall of Babylon. [1] *Come down, sit in the dust, O virgin daughter Babylon; sit on the ground, dethroned, O daughter of the Chaldeans. No longer shall you be called dainty and delicate. [2] Take the millstone and grind flour, remove your veil; strip off your train, bare your legs, pass through the streams. [3] Your nakedness shall be uncovered and your shame be seen; I will take vengeance, I will yield to no entreaty, says our redeemer, [4] whose name is the Lord of hosts, the Holy One of Israel.

[5] Go into darkness and sit in silence, O daughter of the Chaldeans, no longer shall you be called sovereign mistress of kingdoms. [6] Angry at my people, I pro-

faned my inheritance, and I gave them into your hand; but you showed them no mercy, and upon old men you laid a very heavy yoke. 7 *b* You said, "I shall remain a sovereign mistress forever!" But you did not lay these things to heart, you disregarded their outcome. 8 *c* Now hear this, voluptuous one, enthroned securely, saying to yourself, "I, and no one else! I shall never be a widow, or suffer the loss of my children"—9 both these things shall come to you suddenly, in a single day: complete bereavement and widowhood shall come upon you for your many sorceries and the great number of your spells.* 10 You felt secure in your wickedness, "No one sees me," you said, your wisdom and your knowledge led you astray, and you said to yourself, "I, and no one else!" 11 But upon you shall come evil against which you know no charm; disaster shall befall you which you cannot allay. Suddenly there shall come upon you ruin which you will not foresee.

12 Keep up your spells and your many sorceries, with which you toiled from your youth; perhaps you can make them avail, perhaps you can strike terror! 13 You wearied yourself with many consultations; let the astrologers stand forth to save you, the stargazers who forecast at each new moon what would happen to you. 14 Lo, they are like stubble, fire consumes them; they cannot save themselves from the spreading flames. This is no warming ember, no fire to sit before. 15 Thus do they serve you through whom you have grown weary, your magicians since your youth; each wanders his own way, with none to save you.

CHAPTER 48.

Exhortations to the Exiles. 1 Hear this, O house of Jacob called by the name Israel, sprung from the stock of Juda, you who swear by the name of the Lord and invoke the God of Israel without sincerity or justice, 2 though you are named after the holy city and rely on the God of Israel, whose name is the Lord of hosts. 3 Things of the past I foretold long ago, they went forth from my mouth, I let you hear of them; then suddenly I took action and they came to be. 4 Because I know that you are stubborn and that your neck is an iron sinew and your forehead bronze, 5 I foretold them to you of old; before they took place I let you hear of them, that you might not say, "My idol did them, my statue, my molten image commanded them." 6 Now that you have heard, look at all this; must you not admit it?

From now on I announce new things to you,*d* hidden events of which you knew not. 7 Now, not long ago, they are brought into being, and beforetime you did not hear of them, so that you cannot claim to have known them; 8 *e* you neither heard nor knew, they did not reach your ears beforehand. Yes, I know you are utterly treacherous, a rebel you were called from birth. 9 For the sake of my name I restrain my anger, for the sake of my renown I hold it back from you, lest I should destroy you. 10 *f* See, I have refined you like silver, tested you in the furnace of affliction. 11 For my sake, for my own sake, I do this; why should I suffer profanation? My glory I will not give to another.

12 Listen to me, Jacob, Israel, whom I named! *g* I, it is I who am the first, and also the last am I. 13 *h* Yes, my hand laid the foundations of the earth; my right hand spread out the heavens. When I call them, they stand forth at once.

14 All of you assemble and listen: Who among you foretold these things? The Lord's friend* shall do his will against Babylon and the progeny of Chaldea. 15 I myself have spoken, I have called him, I have brought him, and his way succeeds! 16 Come near to me and hear this! Never from the beginning have I spoken in secret; at the time it comes to pass, I am present. "Now the Lord God has sent me, and his spirit."* 17 Thus says the Lord, your redeemer, the Holy One of Israel: I, the Lord, your God, teach you what is for your good, and lead you on the way you should go. 18 If you would hearken to my commandments, your prosperity would be like a river, and your vindication like the waves of the sea; 19 your descendants would be like the sand, and those born of your stock like its

b Is 14, 13f.—c So 2, 15; Ap 18, 7.—d Is 42, 9.—e Is 43, 22ff.—f Is 1, 25; Jer 6, 29f; Za 13, 9; Mal 3, 2.—g Is 41, 4; 44, 6; 48, 12; Ap 1, 8. 17.—h Is 40, 22. 26; 45, 12. 18.

47, 9.13.15: Babylon was known for its sorcery and astrology.

48, 14: The Lord's friend: Cyrus, who carries out God's plans.

48, 16: "Now the Lord . . . spirit": said by Cyrus; cf v 14.

grains, their name never cut off or blotted out from my presence.

20 Go forth from Babylon, flee from Chaldea! With shouts of joy proclaim this, make it known; publish it to the ends of the earth, and say, "The Lord has redeemed his servant Jacob. 21 They did not thirst when he led them through dry lands; *i* water from the rock he set flowing for them; he cleft the rock, and waters welled forth." [There is no peace for the wicked, says the Lord.]

II: EXPIATION OF SIN, SPIRITUAL LIBERATION OF ISRAEL

CHAPTER 49.

The Servant of the Lord.* 1 Hear me, O coastlands,*j* listen, O distant peoples. The Lord called me from birth, from my mother's womb he gave me my name.* 2 *He made of me a sharp-edged sword and concealed me in the shadow of his arm. He made me a polished arrow, in his quiver he hid me. 3 You are my servant, he said to me, Israel,* through whom I show my glory.

4 *k* Though I thought I had toiled in vain, and for nothing, uselessly, spent my strength, yet my reward is with the Lord, my recompense is with my God. 5 For now the Lord has spoken who formed me as his servant from the womb, that Jacob may be brought back to him and Israel gathered to him; and I am made glorious in the sight of the Lord, and my God is now my strength! 6 *l* It is too little, he says, for you to be my servant, to raise up the tribes of Jacob, and restore the survivors of Israel; I will make you a light to the nations, that my salvation may reach to the ends of the earth.*

i Ex 17, 6; Nm 20, 11.—j Is 41, 9; 43, 1; 44, 2. 24; 46, 3.—k Is 40, 27.—l Is 42, 1-6; 44, 5; 45, 14; Lk 2, 32; Acts 13, 46f.—m Is 49, 23; 55, 5.—n 2 Cor 6, 2.—o Is 42, 7. 18ff.—p Is 51, 14; Ap 7, 16.—q Is 40, 3f.—r Is 40, 27.—s Is 43, 4; 44, 21; 46, 3f.—t Is 54, 1ff.

49, 1-7: The second of the four "Servant-of-the-Lord" oracles.

49, 1: Gave me my name: designated me for a special office (cf Jer 1, 5), or perhaps, made me renowned (cf Ps 44 [45], 18).

49, 2: The Servant was made ready and fit for the preaching of God's word.

49, 3: Israel: the Servant is identified with the people of Israel as their ideal representative; however, since vv 5f seem to distinguish the Servant from Israel, some regard the word Israel here as a gloss.

49, 6: The Servant's vocation will be not only the restoration of Israel but the conversion of the world; cf Lk 2, 32.

49, 12: Syene: now called Aswan, at the first cataract of the Nile in southern Egypt.

49, 16: Upon the palms . . . name: for continual remembrance; cf Ex 13, 9. 16; Dt 6, 6-9.

7 *m* Thus says the Lord, the redeemer and the Holy One of Israel, to the one despised, whom the nations abhor, the slave of rulers: When kings see you, they shall stand up, and princes shall prostrate themselves because of the Lord who is faithful, the Holy One of Israel who has chosen you.

The Liberation and Restoration of Sion. 8 *n* Thus says the Lord: In a time of favor I answer you, on the day of salvation I help you, to restore the land and allot the desolate heritages, 9 *o* saying to the prisoners: Come out! To those in darkness: Show yourselves! Along the ways they shall find pasture, on every bare height shall their pastures be. 10 *p* They shall not hunger or thirst, nor shall the scorching wind or the sun strike them; for he who pities them leads them and guides them beside springs of water. 11 *q* I will cut a road through all my mountains, and make my highways level. 12 See, some shall come from afar, others from the north and the west, and some from the land of Syene.*

13 Sing out, O heavens, and rejoice, O earth, break forth into song, you mountains. For the Lord comforts his people and shows mercy to his afflicted.

14 *r* But Sion said, "The Lord has forsaken me; my Lord has forgotten me." 15 *s* Can a mother forget her infant, be without tenderness for the child of her womb? Even should she forget, I will never forget you. 16 See, upon the palms of my hands I have written your name;* your walls are ever before me. 17 Your rebuilders make haste, as those who tore you down and laid you waste go forth from you; 18 look about and see, they are all gathered and coming to you. As I live, says the Lord, you shall be arrayed with them all as with adornments, like a bride you shall fasten them on you.

19 Though you were waste and desolate, a land of ruins, now you shall be too small for your inhabitants, while those who swallowed you up will be far away. 20 The children whom you had lost shall yet say to you, "This place is too small for me, make room for me to live in." 21 *t* You shall ask yourself: "Who has borne me these? I was bereft and barren [exiled and repudiated]; who has reared them? I was left all alone; where then do these come from?"

22 *u* Thus says the Lord God: See, I will lift up my hand to the nations, and raise my signal to the peoples; they shall bring your sons in their arms, and your daughters shall be carried on their shoulders. 23 Kings shall be your foster fathers, their princesses your nurses; bowing to the ground, they shall worship you and lick the dust at your feet. Then you shall know that I am the Lord, and those who hope in me shall never be disappointed.

24 Thus says the Lord: Can booty be taken from a warrior? or captives be rescued from a tyrant? 25 Yes, captives can be taken from a warrior, and booty be rescued from a tyrant; those who oppose you I will oppose, and your sons I will save. 26 *v* I will make your oppressors eat their own flesh, and they shall be drunk with their own blood as with the juice of the grape. All mankind shall know that I, the Lord, am your savior, your redeemer, the Mighty One of Jacob.

CHAPTER 50.

Salvation Only through the Lord's Servant. 1 Thus says the Lord: *w* Where is the bill of divorce with which I dismissed your mother?* Or to which of my creditors have I sold you? It was for your sins that you were sold, for your crimes that your mother was dismissed.

2 *Why was no one there when I came? Why did no one answer when I called? Is my hand too short to ransom? Have I not the strength to deliver? Lo, with my rebuke I dry up the sea, I turn rivers into a desert; *x* their fish rot for lack of water, and die of thirst. 3 I clothe the heavens in mourning, and make sackcloth their vesture.

4 *The Lord God has given me a well-trained tongue, that I might know how to speak to the weary a word that will rouse them. Morning after morning he opens my ear that I may hear; 5 *and I have not rebelled, have not turned back. 6 *I gave my back to those who beat me, *y* my cheeks to those who plucked my beard; my face I did not shield from buffets and spitting.

7 *z* The Lord God is my help, therefore I am not disgraced; I have set my face like flint, knowing that I shall not be put to shame. 8 He is near who upholds my right; if anyone wishes to oppose me, let us appear together. Who disputes my right? Let him confront me. 9 *a* See, the Lord God is my help; who will prove me wrong? Lo, they will all wear out like cloth, the moth will eat them up.

10 *Who among you fears the Lord, *b* heeds his servant's voice, and walks in darkness without any light, trusting in the name of the Lord and relying on his God? 11 All of you kindle flames and carry about you fiery darts; walk by the light of your own fire and by the flares you have burnt! This is your fate from my hand: you shall lie down in a place of pain.

CHAPTER 51.

Exhortation To Trust in the Lord. 1 Listen to me, you who pursue justice, *c* who seek the Lord; look to the rock from which you were hewn, to the pit* from which you were quarried; 2 *d* look to Abraham, your father, and to Sara, who gave you birth; when he was but one I called him, I blessed him and made him many. 3 Yes, the Lord shall comfort Sion and have pity on all her ruins; her deserts he shall make like Eden, her wasteland like the garden of the Lord; joy and gladness shall be found in her, thanksgiving and the sound of song.

4 *Be attentive to me, my people; my folk, give ear to me. *e* For law shall go forth from my presence, and my judgment, as the light of the peoples. 5 I will make my justice come speedily; my salvation shall go forth [and my arm shall judge the nations]; in me shall the coastlands hope, and my arm they shall await.

6 Raise your eyes to the heavens, and look at the earth below; though the heavens grow thin like smoke, the earth wears out like a garment and its inhabitants die

u Is 5, 26; 13, 2.—v Is 19, 2; Ez 38, 21; Za 14, 13.—w Dt 24, 1-4; Mt 19, 3; Mk 10, 2ff; Is 54, 6ff.—x Ex 7, 18; Ps 104 (105), 29.—y 2 Kgs 10, 4ff; Mt 26, 67; 27, 30.—z Ez 3, 9.—a Is 51, 6-8; Ps 101 (102), 27.—b Is 43, 1f; 44, 1f.—c Rom 9, 30f.—d Ez 33, 24; Gn 12, 2ff; 22, 17.—e Is 2, 3.

50, 1: Responding to the people's complaint of utter abandonment by God, the prophet shows that their sins were responsible for their banishment. Since there was no bill of divorce, the bond between the Lord and His people still exists and He will ultimately save them.

50, 2: Israel's faith in God is weak; she does not answer His call, nor believe in His promises of deliverance.

50, 4-11: The third of the four "Servant-of-the Lord" oracles; in vv 4-9 the Servant speaks; in vv 10f God reproves the people for not following the Servant.

50, 5: The Servant does not refuse the divine vocation.

50, 6: He willingly submits to insults and beatings. Plucked my beard: a grave insult.

50, 10f: Instead of trusting in the Lord and His Servant, the people rely on their own devices, to their own destruction.

51, 1: Rock . . . pit: your glorious ancestry.

51, 4f: The conversion of the Gentiles.

like flies, my salvation shall remain forever and my justice shall never be dismayed.* 7 Hear me, you who know justice, you people who have my teaching at heart: Fear not the reproach of men, be not dismayed at their revilings. 8 *f* They shall be like a garment eaten by moths, like wool consumed by grubs; but my justice shall remain forever and my salvation, for all generations.

9 *g* Awake, awake, put on strength, O arm of the Lord! Awake as in the days of old, in ages long ago! Was it not you who crushed Rahab,* you who pierced the dragon? 10 Was it not you who dried up the sea, the waters of the great deep,* who made the depths of the sea into a way for the redeemed to pass over? 11 Those whom the Lord has ransomed will return and enter Sion singing, crowned with everlasting joy; they will meet with joy and gladness, sorrow and mourning will flee.

12 I, it is I who comfort you. Can you then fear mortal man, who is human only, to be looked upon as grass, 13 and forget the Lord, your maker, who stretched out the heavens and laid the foundations of the earth? All the day you are in constant dread of the fury of the oppressor; but when he sets himself to destroy, what is there of the oppressor's fury?

14 The oppressed shall soon be released; they shall not die and go down into the pit, nor shall they want for bread. 15 *h* For I am the Lord, your God, who stirs up the sea so that its waves roar; the Lord of hosts by name. 16 I have put my words into your mouth and shielded you in the shadow of my hand, I, who stretched out the heavens, who laid the foundations of the earth, who say to Sion: You are my people.

The Cup of the Lord. 17 *i* Awake, awake! Arise, O Jerusalem, you who drank at the Lord's hand the cup of his wrath; who drained to the dregs the bowl of staggering! 18 She has no one to guide her of all the sons she bore; she has no one to grasp her by the hand, of all the sons she reared! —19 Your misfortunes are double; who is there to condole with you? Desolation and destruction, famine and sword! Who is there to comfort you? 20 Your sons lie helpless at every street corner like antelopes in a net. They are filled with the wrath of the Lord, the rebuke of your God.

21 *j* But now, hear this, O afflicted one, drunk, but not with wine, 22 thus says the Lord, your Master, your God, who defends his people: See, I am taking from your hand the cup of staggering; the bowl of my wrath you shall no longer drink. 23 I will put it into the hands of your tormentors, those who ordered you to bow down, that they might walk over you, while you offered your back like the ground, like the street for them to walk on.

CHAPTER 52.

Let Sion Rejoice. 1 Awake, awake! Put on your strength, O Sion; put on your glorious garments, O Jerusalem, holy city. No longer shall the uncircumcised or the unclean enter you. 2 Shake off the dust, ascend to the throne, Jerusalem; loose the bonds from your neck, O captive daughter Sion! 3 For thus says the Lord: You were sold for nothing, and without money you shall be redeemed.

4 Thus says the Lord God: To Egypt in the beginning my people went down, to sojourn there; Assyria, too, oppressed them for nought. 5 But now, what am I to do here? says the Lord. My people have been taken away without redress; their rulers make a boast of it, says the Lord; all the day my name is constantly reviled. 6 Therefore on that day my people shall know my renown, that it is I who have foretold it. Here I am! 7 *How beautiful upon the mountains *k* are the feet of him who brings glad tidings, announcing peace, bearing good news, announcing salvation, and saying to Sion, "Your God is King!"

8 *l* Hark! Your watchmen raise a cry, together they shout for joy, for they see directly, before their eyes, the Lord restoring Sion. 9 Break out together in song, O ruins of Jerusalem! For the Lord comforts his people, he redeems Jerusalem. 10 The Lord has bared his holy arm in

f Is 50, 9.—g Ex 15, 16; Jb 9, 13; 26, 12; Pss 73 (74), 13; 88 (89), 11.—h Jer 31, 35.—i Jer 25, 15ff; Ez 23, 32ff.—j Is 29, 9.—k Is 40, 9; Rom 10, 15.—l Is 62, 6.

51, 6: God's salvation and justice are eternal, in contrast to the impermanence of the heavens and the earth: cf Mt 24, 35.

51, 9: Rahab: see note on Is 30, 7. The dragon: see notes on Is 27, 1; Ps 73 (74), 13.

51, 10: Great deep: another reference to the primeval chaos of Gn 1, 2.

52, 7-10: God leads His people back from Babylon to Sion, from whose ruined walls watchmen . . . shout for joy; cf Rom 10, 15.

the sight of all the nations; all the ends of the earth will behold the salvation of our God.

11 Depart, depart, come forth from there,* touch nothing unclean! Out from there! Purify yourselves, you who carry the vessels of the Lord. 12 *m* Yet not in fearful haste will you come out, nor leave in headlong flight, for the Lord comes before you, and your rear guard is the God of Israel.

Suffering and Triumph of the Servant of the Lord.* 13 See, my servant shall prosper, he shall be raised high and greatly exalted. 14 *n* Even as many were amazed at him—so marred was his look beyond that of man, and his appearance beyond that of mortals—15 *o* so shall he startle many nations, because of him kings shall stand speechless; for those who have not been told shall see, those who have not heard shall ponder it.

CHAPTER 53.

1 Who would believe what we have heard? *p* To whom has the arm of the Lord been revealed? 2 *He grew up like a sapling before him,*q* like a shoot from the parched earth; there was in him no stately bearing to make us look at him, nor appearance that would attract us to him. 3 *r* He was spurned* and avoided by men, a man of suffering, accustomed to infirmity, one of those from whom men hide their faces, spurned, and we held him in no esteem.

4 *Yet it was our infirmities that he bore,*s* our sufferings that he endured, while we thought of him as stricken, as one smitten by God and afflicted. 5 *t* But he was pierced for our offenses, crushed for our sins; upon him was the chastisement that makes us whole, by his stripes we were healed. 6 *u* We had all gone astray like sheep, each following his own way; but the Lord laid upon him the guilt of us all.

7 *v* Though he was harshly treated, he submitted and opened not his mouth; like a lamb led to the slaughter or a sheep before the shearers, he was silent and opened not his mouth. 8 Oppressed and condemned, he was taken away, and who would have thought any more of his destiny? When he was cut off from the land of the living, and smitten for the sin of his people, 9 *a grave was assigned him among the wicked and a burial place with evildoers, *w* though he had done no wrong nor spoken any falsehood. 10 [But the Lord was pleased to crush him in infirmity.]

*If he gives his life as an offering for sin, he shall see his descendants in a long life, and the will of the Lord shall be accomplished through him. 11 Because of his affliction he shall see the light in fullness of days; through his suffering, my servant shall justify many, and their guilt he shall bear. 12 *x* Therefore I will give him his portion among the great, and he shall divide the spoils with the mighty, because he surrendered himself to death and was counted among the wicked; and he shall take away the sins of many, and win pardon for their offenses.

CHAPTER 54.

The New Sion. 1 Raise a glad cry,* you barren one who did not bear,*y* break forth in jubilant song, you who were not in labor, for more numerous are the children of the deserted wife than the children of her who has a husband, says the Lord. 2 *z* Enlarge the space for your tent, spread out your tent cloths unsparingly; lengthen your ropes and make firm your stakes. 3 For you shall spread abroad to the right and to the left; your descendants shall dispossess the nations and shall people the desolate cities.

4 Fear not, you shall not be put to shame; you need not blush, for you shall not be disgraced. The shame of your

m Ex 12, 11.—n Ps 68 (69), 8.—o Mi 7, 16.—p Is 52, 10; Jn 12, 38; Rom 10, 16.—q Is 11, 1.—r Jb 19, 18; Ps 30 (31), 11ff; Mk 9, 11.—s Jer 10, 19; Mt 8, 17.—t 1 Cor 15, 3; 1 Pt 2, 24.—u Lv 16, 21ff.—v Mt 26, 63; Acts 8, 32.—w 1 Pt 2, 22f; 1 Jn 3, 5.—x Mk 15, 28; Lk 22, 37.—y Gal 4, 27.—z Is 49, 20.

52, 11: From there: from Babylon. Vessels of the Lord: taken to Babylon by Nabuchodonosor, now carried back by the exiled priests returning in procession to Sion; cf Esd 1, 7.

52, 13—53, 12: The last of the four "Servant-of-the-Lord" oracles. An extraordinary description of the sinless Servant, who by his voluntary suffering atones for the sins of his people, and saves them from just punishment at the hands of God. Only in Jesus Christ is the prophecy perfectly fulfilled.

53, 2: Only God appreciated His Servant's true greatness.

53, 3: Because he suffered, he was regarded as a sinner and therefore as one to be spurned.

53, 4ff: He did indeed suffer but it was for the sins of mankind, and through his sufferings men are healed.

53, 9: Even in death his corpse would be deprived of honorable burial.

53, 10ff: Because he fulfilled the divine will by suffering for the sins of others, the Servant will be rewarded by the Lord. See the light: enjoy happiness.

54, 1: Jerusalem, pictured as a wife who had been barren and deserted, now suddenly finds herself with innumerable children (the returning exiles); cf Gal 4, 27 for the application of this text to the Church, the New Sion.

youth you shall forget, the reproach of your widowhood no longer remember. 5 For he who has become your husband is your Maker; his name is the Lord of hosts; your redeemer* is the Holy One of Israel, called God of all the earth.

6 *a* The Lord calls you back, like a wife forsaken and grieved in spirit, a wife married in youth and then cast off, says your God. 7 For a brief moment I abandoned you, but with great tenderness I will take you back. 8 In an outburst of wrath, for a moment I hid my face from you; but with enduring love I take pity on you, says the Lord, your redeemer.

9 *b* This is for me like the days of Noe, when I swore that the waters of Noe should never again deluge the earth; so I have sworn not to be angry with you, or to rebuke you. 10 *c* Though the mountains leave their place and the hills be shaken, my love shall never leave you nor my covenant of peace be shaken, says the Lord, who has mercy on you.

11 *O afflicted one,*d* storm-battered and unconsoled, I lay your pavements in carnelians, and your foundations in sapphires; 12 I will make your battlements of rubies, your gates of carbuncles, and all your walls of precious stones. 13 All your sons shall be taught by the Lord, and great shall be the peace of your children. 14 In justice shall you be established, far from the fear of oppression, where destruction cannot come near you. 15 Should there be any attack, it shall not be of my making; whoever attacks you shall fall before you.

16 Lo, I have created the craftsman who blows on the burning coals and forges weapons as his work; it is I also who have created the destroyer to work havoc. 17 No weapon fashioned against you shall prevail; every tongue you shall prove false that launches an accusation against you. This is the lot of the servants of the Lord, their vindication from me, says the Lord.

a Mal 2, 14f.—b Gn 9, 15.—c Pss 75 (76), 5; 45 (46), 3.—d Ap 21, 18-21.—e Jn 4, 10ff; 6, 35; 7, 37ff; Ap 21, 6; 22, 17.—f 2Kgs 7, 12-16.—g Acts 13, 34.

54, 5: Redeemer: cf note on Is 41, 14.

54, 11f: Cf Ap 21. Afflicted one: Jerusalem; carnelians: reddish quartz, hard and durable; carbuncles: another precious stone of red color.

55, 1ff: God's salvation is freely extended to His people and to all nations; through Him will the benefits assured to David be renewed; cf Is 12, 3; Jn 7, 37.

55, 13: Thornbush and nettles: suggestive of the desert and therefore symbolic of suffering and hardship; cypress, myrtle: suggestive of fertile land and therefore symbolic of joy and strength.

56, 1-8: Participation in the future Messianic salvation is offered to all who believe in the Lord and keep His commandments, regardless of origin or social condition.

CHAPTER 55.

An Invitation to Grace. 1 All you who are thirsty,* come to the water! *e* You who have no money, come, receive grain and eat; come, without paying and without cost, drink wine and milk! 2 Why spend your money for what is not bread; your wages for what fails to satisfy? Heed me, and you shall eat well, you shall delight in rich fare. 3 *f* Come to me heedfully, listen, that you may have life. I will renew with you the everlasting covenant, the benefits assured to David. 4 As I made him a witness to the peoples, a leader and commander of nations, 5 *g* so shall you summon a nation you knew not, and nations that knew you not shall run to you, because of the Lord, your God, the Holy One of Israel, who has glorified you.

6 Seek the Lord while he may be found, call him while he is near. 7 Let the scoundrel forsake his way, and the wicked man his thoughts; let him turn to the Lord for mercy; to our God, who is generous in forgiving. 8 For my thoughts are not your thoughts, nor are your ways my ways, says the Lord. 9 As high as the heavens are above the earth, so high are my ways above your ways and my thoughts above your thoughts.

10 For just as from the heavens the rain and snow come down and do not return there till they have watered the earth, making it fertile and fruitful, giving seed to him who sows and bread to him who eats, 11 so shall my word be that goes forth from my mouth; it shall not return to me void, but shall do my will, achieving the end for which I sent it.

12 Yes, in joy you shall depart, in peace you shall be brought back; mountains and hills shall break out in song before you, and all the trees of the countryside shall clap their hands. 13 In place of the thornbush, the cypress shall grow, instead of nettles,* the myrtle. This shall be to the Lord's renown, an everlasting imperishable sign.

III: RETURN OF THE FIRST CAPTIVES

CHAPTER 56.

The Lord's House Open to All.* 1 Thus says the Lord: Observe what is right, do what is just; for my salvation is about to

come, my justice, about to be revealed.
2 Happy is the man who does this, the
son of man who holds to it; who keeps
the Sabbath free from profanation, and
his hand from any evildoing. 3 Let not
the foreigner say, when he would join
himself to the Lord, "The Lord will surely
exclude me from his people"; nor let the
eunuch* say, "See, I am a dry tree." 4
h For thus says the Lord: to the eunuchs
who observe my Sabbaths and choose
what pleases me and hold fast to my cove-
nant, 5 I will give, in my house and with-
in my walls, a monument and a name*
better than sons and daughters; an eter-
nal, imperishable name will I give them.
6 And the foreigners who join them-
selves to the Lord, ministering to him,
loving the name of the Lord, and becom-
ing his servants—all who keep the Sab-
bath free from profanation and hold to
my covenant, 7 *i* them I will bring to my
holy mountain and make joyful in my
house of prayer; their holocausts and sac-
rifices will be acceptable on my altar, for
my house shall be called a house of
prayer for all peoples. 8 Thus says the
Lord God, who gathers the dispersed of
Israel: Others will I gather to him besides
those already gathered.

Blind Leaders. 9 *All you wild beasts*
of the field,*j* come and eat, all you beasts
in the forest! 10 My watchmen are blind,
all of them unaware; they are all dumb
dogs, they cannot bark; dreaming as they
lie there, loving their sleep. 11 They are
relentless dogs, they know not when they
have enough. These are the shepherds
who know no discretion; each of them
goes his own way, every one of them to
his own gain: 12 *k* "Come, I will fetch
some wine; let us carouse with strong
drink, and tomorrow will be like today,
or even greater."

CHAPTER 57.

1 The just man perishes, but no one
takes it to heart; devout men are swept
away, with no one giving it a thought.
Though he is taken away from the pres-
ence of evil, the just man 2 enters into
peace; there is rest on his couch for the
sincere, straightforward man.

Faithless People. 3 But you, draw near,
you sons of a sorceress, adulterous, wan-
ton race! 4 Of whom do you make sport,
at whom do you open wide your mouth,
and put out your tongue? Are you not
rebellious children, a worthless race; 5
l you who are in heat among the tere-
binths, under every green tree; you who
immolate children in the wadies, behind
the crevices in the cliffs?

6 Among the smooth stones* of the
wady is your portion, these are your lot;
to these you poured out libations, and
brought offerings. Should I decide not to
punish these things? 7 *m* Upon a high and
lofty mountain you made your bed, and
there you went up to offer sacrifice. 8 Be-
hind the door and the doorpost you
placed your indecent symbol. Deserting
me, you spread out your high, wide bed;
and of those whose embraces you love
you carved the symbol and gazed upon it
9 while you approached the king* with
scented oil, and multiplied your per-
fumes; while you sent your ambassadors
far away, down even to the nether world.
10 Though worn out by your many mis-
deeds, you never said, "It is hopeless";
new strength you found, and so you did
not weaken.

11 Of whom were you afraid? Whom
did you fear, that you became false and
did not remember me or give me any
thought? Was I to remain silent and un-
seeing, so that you would not have me to
fear? 12 I will expose your justice* and
your works; 13 they shall not help you
when you cry out, nor save you in your
distress.

All these* the wind shall carry off, the
breeze shall bear away; but he who takes
refuge in me shall inherit the land, and
possess my holy mountain.

h Wis 3, 14f.—i 3 Kgs 8, 29f; Mt 21, 13.—j Ez 34, 5.—k Is 28, 7ff; Wis 2, 7.—l Jer 7, 31; 19, 5; Ez 20, 28. 31.—m Os 4, 13; Jer 2, 20; Ez 6, 13.

56, 3: Eunuchs had originally been excluded from the community of the Lord; cf Dt 23, 2; Wis 3, 14. Dry tree: unable to produce the fruit of offspring.

56, 5: A monument and a name: a memorial inscription to prevent oblivion for one who had no children; cf 2 Kgs 18, 18.

56, 9—57, 13: This section is apparently pre-exilic, written in the manner of the older prophets who condemned the pagan rites of Baal worship.

56, 9: Wild beasts: foreign nations, which are invited to come and ravage Israel.

57, 6: Smooth stones: the Hebrew word for this expression has the same consonants as the word for "portion"; instead of making the Lord their portion (cf Ps 15 [16], 5), the people adored slabs of stone which they took from the streambeds in valleys and set up as idols; cf Jer 3, 9. Therefore, it is implied, they will be swept away as by a sudden torrent of waters carrying them down the rocky-bottomed gorge to destruction and death without burial.

57, 9: The king: the pagan god Moloch. Ambassadors: children sent to him through a sacrificial death.

57, 12: Justice: here used ironically.

57, 13: All these: the wicked mentioned in 57, 3-10.

Comfort for the Afflicted. 14 *n* Build up,
build up, prepare the way, remove the
stumbling blocks from my people's path.
15 *o* For thus says he who is high and ex-
alted, living eternally, whose name is the
Holy One: On high I dwell, and in holi-
ness, and with the crushed and dejected
in spirit, to revive the spirits of the de-
jected, to revive the hearts of the crushed.
16 I will not accuse forever, nor always
be angry; for their spirits would faint be-
fore me, the souls that I have made. 17
p Because of their wicked avarice I was
angry, and struck them, hiding myself in
wrath, as they went their own rebellious
way. 18 I saw their ways, but I will heal
them and lead them; I will give full com-
fort to them and to those who mourn for
them, 19 I, the Creator, who gave them
life.

Peace, peace to the far and the near,
says the Lord; and I will heal them. 20
But the wicked are like the tossing sea
which cannot be calmed, and its waters
cast up mud and filth. 21 *q* No peace for
the wicked! says my God.

CHAPTER 58.

True Fasting. 1 Cry out full-throated
and unsparingly,* lift up your voice like
a trumpet blast; tell my people their wick-
edness, and the house of Jacob their sins.
2 *They seek me day after day, and de-
sire to know my ways, like a nation that
has done what is just and not abandoned
the law of their God; they ask me to de-
clare what is due them, pleased to gain
access to God. 3 "Why do we fast, and
you do not see it? afflict ourselves, and
you take no note of it?"

Lo, on your fast day you carry out your
own pursuits, and drive all your laborers.
4 Yes, your fast ends in quarreling and
fighting, striking with wicked fist. Would
that today you might fast so as to make
your voice heard on high! 5 *r* Is this the
manner of fasting I wish, of keeping a
day of penance: that a man bow his head
like a reed, and lie in sackcloth and
ashes? Do you call this a fast, a day ac-
ceptable to the Lord? 6 This, rather, is the
fasting that I wish: releasing those bound
unjustly, untying the thongs of the yoke;
setting free the oppressed, breaking every
yoke; 7 *s* sharing your bread with the hun-
gry, sheltering the oppressed and the
homeless; clothing the naked when you
see them, and not turning your back on
your own.

8 Then your light shall break forth like
the dawn, and your wound shall quickly
be healed; your vindication shall go be-
fore you, and the glory of the Lord shall
be your rear guard. 9 Then you shall call,
and the Lord will answer, you shall cry
for help, and he will say: Here I am! If
you remove from your midst oppression,
false accusation and malicious speech; 10
if you bestow your bread on the hungry
and satisfy the afflicted; then light shall
rise for you in the darkness, and the
gloom shall become for you like midday;
11 *t* then the Lord will guide you always
and give you plenty even on the parched
land. He will renew your strength, and
you shall be like a watered garden, like
a spring whose water never fails. 12 *u* The
ancient ruins shall be rebuilt for your
sake, and the foundations from ages past
you shall raise up; "Repairer of the
breach," they shall call you, "Restorer of
ruined homesteads."

13 If you hold back your foot on the
Sabbath from following your own pur-
suits on my holy day; if you call the Sab-
bath a delight, and the Lord's holy day
honorable; if you honor it by not follow-
ing your ways, seeking your own interests,
or speaking with malice — 14 then you
shall delight in the Lord, and I will make
you ride on the heights of the earth; I
will nourish you with the heritage of
Jacob, your father, for the mouth of the
Lord has spoken.

CHAPTER 59.

Sin and Confession. 1 Lo, the hand of
the Lord is not too short to save,*v* nor his
ear too dull to hear. 2 Rather, it is your
crimes that separate you from your God,
it is your sins that make him hide his
face so that he will not hear you. 3 *w* For
your hands are stained with blood, your
fingers with guilt; your lips speak false-
hood, and your tongue utters deceit. 4 No
one brings suit justly, no one pleads truth-
fully; they trust in emptiness* and tell
lies; they conceive mischief and bring

n Is 40, 3f.—o Is 61, 2f.—p Is 56, 11.—q Is 48, 21.—r Za 7, 5.—s Ez 18, 7. 16; Mt 25, 35.—t Is 51, 3; Ps 23 (24).—u Is 61, 4.—v Is 50, 2; Nm 11, 23.—w Is 1, 15.

58, 1: This command is directed to the prophet.

58, 2-14: Merely external worship does not avail with God; it must be joined to internal sincerity.

59, 4: Emptiness: things having no value.

forth malice. 5 *They hatch adders' eggs,
and weave spiders' webs: x whoever eats
their eggs will die, if one of them is
pressed, it will hatch as a viper; 6 their
webs cannot serve as clothing, nor can
they cover themselves with their works.
Their works are evil works, and deeds of
violence come from their hands. 7 y Their
feet run to evil, and they are quick to
shed innocent blood; their thoughts are
destructive thoughts, plunder and ruin
are on their highways. 8 The way of peace
they know not, and there is nothing that
is right in their paths; their ways they
have made crooked, whoever treads them
knows no peace.

9 *That is why right is far from us and
justice does not reach us. We look for
light, and lo, darkness; for brightness, but
we walk in gloom! 10 Like blind men we
grope along the wall, like people without
eyes we feel our way. We stumble at mid-
day as at dusk, in Stygian darkness, like
the dead. 11 z We all growl like bears, like
doves we moan without ceasing. We look
for right, but it is not there; for salvation,
and it is far from us. 12 For our offenses
before you are many, our sins bear wit-
ness against us. Yes, our offenses are
present to us, and our crimes we know:
13 transgressing, and denying the Lord,
turning back from following our God,
threatening outrage, and apostasy, utter-
ing words of falsehood the heart has con-
ceived. 14 Right is repelled, and justice
stands far off; for truth stumbles in the
public square, uprightness cannot enter.
15 Honesty is lacking, and the man who
turns from evil is despoiled.

The Redeemer in Sion. 1 The Lord saw
this, and was aggrieved that right did not
exist. 16 He saw that there was no one,
and was appalled that there was none to
intervene; so his own arm brought about
the victory, and his justice lent him its
support. 17 a He put on justice as his
breastplate, salvation, as the helmet on
his head; he clothed himself with gar-
ments of vengeance, wrapped himself in
a mantle of zeal. 18 He repays his ene-
mies their deserts, and requites his foes
with wrath.

19 Those in the west shall fear the name
of the Lord, and those in the east, his
glory; for it shall come like a pent-up
river which the breath of the Lord drives
on. 20 b He shall come to Sion a redeemer
to those of Jacob who turn from sin, says
the Lord

21 This is the covenant with them which
I myself have made, says the Lord: My
spirit which is upon you and my words
that I have put into your mouth shall
never leave your mouth, nor the mouths
of your children nor the mouths of your
children's children from now on and for-
ever, says the Lord.

CHAPTER 60.

Glory of the New Sion. 1 Rise up in
splendor! Your light has come,* the glory
of the Lord shines upon you. 2 See, dark-
ness covers the earth, and thick clouds
cover the peoples; but upon you the Lord
shines, and over you appears his glory.
3 c Nations shall walk by your light, and
kings by your shining radiance. 4 d Raise
your eyes and look about; they all gather
and come to you: your sons come from
afar, and your daughters in the arms of
their nurses.

5 Then you shall be radiant at what you
see, your heart shall throb and overflow,
for the riches of the sea shall be emptied
out before you, the wealth of nations
shall be brought to you. 6 Caravans of
camels shall fill you, dromedaries from
Madian and Epha; all from Saba shall
come bearing gold and frankincense, and
proclaiming the praises of the Lord. 7 All
the flocks of Cedar shall be gathered for
you, the rams of Nabaioth shall be your
sacrifices; they will be acceptable offer-
ings on my altar, and I will enhance the
splendor of my house.

8 What are these that fly along like
clouds, like doves* to their cotes? 9 All
the vessels of the sea are assembled, with
the ships of Tharsis in the lead, to bring
your children from afar with their silver
and gold, in the name of the Lord, your
God, the Holy One of Israel, who has
glorified you.

x Jb 20, 12-16.—y Rom 3, 15.—z Is 38, 14.—a Wis 5, 17ff; Eph 6, 14; 1 Thes 5, 8.—b Rom 11, 26f.—c Is 42, 6; 45, 14; 49, 6.—d Is 49, 18.

59, 5f: A proverb signifying evil works—adders' eggs—and useless devices—spiders' webs; the former do positive harm to oneself and others, the latter serve no useful purpose.

59, 9-15: Spoken by the people through the mouth of the prophet.

60, 1-6: The Church makes use of these verses for the Epistle of the Mass on the Feast of Epiphany, for she sees in them symbols of her universality.

60, 8f: Like clouds, like doves: the white sails of the ships of Tharsis; cf note on Ps 47 (48), 8.

10 Foreigners shall rebuild your walls,
and their kings shall be your attendants;
though I struck you in my wrath, yet in
my good will I have shown you mercy. 11
e Your gates shall stand open constantly;
day and night they shall not be closed but
shall admit to you the wealth of nations,
and their kings, in the vanguard. 12 For
the people or kingdom shall perish that
does not serve you; those nations shall
be utterly destroyed. 13 *f* The glory of
Lebanon* shall come to you: the cypress,
the plane and the pine, to bring beauty
to my sanctuary, and glory to the place
where I set my feet. 14 The children of
your oppressors shall come, bowing low
before you; all those who despised you
shall fall prostrate at your feet. They
shall call you "City of the Lord," "Sion
of the Holy One of Israel."

15 *g* Once you were forsaken, hated
and unvisited, now I will make you the
pride of the ages, a joy to generation after
generation. 16 You shall suck the milk
of nations, and be nursed at royal breasts;
you shall know that I, the Lord, am your
savior, your redeemer, the mighty one of
Jacob. 17 In place of bronze I will bring
gold, instead of iron, silver; in place of
wood, bronze, instead of stones, iron; I
will appoint peace your governor, and
justice your ruler.

18 No longer shall violence be heard of
in your land, or plunder and ruin within
your boundaries. You shall call your
walls "Salvation" and your gates "Praise."
19 *h* No longer shall the sun be your light
by day, nor the brightness of the moon
shine upon you at night; the Lord shall
be your light forever, your God shall be
your glory. 20 No longer shall your sun
go down, or your moon withdraw, for the
Lord will be your light forever, and the
days of your mourning shall be at an end.

21 Your people shall all be just, they
shall always possess the land, they, the
bud of my planting, my handiwork to
show my glory. 22 *i* The smallest shall be-
come a thousand, the youngest, a mighty
nation; I, the Lord, will swiftly accom-
plish these things when their time comes.

e Ap 21, 25.—f Is 35, 2.—g Ez 16.—h Ap 21, 23; 22, 5.—i Gn 12, 2; 17, 6.—j Is 42, 1; 48, 16; Lk 4, 18f.—k Mt 5, 5.—l Is 58, 12.—m Is 40, 2.—n Is 55, 3; 59, 21.

60, 13: Glory of Lebanon: the cedars, together with the cypress, the plane and the pine, all precious, durable wood.

61, 1f: This was spoken by the prophet in regard to the restoration of Sion, but quoted by Christ as referring to His mission; cf Lk 4, 18f. Year of favor . . . day of vindication: the time of God's salvation.

CHAPTER 61.

The Mission to the Afflicted. 1 The spirit* of the Lord God is upon me, *j* because the Lord has anointed me; he has sent me to bring glad tidings to the lowly, to heal the brokenhearted, to proclaim liberty to the captives and release to the prisoners, 2 *k* to announce a year of favor from the Lord and a day of vindication by our God, to comfort all who mourn; 3 to place on those who mourn in Sion a diadem instead of ashes, to give them oil of gladness in place of mourning, a glorious mantle instead of a listless spirit. They will be called oaks of justice, planted by the Lord to show his glory.

The Reward of Israel. 4 *l* They shall rebuild the ancient ruins, the former wastes they shall raise up and restore the ruined cities, desolate now for generations. 5 Strangers shall stand ready to pasture your flocks, foreigners shall be your farmers and vinedressers. 6 You yourselves shall be named priests of the Lord, ministers of our God you shall be called. You shall eat the wealth of the nations and boast of riches from them.

7 *m* Since their shame was double and disgrace and spittle were their portion, they shall have a double inheritance in their land, everlasting joy shall be theirs. 8 *n* For I, the Lord, love what is right, I hate robbery and injustice; I will give them their recompense faithfully, a lasting covenant I will make with them. 9 Their descendants shall be renowned among the nations, and their offspring among the peoples; all who see them shall acknowledge them as a race the Lord has blessed.

10 I rejoice heartily in the Lord, in my God is the joy of my soul; for he has clothed me with a robe of salvation, and wrapped me in a mantle of justice, like a bridegroom adorned with a diadem, like a bride bedecked with her jewels. 11 As the earth brings forth its plants, and a garden makes its growth spring up, so will the Lord God make justice and praise spring up before all the nations.

CHAPTER 62.

Jerusalem the Lord's Bride. 1 For Sion's sake I will not be silent, for Jerusalem's sake I will not be quiet, until her vindication shines forth like the dawn and her victory like a burning torch.

2 *o* Nations shall behold your vindication, and all kings your glory; you shall be called by a new name* pronounced by the mouth of the Lord. 3 You shall be a glorious crown in the hand of the Lord, a royal diadem held by your God. 4 *p* No more shall men call you "Forsaken," or your land "Desolate," but you shall be called "My Delight," and your land "Espoused." For the Lord delights in you, and makes your land his spouse. 5 As a young man marries a virgin, your Builder shall marry you; and as a bridegroom rejoices in his bride so shall your God rejoice in you.

Restoration of Sion. 6 Upon your walls, O Jerusalem, I have stationed watchmen; never, by day or by night, shall they be silent. O you who are to remind the Lord, take no rest 7 and give no rest to him,* until he re-establishes Jerusalem and makes of it the pride of the earth.

8 *q* The Lord has sworn by his right hand and by his mighty arm: No more will I give your grain as food to your enemies; nor shall foreigners drink your wine, for which you toiled. 9 *r* But you who harvest the grain shall eat it, and you shall praise the Lord; you who gather the grapes shall drink the wine in the courts of my sanctuary.

10 *Pass through, pass through the gates,*s* prepare the way for the people; build up, build up the highway, clear it of stones, raise up a standard over the nations. 11 *t* See, the Lord proclaims to the ends of the earth: Say to daughter Sion, your savior comes! Here is his reward with him, his recompense before him. 12 *u* They shall be called the holy people, the redeemed of the Lord, and you shall be called "Frequented," a city that is not forsaken.

CHAPTER 63.

Punishment of Edom.* 1 Who is this that comes from Edom, in crimsoned garments, from Bosra—this one arrayed in majesty, marching in the greatness of his strength? "It is I, I who announce vindication, I who am mighty to save." 2 *v* Why is your apparel red, and your garments like those of the wine presser?

3 "The wine press I have trodden alone, and of my people there was no one with me. I trod them in my anger, and trampled them down in my wrath; their blood spurted on my garments; all my apparel I stained. 4 *w* For the day of vengeance was in my heart, my year for redeeming was at hand. 5 *x* I looked about, but there was no one to help, I was appalled that there was no one to lend support; so my own arm brought about the victory and my own wrath lent me its support. 6 I trampled down the peoples in my anger, I crushed them in my wrath, and I let their blood run out upon the ground."

Prayer for the Return of God's Favor.* 7 *y* The favors of the Lord I will recall, the glorious deeds of the Lord, because of all he has done for us; for he is good to the house of Israel, he has favored us according to his mercy and his great kindness.

8 He said: They are indeed my people, children who are not disloyal; so he became their savior 9 *z* in their every affliction. It was not a messenger or an angel, but he himself who saved them. Because of his love and pity he redeemed them himself, lifting them and carrying them all the days of old. 10 But they rebelled, and grieved his holy spirit; so he turned on them like an enemy, and fought against them.

11 Then they remembered the days of old and Moses, his servant; where is he who brought up out of the sea the shepherd of his flock? Where is he who put his holy spirit in their midst; 12 whose glorious arm was the guide at Moses' right; who divided the waters before them, winning for himself eternal renown; 13 who led them without stumbling through the depths like horses in the open country, 14 like cattle going down into the plain, the spirit of the Lord guiding them? Thus you led your people, bringing glory to your name.

15 *a* Look down from heaven and re-

o Ap 2, 17; 3, 12.—p Is 49, 15f; 54, 1ff.—q Is 52, 10.—r Dt 12, 17f; 14, 23.—s Is 58, 14.—t Is 40, 10.—u Is 62, 4.—v Ap 19, 13.—w Is 34, 8; 61, 2.—x Is 59, 16.—y Is 26, 15.—z Dt 4, 37f.—a Dt 26, 15; Bar 2, 16.

62, 2: New name: figurative expression for a new state of happiness; cf Ap 2, 17; 3, 12.

62, 6f: Remind the Lord . . . give no rest to him: figuratively, as though to make certain that the Lord will remember His pledge to Jerusalem. Cf Lk 11, 7f.

62, 10: The command is given to the workmen to begin the reconstruction of the city.

63, 1-6: In a dramatic dialogue between God and the prophet, the Lord is portrayed as the sole avenger of justice against His enemies.

63, 7—64, 11: A prayer probably composed toward the end of the Exile, in which the prophet, after recalling God's blessings on Israel in its past history (63, 7-10), especially at the Exodus (11-14), begs the Lord to come once more to the aid of His people (63, 15—64, 3), who now humbly confess their sins (4-11).

gard us from your holy and glorious palace! Where is your zealous care and your might, your surge of pity and your mercy? O Lord, hold not back, 16 for you are our father. Were Abraham not to know us, nor Israel to acknowledge us, you, Lord, are our father, our redeemer you are named forever. 17 Why do you let us wander, O Lord, from your ways, and harden our hearts so that we fear you not? Return for the sake of your servants, the tribes of your heritage. 18 Why have the wicked invaded your holy place, why have our enemies trampled your sanctuary? 19 Too long have we been like those you do not rule, who do not bear your name.

CHAPTER 64.

Oh, that you would rend the heavens and come down, with the mountains quaking before you, 1 as when brushwood is set ablaze, or fire makes the water boil! Thus your name would be made known to your enemies and the nations would tremble before you, 2 while you wrought awesome deeds we could not hope for, 3 such as they had not heard of from of old. *b* No ear has ever heard, no eye ever seen, any God but you doing such deeds for those who wait for him.

4 Would that you might meet us doing right, that we were mindful of you in our ways! Behold, you are angry, and we are sinful; 5 all of us have become like unclean men, all our good deeds are like polluted rags; we have all withered like leaves, and our guilt carries us away like the wind. 6 There is none who calls upon your name, who rouses himself to cling to you; for you have hidden your face from us and have delivered us up to our guilt. 7 Yet, O Lord, you are our father; we are the clay and you the potter: we are all the work of your hands. 8 Be not so very angry, Lord, keep not our guilt forever in mind; look upon us, who are all your people. 9 *c* Your holy cities have become a desert, Sion is a desert, Jerusalem a waste. 10 Our holy and glorious temple in which our fathers praised you has been burned with fire; all that was dear to us is laid waste. 11 Can you hold back, O Lord, after all this? Can you remain silent, and afflict us so severely?

CHAPTER 65.

Necessity of Punishment. 1 I was ready to respond to those who asked me not, to be found by those who sought me not.*d* I said: Here I am! Here I am! to a nation that did not call upon my name.

2 *e* I have stretched out my hands all the day to a rebellious people, who walk in evil paths and follow their own thoughts, 3 people who provoke me continually, to my face, offering sacrifices in the groves and burning incense on bricks, 4 living among the graves and spending the night in caverns, eating swine's flesh, with carrion broth in their dishes, 5 crying out, "Hold back, do not touch me; I am too sacred for you!"*

These things enkindle my wrath, a fire that burns all the day. 6 Lo, before me it stands written; I will not be quiet until I have paid in full 7 your crimes and the crimes of your fathers as well, says the Lord. Since they burned incense on the mountains, and disgraced me on the hills, I will at once pour out in full measure their recompense into their laps.

Fate of the Good and the Bad in Israel. 8 Thus says the Lord: When the juice is pressed from grapes, men say, "Do not discard them, for there is still good in them"; thus will I do with my servants: I will not discard them all; 9 from Jacob I will save offspring, from Juda, those who are to inherit my mountains; my chosen ones shall inherit the land, my servants shall dwell there. 10 Saron shall be a pasture for the flocks and the valley of Achor a resting place for the cattle of my people who have sought me.

11 But you who forsake the Lord, forgetting my holy mountain, you who spread a table for Fortune and fill cups of blended wine for Destiny,* 12 *f* you I will destine for the sword; you shall all go down in slaughter. Since I called and you did not answer, I spoke and you did not listen, but did what was evil in my sight and preferred things which displease me, 13 therefore thus says the Lord God: Lo, my servants shall eat, but you shall go hungry; my servants shall drink, but you shall be thirsty; my servants shall rejoice,

b 1 Cor 2, 9.—c Ps 78 (79), 1.—d Rom 10, 20.—e Rom 10, 21.—f Is 66, 4; Prv 1, 24; Jer 7, 13.

65, 5: I am too sacred for you: the uncleanness of pork, obvious to a Semite, is what these people claim has made them sacred! The prophet ridicules them. Some translate: "I will render you sacred," and understand this as referring to the concept of sacredness as something contagious.

65, 11f: Destiny: the Hebrew also has a play on the words: Destiny and destine; meni and manithi.

but you shall be put to shame; [14] my servants shall shout for joy of heart, but you shall cry out for grief of heart and howl for anguish of spirit. [15] The Lord God shall slay you, and the name you leave shall be used by my chosen ones for cursing; but my servants shall be called by another name [16] by which he will be blessed on whom a blessing is invoked in the land; he who takes an oath in the land shall swear by the God of truth; for the hardships of the past shall be forgotten, and hidden from my eyes.

The World Renewed. [17] *g* Lo, I am about to create new heavens and a new earth; the things of the past shall not be remembered or come to mind. [18] Instead, there shall always be rejoicing and happiness in what I create; for I create Jerusalem to be a joy and its people to be a delight; [19] I will rejoice in Jerusalem and exult in my people. No longer shall the sound of weeping be heard there, or the sound of crying; [20] no longer shall there be in it an infant who lives but a few days, or an old man who does not round out his full lifetime; he dies a mere youth who reaches but a hundred years, and he who fails of a hundred shall be thought accursed.

[21] They shall live in the houses they build, and eat the fruit of the vineyards they plant; [22] they shall not build houses for others to live in, or plant for others to eat. As the years of a tree, so the years of my people; and my chosen ones shall long enjoy the produce of their hands. [23] They shall not toil in vain, nor beget children for sudden destruction; for a race blessed by the Lord are they and their offspring. [24] Before they call, I will answer; while they are yet speaking, I will hearken to them. [25] *h* The wolf and the lamb shall graze alike,* and the lion shall eat hay like the ox [but the serpent's food shall be dust]. None shall hurt or destroy on all my holy mountain, says the Lord.

CHAPTER 66.

True and False Worship. [1] Thus says the Lord: *i* The heavens are my throne, the earth is my footstool; what kind of house can you build for me; what is to be my resting place? [2] My hand made all these things when all of them came to be, says the Lord. This is the one whom I approve: the lowly and afflicted man who trembles at my word.

[3] *i* Merely slaughtering an ox is like slaying a man; sacrificing a lamb, like breaking a dog's neck; bringing a cereal offering, like offering swine's blood; burning incense, like paying homage to an idol. Since these have chosen their own ways and taken pleasure in their own abominations, [4] I in turn will choose ruthless treatment for them and bring upon them what they fear.

*Because, when I called, no one answered,*k* when I spoke, no one listened; because they did what was evil in my sight, and chose what gave me displeasure, [5] hear the word of the Lord, you who tremble at his word: Your brethren who, because of my name, hate and reject you, say, "Let the Lord show his glory that we may see your joy"; but they shall be put to shame. [6] *l* A sound of roaring from the city, a sound from the temple, the sound of the Lord repaying his enemies their deserts!

Mother Sion. [7] *Before *m* she comes to labor, she gives birth; before the pains come upon her, she safely delivers a male child. [8] Who ever heard of such a thing, or saw the like? Can a country be brought forth in one day, or a nation be born in a single moment? Yet Sion is scarcely in labor when she gives birth to her children. [9] Shall I bring a mother to the point of birth, and yet not let her child be born? says the Lord; or shall I who allow her to conceive, yet close her womb? says your God.

[10] Rejoice with Jerusalem and be glad because of her, all you who love her; exult, exult with her, all you who were mourning over her! [11] Oh, that you may suck fully of the milk of her comfort, that you may nurse with delight at her abundant breasts! [12] For thus says the Lord: Lo, I will spread prosperity over her like a river, and the wealth of the nations like an overflowing torrent. As nurslings, you shall be carried in her arms, and fondled in her lap; [13] as a mother comforts her son, so will I comfort you; in

g Is 66, 22; Ap 21, 1.—h Is 11, 6-9.—i 2 Kgs 7, 4ff; 3 Kgs 8, 27; Acts 7, 49; 17, 24.—j Lv 11, 7.—k Is 65, 12; Prv 1, 24; Jer 7, 13.—l Jl 3, 16; Am 1, 2.—m 7-9: Is 49, 18-21; 54, 1.

65, 25: See note on Is 1, 6-9.

66, 4f: Worship which is merely external is as evil as though it were idolatry.

66, 7-9: The absence of labor in Sion's childbearing is a symbol of the joyful begetting of the new people of God.

Jerusalem you shall find your comfort.
14 When you see this, your heart shall
rejoice, and your bodies flourish like the
grass; the Lord's power shall be known
to his servants, but to his enemies, his
wrath.
15 Lo, the Lord shall come in fire, his
chariots like the whirlwind, to wreak his
wrath with burning heat and his punish-
ment with fiery flames. 16 For the Lord
shall judge all mankind by fire and sword,
and many shall be slain by the Lord.
17 *n* They who sanctify and purify them-
selves to go to the groves, as followers
of one who stands within, they who eat
swine's flesh, loathsome things and mice,
shall all perish with their deeds and their
thoughts, says the Lord.

Gathering of the Nations. 18 *I come to
gather nations of every language; they
shall come and see my glory. 19 I will set
a sign among them; from them I will send
fugitives to the nations: to Tharsis, Phut
and Lud, Mosoch, Thubal and Javan, to
the distant coastlands that have never
heard of my fame, or seen my glory; and
they shall proclaim my glory among the
nations. 20 They shall bring all your breth-
ren from all the nations as an offering to
the Lord, on horses and in chariots, in
carts, upon mules and dromedaries, to
Jerusalem, my holy mountain, says the
Lord, just as the Israelites bring their of-
fering to the house of the Lord in clean
vessels. 21 Some of these I will take as
priests and Levites, says the Lord.

Lasting Reward and Punishment. 22 *o* As
the new heavens and the new earth which
I will make shall endure before me, says
the Lord, so shall your race and your
name endure. 23 From one new moon to
another, and from one Sabbath to an-
other, all mankind shall come to worship
before me, says the Lord. 24 They shall
go out and see the corpses of the men
who rebelled against me; *p* their worm
shall not die, nor their fire be extin-
guished; and they shall be abhorrent to
all mankind.*

n Lv 11, 29.—o Is 65, 17; Ap 21, 1.—p Mk 9, 45.

66, 18-21: God summons the neighboring nations to Sion and from among them will send some to far distant lands to proclaim His glory. All your brethren: Jews in exile.

66, 24: God's enemies lie dead outside the walls of the New Jerusalem; just as in the past, corpses, filth and refuse lay in the Valley of Hennom outside the city, where huge fires were constantly burning; cf Jos 15, 8; 2 Par 28, 3; Mk 9, 45-48.

THE BOOK OF JEREMIA

The Book of Jeremia combines history, biography, and prophecy. It portrays a nation in crisis and introduces the reader to an extraordinary leader upon whom the Lord placed the heavy burden of the prophetic office. Jeremia was born about 650 B.C. of a priestly family from the little village of Anathoth, near Jerusalem. While still very young he was called to his task in the thirteenth year of King Josia (628), whose reform, begun with enthusiasm and hope, ended with his death on the battlefield of Mageddo (609) as he attempted to stop the northward march of the Egyptian Pharao Necho.

The prophet heartily supported the reform of the pious King Josia, which began in 629 B.C. Ninive, the capital of Assyria, fell in 612, preparing the way for the new colossus, Babylon, which was soon to put an end to Judean independence.

After the death of Josia, the old idolatry returned. Jeremia opposed it with all his strength. Arrest, imprisonment, and public disgrace were his lot. Jeremia saw in the nation's impenitence the sealing of its doom. Nabuchodonosor captured Jerusalem and carried King Joachin into exile (22, 24).

During the years 598-587, Jeremia attempted to counsel Sedecia in the face of bitter opposition. The false prophet Hanania proclaimed that the yoke of Babylon was broken and a strong pro-Egyptian party in Jerusalem induced Sedecia to revolt. Nabuchodonosor took swift and terrible vengeance; Jerusalem was destroyed in 587 and its leading citizens sent into exile. About this time Jeremia uttered the great oracle of the "New Covenant" (31, 31-34) sometimes called "The Gospel before the Gospel." This passage contains his most sublime teaching and is a landmark in Old Testament theology.

The prophet remained amidst the ruins of Jerusalem, but was later forced into Egyptian exile by a band of conspirators. There, according to an old tradition, he was murdered by his own countrymen. The influence of Jeremia was greater after his

death than before. The exiled community read and meditated the lessons of the prophet, and his influence can be seen in Ezechiel, certain of the psalms, and the second part of Isaia. Shortly after the Exile, the Book of Jeremia as we have it today was published in a final edition. It is divided as follows: I. Oracles in the Days of Josia (1, 1–6, 30). II. Oracles Mostly in the Days of Joakim (7, 1–20, 18). III. Oracles in the Last Years of Jerusalem (21, 1–33, 26). IV. Fall of Jerusalem (34, 1–45, 5). V. Oracles against the Nations (46, 1–51, 64). VI. Historical Appendix (52, 1–34).

I: ORACLES IN THE DAYS OF JOSIA

CHAPTER 1.

1 The words of Jeremia, son of Helcia,
of a priestly family in Anathoth,* in the
land of Benjamin. 2 *a* The word of the
Lord first came to him in the days of
Josia, son of Amon, king of Juda, in the
thirteenth year of his reign, 3 *b* and con-
tinued through the reign of Joakim, son
of Josia, king of Juda, and until the down-
fall* and exile of Jerusalem in the fifth
month of the eleventh year of Sedecia,
son of Josia, king of Juda.

Call of Jeremia. 4 The word of the Lord
came to me thus: 5 *c* Before* I formed you
in the womb I knew you, before you were
born I dedicated you, a prophet to the
nations I appointed you.

6 "Ah, Lord God!" I said, "I know not
how to speak; I am too young."*

7 But the Lord answered me: Say not,
"I am too young." To whomever I send
you, you shall go; whatever I command
you, you shall speak. 8 Have no fear be-
fore them, because I am with you to de-
liver you, says the Lord.

9 *d* Then the Lord extended his hand
and touched my mouth, saying: See, I
place my words in your mouth! 10 This
day I set you over nations and over king-
doms, to root up and to tear down, to
destroy and to demolish, to build and to
plant.

11 The word of the Lord came to me
with the question: What do you see, Jere-
mia? "I see a branch of the watching-
tree,"* I replied. 12 Then the Lord said
to me: Well have you seen, for I am
watching to fulfill my word. 13 *e* A second
time the word of the Lord came to me
with the question: What do you see? "I
see a boiling cauldron," I replied, "that
appears from the north."*

14 *f* And from the north, said the Lord
to me, evil will boil over upon all who
dwell in the land.

15 *g* Lo, I am summoning all the king-
doms of the north, says the Lord; each
king shall come and set up his throne at
the gateways of Jerusalem, opposite her
walls all around and opposite all the cities
of Juda. 16 *h* I will pronounce my sen-
tence against them for all their wicked-
ness in forsaking me, and in burning in-
cense to strange gods and adoring their
own handiwork.

17 But do you gird your loins; stand
up and tell them all that I command you.
Be not crushed on their account, as
though I would leave you crushed before
them; 18 *i* for it is I this day who have
made you a fortified city, a pillar of iron,
a wall of brass, against the whole land:
against Juda's kings and princes, against
its priests and people. 19 They will fight
against you, but not prevail over you, for
I am with you to deliver you, says the
Lord.

CHAPTER 2.

Infidelity of Israel.* 1 This word of the
Lord came to me: 2 Go, cry out this mes-
sage for Jerusalem to hear!

a Jer 25, 3.—b Jer 25, 1.—c Jer 49, 1; Gal 1, 15f.—d Is 6, 7.—e Ez 11, 3. 7; 24, 3.—f Jer 4, 6; 6, 1.—g Jer 6, 22.—h Is 2, 8.—i Jer 6, 27; 15, 20; Ez 3, 8.

1, 1: Anathoth: a village about three miles northeast of Jerusalem, where Solomon exiled Abiathar (3 Kgs 2, 26f); It is probable that Jeremia belonged to the priestly family of Abiathar.

1, 3: Until the downfall: these words were originally prefixed as a title to a collection of Jeremia's prophecies which lacked chapters 40-44. The new title in Jer 40, 1 and the oracles that follow clearly show that Jeremia continued to prophesy after the destruction of Jerusalem in 587 B. C.

1, 5: Jeremia was destined to the office of prophet before his birth; cf Is 49, 1. 5; Lk 1, 15; Gal 1, 15f. I knew you: I loved you and chose you. I dedicated you: I set you apart to be a prophet. Some Fathers and later theologians understand this to mean that Jeremia was freed from original sin before his birth. The context does not justify this conclusion. The nations: the pagan neighbors of Juda, besides the great world powers—Assyria, Babylonia, Egypt—intimately associated with Juda's destiny.

1, 6: I am too young: Jeremia's youth (he was less than thirty years old) must not be an obstacle to the responsibilities of the prophetic office; God will supply for his human defects (cf vv 7f).

1, 11: The watching-tree: the almond tree, which is the first to blossom in the springtime as though it had not slept. The Hebrew name contains a play on words with "I am watching."

1, 13: Boiling cauldron . . . the north: symbol of an invasion from the north; cf vv 14f.

2, 1–3, 5: These verses probably contain the earliest of Jeremia's preachings. The covenant relationship, symbolized by the figure of a marriage, was frequently broken by Israel, seen here as an unfaithful wife unworthy of reconciliation with God (Jer 3, 1-5).

I remember the devotion* of your
youth, how you loved me as a bride, *i* following me in the desert, in a land unsown.
3 *k* Sacred to the Lord was Israel, the first
fruits* of his harvest; should anyone presume to partake of them, evil would befall him, says the Lord.

4 Listen to the word of the Lord, O
house of Jacob! All you clans of the house
of Israel, 5 thus says the Lord: *l* What
fault did your fathers find in me that they withdrew from me, went after empty idols, and became empty themselves? 6 *m* They did not ask, "Where is the Lord who brought us up from the land of Egypt, who led us through the desert, through a land of wastes and gullies, through a land of drought and darkness, through a land which no one crosses, where no man dwells?"

7 *n* When I brought you into the garden
land to eat its goodly fruits, you entered
and defiled my land, you made my heritage loathsome. 8 *o* The priests asked not, "Where is the Lord?" Those who dealt with the law* knew me not; the shepherds rebelled against me. The prophets prophesied by Baal, and went after useless idols. 9 *p* Therefore will I yet accuse you, says the Lord, and even your children's children I will accuse. 10 Pass over to the coasts of the Chetthim* and see, send to Cedar and carefully inquire:
Where has the like of this been done? 11
q Does any other nation change its gods?
—yet they are not gods at all! But my people have changed their glory for useless things. 12 Be amazed at this, O heavens, and shudder with sheer horror, says the Lord. 13 *r* Two evils have my people done: they have forsaken me, the source of living waters; they have dug themselves cisterns, broken cisterns, that hold no water.

14 Is Israel a slave, a bondman by
birth?* Why then has he become booty?
15 *s* Against him lions roar full-throated cries. They have made his land a waste; his cities are charred ruins, without inhabitant. 16 Yes, the people of Memphis* and Tahpanhes shave the crown of your head. 17 *t* Has not the forsaking of the Lord, your God, done this to you? 18 *And now, why go to Egypt, to drink the waters of the Nile? Why go to Assyria, to drink the waters of the Euphrates? 19 *u* Your own wickedness chastises you, your own infidelities punish you. Know then, and see, how evil and bitter is your forsaking the Lord, your God, and showing no fear of me, says the Lord, the God of hosts.

20 *v* Long ago you broke your yoke,
you tore off your bonds. "I will not serve," you said. On every high hill, under every green tree, you gave yourself to harlotry.*
21 *w* I had planted you, a choice vine of
fully tested stock; how could you turn out obnoxious to me, a spurious vine? 22
x Though you scour it with soap, and use much lye, the stain of your guilt is still before me, says the Lord God. 23 How can you say, "I am not defiled, I have not gone after the Baals"? Consider your conduct in the Valley,* recall what you have done: a frenzied she-camel, coursing near and far, 24 breaking away toward the desert, snuffing the wind in her ardor—who can restrain her lust? No beasts need tire themselves seeking her; in her month they will meet her.

25 *y* Stop wearing out your shoes and
parching your throat! But you say, "No use! no! I love these strangers, and after them I must go." 26 *z* As the thief is shamed when caught, so shall the house of Israel be shamed: they, their kings and their princes, their priests and their prophets; 27 they who say to a piece of wood, "You are my father," and to a stone,

j Dt 2, 7; 32, 9-12; Mi 6, 4.—k Jer 12, 14; Ex 4, 22; Dt 7, 6; 14, 2.—l Is 5, 4; Mi 6, 3.—m Ex 20, 2f; Dt 8, 14; Is 63, 11ff.—n Lv 18, 24f; Dt 8, 7-10; 32, 13f.—o Jer 8, 8ff; 23, 1. 13.—p Ex 20, 5.—q Jer 16, 20; Ps 105 (106), 20.—r Jer 17, 13; Ps 35 (36), 9; Is 1, 4.—s Jer 9, 11.—t Jer 4, 18; 30, 15.—u Prv 5, 22; Os 5, 5.—v Jer 3, 6. 13; Jgs 10, 6.—w Ex 15, 17; Ps 79 (80), 9; Is 5, 4.—x Jb 9, 30.—y Jer 18, 12.—z Jer 48, 27; Rom 6, 21.

2, 2: Devotion: Israel's gratitude, fidelity, and love for God.

2, 3: First fruits: an offering to God which became His exclusive property, and could therefore not be put to profane use; cf Lv 22, 1.

2, 8: Those who dealt with the law: the priests. The shepherds: the kings and nobles.

2, 10: Chetthim: a Phoenician colony in Cyprus. Cedar: a nomad tribe of the Syrian desert. These two names represent West and East.

2, 14: Bondman by birth: a perpetual slave, different from the debt-slave, who was to be freed after six years; cf Ex 21, 2.

2, 16: Memphis: the capital of Lower Egypt. Tahpanhes: a frontier city of Egypt, east of the Delta. Shave the crown of your head: the spoliation of Juda at the hands of the Egyptians.

2, 18: Egypt and Assyria were the protecting foreign powers favored by rival parties within Juda. The desire for such foreign alliances is a further desertion of the Lord, the source of living waters, in favor of the above-named powers, symbolized by the Nile and the Euphrates rivers.

2, 20: Harlotry: idolatry (because Israel is the bride of God).

2, 23: The Valley: of Ben-Hinnom, south of Jerusalem, site of the infamous sanctuary of Thopheth where children were sacrificed to Moloch; cf Jer 7, 31.

"You gave me birth." They turn to me their backs, not their faces; yet, in their time of trouble they cry out, "Rise up and save us!" 28 *a* Where are the gods you made for yourselves? Let them rise up! Will they save you in your time of trouble? For as numerous as your cities are your gods, O Juda! And as many as the streets of Jerusalem are the altars you have set up for Baal.

29 How dare you still plead with me? You have all rebelled against me, says the Lord. 30 *b* In vain I struck your children; the correction they did not take. Your sword devoured your prophets like a ravening lion. 31 You, of this generation, take note of the word of the Lord: Have I been a desert to Israel, a land of darkness? Why do my people say, "We have moved on, we will come to you no more"? 32 *c* Does a virgin forget her jewelry, a bride her sash? Yet my people have forgotten me days without number.

33 How well you pick your way when seeking love! You who, in your wickedness, have gone by ways unclean! 34 You, on whose clothing there is the life-blood of the innocent, whom you found committing no burglary; 35 yet withal you say, "I am innocent; at least, his anger is turned away from me." Behold, I will judge you on that word of yours, "I have not sinned." 36 *d* How very base you have become in changing your course! By Egypt will you be shamed, as you were shamed by Assyria. 37 *e* From there also shall you go away with hands upon your head; for the Lord has rejected those in whom you trust, with them you will have no success.

CHAPTER 3.

1 If a man sends away his wife and, after leaving him, she marries another man,*f* does the first husband come back to her?* Would not the land be wholly defiled? But you have sinned with many lovers, and yet you would return to me! says the Lord.

2 *g* Lift your eyes to the heights, and see, where have men not lain with you? By the waysides you waited for them like an Arab* in the desert. You defiled the land by your wicked harlotry. 3 *h* Therefore the showers were withheld, the spring rain failed. But because you have a harlot's brow, you refused to blush.

4 Even now do you not call me, "My father, you who are the bridegroom of my youth"? 5 "Will he keep his wrath forever, will he hold his grudge to the end?" This is what you say; yet you do all the evil you can.

Juda and Israel. 6 *i* The Lord said to me in the days of King Josia: See now what rebellious Israel has done! She has gone up every high mountain, and under every green tree she has played the harlot. 7 And I thought, after she has done all this she will return to me. But she did not return. Then, even though her traitor sister Juda saw 8 *j* that for all the adulteries rebellious Israel had committed, I put her away and gave her a bill of divorce, nevertheless her traitor sister Juda was not frightened; she too went off and played the harlot. 9 *k* Eager to sin, she polluted the land, committing adultery with stone and wood. 10 With all this, the traitor sister Juda did not return to me wholeheartedly, but insincerely, says the Lord.

Restoration of Israel. 11 *l* Then the Lord said to me: Rebel Israel is inwardly more just than traitorous Juda. 12 Go, proclaim these words toward the north, and say:

m Return, rebel Israel, says the Lord,
I will not remain angry with you; for I am merciful, says the Lord, I will not continue my wrath forever. 13 *n* Only know your guilt: how you rebelled against the Lord, your God, how you ran hither and yon to strangers [under every green tree] and would not listen to my voice, says the Lord.

14 *Return, rebellious children, says the Lord, for I am your Master; I will take you, one from a city, two from a clan, and bring you to Sion.*o* 15 *p* I will appoint over you shepherds after my own heart, who will shepherd you wisely and prudently. 16 When you multiply and become fruitful in the land, says the Lord, they will in those days no longer say,

a Jer 11, 13; Dt 32, 38; Jgs 10, 14.—b Jer 5, 3; 2 Esd 9, 26.—c Jer 13, 25; Dt 32, 18.—d 2 Par 28, 16-21.—e 2 Kgs 13, 19.—f Dt 24, 1-4.—g Ez 16, 24f.—h Jer 6, 15; 8, 12.—i Jer 2, 20; Dt 12, 2.—j 4 Kgs 17, 6. 18-23; Ez 23, 11.—k Jer 2, 27.—l Ez 16, 51; 23, 11.—m Dt 4, 29ff.—n Jer 2, 20. 25; Lv 26, 40.—o Jer 23, 3; Is 10, 21f.—p Ez 34, 23; Jn 21, 15.

3, 1: Such remarriage of divorced spouses was forbidden by Dt 24, 1-4. Under this figure the prophet sees the presumption of Juda, the unfaithful spouse, who thinks she can return to the Lord after uniting herself to other gods.

3, 2: An Arab: a marauding nomad who lay in wait for caravans.

3, 14-18: A remnant of Israel (14) will reunite with Juda (18). The elementary cult of the Lord represented by the ark of the covenant will now be replaced by a more deeply spiritual and universal alliance, symbolized by His throne in the ideal Jerusalem around which all nations will be gathered together (17).

"The ark of the covenant of the Lord!" They will no longer think of it, or remember it, or miss it, or make another.

17 *q* At that time they will call Jerusalem the Lord's throne; there all nations will be gathered together to honor the name of the Lord at Jerusalem, and they will walk no longer in their hardhearted wickedness. 18 *r* In those days the house of Juda will join the house of Israel; together they will come from the land of the north to the land which I gave to your fathers as a heritage.

Conditions for Forgiveness. 19 *s* I had thought: How I should like to treat you as sons, and give you a pleasant land, a heritage most beautiful among the nations! You would call me, "My Father," I thought, and never cease following me. 20 *t* But like a woman faithless to her lover, even so have you been faithless to me, O house of Israel, says the Lord. 21 A cry is heard on the heights! the plaintive weeping of Israel's children, because they have perverted their ways and forgotten the Lord, their God. 22 *u* Return, rebellious children, and I will cure you of your rebelling. "Here we are, we now come to you because you are the Lord, our God. 23 *v* Deceptive indeed are the hills, the thronging mountains; in the Lord, our God, alone is the salvation of Israel. 24 The shame-god* has devoured our fathers' toil from our youth, their sheep and their cattle, their sons and their daughters. 25 *w* Let us lie down in our shame, let our disgrace cover us, for we have sinned against the Lord, our God, from our youth to this day, we and our fathers also; we listened not to the voice of the Lord, our God."

CHAPTER 4.

1 If you wish to return, O Israel, says the Lord, return to me. *x* If you put your detestable things out of my sight, and do not stray, 2 *y* then you can swear, "As the Lord lives,"* in truth, in judgment, and in justice; then shall the nations use his name in blessing, and glory in him.

3 *z* For to the men of Juda and to Jerusalem, thus says the Lord: Till your untilled ground, sow not among thorns. 4 *a* For the sake of the Lord, be circumcised, remove the foreskins of your hearts, O men of Juda and citizens of Jerusalem;* lest my anger break out like fire, and burn till none can quench it, because of your evil deeds.

The Invasion from the North. 5 Proclaim it in Juda, make it heard in Jerusalem; blow the trumpet through the land, summon the recruits! Say, "Fall in, let us march to the fortified cities." 6 Bear the standard to Sion, seek refuge without delay! Evil I bring from the north, and great destruction. 7 *b* Up comes the lion from his lair, the destroyer of nations has set out, has left his place, to turn your land into desolation, till your cities lie waste and empty. 8 *c* So gird yourselves with sackcloth, mourn and wail: "The blazing wrath of the Lord is not turned away from us."

9 In that day, says the Lord, the king will lose heart, and the princes; the priests will be amazed, and the prophets stunned. 10 *d* "Alas! Lord God," they will say, "You only deceived us* when you said: Peace shall be yours; for the sword touches our very soul." 11 At that time it will be said of this people and of Jerusalem, "From the glaring heights through the desert a wind comes toward the daughter of my people." Not to winnow, not to cleanse, 12 *e* does this wind from the heights come at my bidding; and I myself now pronounce sentence upon them.

13 See! like storm clouds he advances, like a hurricane his chariots; swifter than eagles are his steeds: "Woe to us! we are ruined." 14 Cleanse your heart of evil, O Jerusalem, that you may be saved. How long must your pernicious thoughts lodge within you? 15 Listen! They proclaim it from Dan, from Mount Ephraim they announce destruction: 16 *f* "Make this known to the nations, announce it to Jerusalem: The besiegers are coming from the distant land, shouting their war

q Is 2, 2.—r Jer 30, 3; 31, 8.—s Jer 31, 9. 20; Is 63, 16.—t Jer 5, 11.—u Os 3, 5.—v Jer 14, 8.—w Jer 16, 11f; 22, 21.—x Jer 25, 5.—y Jer 12, 16; Dt 10, 20; Is 65, 16.—z Os 10, 12; Mt 13, 7. 22.—a Jer 9, 24.—b Jer 2, 15; 5, 6.—c Jer 6, 26; Is 5, 25.—d Jer 6, 14.—e Jer 1, 16. f Jer 5, 15.

3, 24: Shame-god: literally, shame, a term commonly substituted for Baal, the Chanaanite god with many local shrines.

4, 2: As the Lord lives: this oath, made sincerely, implies Israel's return to God and loyal adherence to Him. Thus the ancient promises are fulfilled; cf Gn 12, 3; 18, 18; 22, 18; 26, 4; Ps 71 (72), 17.

4, 4: The mere external rite of circumcision avails nothing unless accompanied by the removal of blindness and obstinacy of heart; cf Rom 2, 25. 29; 1 Cor 7, 19; Gal 5, 6; 6, 13. 15.

4, 10: You only deceived us: the false prophets blame their deception on God; cf Jer 14, 13-16.

cry against the cities of Juda." 17 *g* Like watchmen of the fields they surround her, for she has rebelled against me, says the Lord. 18 *h* Your conduct, your misdeeds, have done this to you; how bitter is this disaster of yours, how it reaches to your very heart!

19 *My breast! my breast! how I suffer! The walls of my heart! My heart beats wildly, I cannot be still; for I have heard the sound of the trumpet, the alarm of war. 20 *i* Ruin after ruin is reported; the whole earth is laid waste. In an instant my tents are ravaged; in a flash, my shelters. 21 How long must I see that signal, hear that trumpet sound!

22 *j* Fools my people are, they know me not; senseless children they are, having no understanding; they are wise in evil, but know not how to do good. 23 *k* I looked at the earth, and it was waste and void; at the heavens, and their light had gone out! 24 I looked at the mountains, and they were trembling, and all the hills were crumbling! 25 I looked and behold, there was no man; even the birds of the air had flown away! 26 *l* I looked and behold, the garden land was a desert, with all its cities destroyed before the Lord, before his blazing wrath.

27 *m* For thus says the Lord: Waste shall the whole land be; I will [not] wholly destroy it. 28 *n* Because of this the earth shall mourn, the heavens above shall darken; I have spoken, I will not repent, I have resolved, I will not turn back. 29 At the shout of horseman and bowman each city takes to flight; they shrink into the thickets, they scale the rocks: all the cities are abandoned, and no one dwells in them. 30 You now who are doomed, what do you mean by putting on purple, bedecking yourself with gold, shading your eyes with cosmetics, beautifying yourself in vain? Your lovers spurn you, they seek your life. 31 *o* Yes, I hear the moaning, as of a woman in travail, like the anguish of a mother with her first child—the cry of daughter Sion gasping, as she stretches forth her hands: "Ah, woe is me! I sink exhausted before the slayers!"

CHAPTER 5.

Universal Corruption. 1 Roam the streets of Jerusalem, look about and observe, search through her public places, to find even one who lives uprightly and seeks to be faithful, and I will pardon her! 2 Though they say, "As the Lord lives," they swear falsely. 3 *p* O Lord, do your eyes not look for honesty? You struck them, but they did not cringe; you laid them low, but they refused correction; they set their faces harder than stone, and refused to return to you. 4 *q* It is only the lowly, I thought, who are foolish; for they know not the way of the Lord, their duty to their God. 5 *r* I will go to the great ones and speak with them; for they know the way of the Lord, their duty to their God. But, one and all, they had broken the yoke, torn off the harness. 6 Therefore lions from the forest slay them, wolves of the desert ravage them, leopards keep watch round their cities: all who come out are torn to pieces for their many crimes and their numerous rebellions.

7 Why should I pardon you these things? Your sons have forsaken me, they swear by gods that are not. I fed them, but they committed adultery; to the harlot's house they throng. 8 *s* Lustful stallions they are, each neighs after another's wife. 9 Shall I not punish them for these things? says the Lord; on a nation such as this shall I not take vengeance? 10 *t* Climb to her terraces, and ravage them, destroy them [not] wholly. Tear away her tendrils, they do not belong to the Lord. 11 *u* For they have openly rebelled against me, both the house of Israel and the house of Juda, says the Lord. 12 *v* They denied the Lord,* saying, "Not he—no evil shall befall us, neither sword nor famine shall we see. 13 The prophets have become wind, and the word is not in them. May their threats be carried out against themselves!"

14 Now, for this that you have said, says the Lord, the God of hosts—behold, I make my words in your mouth, a fire, and this people is the wood that it shall devour!—15 *w* beware, I will bring against you a nation from afar, O house of Israel, says the Lord; a long-lived nation, an ancient nation, a people whose language

g Jer 6, 3.—h Jer 2, 17. 19.—i Jer 10, 20.—j Dt 32, 5f. 28.—k Is 24, 1. 3.—l Lv 26, 31.—m Jer 5, 18.—n Is 24, 4.—o Jer 6, 24.—p Jer 2, 30.—q Jer 6, 7.—r Jer 6, 13.—s Jer 13, 27.—t Jer 2, 21.—u Jer 3, 20.—v Jer 14, 13; Is 28, 15.—w Dt 28, 49.

4, 19ff: Probably the prophet's own anguish at the coming destruction of Juda.

5, 12: They denied the Lord: the people act as though God does not exist and will not interfere.

you know not, whose speech you cannot understand. 16 Their quivers are like open graves; all of them are warriors. 17 *x* They will devour your harvest and your bread, devour your sons and your daughters, devour your sheep and cattle, devour your vines and fig trees; they will beat flat with the sword the fortified city in which you trust.

18 *y* Yet even in those days, says the Lord, I will not wholly destroy you. 19 And when they ask, "Why has the Lord done all these things to us?" say to them, "As you have forsaken me to serve strange gods in your own land, so shall you serve strangers in a land not your own."

20 Announce this to the house of Jacob, proclaim it in Juda: 21 *z* Pay attention to this, foolish and senseless people who have eyes and see not, who have ears and hear not. 22 *a* Should you not fear me, says the Lord, should you not tremble before me? I made the sandy shore the sea's limit, which by eternal decree it may not overstep. Toss though it may, it is to no avail; though its billows roar, they cannot pass. 23 But this people's heart is stubborn and rebellious, they turn and go away, 24 *b* and say not in their hearts, "Let us fear the Lord, our God, who gives us rain early and late,* in its time; who watches for us over the appointed weeks of harvest." 25 *c* Your crimes have prevented these things, your sins have turned back these blessings from you. 26 *d* For there are among my people criminals; like fowlers they set traps, but it is men they catch. 27 Their houses are full of treachery as a bird-cage is of birds; therefore they grow powerful and rich, 28 *e* fat and sleek. They go their wicked way; justice they do not defend by advancing the claim of the fatherless or judging the cause of the poor. 29 Shall I not punish these things? says the Lord; on a nation such as this shall I not take vengeance? 30 A shocking, horrible thing has happened in the land: 31 *f* the prophets prophesy falsely, and the priests teach as they wish; yet my people will have it so; what will you do when the end comes?

x Dt 28, 31.—y Jer 4, 27.—z Is 6, 9.—a Jb 38, 10f.—b Gn 8, 22; Dt 11, 14.—c Jer 2, 17. 19.—d Prv 1, 11.—e Jer 12, 1; Is 1, 23.—f Jer 14, 14; Mi 2, 11.—g Jer 1, 14f.—h Jer 4, 17.—i 2 Par 36, 19.—j Jer 32, 24; So 3, 1-4.—k Is 57, 20.—l Jer 7, 26; 20, 8.—m Ez 9, 6.—n Jer 8, 10; Dt 28, 30ff.—o Jer 8, 10; 23, 11.—p Jer 8, 11.

5, 24: Rain early and late: autumn and spring rains respectively. Appointed weeks of harvest: the seven weeks between the Passover (Dt 16, 9f) and Pentecost, during which it ordinarily did not rain.

6, 3: Shepherds . . . with their flocks: foreign invaders with their armies.

6, 14: As though it were nought: the false assurance of well-being given by priest and prophet cannot reduce the harm which universal materialism and corruption have done to the people.

CHAPTER 6.

The Enemy at the Gates. 1 Flee, sons of Benjamin, out of Jerusalem! Blow the trumpet in Thecua, raise a signal over Beth-haccharem; for evil threatens from the north,*g* and mighty destruction. 2 O lovely and delicate daughter Sion, you are ruined! 3 *h* Against her, shepherds come with their flocks;* all around, they pitch their tents, each one grazes his portion. 4 "Prepare for war against her, up! let us rush upon her at midday! Alas! the day is waning, evening shadows lengthen; 5 *i* up! let us rush upon her by night, destroy her palaces!"

6 For thus says the Lord of hosts: Hew down her trees, throw up a siege mound against Jerusalem.*j* Woe to the city marked for punishment; nought but oppression within her! 7 *k* As the well gushes out its waters, so she gushes out her wickedness. Violence and destruction resound in her; ever before me are wounds and blows. 8 Be warned, O Jerusalem, lest I be estranged from you; lest I turn you into a desert, a land where no man dwells.

9 Thus says the Lord of hosts: Glean, glean like a vine the remnant of Israel; pass your hand, like a vintager, repeatedly over the tendrils. 10 *l* To whom shall I speak? whom shall I warn, and be heard? See! their ears are uncircumcised, they cannot give heed; see, the word of the Lord has become for them an object of scorn, which they will not have. 11 *m* Therefore my wrath brims up within me, I am weary of holding it in; I will pour it out upon the child in the street, upon the young men gathered together. Yes, all will be taken, husband and wife, graybeard with ancient. 12 *n* Their houses will fall to strangers, their fields and their wives as well; for I will stretch forth my hand against those who dwell in this land, says the Lord. 13 *o* Small and great alike, all are greedy for gain; prophet and priest, all practice fraud. 14 *p* They would repair, as though it were nought,* the injury to my people: "Peace, peace!" they say, though there is no peace. 15

q They are odious; they have done abominable things, yet they are not at all ashamed, they know not how to blush. Hence they shall be among those who fall; in their time of punishment they shall go down, says the Lord.

16 *r* Thus says the Lord: Stand beside the earliest roads, ask the pathways* of old which is the way to good, and walk it; thus you will find rest for your souls. But they said, "We will not walk it." 17 When I raised up watchmen* for them: "Hearken to the sound of the trumpet!" they said, "We will not hearken." 18 Therefore hear, O nations, and know, O earth, what I will do with them: 19 *s* See, I bring evil upon this people, the fruit of their own schemes, because they heeded not my words, because they despised my law. 20 *t* Of what use to me incense that comes from Saba, or sweet cane from far-off lands? Your holocausts find no favor with me, your sacrifices please me not. 21 *u* Therefore, thus says the Lord: See, I will place before this people obstacles to bring them down; fathers and sons alike, neighbors and friends shall perish.

22 *v* Thus says the Lord: See, a people comes from the land of the north, a great nation, roused from the ends of the earth. 23 Bow and javelin they wield; cruel and pitiless are they. They sound like the roaring sea as they ride forth on steeds, each in his place, for battle against you, daughter Sion. 24 *w* We hear the report of them; helpless fall our hands, anguish takes hold of us, throes like a mother's in childbirth. 25 Go not forth into the field, step not into the street, beware of the enemy's sword; terror on every side! 26 *x* O daughter of my people, gird on sackcloth, roll in the ashes. Mourn as for an only child with bitter wailing, for sudden upon us comes the destroyer.

27 *y* A tester among my people I have appointed you, to search and test their way. 28 Arch-rebels are they all, dealers in slander, all of them corrupt. 29 The bellows roars, the lead is consumed by the fire; in vain has the smelter refined, the wicked are not drawn off. 30 "Silver rejected" they shall be called, for the Lord has rejected them.

II: ORACLES MOSTLY IN THE DAYS OF JOAKIM

CHAPTER 7.

The Temple Sermon.* 1 The following message came to Jeremia from the Lord: 2 Stand at the gate of the house of the Lord, and there proclaim this message: Hear the word of the Lord, all you of Juda who enter these gates to worship the Lord! 3 Thus says the Lord of hosts, the God of Israel: *z* Reform your ways and your deeds, so that I may remain with you in this place. 4 *a* Put not your trust in the deceitful words: "This is the temple of the Lord! The temple of the Lord! The temple of the Lord!" 5 Only if you thoroughly reform your ways and your deeds; if each of you deals justly with his neighbor; 6 *b* if you no longer oppress the resident alien,* the orphan, and the widow; if you no longer shed innocent blood in this place, or follow strange gods to your own harm, 7 *c* will I remain with you in this place, in the land which I gave your fathers long ago and forever.

8 But here you are, putting your trust in deceitful words to your own loss! 9 *d* Are you to steal and murder, commit adultery and perjury, burn incense to Baal, go after strange gods that you know not, 10 *e* and yet come to stand before me in this house which bears my name, and say: "We are safe; we can commit all these abominations again"? 11 *f* Has this house which bears my name become in your eyes a den of thieves? I too see what is being done, says the Lord. 12 *g* You may go to Silo,* which I made the dwelling place of my name in the beginning. See what I did to it because of the wickedness of my people Israel. 13 And now, because you have committed all these misdeeds, says the Lord, because you did not listen, though I spoke to you untiringly; because you did not answer, though I called you, 14 *h* I will do to this house named after me, in which you trust, and

q Jer 3, 3; 8, 12.—r Jer 7, 23f; 18, 15.—s Prv 1, 31.—t Is 1, 11; 43, 24.—u Is 8, 14f.—v Jer 1, 15; 5, 15.—w Jer 4, 31.—x Jer 25, 34; Am 8, 10.—y Jer 1, 18.—z Jer 18, 11; 26, 13.—a Mi 3, 11.—b Ex 22, 21-24.—c Dt 4, 40.—d Jer 44, 17.—e Jer 32, 34.—f Mt 21, 13.—g Jos 18, 1.—h Jer 26, 9.

6, 16: Earliest roads . . . pathways of old: history and the lessons to be learned from it.

6, 17: Watchmen: the prophets who, like Jeremia, had upheld God's moral law.

7, 1-15: The temple of the Lord will not serve as a place of refuge for the Jews against their enemies if they fail to reform their evil ways.

7, 6: The resident alien: specially protected by law; cf Ex 20, 10; Nm 9, 14; 15, 14; Dt 5, 14; 28, 43.

7, 12: Silo: original place of worship from the time of Josue to that of Samuel. The sanctuary was later rejected by God and destroyed by the Philistines; cf 1 Kgs 1, 9; 4, 3f; Ps 77 (78), 60. 68f.

to this place which I gave to you and your fathers, just as I did to Silo. 15 *i* I will cast you away from me, as I cast away all your brethren, all the offspring of Ephraim.

Abuses in Worship. 16 *j* You, now, do not intercede for this people; raise not in their behalf a pleading prayer! 17 Do not urge me, for I will not listen to you. Do you not see what they are doing in the cities of Juda, in the streets of Jerusalem? 18 *k* The children gather wood, their fathers light the fire, and the women knead dough to make cakes for the queen of heaven,* while libations are poured out to strange gods in order to hurt me. 19 *l* Is it I whom they hurt, says the Lord; is it not rather themselves, to their own confusion? 20 *m* See now, says the Lord God, my anger and my wrath will pour out upon this place, upon man and beast, upon the trees of the field and the fruits of the earth; it will burn without being quenched.

21 Thus says the Lord of hosts, the God of Israel: Heap your holocausts upon your sacrifices; eat up the flesh! 22 In speaking to your fathers on the day I brought them out of the land of Egypt, I gave them no command* concerning holocaust or sacrifice. 23 *n* This rather is what I commanded them: Listen to my voice; then I will be your God and you shall be my people. Walk in all the ways that I command you, so that you may prosper.

24 *o* But they obeyed not, nor did they pay heed. They walked in the hardness of their evil hearts and turned their backs, not their faces, to me. 25 *p* From the day that your fathers left the land of Egypt even to this day, I have sent you untiringly all my servants the prophets. Yet they have not obeyed me nor paid heed; 26 *q* they have stiffened their necks and done worse than their fathers. 27 When you speak all these words to them, they will not listen to you either; when you call to them, they will not answer you. 28 Say to them: This is the nation which does not listen to the voice of the Lord, its God, or take correction. Faithfulness has disappeared; the word itself is banished from their speech.

29 *r* Cut off your dedicated hair* and throw it away! on the heights intone an elegy; for the Lord has rejected and cast off the generation that draws down his wrath.

30 *s* The people of Juda have done what is evil in my eyes, says the Lord. They have defiled the house which bears my name by setting up in it their abominable idols. 31 In the Valley of Ben-Hinnom they have built the high place of Thopheth to immolate in fire their sons and their daughters, such a thing as I never commanded or had in mind. 32 *t* Therefore, beware! days will come, says the Lord, when Thopheth and the Valley of Ben-Hinnom will no longer be called such, but rather the Valley of Slaughter. For lack of space, Thopheth will be a burial place. 33 *u* The corpses of this people will be food for the birds of the sky and for the beasts of the field, which no one will drive away. 34 *v* In the cities of Juda and in the streets of Jerusalem I will silence the cry of joy, the cry of gladness, the voice of the bridegroom and the voice of the bride; for the land will be turned to rubble.

CHAPTER 8.

1 At that time, says the Lord, *w* the bones of the kings and princes of Juda, the bones of the priests and the prophets, and the bones of the citizens of Jerusalem will be emptied out of their graves 2 *x* and spread out before the sun and the moon and the whole army of heaven,* which they loved and served, which they followed, consulted, and worshiped. They will not be gathered up for burial, but will lie like dung upon the ground. 3 Death will be preferred to life by all the survivors of this wicked race who remain in any of the places to which I banish them, says the Lord of hosts.

i 3 Kgs 9, 7; 4 Kgs 17, 23.—j Jer 11, 14; 14, 11.—k Jer 44, 17. 19.—l Jb 35, 6.—m Jer 36, 29; 4 Kgs 22, 17.—n Jer 11, 4; Lv 26, 3. 12.—o Jer 17, 23.—p 2 Par 36, 15f; Bar 1, 19.—q Jer 19, 15; 2 Par 30, 8.—r Jer 9, 17-21.—s Jer 32, 34.—t Jer 19, 6; 32, 35.—u Jer 16, 4; 34, 20.—v Jer 16, 9.—w Bar 2, 24.—x Dt 4, 19.

7, 18: Queen of heaven: the Assyro-Babylonian Ishtar, goddess of fertility, whose worship was introduced under King Manasse and was revived after Josia's death. Cakes shaped like stars (Ishtar was identified with the planet Venus) were offered in her honor.

7, 22: I gave them no command: right conduct rather than mere external cult was God's will concerning His people (v 23).

7, 29: Dedicated hair: the unshorn hair of the Nazirite, regarded as sacred because of a vow, temporary or permanent, to abstain from cutting or shaving the hair, from contact with a corpse, and from all products of the vine; cf Nm 6, 4-8. The cutting of this hair was a sign of extreme mourning.

8, 2: Army of heaven: the stars, worshiped by the pagan nations and even by the inhabitants of Jerusalem during the reigns of Manasse and Amon.

Israel's Conduct Incomprehensible. 4 Tell them: Thus says the Lord: When someone falls, does he not rise again? if he goes astray, does he not turn back? 5 *y* Why do these people rebel with obstinate resistance? Why do they cling to deceptive idols, refuse to turn back? 6 *z* I listen closely: they speak what is not true; no one repents of his wickedness, saying "What have I done!" Everyone keeps on running his course, like a steed dashing into battle. 7 *a* Even the stork in the air knows its seasons; turtledove, swallow and thrush observe their time of return, but my people do not know the ordinance of the Lord.

8 *b* How can you say, "We are wise, we have the law of the Lord"? Why, that has been changed into falsehood by the lying pen of the scribes!* 9 *c* The wise are confounded, dismayed and ensnared; since they have rejected the word of the Lord, of what avail is their wisdom?

Shameless in Their Crimes. 10 *d* Therefore, I will give their wives to strangers, their fields to spoilers. Small and great alike, all are greedy for gain, prophet and priest, all practice fraud. 11 *e* They would repair, as though it were nought, the injury to the daughter of my people:* "Peace, peace!" they say, though there is no peace. 12 *f* They are odious; they have done abominable things, yet they are not at all ashamed, they know not how to blush. Hence they shall be among those who fall; in their time of punishment they shall go down, says the Lord.

Threats of Punishment. 13 I will gather them all in, says the Lord: no grapes on the vine, no figs on the fig trees, foliage withered! 14 *g* Why do we remain here? Let us form ranks and enter the walled cities, to perish there; for the Lord has wrought our destruction, he has given us poison to drink, because we have sinned against the Lord. 15 *h* We wait for peace to no avail; for a time of healing, but terror comes instead. 16 From Dan is heard the snorting of his steeds; the neighing of his stallions shakes the whole land. They come devouring the land and all it contains, the city and those who dwell in it. 17 *i* Yes, I will send against you poisonous snakes, against which no charm will work when they bite you, says the Lord.

The Prophet's Grief over the People's Suffering. 18 My grief is incurable, my heart within me is faint. 19 *j* Listen! the cry of the daughter of my people, far and wide in the land! Is the Lord no longer in Sion, is her King no longer in her midst? [Why do they provoke me with their idols, with their foreign nonentities?] 20 "The harvest has passed, the summer is at an end, and yet we are not safe!" 21 *k* I am broken by the ruin of the daughter of my people. I am disconsolate; horror has seized me. 22 *l* Is there no balm in Galaad,* no physician there? Why grows not new flesh over the wound of the daughter of my people? 23 Oh, that my head were a spring of water, my eyes a fountain of tears, that I might weep day and night over the slain of the daughter of my people!

CHAPTER 9.

The Corruption of the People. 1 Would that I had in the desert a travelers' lodge! That I might leave my people and depart from them. They are all adulterers, a faithless band. 2 They ready their tongues like a drawn bow; with lying, and not with truth, they hold forth in the land. They go from evil to evil, but me they know not, says the Lord. 3 Be on your guard, everyone against his neighbor; put no trust in any brother. Every brother apes Jacob, the supplanter,* every friend is guilty of slander. 4 *m* Each one deceives the other, no one speaks the truth. They have accustomed their tongues to lying, and are perverse, and cannot repent. 5 Violence upon violence, deceit upon deceit: they refuse to recognize me, says the Lord.

6 Therefore, thus says the Lord of hosts: I will smelt them and test them; how else should I deal with their wickedness? 7 *n* A murderous arrow is his tongue, his mouth utters deceit; he speaks cor-

y Jer 5, 3; 7, 24. 26.—z Jb 34, 31f.—a Is 1, 3.—b Mal 2, 8; Rom 2, 17-23.—c 1 Cor 3, 20.—d Jer 6, 13; Dt 28, 30.—e Jer 6, 14.—f Jer 6, 15.—g Jer 9, 14; 23, 15.—h Jer 14 19.—i Dt 32, 24.—j Dt 32, 21; Mi 4, 9.—k Jer 14, 17.—l Jer 46, 11.—m Jer 12, 6.—n Pss 27 (28), 3; 61 (62), 4.

8, 8f: Lying pen of the scribes: because the interpretations and ordinances of the scribes ran counter to the word of the Lord.

8, 11: Daughter of my people: the people itself personified as a woman.

8, 22: Galaad: noted for its healing balm but unable to heal the moral wound of the people.

9, 3: Jacob, the supplanter: in Hebrew, a play on words. Jacob, as his name indicates ("he supplants"), deprived his brother Esau of his birthright; cf Gn 25, 26. 33.

dially with his friends, but in his heart he lays an ambush! [8] *o* For these things, says the Lord, shall I not punish them? On a nation such as this shall I not take vengeance?

Dirge over the Ravaged Land. [9] *p* Over the mountains, break out in cries of lamentation, over the pasture lands, intone a dirge: They are scorched, and no man crosses them, unheard is the bleat of the flock; birds of the air as well as beasts, all have fled, and are gone. [10] *q* I will turn Jerusalem into a heap of ruins, a haunt of jackals; the cities of Juda I will make into a waste, where no one dwells. [11] *r* Who is so wise that he can understand this? Let him to whom the mouth of the Lord has spoken make it known: Why is the land ravaged, scorched like a wasteland untraversed? [12] The Lord answered: Because they have abandoned my law, which I set before them, and have not followed it or listened to my voice, [13] *s* but followed rather the hardness of their hearts and the Baals, as their fathers had taught them; [14] *t* therefore, thus says the Lord of hosts, the God of Israel: See now, I will give them wormwood to eat and poison to drink. [15] *u* I will scatter them among nations whom neither they nor their fathers have known; I will send the sword to pursue them until I have completely destroyed them.

[16] Thus says the Lord of hosts: Attention! tell the wailing women to come, summon the best of them; [17] *v* let them come quickly and intone a dirge for us, that our eyes may be wet with weeping, our cheeks run with tears. [18] The dirge is heard from Sion: Ruined we are, and greatly ashamed; we must leave the land, give up our homes! [19] Hear, you women, the word of the Lord, let your ears receive his message. Teach your daughters this dirge, and each other this lament. [20] *w* Death has come up through our windows, has entered our palaces; it cuts down the children in the street, young people in the squares. [21] The corpses of the slain lie like dung on a field, like sheaves behind the harvester, with no one to gather them.

True Glory. [22] *x* Thus says the Lord: Let not the wise man glory in his wisdom, nor the strong man glory in his strength, nor the rich man glory in his riches; [23] but rather, let him who glories, glory in this, that in his prudence he knows me, knows that I, the Lord, bring about kindness, justice and uprightness on the earth; for with such am I pleased, says the Lord.

Circumcision Worthless. [24] *y* See, days are coming, says the Lord, when I will demand an account of all those circumcised in their flesh. [25] Egypt and Juda, Edom and the Ammonites, Moab and the desert dwellers who shave their temples.* For all these nations, like the whole house of Israel, are uncircumcised in heart.

CHAPTER 10.

The Folly of Idolatry. [1] Hear the word which the Lord speaks to you, O house of Israel. [2] Thus says the Lord: *z* Learn not the customs of the nations, and have no fear of the signs of the heavens;* though the nations fear them. [3] *a* For the cult idols of the nations are nothing, wood cut from the forest, wrought by craftsmen with the adze, [4] *b* adorned with silver and gold. With nails and hammers they are fastened, that they may not totter. [5] *c* Like a scarecrow in a cucumber field are they, they cannot speak; they must be carried about, for they cannot walk. Fear them not, they can do no harm, neither is it in their power to do good. [6] *d* No one is like you, O Lord, great are you, great and mighty is your name. [7] *e* Who would not fear you, King of the nations, for it is your due!

Among all the wisest of the nations, and in all their domain, there is none like you.

[8] One and all they are dumb and senseless, these idols they teach about are wooden: [9] silver strips brought from Tharsis, and gold from Ophir, the work of the craftsman and the handiwork of the smelter, clothed with violet and purple—all of them the work of artisans. [11] *f* Thus shall you say of them: Let the gods that did not make heaven and earth perish from the earth, and from

o Jer 5, 9. 29.—p Jer 4, 25; 12, 4.—q Is 13, 22.—r Ps 106 (107), 43; Os 14, 10.—s Jer 7, 24; 19, 4f.—t Jer 23, 15.—u Lv 26, 33; Dt 28, 36. 64.—v Jer 14, 17.—w Jer 14, 16.—x Prv 21, 30.—y Jer 4, 4.—z Bar 6, 6.—a Wis 13, 11; Is 44, 9.—b Is 40, 19; 41, 7.—c Ps 113B (115), 4-8; Bar 6, 15.—d Ps 85 (86), 8ff.—e Jer 5, 22; Ps 46 (47), 2. 8.—f Ps 9B (10), 16.

9, 25: Desert dwellers . . . temples: Arab tribesmen who cut off their hair and shaved their temples in honor of Bacchus. This was forbidden the Israelites (Lv 19, 27).

10, 2: Signs of the heavens: phenomena in the sky superstitiously regarded by the pagans as dire omens.

beneath these heavens! 10 *g* The Lord is true God, he is the living God, the eternal King, before whose anger the earth quakes, whose wrath the nations cannot endure: 12 *h* He who made the earth by his power, established the world by his wisdom, and stretched out the heavens by his skill. 13 When he thunders, the waters in the heavens roar, and he brings up clouds from the end of the earth; he makes the lightning flash in the rain, and releases stormwinds from their chambers. 14 *i* Every man is stupid, ignorant; every artisan is put to shame by his idol: he has molded a fraud, without breath of life. 15 Nothingness are they, a ridiculous work; they will perish in their time of punishment. 16 *j* Not like these is the portion of Jacob: he is the creator of all things; Israel is his very own tribe, Lord of hosts is his name.

Abandonment of Juda. 17 Lift your bundle and leave the land, O city living in a state of siege! 18 For thus says the Lord: Behold, this time I will sling away the inhabitants of the land; I will hem them in, that they may be taken. 19 Woe is me! I am undone, my wound is incurable; yet I had thought: if I make light of my wound, I can bear it. 20 *k* My tent is ruined, all its cords are severed. My sons have left me, they are no more: no one to pitch my tent, no one to raise its curtains. 21 *l* Yes, the shepherds were stupid as cattle, the Lord they sought not; therefore they had no success, and all their flocks were scattered. 22 Listen! a noise! it comes closer, a great uproar from the northern land: to turn the cities of Juda into a desert haunt of jackals.

Prayer of Jeremia. 23 You know, O Lord, that man is not master of his way; man's course is not within his choice, nor is it for him to direct his step. 24 Punish us, O Lord, but with equity, not in anger, lest you have us dwindle away. 25 *m* Pour out your wrath on the nations that know you not, on the tribes that call not upon your name; for they have devoured Jacob utterly, and laid waste his dwelling.

CHAPTER 11.

Plea for Fidelity to the Covenant. 1 The following message came to Jeremia from the Lord: 2 Speak to the men of Juda and to the citizens of Jerusalem, 3 *n* saying to them: Thus says the Lord, the God of Israel: Cursed be the man who does not observe the terms of this covenant, 4 *o* which I enjoined upon your fathers the day I brought them up out of the land of Egypt, that iron foundry, saying: Listen to my voice and do all that I command you. Then you shall be my people, and I will be your God. Thus I will fulfill the oath which I swore to your fathers, to give them a land flowing with milk and honey: the one you have today. "Amen, Lord," I answered.

6 Then the Lord said to me: Proclaim all these words in the cities of Juda and in the streets of Jerusalem: Hear the words of this covenant and obey them. 7 Urgently and constantly I warned your fathers to obey my voice, from the day I brought them up out of the land of Egypt even to this day. 8 *p* But they did not listen or give ear. Each one followed the hardness of his evil heart, till I brought upon them all the threats of this covenant which they had failed to observe as I commanded them.

9 A conspiracy has been found, the Lord said to me, among the men of Juda and the citizens of Jerusalem. 10 *q* They have returned to the crimes of their forefathers who refused to obey my words. They also have followed and served strange gods; the covenant which I had made with their fathers, the house of Israel and the house of Juda have broken. 11 *r* Therefore, thus says the Lord: See, I bring upon them misfortune which they cannot escape. Though they cry out to me, I will not listen to them. 12 *s* Then the cities of Juda and the citizens of Jerusalem will go and cry out to the gods to which they have been offering incense. But these gods will give them no help whatever when misfortune strikes.

13 *t* For as numerous as your cities are your gods, O Juda! And as many as the streets of Jerusalem are the altars for offering sacrifice to Baal.

14 *u* Do not intercede on behalf of this people, nor utter a plea for them. I will not listen when they call to me at the time of their misfortune.

Sacrifices of No Avail. 15 What right has my beloved in my house, while she prepares her plots? Can vows and sacred

g Ps 95 (96), 5.—*h* Ps 103 (104), 5.—*i* Rom 1, 22f.—*j* Jer 31, 35.—*k* Jer 4, 20.—*l* Jer 23, 1; Ez 34, 5f.—*m* Ps 78 (79), 6f.—*n* Dt 27, 26.—*o* Dt 4, 20; 3 Kgs 8, 51.—*p* 4 Kgs 17, 14.—*q* Dt 31, 16; Ez 20, 21-30.—*r* Jer 14, 12; Mi 3, 4.—*s* Dt 32, 37f.—*t* Jer 2, 28; Os 10, 1.—*u* Jer 7, 16; 14, 11.

meat turn away your misfortune from you? Will you still be jubilant 16 when you hear the great invasion? A spreading olive tree, goodly to behold, the Lord has named you; now he sets fire to it, its branches burn.

17 *v* The Lord of hosts who planted you has decreed misfortune for you because of the evil done by the house of Israel and by the house of Juda, who provoked me by sacrificing to Baal.

The Plot against Jeremia. 18 I knew it because the Lord informed me; at that time you, O Lord, showed me their doings.

CHAPTER 12.

1 You would be in the right, O Lord, if I should dispute with you; even so, I must discuss the case with you. Why does the way of the godless prosper, why live all the treacherous in contentment? *w* 2 *x* You planted them; they have taken root, they keep on growing and bearing fruit. You are upon their lips, but far from their inmost thoughts. 3 *y* You, O Lord, know me, you see me, you have found that at heart I am with you. *Pick them out like sheep for the slaughter, set them apart for the day of carnage. 4 How long must the earth mourn, the green of the whole countryside wither? For the wickedness of those who dwell in it beasts and birds disappear, because they say, "God does not see our ways."

5 If running against men has wearied you, how will you race against horses? And if in a land of peace you fall headlong, what will you do in the thickets of the Jordan? 6 *z* For even your own brothers, the members of your father's house, betray you; they have recruited a force against you. Do not believe them, even if they are friendly to you in their words.

19 *Yet I, like a trusting lamb led to slaughter, had not realized that they were hatching plots against me: "Let us destroy the tree in its vigor; let us cut him off from the land of the living, so that his name will be spoken no more." *a*

20 *b* But, you, O Lord of hosts, O just Judge, searcher of mind and heart, let me witness the vengeance you take on them, for to you I have entrusted my cause!

21 *c* Therefore, thus says the Lord concerning the men of Anathoth who seek your life, saying, "Do not prophesy in the name of the Lord; else you shall die by our hand." 22 *d* Therefore, thus says the Lord of hosts: I am going to punish them. The young men shall die by the sword; their sons and daughters shall die by famine. 23 *e* None shall be spared among them, for I will bring misfortune upon the men of Anathoth, the year of their punishment.

The Lord's Complaint. 7 *f* I abandon my house, cast off my heritage; the beloved of my soul I deliver into the hand of her foes. 8 *g* My heritage has turned on me like a lion in the jungle; because she has roared against me, I treat her as an enemy. 9 *h* My heritage is a prey for hyenas, is surrounded by vultures; come, gather together, all you beasts of the field, come and eat! 10 *i* Many shepherds have ravaged my vineyard, have trodden my heritage underfoot; the portion that delighted me they have turned into a desert waste. 11 They have made it a mournful waste, desolate it lies before me, desolate, all the land, because no one takes it to heart. 12 *j* Upon every desert height brigands have come up. The Lord has a sword which consumes the land, from end to end: no peace for all mankind. 13 They have sown wheat and reaped thorns, they have tired themselves out to no purpose; they recoil before their harvest, the flaming anger of the Lord.

Juda's Neighbors. 14 *k* Thus says the Lord against all my evil neighbors* who plunder the heritage which I gave my people Israel as their own: See, I will pluck them up from their land; the house of Juda I will pluck up in their midst. 15 *l* But after plucking them up, I will pity them again and bring them back, each to his heritage, each to his land. 16 *m* And if they carefully learn my people's custom of swearing by my name, "As the Lord lives," they who formerly taught my people to swear by Baal shall be built

v Is 5, 2.—w Jb 21, 7; Mal 3, 15.—x Is 29, 13.—y Jer 17, 18; Jb 23, 10.—z Jer 9, 4.—a Jer 18, 18; 20, 10; Wis 2, 20.—b Jer 15, 15.—c Am 7, 13. 16.—d Jer 18, 21f.—e Jer 23, 12.—f Ps 77 (78), 62; Lam 2, 1f.—g Ps 105 (106), 40.—h 4 Kgs 24, 2; Is 56, 9.—i Jer 6, 3; Is 63, 18.—j Is 42, 25; 57, 21.—k 4 Kgs 24, 2.—l Am 9, 14.—m Dt 6, 13.

12, 3: Jeremia does not seek private vengeance but the punishment of the wicked by the Lord; cf Jer 20, 12. Nevertheless, the prophet's reaction to persecution shows the difference between the spirit of the Old Testament and the New.

12, 19-23: These verses have been transposed from ch 11.

12, 14: My evil neighbors: nations surrounding Israel, the land belonging to the Lord; cf Is 8, 8.

up in the midst of my people. 17 *n* But if they do not obey, I will uproot and destroy that nation entirely, says the Lord.

CHAPTER 13.

Juda's Corruption.* 1 The Lord said to me: Go buy yourself a linen loincloth; wear it on your loins, but do not put it in water. 2 I bought the loincloth, as the Lord commanded, and put it on. 3 A second time the word of the Lord came to me thus: 4 Take the loincloth which you bought and are wearing, and go now to the Pharat; there hide it in a cleft of the rock. 5 Obedient to the Lord's command, I went to the Pharat and buried the loincloth. 6 After a long interval, he said to me: Go now to the Pharat and fetch the loincloth which I told you to hide there. 7 Again I went to the Pharat, sought out and took the loincloth from the place where I had hid it. But it was rotted, good for nothing! 8 Then the message came to me from the Lord: 9 Thus says the Lord: *o* So also I will allow the pride of Juda to rot, the great pride of Jerusalem. 10 *p* This wicked people who refuse to obey my words, who walk in the stubbornness of their hearts, and follow strange gods to serve and adore them, shall be like this loincloth which is good for nothing. 11 *q* For, as close as the loincloth clings to a man's loins, so had I made the whole house of Israel and the whole house of Juda cling to me, says the Lord; to be my people, my renown, my praise, my beauty. But they did not listen.

The Broken Wineflask. 12 Now speak to them this word: Thus says the Lord, the God of Israel: Every wineflask is meant to be filled with wine. If they reply, "Do we not know that every wineflask is meant to be filled with wine?" 13 *r* say to them: Thus says the Lord: Beware! I am filling with drunkenness all the inhabitants of this land, the kings who succeed to David's throne, the priests and prophets, and all the citizens of Jerusalem. 14 *s* I will dash them against each other, fathers and sons together, says the Lord; I will show no compassion, I will not spare or pity, but will destroy them.

A Last Warning. 15 Give ear, listen humbly, for the Lord speaks. 16 *t* Give glory to the Lord, your God, before it grows dark; before your feet stumble on darkening mountains; before the light you look for turns to darkness, changes into black clouds. 17 *u* If you do not listen to this in your pride, I will weep in secret many tears; my eyes will run with tears for the Lord's flock, led away to exile.

Exile. 18 *v* Say to the king and to the queen mother: come down from your throne; from your heads fall your magnificent crowns. 19 The cities of the Negeb are besieged, with no one to relieve them; all Juda is banished in universal exile.

Jerusalem's Disgrace. 20 *w* Lift up your eyes and see men coming from the north. Where is the flock entrusted to you, the sheep that were your glory? 21 *x* What will you say when they place as rulers over you those whom you taught to be your lovers? Will not pangs seize you like those of a woman giving birth? 22 *y* If you ask in your heart why these things befall you: for your great guilt your skirts are stripped away and you are violated. 23 *z* Can the Ethiopian change his skin? the leopard his spots? As easily would you be able to do good, accustomed to evil as you are. 24 *a* I will scatter them like chaff that flies when the desert wind blows. 25 *b* This is your lot, the portion measured out to you from me, says the Lord. Because you have forgotten me, and trusted in the lying idol, 26 *c* I now will strip off your skirts from you, so that your shame will appear. 27 *d* Your adulteries, your neighings, your shameless prostitutions: on the hills in the highlands I see these horrible crimes of yours. Woe to you, Jerusalem, how long will it yet be before you become clean!

CHAPTER 14.

The Great Drought. 1 The word of the Lord that came to Jeremia concerning the drought: *e* 2 *f* Juda mourns, her gates are lifeless; her people sink down in mourning: from Jerusalem ascends a cry of anguish. 3 *g* The nobles send their servants for water, but when they come to the cisterns they find no water and return with empty jars. Ashamed, despairing,

n Is 60, 12.—o Prv 16, 18.—p Jer 2, 20; 7, 24; 16, 11.—q Ex 19, 5; Dt 26, 18f.—r Jer 25, 15-18; Is 51, 17.—s Jer 19, 10f.—t Prv 4, 18f; Is 5, 30; Am 8, 9.—u Jer 14, 17; Ps 118 (119), 136.—v Jer 22, 26; 4 Kgs 24, 12, 15.—w Jer 6, 22ff.—x 4 Kgs 16, 7.—y Is 47, 2f.—z Ps 54 (55), 20.—a Pss 1, 4; 82 (83), 14.—b Jb 20, 29.—c Ez 16, 32.—d Jer 2, 20.—e Lv 26, 19f.—f Is 3, 26.—g Am 4, 8.

13, 1-11: This is probably a vision of the prophet symbolizing the religious corruption of Juda at the hands of the Babylonians, represented here by the river Pharat, the Euphrates.

they cover their heads [4] *h* because of the stricken soil; because there is no rain in the land the farmers are ashamed, they cover their heads. [5] Even the hind in the field deserts her offspring because there is no grass. [6] The wild asses stand on the bare heights, gasping for breath like jackals; their eyes grow dim, because there is no vegetation to be seen.

[7] *i* Even though our crimes bear witness against us, take action, O Lord, for the honor of your name—even though our rebellions are many, though we have sinned against you. [8] O Hope of Israel, O Lord, our savior in time of need! Why should you be a stranger in this land, like a traveler who has stopped but for a night? [9] *j* Why are you like a man dumbfounded, a champion who cannot save? You are in our midst, O Lord, your name we bear: do not forsake us!

[10] *k* Thus says the Lord of this people: They so love to wander that they do not spare their feet. The Lord has no pleasure in them; now he remembers their guilt, and will punish their sins.

[11] *l* Then the Lord said to me: Do not intercede for this people. [12] *m* If they fast, I will not listen to their supplication. If they offer holocausts or cereal offerings, I will not accept them. Rather, I will destroy them with the sword, famine, and pestilence.

[13] *n* Ah! Lord God, I replied, it is the prophets who say to them, "You shall not see the sword; famine shall not befall you. Indeed, I will give you lasting peace in this place."

[14] *o* Lies these prophets utter in my name, the Lord said to me. I did not send them; I gave them no command nor did I speak to them. Lying visions, foolish divination, dreams of their own imagination, they prophesy to you. [15] *p* Therefore, thus says the Lord: Concerning the prophets who prophesy in my name, though I did not send them; who say, "Sword and famine shall not befall this land": by the sword and famine shall these prophets meet their end. [16] *q* The people to whom they prophesy shall be cast out into the streets of Jerusalem by famine and the sword. No one shall bury them, their wives, their sons, or their daughters, for I will pour out upon them their own wickedness. [17] Speak to them this word:

r Let my eyes • stream with tears day and night, without rest, over the great destruction which overwhelms the virgin daughter of my people, over her incurable wound. [18] If I walk out into the field, look! those slain by the sword; if I enter the city, look! those consumed by hunger. Even the prophet and the priest forage in a land they know not.

[19] *s* Have you cast Juda off completely? Is Sion loathsome to you? Why have you struck us a blow that cannot be healed? We wait for peace, to no avail; for a time of healing, but terror comes instead. [20] *t* We recognize, O Lord, our wickedness, the guilt of our fathers; that we have sinned against you. [21] *u* For your name's sake spurn us not, disgrace not the throne of your glory; remember your covenant with us, and break it not. [22] *v* Among the nations' idols is there any that gives rain? Or can the mere heavens send showers? Is it not you alone, O Lord, our God, to whom we look? You alone have done all these things.

CHAPTER 15.

[1] The Lord said to me: Even if Moses and Samuel stood before me, *w* my heart would not turn toward this people. Send them away from me. [2] *x* If they ask you where they should go, tell them, Thus says the Lord: Whoever is marked for death, to death; whoever is marked for the sword, to the sword; whoever is marked for famine, to famine; whoever is marked for captivity, to captivity. [3] *y* Four kinds of scourge I have decreed against them, says the Lord: the sword to slay them; dogs to drag them about; the birds of the sky and the beasts of the earth to devour and destroy them. [4] *z* And I will make them an object of horror to all the kingdoms of the earth because of what Manasse, son of Ezechia, king of Juda, did in Jerusalem.

Scene of Tragedy. [5] *a* Who will pity you, Jerusalem, who will console you? Who will stop to ask about your welfare? [6] *b* You have disowned me, says the Lord, turned your back upon me; and so I stretched out my hand to destroy you; I was weary of sparing you. [7] *c* I win-

h Dt 28, 23.—i Dn 9, 4-14.—j Is 59, 1f; 63, 19.—k Jer 2, 25.—l Jer 11, 14; Ex 32, 10.—m Jer 6, 20; Is 1, 11. 13.—n Jer 4, 10; 5, 12.—o Jer 5, 31; 23, 16.—p Jer 5, 12f.—q Jer 7, 33; 19, 7.—r Jer 9, 17.—s Jer 8, 15; 2 Par 36, 16.—t Ps 105 (106), 6; Dn 9, 5. 8.—u Jer 14, 7; Lv 26, 44; Ps 24 (25), 11.—v Jer 5, 24; Za 10, 1.—w Ps 98 (99), 6; Ez 14, 14. 16.—x Jer 14, 12; Ez 5, 12.—y Ez 14, 21.—z Jer 24, 9; 4 Kgs 21, 11-16; 23, 26; 24, 3f.—a Is 51, 19.—b Am 7, 8.—c Is 41, 16.

nowed them with the fan in every city gate. I destroyed my people through bereavement; they returned not from their evil ways. 8 Their widows were more numerous before me than the sands of the sea. I brought against the mother of youths the spoiler at midday; suddenly I struck her with anguish and terror. 9 *d* The mother of seven swoons away, gasping out her life; her sun sets in full day, she is disgraced, despairing. Their survivors I will give to the sword before their enemies, says the Lord.

Jeremia's Complaint. 10 *e* Woe to me, mother, that you gave me birth! a man of strife and contention to all the land! I neither borrow nor lend, yet all curse me. 11 *f* Tell me, Lord, have I not served you well? Have I not interceded with you for my enemies in the time of their misfortune and anguish? You know I have. 15 *g* Remember me, Lord, visit me, and avenge me on my persecutors. Because of your long-suffering banish me not; know that for you I have borne insult. 16 When I found your words, I devoured them; they became my joy and the happiness of my heart, because I bore your name, O Lord, God of hosts. 17 *h* I did not sit celebrating in the circle of merrymakers; under the weight of your hand I sat alone because you filled me with indignation. 18 *i* Why is my pain continuous, my wound incurable, refusing to be healed? You have indeed become for me a treacherous brook,* whose waters do not abide! 19 Thus the Lord answered me: If you repent, so that I restore you, in my presence you shall stand; if you bring forth the precious without the vile, you shall be my mouthpiece. Then it shall be they who turn to you, and you shall not turn to them; 20 and I will make you toward this people a solid wall of brass. *j* Though they fight against you, they shall not prevail, for I am with you, to deliver and rescue you, says the Lord. 21 I will free you from the hand of the wicked, and rescue you from the grasp of the violent.

CHAPTER 16.

Jeremia's Life a Warning. 1 This message came to me from the Lord: Do not marry any woman; 2 you shall not have sons or daughters in this place, 3 for thus says the Lord concerning the sons and daughters who will be born in this place, the mothers who will give them birth, the fathers who will beget them in this land: 4 *k* Of deadly disease they shall die. Unlamented and unburied they will lie like dung on the ground. Sword and famine will make an end of them, and their corpses will become food for the birds of the sky and the beasts of the field.

5 *l* Go not into a house of mourning, the Lord continued: go not there to lament or offer sympathy. For I have withdrawn my friendship from this people, says the Lord, my kindness and my pity. 6 *They shall die, the great and the lowly, in this land, and shall go unburied and unlamented. No one will gash himself or shave his head for them. *m* 7 *n* They will not break bread with the bereaved to console them in their bereavement; they will not give them the cup of consolation to drink over the death of father or mother.

8 Enter not a house where people are celebrating, to sit with them eating and drinking. 9 *o* For thus says the Lord of hosts, the God of Israel: Before your very eyes and during your lifetime I will silence from this place the cry of joy and the cry of gladness, the voice of the bridegroom and the voice of the bride.

10 *p* When you proclaim all these words to this people and they ask you: "Why has the Lord pronounced all these great evils against us? What is our crime? What sin have we committed against the Lord, our God?"—you shall answer them: 11 *q* It is because your fathers have forsaken me, says the Lord, and followed strange gods, which they served and worshiped; but me they have forsaken, and my law they have not observed. 12 *r* And you have done worse than your fathers. Here you are, every one of you, walking in the hardness of his evil heart instead of listening to me. 13 I will cast you out of this land into a land that neither you nor your fathers have known; there you can serve strange gods day and night, because I will not grant you my mercy.

d 1 Kgs 2, 5.—e Jer 20, 14.—f Jer 39, 11-14.—g Jer 11, 20; 12, 3; Ps 68 (69), 8.—h Ps 25 (26), 4.—i Jer 14, 19; 30, 15.—j Jer 1, 18; 6, 27.—k Jer 7, 33; 22, 18.—l Ez 24, 16f.—m Lv 19, 28; Dt 14, 1.—n Ez 24, 17.—o Jer 7, 34; 25, 10.—p Jer 2, 35; 5, 19; 13, 22.—q Jer 22, 9; Dt 29, 25.—r Jer 7, 24ff.

15, 18: A treacherous brook: that dries up when its waters are needed. The prophet complains that he cannot rely on God with unfailing assurance of His assistance.

16, 6f: These verses refer to popular mourning practices, sometimes connected with pagan supersition; cf Dt 14, 1f.

Return from Exile. 14 *s* However, days will surely come, says the Lord, when it will no longer be said, "As the Lord lives, who brought the Israelites out of Egypt"; 15 *t* but rather, "As the Lord lives, who brought the Israelites out of the land of the north and out of all the countries to which he had banished them." I will bring them back to the land which I gave their fathers.

Double Punishment. 16 *u* Look! I will send many fishermen, says the Lord, to catch them. After that, I will send many hunters to hunt them out from every mountain and hill and from the clefts of the rocks. 17 *v* For my eyes are upon all their ways; they are not hidden from me, nor does their guilt escape my view. 18 *w* I will at once repay them double for their crime and their sin of profaning my land with their detestable corpses of idols, and filling my heritage with their abominations.

Conversion of the Heathen. 19 *x* O Lord, my strength, my fortress, my refuge in the day of distress! To you will the nations come from the ends of the earth, and say, "Mere frauds are the heritage of our fathers, empty idols of no use." 20 *y* Can man make for himself gods? These are not gods. 21 *z* Look, then: I will give them knowledge; this time I will leave them in no doubt of my strength and my power: they shall know that my name is Lord.

CHAPTER 17.

The Sin of Juda and Its Punishment. 1 The sin of Juda is written with an iron stylus, engraved with a diamond point upon the tablets of their hearts.*a* [And the horns of their altars, 2 when their sons remember their altars and their sacred poles, 3 beside the green trees, on the high hills, the peaks in the highland.] Your wealth and all your treasures I will give as spoil. In recompense for all your sins throughout your borders, 4 *b* you will relinquish your hold on your heritage which I have given you. I will enslave you to your enemies in a land that you know not: for a fire has been kindled by my wrath that will burn forever.

True Wisdom. 5 *c* Thus says the Lord: Cursed is the man who trusts in human beings, who seeks his strength in flesh, whose heart turns away from the Lord. 6 He is like a barren bush in the desert that enjoys no change of season, but stands in a lava waste, a salt and empty earth. 7 *d* Blessed is the man who trusts in the Lord, whose hope is the Lord. He is like a tree planted beside the waters that stretches out its roots to the stream: 8 *e* it fears not the heat when it comes, its leaves stay green; in the year of drought it shows no distress, but still bears fruit. 9 More tortuous than all else is the human heart, beyond remedy; who can understand it? 10 *f* I, the Lord, alone probe the mind and test the heart, to reward everyone according to his ways, according to the merit of his deeds. 11 *g* A partridge that mothers a brood not her own is the man who acquires wealth unjustly: in midlife it will desert him; in the end he is only a fool.

The Source of Life. 12 *h* A throne of glory, exalted from the beginning, such is our holy place. 13 *i* O hope of Israel, O Lord! all who forsake you shall be in disgrace; the rebels in the land shall be put to shame; they have forsaken the source of living waters [the Lord].

Prayer for Vengeance. 14 Heal me, Lord, that I may be healed; save me, that I may be saved, for it is you whom I praise. 15 *j* See how they say to me, "Where is the word of the Lord? Let it come to pass!" 16 Yet I did not press you to send calamity; the day without remedy I have not desired. You know what passed my lips; it is present before you. 17 *k* Do not be my ruin, you, my refuge in the day of misfortune. 18 *l* Let my persecutors, not me, be confounded; let them, not me, be broken. Bring upon them the day of misfortune, crush them with repeated destruction.

Observance of the Sabbath. 19 *m* Thus said the Lord to me: Go, stand at the Gate of Benjamin,* where the kings of Juda enter and leave, and at the other gates of Jerusalem. 20 There say to them: Hear the word of the Lord, you kings of Juda, and all Juda, and all you citizens of Jerusalem who enter these gates! 21 *n* Thus

s Jer 23, 7f.—t Jer 24, 6.—u 4 Kgs 24, 2; Lam 4, 19.—v Jer 32, 19; Jb 34, 21.—w Is 40, 2.—x Jer 2, 11; Is 2, 2f.—y Jer 2, 11; Gal 4, 8.—z Am 5, 8.—a Jb 19, 24.—b Jer 5, 19; Dt 32, 22.—c Ps 145 (146), 2f.—d Ps 1, 3.—e Is 58, 11.—f Jer 32, 19; 1 Kgs 16, 7; Eccl 12, 14.—g Prv 13, 11; Lk 12, 20.—h Jer 14, 21.—i Jer 2, 13.—j Is 5, 19; 2 Pt 3, 4.—k Jer 16, 19.—l Jer 15, 15; 18, 20-23; Ps 34 (35), 5f.—m Jer 7, 2.—n 2 Esd 13, 15-19.

17, 19: The Gate of Benjamin: probably the northern gate of the temple area and city wall of Jerusalem; cf Jer 20, 2; 37, 12; 38, 7.

says the Lord: As you love your lives, take care not to carry burdens on the Sabbath day, to bring them in through the gates of Jerusalem. 22 *o* Bring no burden from your homes on the Sabbath. Do no work whatever but keep holy the Sabbath, as I commanded your fathers, 23 *p* though they did not listen or give ear, but stiffened their necks so as not to hear or take correction. 24 *q* If you obey me wholeheartedly, says the Lord, and carry no burden through the gates of this city on the Sabbath, keeping the Sabbath holy and abstaining from all work on it, 25 *r* then, through the gates of this city, kings who sit upon the throne of David will continue to enter, riding in their chariots or upon their horses, along with their princes, and the men of Juda, and the citizens of Jerusalem. This city will remain inhabited forever. 26 *s* To it people will come from the cities of Juda and the neighborhood of Jerusalem, from the land of Benjamin and from the foothills, from the hill country and the Negeb, to bring holocausts and sacrifices, cereal offerings and incense and thank offerings to the house of the Lord. 27 *t* But if you do not obey me and keep holy the Sabbath, if you carry burdens and come through the gates of Jerusalem on the Sabbath, I will set unquenchable fire to its gates, which will consume the palaces of Jerusalem.

CHAPTER 18.

The Potter's Vessel.* 1 This word came to Jeremia from the Lord: 2 Rise up, be off to the potter's house; 3 there I will give you my message. I went down to the potter's house and there he was, working at the wheel. 4 *u* Whenever the object of clay which he was making turned out badly in his hand, he tried again, making of the clay another object of whatever sort he pleased. 5 Then the word of the Lord came to me: 6 *v* Can I not do to you, house of Israel, as this potter has done? says the Lord. Indeed, like clay in the hand of the potter, so are you in my hand, house of Israel. 7 *w* Sometimes I threaten to uproot and tear down and destroy a nation or a kingdom. 8 *x* But if that nation which I have threatened turns from its evil, I also repent of the evil which I threatened to do. 9 Sometimes, again, I promise to build up and plant a nation or a kingdom. 10 *y* But if that nation does what is evil in my eyes, refusing to obey my voice, I repent of the good with which I promised to bless it.

11 *z* And now, tell this to the men of Juda and the citizens of Jerusalem: Thus says the Lord: Take care! I am fashioning evil against you and making a plan. Return, each of you, from his evil way; reform your ways and your deeds. 12 *a* But they will say, "No use! We will follow our own devices; each one of us will behave according to the stubbornness of his evil heart!"

Juda's Apostasy Unnatural. 13 *b* Therefore thus says the Lord: Ask among the nations—who has ever heard the like? Truly horrible things has virgin Israel done! 14 Does the snow of Lebanon* desert the rocky heights? Do the gushing waters dry up that flow fresh down the mountains? 15 *c* Yet my people have forgotten me: they burn incense to a thing that does not exist. They stumble out of their ways, the paths of old, to travel on bypaths, not the beaten track. 16 *d* Their land shall be turned into a desert, an object of lasting ridicule: all passers-by will be amazed, will shake their heads. 17 *e* Like the east wind, I will scatter them before their enemies; I will show them my back, not my face, in their day of disaster.

Another Prayer for Vengeance. 18 *f* "Come," they said, "let us contrive a plot against Jeremia. It will not mean the loss of instruction from the priests, nor of counsel from the wise, nor of messages from the prophets. And so, let us destroy him by his own tongue; let us carefully note his every word."

19 Heed me, O Lord, and listen to what my adversaries say. 20 *g* Must good be repaid with evil that they should dig a pit to take my life? Remember that I

o Ex 20, 8; 23, 12.—p Jer 5, 3; 7, 24.—q Is 58, 14.—r Jer 22, 4.—s Jer 32, 44.—t Ez 22, 8.—u Rom 9, 20f.—v Wis 15, 7; Is 45, 9.—w Jer 1, 10.—x Jer 26, 3; Is 55, 7; Ez 18, 21. 27.—y Nm 14. 22f.—z Jer 7, 3; 25, 5; 35. 15.—a Jer 2. 25; 7, 24.—b Jer 2, 10f; 5, 30.—c Jer 2, 13. 32.—d Jer 19, 8; Lv 26, 32; 3 Kgs 9, 8.—e Prv 1, 24, 31.—f Jer 11, 19; Ps 34 (35), 15f.—g Ps 34 (35), 12.

18, 1-12: The lesson of the potter is not that God deals arbitrarily with His people, but that He is almighty to destroy or restore, accordingly as they disobey Him or fulfill His plans.

18, 14: Lebanon: here apparently including Mount Hermon, whose snow-capped peak can be seen from parts of Palestine all year round. The prophet contrasts the certainties of nature with Israel's unnatural desertion of the Lord for idols (v 15).

stood before you to speak in their behalf,
to turn away your wrath from them. 21
*So now, deliver their children to famine,
do away with them by the sword. Let
their wives be made childless and widows;
let their men die of pestilence, their young
men be slain by the sword in battle.[b] 22
May cries be heard from their homes,
when suddenly you send plunderers
against them. For they have dug a pit to
capture me, they have hid snares for my
feet; 23 [i] But you, O Lord, know all their
plans to slay me. Forgive not their crime,
blot not out their sin in your sight! Let
them go down before you, proceed against
them in the time of your anger.

CHAPTER 19.

Symbol of the Potter's Flask. 1 Thus
said the Lord: Go, buy a potter's earthen
flask. Take along some of the elders of
the people and of the priests, 2 and go
out toward the Valley of Ben-Hinnom, at
the entrance of the Potsherd Gate;* there
proclaim the words which I will speak to
you: 3 Listen to the word of the Lord,
kings of Juda and citizens of Jerusalem:
Thus says the Lord of hosts, the God of
Israel: I am going to bring such evil upon
this place that all who hear of it will feel
their ears tingle. 4 [j] This is because they
have forsaken me and alienated this place
by burning in it incense to strange gods
which neither they nor their fathers knew;
and the kings of Juda have filled this
place with the blood of the innocent.
5 [k] They have built high places for Baal
to immolate their sons in fire as holo-
causts to Baal: such a thing as I neither
commanded nor spoke of, nor did it ever
enter my mind. 6 [l] Therefore, days will
come, says the Lord, when this place will
no longer be called Thopheth, or the Val-
ley of Ben-Hinnom, but rather, the Valley
of Slaughter. 7 [m] In this place I will foil
the plan of Juda and Jerusalem; I will
make them fall by the sword before their
enemies, by the hand of those that seek
their lives. Their corpses I will give as
food to the birds of the sky and the beasts
of the field. 8 I will make this city an
object of amazement and derision. Be-
cause of all its wounds, every passer-by
will be amazed and will hiss. 9 [n] More-
over, I will have them eat the flesh of
their sons and daughters; they shall eat
one another's flesh during the strict siege
by which their enemies and those who
seek their lives will confine them.

10 And you shall break the flask in the
sight of the men who went with you, 11
[o] and say to them: Thus says the Lord of
hosts: Thus will I smash this people and
this city, as one smashes a clay pot so that
it cannot be repaired. And Thopheth shall
be a burial place, for lack of place to
bury elsewhere. 12 [p] Thus I will do to this
place and to its inhabitants, says the Lord;
I will make this city like Thopheth. 13
[q] And the houses of Jerusalem and the
palaces of the kings of Juda shall be de-
filed like the place of Thopheth, all the
houses upon whose roofs they burnt in-
cense to the whole host of heaven and
poured out libations to strange gods.

14 [r] When Jeremia returned from Tho-
pheth, where the Lord had sent him to
prophesy, he stood in the court of the
house of God and said to all the people:
15 [s] Thus says the Lord of hosts, the God
of Israel: I will surely bring upon this
city all the evil with which I threatened
it, because they have stiffened their necks
and have not obeyed my words.

CHAPTER 20.

1 Jeremia was heard prophesying these
things by the priest Phassur,[t] son of Em-
mer, chief officer in the house of the
Lord.* 2 [u] So he had the prophet scourged
and placed in the stocks at the upper
Gate of Benjamin in the house of the
Lord. 3 [v] The next morning, after Phassur
had released Jeremia from the stocks,
the prophet said to him: Instead of Phas-
sur, the Lord will name you "Terror on
every side."* 4 For thus says the Lord:
Indeed, I will deliver you to terror, you
and all your friends. Your own eyes shall
see them fall by the sword of their ene-
mies. All Juda I will deliver to the king

h Ps 108 (109), 9f.—i 2 Esd 4, 5; Pss 34 (35), 4; 36 (37), 32f.—j Jer 1, 16; 4 Kgs 21, 16; 24, 4.—k Jer 7, 31f; 32, 35.—l Jer 7, 32.—m Jer 7, 33.—n Lv 26, 29.—o Jer 7, 32.—p 4 Kgs 23, 10.—q Jer 32, 29.—r Jer 26, 2.—s Jer 7, 26; Prv 29, 1.—t Jer 21, 1.—u Jer 29, 26.—v Jer 6, 25.

18, 21: In the Old Testament a man's family was regarded as part of his personality, to be rewarded or punished along with him; cf Jos 7, 24ff.

19, 2: Potsherd Gate: in the south wall of Jerusalem, through which potsherds and other refuse were carried to the Valley of Ben-Hinnom.

20, 1: Chief officer in the house of the Lord: head of the temple police; cf Jer 29, 26. By entering the temple court (Jer 19, 14), Jeremia had put himself under Phassur's jurisdiction.

20, 3: Terror on every side: Phassur will share the fate of doomed Jerusalem and will experience personally all that the people as a whole have had to endure.

of Babylon,* who shall take them captive to Babylon or slay them with the sword. 5 *w* All the wealth of this city, all it has toiled for, and holds dear, all the treasures of the kings of Juda, I will give as plunder into the hands of their foes, who shall seize it and carry it away to Babylon. 6 *x* You Phassur, and all the members of your household shall go into exile. To Babylon you shall go, you and all your friends; there you shall die and be buried, because you have prophesied lies to them.

Jeremia's Interior Crisis. 7 You duped me,* O Lord, and I let myself be duped; you were too strong for me, and you triumphed. All the day I am an object of laughter; everyone mocks me. 8 Whenever I speak, I must cry out, violence and outrage is my message; the word of the Lord has brought me derision and reproach all the day. 9 *y* I say to myself, I will not mention him, I will speak in his name no more. But then it becomes like fire burning in my heart, imprisoned in my bones; I grow weary holding it in, I cannot endure it. 10 *z* Yes, I hear the whisperings of many: "Terror on every side! Denounce! let us denounce him!" All those who were my friends are on the watch for any misstep of mine. "Perhaps he will be trapped; then we can prevail, and take our vengeance on him." 11 *a* But the Lord is with me, like a mighty champion: my persecutors will stumble, they will not triumph. In their failure they will be put to utter shame, to lasting, unforgettable confusion. 12 *b* O Lord of hosts, you who test the just, who probe mind and heart, let me witness the vengeance you take on them, for to you I have entrusted my cause. 13 *c* Sing to the Lord, praise the Lord, for he has rescued the life of the poor from the power of the wicked!

14 *Cursed be the day on which I was born! May the day my mother gave me birth never be blessed! *d* 15 Cursed be the man who brought the news to my father, saying, "A child, a son, has been born to you!" filling him with great joy. 16 *e* Let that man be like the cities which the Lord relentlessly overthrew; let him hear war cries in the morning, battle alarms at noonday, 17 *f* because he did not dispatch me in the womb! Then my mother would have been my grave, her womb confining me forever. 18 *g* Why did I come forth from the womb, to see sorrow and pain, to end my days in shame?

III: ORACLES IN THE LAST YEARS OF JERUSALEM

CHAPTER 21.

Fate of Sedecia and Jerusalem. 1 The message which came to Jeremia from the Lord when King Sedecia* sent him Phassur, son of Melchia, and the priest Sophonia, son of Maasia, with this request: 2 Inquire for us of the Lord, because Nabuchodonosor, king of Babylon, is attacking us. Perhaps the Lord will deal with us according to all his wonderful works, so that he will withdraw from us. 3 But Jeremia answered them: This is what you shall report to Sedecia: 4 *h* Thus says the Lord, the God of Israel: I will turn back in your hands the weapons with which you intend to fight the king of Babylon and the Chaldeans who besiege you outside the walls. These weapons I will pile up in the midst of this city, 5 *i* and I myself will fight against you with outstretched hand and mighty arm, in anger, and wrath, and great rage! 6 *j* I will strike the inhabitants of this city, both man and beast; they shall die in a great pestilence. 7 *k* After that, says the Lord, I will hand over Sedecia, king of Juda, and his ministers and the people in this city who survive pestilence, sword, and famine, into the hand of Nabuchodonosor, king of Babylon, into the hands of their enemies and those who seek their lives. He shall strike them with the edge of the sword, without quarter, without pity or mercy. 8 *l* And to this people you shall say: Thus says the Lord: See, I am giving you a choice between life and death. 9 Whoever remains in this city shall die by the sword or famine or pestilence. 10 But whoever leaves

w 4 Kgs 20, 17; 24, 12-16.—x Jer 14, 13f; 28, 15.—y Jer 6, 11; Jb 32, 18.—z Jb 19, 19; Ps 30 (31), 13; Lk 20, 20.—a Jer 1, 8; 15, 20.—b Jer 11, 20.—c Pss 34 (35), 9f; 108 (109), 30f.—d Jer 15, 10; Jb 3, 1-10; 10, 18.—e Gn 19, 25; Is 13, 19.—f Jb 3, 10f; 10, 19.—g Jb 14, 1.—h Jer 37, 8ff.—i Is 63, 10; Lam 2, 4f.—j Jer 16, 4.—k Jer 24, 8ff; Dt 28, 49f.—l Jer 21, 9; Dt 30, 15. 19.

20, 4: Babylon: mentioned here for the first time as the land of exile. The prophecy probably dates from after 605 B. C., when Nabuchodonosor defeated Egypt and made the Chaldean empire dominant in Syria and Palestine.

20, 7: You duped me: to be understood in the light of Jeremia's intimate dealings with God; cf Jer 15, 18.

20, 14-18: Deception, sorrow and terror have brought the prophet close to the point of despair; nevertheless he has expressed his utmost confidence in the triumph of God's will (vv 11ff); cf Jb 3, 3-12.

21, 1: Sedecia: brother of Joachim, appointed king by Nabuchodonosor after he had carried Joachin away to captivity (4 Kgs 24, 17). Phassur: different from the one in Jer 20, 1ff, but also one of Jeremia's enemies; cf Jer 38, 1. 4.

and surrenders to the besieging Chaldeans shall live and have his life as booty. For I have turned against this city, for its woe and not for its good, says the Lord. It shall be given into the power of the king of Babylon who shall burn it with fire.*

Oracles regarding the Kings. 11 *To the royal house of Juda: Hear the word of the Lord, 12 *m* O house of David! Thus says the Lord: Each morning dispense justice, rescue the oppressed from the hand of the oppressor, lest my fury break out like fire which burns without being quenched, because of the evil of your deeds. 13 Beware! I am against you, Valley-site, Rock of the Plain,* says the Lord. You who say, "Who will attack us, who can penetrate our retreats?" 14 *n* I will punish you, says the Lord, as your deeds deserve! I will kindle a fire in its forest* that shall devour all its surroundings.

CHAPTER 22.

1 The Lord told me this: Go down to the palace of the king of Juda and there deliver this message: 2 *o* You shall say: Listen to the word of the Lord, king of Juda, who sit on the throne of David, you, your ministers, and your people that enter by these gates! 3 *p* Thus says the Lord: Do what is right and just. Rescue the victim from the hand of his oppressor. Do not wrong or oppress the resident alien, the orphan, or the widow, and do not shed innocent blood in this place. 4 If you carry out these commands, kings who succeed to the throne of David will continue to enter the gates of this palace, riding in chariots or mounted on horses, with their ministers, and their people. 5 But if you do not obey these commands, I swear by myself, says the Lord: this palace shall become rubble. 6 For thus says the Lord concerning the palace of the king of Juda:

Though you be to me like Galaad, like the peak of Lebanon,* I will turn you into a waste, a city uninhabited. 7 *q* Against you I will send destroyers, each with his axe: they shall cut down your choice cedars, and cast them into the fire.

8 *r* Many people will pass by this city and ask one another: "Why has the Lord done this to so great a city?" 9 *s* And the answer will be given: "Because they have deserted their covenant with the Lord, their God, by worshiping and serving strange gods."

Joachaz. 10 *t* Weep not for him who is dead,* mourn not for him! Weep rather for him who is going away; never again will he see the land of his birth.

11 Thus says the Lord concerning Sellum,* son of Josia, king of Juda, who succeeded his father as king. He has left this place never to return. 12 Rather, he shall die in the place where they exiled him; this land he shall not see again.

Joakim. 13 *u* Woe to him who builds his house on wrong, his terraces on injustice; who works his neighbor without pay,* and gives him no wages. 14 Who says, "I will build myself a spacious house, with airy rooms," who cuts out windows for it, panels it with cedar, and paints it with vermillion. 15 *Must you prove your rank among kings by competing with them in cedar? *v* Did not your father eat and drink? He did what was right and just, and it went well with him. 16 *w* Because he dispensed justice to the weak and the poor, it went well with him. Is this not true knowledge of me? says the Lord. 17 *x* But your eyes and heart are set on nothing except on your own gain, on shedding innocent blood, on practicing oppression and extortion.

m Jer 4, 4; 22, 3; Za 7, 9.—n 4 Kgs 25, 9; 2 Par 36, 19.—o Jer 17, 20.—p Jer 21, 12; Ex 22, 21-24; Dt 24, 17.—q Jer 21, 14.—r Dt 29, 24ff.—s Jer 19, 4; 40, 2f.—t 2 Par 35, 23ff.—u Lv 19, 13; Dt 24, 14; Hb 2, 9. 12.—v 4 Kgs 23, 25.—w Prv 31, 9.—x Ez 22, 13. 27.

21, 10: Jeremia consistently pointed out the uselessness of resistance to Babylon, since the Lord had delivered Juda to Nabuchodonosor (Jer 27, 6.). Because of this the prophet was denounced and imprisoned as a traitor (Jer 37, 13f).

21, 11—23, 8: This section contains an editor's collection of Jeremia's oracles against the kings of Juda. They are placed in the chronological order of the kings, and are prefaced by the oracles against the kings of Juda in general (21, 11—22, 9).

21, 13: Valley-site, Rock of the Plain: Mount Sion, surrounded by valleys, was regarded by the royal house as impregnable. Despite this natural fortification, God shows derisively that it is no more than a rock rising from the plain, undefendable against the attack of His fury.

21, 14: Its forest: probably the royal palace, built of cedar wood; cf Jer 22, 14; in 3 Kgs 7, 2 the armory of Solomon's palace is called "the house of the forest of Lebanon."

22, 6: Galaad . . . Lebanon: both were known for their trees; cf v 7.

22, 10: Him who is dead: Josia. His successor, Joachaz, who is going away, was deported by Pharao Necho to Egypt, where he died (4 Kgs 23, 33f).

22, 11: Sellum: Joachaz is called this only here. Presumably it was his name at birth, while Joachaz was his royal name.

22, 13: Without pay: either by forced labor in public works, or in as much as workers were defrauded of their hire. Despite the impoverishment caused in Juda by the payment of foreign tribute, Joakim embarked on a program of lavish building in Jerusalem (v 14). Social injustice is the cause of much of the prophetic condemnation of the kings (v 17).

22, 15f: Josia, the reforming king, prospered materially without oppressing his people; he embodied all the ideals of kingship.

18 *y* Therefore, thus says the Lord concerning Joakim, son of Josia, king of Juda: They shall not lament him, "Alas! my brother"; "Alas! sister."* They shall not lament him, "Alas, Lord! alas, Majesty!" 19 *z* The burial of an ass* shall he be given, dragged forth and cast out beyond the gates of Jerusalem.

Jechonia. 20 *Scale Lebanon and cry out,[a] in Bashan lift up your voice; cry out from Abarim, for all your lovers are crushed. 21 I spoke to you when you were secure, but you answered, "I will not listen." This has been your way from your youth, not to listen to my voice. 22 The wind shall shepherd all your shepherds, your lovers shall go into exile. Surely then you shall be ashamed and confounded because of all your wickedness. 23 You who dwell on Lebanon, who nest in the cedars, how you shall groan when pains come upon you, like the pangs of a woman in travail!

24 As I live, says the Lord, if you, Conia,* son of Joakim, king of Juda, are a signet ring on my right hand, I will snatch you from it. 25 *b* I will deliver you into the hands of those who seek your life; the hands of those whom you fear; the hands of Nabuchodonosor, king of Babylon, and the Chaldeans. 26 *c* I will cast you out, you and the mother who bore you,* into a different land from the one you were born in; and there you shall die. 27 *d* Neither of them shall come back to the land for which they yearn.

28 Is this man Conia a vessel despised, to be broken up, an instrument that no one wants? Why are he and his descendants cast out, why thrown into a land they know not? 29 O land, land, land, hear the word of the Lord—30 Thus says the Lord: *e* Write this man down as one childless,* who will never thrive in his lifetime! No descendant of his shall achieve a seat on the throne of David as ruler again over Juda.

CHAPTER 23.

Messianic Reign.* 1 Woe to the shepherds who mislead and scatter the flock of my pasture,[f] says the Lord. 2 *g* Therefore, thus says the Lord, the God of Israel, against the shepherds who shepherd my people: You have scattered my sheep and driven them away. You have not cared for them, but I will take care to punish your evil deeds. 3 *h* I myself will gather the remnant of my flock from all the lands to which I have driven them and bring them back to their meadow; there they shall increase and multiply. 4 *i* I will appoint shepherds for them who will shepherd them so that they need no longer fear and tremble; and none shall be missing, says the Lord.

5 *j* Behold, the days are coming, says the Lord, when I will raise up a righteous shoot to David; as king he shall reign and govern wisely, he shall do what is just and right in the land. 6 *k* In his days Juda shall be saved, Israel shall dwell in security. This is the name they give him: "The Lord our justice."

7 Therefore, the days will come, says the Lord, when they shall no longer say, "As the Lord lives, who brought the Israelites out of the land of Egypt"; *l* 8

y Jer 16, 4ff; 3 Kgs 13, 30.—z Jer 36, 30.—a Jer 30, 14f; Dt 32, 49.—b Jer 21, 7; 34, 20.—c 4 Kgs 24, 15.—d Jer 44, 14.—e Jer 36, 30; 1 Par 3, 16f; Mt 1, 12.—f Jer 22, 22.—g Ez 34, 4ff; Za 11, 16f.—h Jer 29, 14; 32, 37.—i Jer 3, 15; Ez 34, 11f.—j Jer 33, 14ff; Is 4, 2; 9, 5f; 11, 1-5.—k Dn 9, 24.—l 7f: Jer 16, 14f.

22, 18: "Alas! my brother"; "Alas! sister": customary cries of mourning.

22, 19: The burial of an ass: no burial at all, except to be cast outside the city as refuse. This prophecy regards the popular feeling toward Joakim rather than the actual circumstances of his burial. According to 4 Kgs 24, 5 he was buried with his fathers in Jerusalem. However, his grave may have been profaned by Nabuchodonosor.

22, 20-23: The prophet first apostrophizes Jerusalem, which is bidden to scale Lebanon, Bashan, and Abarim, i.e., the highest surrounding mountains to the north, northeast, and southeast, to gaze on the ruin of its lovers, i.e., the false leaders of Juda, called its shepherds (22); cf Jer 2, 8. The year is 597 B. C., after Nabuchodonosor's deportation of Joachin. Jerusalem still stands (23), apparently as secure as the heights of Lebanon, but destruction is to follow (cf v 6).

22, 24: Conia: a shortened form of Jechonia, the name which Jeremia gives the king called elsewhere in the Bible Joachin. A signet ring: the seal used by important men—in a sense, their most valuable possession—mounted in a ring worn constantly on the hand. The Lord says that even were Joachin such a precious possession, He would reject him. The words in vv 24-30 date from the short three-month reign of Joachin, before he was carried away by Nabuchodonosor.

22, 26: You and the mother who bore you: the queen mother held a special position in the monarchy of Juda, and in the Books of Kings she is invariably mentioned by name along with the king (3 Kgs 15, 2; 4 Kgs 18, 2). Joachin did indeed die in Babylon.

22, 30: Childless: Joachin is so considered because none of his descendants will be king. From the Book of Ezechiel, who dates his oracles according to Joachin's fictitious regnal years, it is evident that the people expected Joachin to return. The above prophecy of Jeremia was uttered to dispel this hope (Jer 28, 4). Of the seven sons born to Joachin in exile, none became king. His grandson Zorobabel presided for a time over the Jewish community after the return from exile, but not as king.

23, 1-8: With the false rulers who have governed His people the Lord contrasts Himself, the Good Shepherd, who will in the times of restoration appoint worthy rulers (1-4). A Messianic king will arise from the line of David who will rule over Juda and Israel with the justice of the Lord, fulfilling all the kingly ideals (5f). "The Lord our justice" is probably an ironic wordplay on the name of the weak King Sedecia ("The Lord is justice"); the Messianic king will be in reality what Sedecia's name falsely proclaims him. The final verses, 7-8, were probably added during the exile.

but rather, "As the Lord lives, who brought the descendants of the house of Israel up from the land of the north"—and from all the lands to which I banished them; they shall again live on their own land.

The False Prophets.* 9 Concerning the prophets: My heart within me is broken, my bones all tremble; I am like a man who is drunk, overcome by wine, because of the Lord, because of his holy words. 10 *m* With adulterers the land is filled; on their account the land mourns, the pasture ranges are seared. Theirs is an evil course, theirs is unjust power. 11 *n* Both prophet and priest are godless! In my very house I find their wickedness, says the Lord. 12 *o* Hence their way shall become for them slippery ground. In the darkness they shall lose their footing, and fall headlong; evil I will bring upon them: the year of their punishment, says the Lord. 13 *p* Among Samaria's prophets I saw unseemly deeds: they prophesied by Baal and led my people Israel astray. 14 *q* But among Jerusalem's prophets I saw deeds still more shocking: adultery, living in lies, siding with the wicked, so that no one turns from evil: to me they are all like Sodom, its citizens like Gomorra.

15 *r* Therefore, thus says the Lord of hosts against the prophets: Behold, I will give them wormwood to eat, and poison to drink; for from Jerusalem's prophets ungodliness has gone forth into the whole land.

16 Thus says the Lord of hosts: *s* Listen not to the words of your prophets, who fill you with emptiness; visions of their own fancy they speak, not from the mouth of the Lord. 17 *They say to those who despise the word of the Lord, "Peace shall be yours"; and to everyone who walks in hardness of heart, "No evil shall overtake you." *t* 18 *u* Now, who has stood in the council of the Lord, to see him and to hear his word? Who has heeded his word, so as to announce it? 19 *v* See, the storm of the Lord! His wrath breaks forth in a whirling storm that bursts upon the heads of the wicked. 20 The anger of the Lord shall not abate until he has done and fulfilled what he has determined in his heart. When the time comes, you shall fully understand. 21 *w* I did not send these prophets, yet they ran; I did not speak to them, yet they prophesied. 22 Had they stood in my council, and did they but proclaim to my people my words, they would have brought them back from evil ways and from their wicked deeds. 23 *x* Am I a God near at hand only, says the Lord, and not a God far off?* 24 Can a man hide in secret without my seeing him? says the Lord. Do I not fill both heaven and earth? says the Lord.

25 I have heard the prophets who prophesy lies in my name say, "I had a dream! I had a dream!" 26 How long will this continue? Is my name in the hearts of the prophets who prophesy lies and their own deceitful fancies? 27 *y* By their dreams which they recount to each other, they think to make my people forget my name, just as their fathers forgot my name for Baal. 28 *z* Let the prophet who has a dream recount his dream; let him who has my word speak my word truthfully!

What has straw to do with the wheat?* says the Lord. 29 Is not my word like fire, says the Lord, like a hammer shattering rocks?

30 *a* Therefore I am against the prophets, says the Lord, who steal my words from each other. 31 Yes, I am against the prophets, says the Lord, who borrow speeches to pronounce oracles. 32 *b* Yes, I am against the prophets who prophesy lying dreams, says the Lord, and who lead my people astray by recounting their lies and by their empty boasting. From me they have no mission or command, and they do this people no good at all, says the Lord.

33 *And when this people, or a prophet

m Jer 4, 22; 5, 7f; 9, 2. 10.—n Jer 6, 13.—o Ps 34 (35), 6.—p 3 Kgs 18, 19.—q Jer 29, 21ff; Is 1, 9f.—r Jer 8, 14; 9, 14.—s Jer 14, 14.—t Jer 5, 12; Ez 13, 10; Mi 3, 11; Za 10, 2.—u Jb 15, 8; Is 40, 13; 1 Cor 2, 16.—v Jer 30, 23.—w Jer 29, 9.—x Jer 16, 17; Ps 138 (139), 8.—y Jgs 3, 7; 8, 33.—z Nm 12, 6.—a Dt 18, 20.—b Jer 28, 15ff.

23, 9-40: After the collection of oracles against the kings, the editor of the book placed this collection of oracles against the false prophets. With them are associated the priests, for both have betrayed their trust as instructors in the religion of the Lord; cf Jer 2, 8; 4, 9; 6, 13f.

23, 17-20: Not only are the false prophets personally immoral, but they encourage immorality by prophesying good of those who do evil. The true prophet, on the other hand, sees the inevitable consequences of sin.

23, 23: Near at hand only . . . far off: God knows not merely the present but also the future.

23, 28f: Straw . . . wheat: such is the contrast between false and true prophecy. True prophecy is like fire (cf Jer 5, 14; 20, 9), producing violent results (v 29); Jeremia's own life is a testimony of this.

23, 33-40: A wordplay on massa, which means both oracle (usually of woe) and burden. In 34ff it appears that the word massa itself is forbidden the people in the meaning of a divine oracle. Doubtless this was because of some association unknown to us. In Os 2, 1 it is forbidden to call God "Baal" ("master"), because of the association of this title with the Chanaanite god.

or a priest asks you, "What is the burden of the Lord?" you shall answer, "You are the burden, and I cast you off, says the Lord." 34 If a prophet or a priest or anyone else mentions "the burden of the Lord," I will punish that man and his house. 35 Thus you shall ask, when speaking to one another, "What answer did the Lord give?" or, "What did the Lord say?" 36 But the burden of the Lord you shall mention no more. For each man his own word becomes the burden so that you pervert the words of the living God, the Lord of hosts, our God. 37 Thus shall you ask the prophet, "What answer did the Lord give?" or, "What did the Lord say?" 38 But if you ask about "the burden of the Lord," then thus says the Lord: Because you use this phrase, "the burden of the Lord," though I forbade you to use it, 39 therefore I will lift you on high and cast you from my presence, you and the city which I gave to you and your fathers. 40 *c* And I will bring upon you eternal reproach, eternal, unforgettable shame.

CHAPTER 24.

The Two Baskets of Figs.* 1 The Lord showed me two baskets of figs placed before the temple of the Lord.*d*—This was after Nabuchodonosor, king of Babylon, had exiled from Jerusalem Jechonia, son of Joakim, king of Juda, and the princes of Juda, the artisans and the skilled workers, and brought them to Babylon.—2 One basket contained excellent figs, the early-ripening kind. But the other basket contained very bad figs, so bad they could not be eaten. 3 *e* Then the Lord said to me: What do you see, Jeremia? "Figs," I replied; "the good ones are very good, but the bad ones very bad, so bad they cannot be eaten." 4 Thereupon this word of the Lord came to me: 5 Thus says the Lord, the God of Israel: *f* Like these good figs, even so will I regard with favor Juda's exiles whom I sent away from this place into the land of the Chaldeans. 6 *g* I will look after them for their good, and bring them back to this land, to build them up, not to tear them down; to plant them, not to pluck them out. 7 *h* I will give them a heart with which to understand that I am the Lord. They shall be my people and I will be their God, for they shall return to me with their whole heart. 8 *i* And like the figs that are bad, so bad they cannot be eaten—yes, thus says the Lord—even so will I treat Sedecia, king of Juda, and his princes, the remnant of Jerusalem remaining in this land and those who have settled in the land of Egypt. 9 *j* I will make them an object of horror to all the kingdoms of the earth, a reproach and a byword, a taunt and a curse, in all the places to which I will drive them. 10 *k* I will send upon them the sword, famine, and pestilence, until they have disappeared from the land which I gave them and their fathers.

CHAPTER 25.

Seventy Years of Exile. 1 The word that came to Jeremia concerning all the people of Juda, in the fourth year of Joakim,* son of Josia, king of Juda (the first year of Nabuchodonosor, king of Babylon).*l* 2 This word the prophet Jeremia spoke to all the people of Juda and all the citizens of Jerusalem: 3 *m* Since the thirteenth year of Josia, son of Amon, king of Juda, to this day—these three and twenty years—the word of the Lord has come to me and I spoke to you untiringly, but you would not listen. 4 *n* Though you refused to listen or pay heed, the Lord has sent you without fail all his servants the prophets 5 with this message: Turn back, each of you, from your evil way and from your evil deeds; then you shall remain in the land which the Lord gave you and your fathers, from of old and forever. 6 *o* Do not follow strange gods to serve and adore them, lest you provoke me with your handiwork, and I bring evil upon you. 7 *p* But you would not listen to me, says the Lord, and so you provoked me with your handiwork to your own harm. 8 Hence, thus says the Lord of hosts: Since you would not listen to my words,

c Jer 20, 11.—d Am 8, 1f.—e Jer 1, 11.—f Jer 29, 11; Lv 26, 44f.—g Jer 12, 15; Am 9, 15.—h Jer 30, 22; 31, 1; 32, 37; Bar 2, 31.—i Jer 29, 18.—j Jer 15, 4; Dt 28, 37.—k Jer 14, 12.—l Jer 36, 1.—m Jer 1, 2.—n 2 Par 36, 15.—o Jer 7, 6f.—p Jer 7, 17ff.

24, 1-10: Jeremia, like Ezechiel, saw that no good could be expected from the people who had been left in Juda under Sedecia or who had fled into Egypt; good was to be hoped for only from those who would pass through the purifying experience of the exile to form the new Israel.

25, 1-14: The fourth year of Joakim: 605 B. C. Officially, the first year of Nabuchodonosor began the following year; but as early as his victory over Egypt at Carchemish in 605, Nabuchodonosor was the dominant power in the Near East, in whom Jeremia now saw the fulfillment of his prophecy of the enemy to come from the north (cf Jer 1, 13; 6, 22ff). In vv 11f occurs for the first time the prophecy of the seventy years' exile; cf Jer 29, 10. This Jeremia intends as a round number, to signify that the present generation must die out.

9 *q* lo! I will send for and fetch all the
tribes of the north, says the Lord (and
I will send to Nabuchodonosor, king of
Babylon, my servant); I will bring them
against this land, against its inhabitants,
and against all these neighboring nations.
I will doom them, making them an ob-
ject of horror, of ridicule, of everlasting
reproach. 10 Among them I will bring to
an end the song of joy and the song of
gladness, the voice of the bridegroom and
the voice of the bride, the sound of the
millstone and the light of the lamp. 11
r This whole land shall be a ruin and a
desert. Seventy years these nations shall
be enslaved to the king of Babylon; 12
s but when the seventy years have elapsed,
I will punish the king of Babylon and
the nation and the land of the Chaldeans
for their guilt, says the Lord. Their land
I will turn into everlasting desert. 13
Against that land I will fulfill all the
words I have spoken against it, all that
is written in this book, which Jeremia
prophesied against all the nations. 14
t They also shall be enslaved to great na-
tions and mighty kings, and thus I will
repay them according to their own deeds
and according to their own handiwork.

The Cup of Judgment on the Nations. 15
*For thus said the Lord, the God of Is-
rael, to me: *u* Take this cup of foaming
wine from my hand, and have all the na-
tions to whom I will send you drink it.
16 *v* They shall drink, and be convulsed,
and go mad, because of the sword I will
send among them. 17 I took the cup from
the hand of the Lord and gave drink to
all the nations to which the Lord sent
me: 18 [Jerusalem, the cities of Juda, her
kings and her princes, to make them a
ruin and a desert, an object of ridicule
and cursing, as they are today;] 19 Pharao,
king of Egypt, and his servants, his
princes, all the people under him, native
20 and foreign; all the kings of the land
of Us;* all the kings of the land of the
Philistines: Ascalon, Gaza, Accaron, and
the remnant of Azotus; 21 Edom, Moab,
and the Ammonites; 22 all the kings of
Tyre, of Sidon, and of the shores beyond
the sea;* 23 Dedan and Thema and Buz,*
all the desert dwellers who shave their
temples; 24 [all the kings of Arabia;]
25 all the kings of Zamri, of Elam, of the
Medes; 26 all the kings of the north, near
and far, one after the other; all the king-
doms upon the face of the earth [and
after them all the king of Sesach* shall
drink].

27 Tell them: Thus says the Lord of
hosts, the God of Israel: *w* Drink! become
drunk and vomit; fall, never to rise, be-
fore the sword that I will send among
you! 28 *x* If they refuse to take the cup
from your hand and drink, say to them:
Thus says the Lord of hosts: You must
drink! 29 For since with this city, which
is called by my name, I begin to inflict
evil, how can you possibly be spared?
You shall not be spared! I will call down
the sword upon all who inhabit the earth,
says the Lord of hosts.

30 *y* Prophesy against them all these
things and say to them: The Lord roars
from on high, from his holy dwelling he
raises his voice; mightily he roars over
the range, a shout like that of vintagers
over the grapes. 31 To all who inhabit the
earth to its very ends the uproar spreads;
for the Lord has an indictment against
the nations, he is to pass judgment upon
all mankind: The godless shall be given
to the sword, says the Lord.

32 Thus says the Lord of hosts: Lo!
calamity stalks from nation to nation; a
great storm is unleashed from the ends
of the earth. 33 *z* On that day, those whom
the Lord has slain will be strewn from
one end of the earth to the other. None
will mourn them, none will gather them
for burial; they shall lie like dung on the
field.

34 Howl, you shepherds, and wail! roll
in the dust, leaders of the flock! The time
for your slaughter has come; like choice
rams you shall fall. 35 *a* There is no flight
for the shepherds, no escape for the
leaders of the flock. 36 Listen! Wailing
from the shepherds, howling by the lead-
ers of the flock! For the Lord lays waste
their grazing place, 37 desolate lie the
peaceful pastures; 38 *b* the lion leaves his

q Jer 1, 15; 43, 10.—r Lv 26, 32-35.—s Is 13, 20ff.—t Jer 27, 7; 50, 9. 41f; 51, 6. 24.—u Ap 14, 10.—v Jer 51, 7.—w Abd 1, 16.—x Jer 49, 12.—y Jer 51, 14.—z Jer 8, 2; 16, 4. 6.—a Jer 32, 4.—b Jer 4, 7.

25, 15ff: Jeremia is a prophet to the nations (cf Jer 1, 5) as well as to his own people. All the nations mentioned here appear again in the more extensive collection of Jeremia's oracles against the nations in chapters 46-51.

25, 20: Us: the homeland of Job, in Edomite or Arabian territory.

25, 22: The shores beyond the sea: Phoenician commercial colonies planted throughout the Mediterranean world.

25, 23: Dedan and Thema and Buz: North Arabian tribes.

25, 26: Sesach: Babylon. The word is formed from babel by substituting letters of the Hebrew alphabet in inverse order.

lair, and their land is made desolate by the sweeping sword, by the burning wrath of the Lord.

CHAPTER 26.

Jeremia Threatened with Death. 1 In the beginning of the reign* of Joakim, son of Josia, king of Juda, this message came from the Lord: 2 Thus says the Lord: *c* Stand in the court of the house of the Lord and speak to the people of all the cities of Juda who come to worship in the house of the Lord; whatever I command you, tell them, and omit nothing. 3 *d* Perhaps they will listen and turn back, each from his evil way, so that I may repent of the evil I have planned to inflict upon them for their evil deeds. 4 Say to them: Thus says the Lord: If you disobey me, not living according to the law I placed before you 5 *e* and not listening to the words of my servants the prophets, whom I send you constantly though you do not obey them, 6 *f* I will treat this house like Silo, and make this the city which all the nations of the earth shall refer to when cursing another.

7 Now the priests, the prophets, and all the people heard Jeremia speak these words in the house of the Lord. 8 When Jeremia finished speaking all that the Lord bade him speak to all the people, the priests and prophets laid hold of him, crying, "You must be put to death! 9 Why do you prophesy in the name of the Lord: 'This house shall be like Silo,' and 'This city shall be desolate and deserted'?" And all the people gathered about Jeremia in the house of the Lord.

10 When the princes of Juda were informed of these things, they came up from the king's palace to the house of the Lord and held court at the New Gate of the house of the Lord. 11 *g* The priests and prophets said to the princes and to all the people, "This man deserves death; he has prophesied against this city, as you have heard with your own ears." 12 Jeremia gave this answer to the princes and all the people: "It was the Lord who sent me to prophesy against this house and city and all that you have heard. 13 *h* Now, therefore, reform your ways and your deeds; listen to the voice of the Lord your God, so that the Lord will repent of the evil with which he threatens you. 14 As for me, I am in your hands; do with me what you think good and right. 15 But mark well: if you put me to death, it is innocent blood you bring on yourselves, on this city and its citizens. For in truth it was the Lord who sent me to you, to speak all these things for you to hear.

16 Thereupon the princes and all the people said to the priests and the prophets, "This man does not deserve death: it is in the name of the Lord, our God, that he speaks to us." 17 At this, some of the elders of the land came forward and said to all the people assembled, 18 *i* "Michea of Moreseth* used to prophesy in the days of Ezechia, king of Juda, and he told all the people of Juda: Thus says the Lord of hosts: Sion shall become a plowed field, Jerusalem a heap of ruins, and the temple mount a forest ridge. 19 *j* Did Ezechia, king of Juda, and all Juda condemn him to death? Did they not rather fear the Lord and entreat the favor of the Lord, so that he repented of the evil with which he had threatened them? But we are on the point of committing this great evil to our own undoing."

The Fate of Uria. 20 There was another man who prophesied in the name of the Lord, Uria, son of Semeia, from Cariathjarim; he prophesied the same things against this city and land as Jeremia did. 21 When King Joakim and all his officers and princes were informed of his words, the king sought to kill him. But Uria heard of it and fled in fear to Egypt. 22 Thereupon King Joakim sent Elnathan, son of Achobor, and others with him into Egypt 23 to bring Uria back to the king, who had him slain by the sword and his corpse cast into the common grave. 24 But Ahicam, son of Saphan,* protected Jeremia, so that he was not handed over to the people to be put to death.

CHAPTER 27.

Serve Babylon or Perish. 1 [In the beginning* of the reign of Joakim, son of

c Jer 7, 2.—d Jer 18, 3.—e Jer 25, 4.—f Jer 7, 12. 14.—g Jer 38, 4.—h Jer 7, 3.—i Mi 1, 1; 3, 12.—j 2 Par 32, 26.

26, 1: The beginning of the reign: a technical expression for the time between a king's accession to the throne and the beginning of his first official (calendar) year as king. Joakim's first regnal year was 608 B. C.

26, 18: Michea of Moreseth: the prophet Michea, who appears among the canonical minor prophets (cf Mi 1, 1).

26, 24: Ahicam, son of Saphan: one of Josia's officials (4 Kgs 22, 12) and father of Godolia, also Jeremia's friend, who was governor of Juda after Sedecia's deportation (cf Jer 39, 14; 40, 5ff).

27, 1–29, 32: A special collection of Jeremia's prophecies

Josia, king of Juda,]*... this message came to Jeremia from the Lord: 2 Thus said the Lord to me: Make for yourself bands and yoke bars and put them over your shoulders. 3 Send to the kings of Edom, of Moab, of the Ammonites, of Tyre, and of Sidon, through the ambassadors who have come to Jerusalem to Sedecia, king of Juda, 4 and charge them thus: Tell your masters: Thus says the Lord of hosts, the God of Israel: 5 *k* It was I who made the earth, and man and beast on the face of the earth, by my great power, with my outstretched arm; and I can give them to whomever I think fit. 6 *l* Now I have given all these lands into the hand of Nabuchodonosor, king of Babylon, my servant; even the beasts of the field I have given him for his use. 7 *m* All nations shall serve him and his son and his grandson, until the time of his land, too, shall come. Then it in turn shall serve great nations and mighty kings. 8 *n* Meanwhile, if any nation or kingdom will not serve Nabuchodonosor, king of Babylon, or will not bend its neck under the yoke of the king of Babylon, I will punish that nation with sword, famine, and pestilence, says the Lord, until I give them into his hand.

9 *o* You, however, must not listen to your prophets,* to your diviners and dreamers, or to your soothsayers and sorcerers, who say to you, "You need not serve the king of Babylon." 10 *p* For they prophesy lies to you, in order to drive you far from your land, to make me banish you so that you will perish. 11 *q* The people that submits its neck to the yoke of the king of Babylon to serve him I will leave in peace on its own land, says the Lord, to till it and dwell in it.

12 *r* To Sedecia, king of Juda, I spoke the same words: Submit your necks to the yoke of the king of Babylon; serve him and his people, so that you may live. 13 *s* Why should you and your people die by sword, famine, and pestilence, with which the Lord has threatened the nation that will not serve the king of Babylon? 14 *t* Do not listen to the words of those prophets who say, "You need not serve the king of Babylon," for they prophesy lies to you. 15 *u* I did not send them, says the Lord, but they prophesy falsely in my name, with the result that I must banish you, and you will perish, you and the prophets who are prophesying to you.

16 *v* To the priests and to all the people I spoke as follows: Thus says the Lord: Do not listen to the words of your prophets who prophesy to you: "The vessels of the house of the Lord will be brought back from Babylon soon now," for they prophesy lies to you. 17 Do not listen to them! Serve the king of Babylon that you may live; else this city will become a heap of ruins. 18 If they were prophets, if the word of the Lord were with them, they would intercede with the Lord of hosts, that the vessels which remain in the house of the Lord and in the palace of the king of Juda and in Jerusalem might not be taken to Babylon. 19 *For thus says the Lord of hosts concerning the pillars, the bronze sea, the stands, and the rest of the vessels that remain in this city, 20 which Nabuchodonosor, king of Babylon, did not take when he exiled Jechonia, son of Joakim, king of Juda, from Jerusalem to Babylon, along with all the nobles of Juda and Jerusalem— 21 *w* yes, thus says the Lord of hosts, the God of Israel, concerning the vessels that remain in the house of the Lord, in the palace of the king of Juda, and in Jerusalem: 22 To Babylon they shall be brought, and there they shall remain, until the day I look for them, says the Lord; then I will bring them back and restore them to this place.

CHAPTER 28.

The Two Yokes. 1 That same year, in [the beginning of] the reign of Sedecia, king of Juda, in the fifth month of the fourth year, the prophet Anania, son of Azzur, from Gabaon, said to me in the house of the Lord in the presence of the priests and all the people: 2 "Thus says

k Jer 32, 17.—l Jer 25, 9; 43, 10; Ez 30, 21. 25.—m Jer 25, 11; 2 Par 36, 20.—n Jer 25, 9; Bar 2, 22.—o Jer 29, 8.—p Jer 14, 13-16.—q Bar 2, 21.—r Jer 38, 17.—s Jer 24, 8ff.—t Jer 14, 14; 23, 21.—u Jer 20, 6.—v Jer 28, 3; 2 Par 36, 7. 10. 18.—w 21f: 4 Kgs 25, 13-17; 2 Par 36, 18. 22.

dealing with false prophets. From stylistic peculiarities, quite evident in the Hebrew, it is plain that these three chapters once existed independently of the other prophecies of Jeremia.

27, 1: [In the beginning of the reign of Joakim . . . Juda: this gloss cannot be correct because according to Jer 28, 1 the time is the fourth year of Sedecia, 594 B. C., the occasion of an embassy of the neighboring states (v 3), doubtless for the purpose of laying plans against Nabuchodonosor.

27, 9: Your prophets: seers and diviners served the Gentile kings as the professional prophets served the kings of Juda.

27, 19-22: This prophecy was fulfilled after Sedecia's disastrous defeat; cf 4 Kgs 25, 13ff.

the Lord of hosts, the God of Israel: [3] 'I will break the yoke of the king of Babylon. Within two years I will restore to this place all the vessels of the temple of the Lord which Nabuchodonosor, king of Babylon, took away from this place to Babylon. [4] And I will bring back to this place Jechonia, son of Joakim, king of Juda, and all the exiles of Juda who went to Babylon,' says the Lord, 'for I will break the yoke of the king of Babylon.'"

[5] The prophet Jeremia answered the prophet Anania in the presence of the priests and all the people assembled in the house of the Lord, [6] and said: Amen! thus may the Lord do! May he fulfill the things you have prophesied by bringing the vessels of the house of the Lord and all the exiles back from Babylon to this place! [7] But now, listen to what I am about to state in your hearing and the hearing of all the people. [8] From of old, the prophets who were before you and me prophesied war, woe, and pestilence against many lands and mighty kingdoms. [9] *x* But the prophet who prophesies peace is recognized as truly sent by the Lord only when his prophetic prediction is fulfilled.

[10] Thereupon the prophet Anania took the yoke from the neck of the prophet Jeremia, broke it, [11] and said in the presence of all the people: "Thus says the Lord: 'Even so, within two years I will break the yoke of Nabuchodonosor, king of Babylon, from off the neck of all the nations.'" At that, the prophet Jeremia went away.

[12] Some time after the prophet Anania had broken the yoke from off the neck of the prophet Jeremia, the word of the Lord came to Jeremia: [13] Go tell Anania this: Thus says the Lord: By breaking a wooden yoke, you forge an iron yoke! [14] *y* For thus says the Lord of hosts, the God of Israel: A yoke of iron I will place on the necks of all these nations serving Nabuchodonosor, king of Babylon, and they shall serve him; even the beasts of the field I give him.

[15] To the prophet Anania the prophet Jeremia said: Hear this, Anania! The Lord has not sent you, and you have raised false confidence in this people. [16] *z* For this, says the Lord, I will dispatch you from the face of the earth; this very year you shall die, because you have preached rebellion against the Lord. [17] That same year, in the seventh month, Anania the prophet died.

CHAPTER 29.

Letter to the Exiles in Babylon. [1] This is the contents of the letter which the prophet Jeremia sent from Jerusalem to the remaining elders among the exiles, to the priests, the prophets, and all the people who were exiled by Nabuchodonosor from Jerusalem to Babylon. [2] *a* This was after King Jechonia and the queen mother, the courtiers, the princes of Juda and Jerusalem, the artisans and the skilled workmen had left Jerusalem. [3] Delivered in Babylon by Elasa,* son of Saphan, and by Gamaria, son of Helcia, whom Sedecia, king of Juda, sent to the king of Babylon, the letter read:

[4] Thus says the Lord of hosts, the God of Israel, to all the exiles whom I exiled from Jerusalem to Babylon: [5] Build houses to dwell in; plant gardens, and eat their fruits. [6] Take wives and beget sons and daughters; find wives for your sons and give your daughters husbands, so that they may bear sons and daughters. There you must increase in number, not decrease. [7] *b* Promote the welfare of the city to which I have exiled you; pray for it to the Lord, for upon its welfare depends your own.

[10] *c* Thus says the Lord: Only after seventy years have elapsed for Babylon will I visit you and fulfill for you my promise to bring you back to this place. [11] For I know well the plans I have in mind for you, says the Lord, plans for your welfare, not for woe! plans to give you a future full of hope. [12] *d* When you call me, when you go to pray to me, I will listen to you. [13] When you look for me, you will find me. Yes, when you seek me with all your heart, [14] *e* you will find me with you, says the Lord, and I will change your lot; I will gather you together from all the nations and all the places to which I have banished you, says the Lord, and bring you back to the place from which I have exiled you.

x Dt 18, 22.—y Jer 27, 6f; Dt 28, 48.—z Dt 13, 6.—a 4 Kgs 24, 15.—b 1 Tm 2, 11.—c Jer 25, 11; 2 Par 36, 21f; 1 Esd 1, 1; Dn 9, 2; Za 1, 12; 7, 5.—d Jer 33, 3.—e Jer 23, 3. 8.

29, 3: Elasa: possibly the brother of Ahicam (cf Jer 26, 24). Gamaria: perhaps the son of the high priest Helcia; cf 4 Kgs 22, 4. Sedecia had dispatched these men to Nabuchodonosor for some other purpose, possibly the payment of tribute, but Jeremia took advantage of their mission to send his letter by them.

16 Thus says the Lord concerning the king who sits on David's throne, and all the people who remain in this city, your brethren who did not go with you into exile; 17 thus says the Lord of hosts: I am sending against them sword, famine and pestilence. 18 *f* I will make them like rotten figs, too bad to be eaten. I will pursue them with sword, famine, and pestilence, and make them an object of horror to all the kingdoms of the earth, of malediction, astonishment, ridicule, and reproach to all the nations among which I will banish them. 19 *g* For they did not listen to my words, says the Lord, though I kept sending them my servants the prophets, only to have them go unheeded, says the Lord.

20 You, now, listen to the word of the Lord, all you exiles whom I sent away from Jerusalem to Babylon. 15 As for your saying, "The Lord has raised up for us prophets here in Babylon"—8 *h* thus says the Lord of hosts, the God of Israel: Do not let yourselves be deceived by the prophets and diviners who are among you; do not listen to those among you who dream dreams. 9 *i* For they prophesy lies to you in my name; I did not send them, says the Lord. 21 *j* This is what the Lord of hosts, the God of Israel, has to say about those who prophesy lies to you in my name, Achab, son of Colia, and Sedecia, son of Maasia: I am handing them over to Nabuchodonosor, king of Babylon, who will slay them before your eyes. 22 All the exiles of Juda in Babylon will pattern a curse after them: "May the Lord make you like Sedecia and Achab, whom the king of Babylon roasted in the flames." 23 *k* For they are criminals in Israel, committing adultery with their neighbors' wives, and alleging in my name things I did not command. I know, I am witness, says the Lord.

The False Prophet Semeia. 24 Say this to Semeia, the Nehelamite: 25 Thus says the Lord of hosts, the God of Israel: Because you sent letters on your own authority to all the people of Jerusalem, to all the priests and to Sophonia, the priest, son of Maasia, with this message: 26 *"The Lord has appointed you priest in place of the priest Joiada, so that there may be police officers in the house of the Lord, to take action against all madmen and those who pose as prophets, by putting them into the stocks or the pillory. 27 Why, then, do you not rebuke Jeremia of Anathoth who poses as a prophet among you? 28 For he sent us in Babylon this message: It will be a long time; build houses to live in; plant gardens and eat their fruits. . . ."

29 When the priest Sophonia read this letter to the prophet, 30 the word of the Lord came to Jeremia: 31 Send the message to all the exiles: Thus says the Lord concerning Semeia, the Nehelamite: Because Semeia prophesies to you without a mission from me, and raises false confidence, 32 says the Lord, I will therefore punish Semeia, the Nehelamite, and his offspring. None of them shall survive among this people to see the good I will do to this people, says the Lord, because he preached rebellion against the Lord.

CHAPTER 30.

The Restoration. 1 The following* message came to Jeremia from the Lord: 2 *l* Thus says the Lord, the God of Israel: Write all the words I have spoken to you in a book. 3 *m* For behold, the days will come, says the Lord, when I will change the lot of my people (of Israel and Juda, says the Lord), and bring them back to the land which I gave to their fathers; they shall have it as their possession.

4 These are the words which the Lord spoke to Israel and to Juda: 5 thus says the Lord: A cry of dismay we hear; fear reigns, not peace. 6 *n* Inquire, and see: since when do men bear children? Why, then, do I see all these men, with their hands on their loins like women in childbirth? Why have all their faces turned deathly pale? 7 *o* How mighty is that day

f Jer 15, 4; 24, 9; 34, 17f.—g Jer 25, 4.—h Jer 27, 9. 14.—i Jer 5, 31.—j Jer 14, 14.—k Jer 23, 14.—l Jer 36, 2; Hb 2, 2; Ap 1, 11.—m Jer 29, 14; 31, 8. 10. 23; 32, 37. 44; Ez 39, 25; Am 9, 14.—n Jer 6, 24; 50, 43.—o Am 5, 18; So 1, 14f.

29, 26-29: The words of Jeremia to the false prophet Semeia are not fully preserved in the current Hebrew text, as is seen in the incomplete sentence of this translation (vv 25-28). In his letter to Sophonia Semeia reminds him of his authority, as Phassur's successor, to imprison Jeremia. Sophonia, however, merely reads the letter to Jeremia but does not imprison him.

30, 1—31, 40: These two chapters do not belong chronologically to those that precede or follow. They contain mainly oracles of salvation which Jeremia originally uttered on behalf of the conquered remnants of the Northern Kingdom; then, after Juda began to share Samaria's fate, the oracles were extended to include Juda. Their composition is to be placed early in Jeremia's ministry, probably after the fall of Ninive (612 B. C.), when Josia assumed power over the North; cf 4 Kgs 23, 15ff.

—none like it! A time of distress for Jacob, though he shall be saved from it.
8 *p* On that day, says the Lord of hosts,
"I will break his yoke from off your necks and snap your bonds." Strangers shall no longer enslave them; 9 *q* instead, they shall serve the Lord, their God, and David, their king,* whom I will raise up for them.
10 *r* But you, my servant Jacob, fear not, says the Lord, be not dismayed, O Israel! Behold, I will deliver you from the far-off land, your descendants, from their land of exile; Jacob shall again find rest, shall be tranquil and undisturbed,
11 *s* for I am with you, says the Lord, to deliver you. I will make an end of all the nations among which I have scattered you; but of you I will not make an end. I will chastise you as you deserve, I will not let you go unpunished.
12 For thus says the Lord: *t* Incurable is your wound, grievous your bruise; 13 there is none to plead your cause, no remedy for your running sore, no healing for you. 14 *u* All your lovers have forgotten you, they do not seek you. I struck you as an enemy would strike, punished you cruelly; 15 *v* why cry out over your wound? your pain is without relief. Because of your great guilt, your numerous sins, I have done this to you.
16 *w* Yet all who devour you shall be devoured, all your enemies shall go into exile. All who plunder you shall be plundered, all who pillage you I will hand over to pillage. 17 *x* For I will restore you to health; of your wounds I will heal you, says the Lord. "The outcast" they have called you, "with no avenger."
18 Thus says the Lord: *y* See! I will restore the tents of Jacob, his dwellings I will pity; city shall be rebuilt upon hill, and palace restored as it was. 19 *z* From them will resound songs of praise, the laughter of happy men. I will make them not few, but many; they will not be tiny, for I will glorify them. 20 *a* His sons shall be as of old, his assembly before me shall stand firm; I will punish all his oppressors. 21 His leader* shall be one of his own, and his rulers shall come from his kin. When I summon him, he shall approach me; how else should one take the deadly risk of approaching me? says the Lord. 22 *b* You shall be my people, and I will be your God.
23 *c* See, the storm of the Lord! His wrath breaks forth in a whirling storm that bursts upon the heads of the wicked.
24 *d* The anger of the Lord will not abate until he has done and fulfilled what he has determined in his heart. When the time comes, you will fully understand.

CHAPTER 31.

Good News of the Return. 1 At that time, says the Lord, I will be the God of all the tribes of Israel, and they shall be my people.*e* 2 Thus says the Lord: The people that escaped the sword* have found favor in the desert. As Israel comes forward to be given his rest, 3 *f* the Lord appears to him from afar: With age-old love I have loved you; so I have kept my mercy toward you. 4 Again I will restore you, and you shall be rebuilt, O virgin Israel; carrying your festive tambourines, you shall go forth dancing with the merrymakers. 5 *g* Again you shall plant vineyards on the mountains of Samaria; those who plant them shall enjoy the fruits. 6 *h* Yes, a day will come when the watchmen will call out on Mount Ephraim: "Rise up, let us go to Sion, to the Lord, our God."
The Road of Return. 7 For thus says the Lord: *i* Shout with joy for Jacob, exult at the head of the nations; proclaim your praise and say: The Lord has delivered his people, the remnant of Israel. 8 *j* Behold, I will bring them back from the land of the north; I will gather them from the ends of the world, with the blind and the lame in their midst, the mothers and those with child; they shall return as an immense throng. 9 *k* They departed in

p Is 14, 5f; Ez 34, 27.—q Ez 34, 23; 37, 24; Os 3, 5; Lk 1, 69.—r Jer 46, 27; Is 43, 5.—s Jer 46, 28; Ez 11, 16f; Am 9, 8f.—t Jer 10, 19; 14, 17; 15, 18.—u Jer 22, 22; Lam 1, 19.—v Jer 15, 18.—w Jer 2, 3.—x Jer 33, 6.—y Jer 33, 7. 11; 1 Esd 6, 3-15; Ez 36, 10.—z Is 35, 10; 51, 11.—a Is 49, 26.—b Jer 24, 7; 31, 1. 33; 32, 38; Lv 26, 12; Ez 11, 20; 36, 28.—c Jer 23, 19.—d Jer 23, 20.—e Jer 30, 22.—f Dt 7, 8; 10, 15; Is 43, 4; 63, 9; Os 11, 1. 4.—g Is 65, 21; Am 9, 14.—h Is 2, 3; 27, 13; Mi 4, 2.—i Is 12, 6.—j Jer 3, 18; 23, 3. 8; Is 35, 5f.—k Ex 4, 22.

30, 9: David, their king: the Messianic king of the Davidic line, often called David by the prophets; cf Ez 34, 23f; 37, 24f; Os 3, 5.
30, 21: His leader: probably not the Messianic king, but simply any one of the rulers of the restored Israel, who will no longer be foreigners, and with whom the Lord will be on terms of intimacy, as with the whole people. The deadly risk of approaching me: to approach God unsummoned brings death; cf Lv 16, 1f.
31, 2: The people that escaped the sword: the exiles who were not killed but deported; they have found favor in the desert, across which they were driven into captivity. The prophet alludes to the first desert wandering of Israel (Ex 16ff), in which the people found the Lord. His rest: the land of promise. The perfect fulfillment of this promised rest is found only in the New Testament (Heb., chapters 3 and 4).

tears, but I will console them and guide them; I will lead them to brooks of water, on a level road, so that none shall stumble. For I am a father to Israel, Ephraim is my first-born. [10] Hear the word of the Lord, O nations, proclaim it on distant coasts, and say: He who scattered Israel, now gathers them together, he guards them as a shepherd his flock. [11] *l* The Lord shall ransom Jacob, he shall redeem him from the hand of his conqueror. [12] *m* Shouting, they shall mount the heights of Sion, they shall come streaming to the Lord's blessings: the grain, the wine, and the oil, the sheep and the oxen; they themselves shall be like watered gardens, never again shall they languish. [13] Then the virgins shall make merry and dance, and young men and old as well. I will turn their mourning into joy, I will console and gladden them after their sorrows. [14] I will lavish choice portions upon the priests, and my people shall be filled with my blessings, says the Lord.

End of Rachel's Mourning. [15] Thus says the Lord: *n* In Rama* is heard the sound of moaning, of bitter weeping! Rachel mourns her children, she refuses to be consoled because her children are no more. [16] Thus says the Lord: Cease your cries of mourning, wipe the tears from your eyes. The sorrow you have shown shall have its reward, says the Lord, they shall return from the enemy's land. [17] *o* There is hope for your future, says the Lord; your sons shall return to their own borders.

[18] *p* I hear, I hear Ephraim pleading: You chastised me, and I am chastened; I was an untamed calf. If you allow me, I will return, for you are the Lord, my God. [19] *q* I turn in repentance; I have come to myself, I strike my breast; I blush with shame. I bear the disgrace of my youth. [20] *r* Is Ephraim not my favored son, the child in whom I delight? Often as I threaten him, I still remember him with favor; my heart stirs for him, I must show him mercy, says the Lord.

Summons To Return Home. [21] Set up road markers, put up guideposts; turn your attention to the highway, the road by which you went. Turn back, O virgin Israel, turn back to these your cities. [22] How long will you continue to stray, rebellious daughter?

The Lord has created a new thing upon the earth: the woman must encompass the man* with devotion.

[23] *s* Thus says the Lord of hosts, the God of Israel: When I change their lot in the land of Juda and her cities, they shall again repeat this greeting: "May the Lord bless you, holy mountain, abode of justice!" [24] Juda and all her cities, the farmers and those who lead the flock, shall dwell there together. [25] For I will refresh the weary soul; every soul that languishes I will replenish. [26] Upon this I awoke and opened my eyes; but my sleep was sweet to me.* [27] The days are coming, says the Lord, when I will seed the house of Israel and the house of Juda with the seed of man and the seed of beast. [28] *t* As I once watched over them to uproot and pull down, to destroy, to ruin, and to harm, so I will watch over them to build and to plant, says the Lord. [29] *u* In those days they shall no longer say, "The fathers ate unripe grapes, and the children's teeth are set on edge,"* [30] but through his own fault only shall anyone die: the teeth of him who eats the unripe grapes shall be set on edge.

The New Covenant. [31] The days are coming, says the Lord, when I will make

1 Is 44, 23; 48, 20.—m Is 58, 11.—n Mt 2, 18.—o Jer 29, 10-14.—p Lv 26, 40ff.—q Dt 30, 1ff.—r Os 11, 8.—s Jer 30, 3; Ps 121 (122), 8.—t Jer 1, 10; 18, 7.—u Dt 24, 16; Ez 18, 2.

31, 15: Rama: a village about five miles north of Jerusalem, where Rachel was buried (1 Kgs 10, 2). Rachel: said to mourn for her children since she was the ancestress of Ephraim, the chief of the northern tribes. Mt 2, 18 applies this verse to the slaughter of the innocents by Herod.

31, 22: The woman must encompass the man: the words "with devotion," not in the Hebrew, are added for the sense. No fully satisfactory explanation has been given this text. Among the more probable are these: (a) Formerly the man (the Lord) encompassed the woman (Israel) with mercy and devotion; now in the spiritual religion of Israel which will follow on the restoration, this order will be reversed. (b) So secure will Israel be after the restoration that women will no longer need the natural protection of their husbands, but even weak women can protect men. (c) St. Jerome in his commentary on this verse understood it of Mary's virginal conception of Christ. "The Lord has created a new thing on earth; without seed of man, without carnal union and conception, 'a woman will encompass a man' within her womb—One who, though He will later appear to advance in wisdom and age through the stages of infancy and childhood, yet, while confined for the usual number of months in His mother's womb, will already be perfect man."

31, 26: I awoke . . . sweet to me: probably said by the prophet himself.

31, 29: "The fathers . . . on edge": a proverb used in Israel, expressing the idea that children suffer for the sins of their parents (cf Ez 18, 2). The Israel of the restoration will be characterized instead by personal responsibility and retribution for one's acts (v 30; cf vv 31-34).

a new covenant* with the house of Israel and the house of Juda.[v] 32 [w] It will not be like the covenant I made with their fathers the day I took them by the hand to lead them forth from the land of Egypt; for they broke my covenant, and I had to show myself their master, says the Lord. 33 [x] But this is the covenant which I will make with the house of Israel after those days, says the Lord. I will place my law within them, and write it upon their hearts; I will be their God, and they shall be my people. 34 [y] No longer will they have need to teach their friends and kinsmen how to know the Lord. All, from least to greatest, shall know me, says the Lord, for I will forgive their evildoing and remember their sin no more.

Certainty of God's Promise. Thus says the Lord, 35 [z] He who gives the sun to light the day, moon and stars to light the night; who stirs up the sea till its waves roar, whose name is Lord of hosts: 36 [a] If ever these natural laws give way in spite of me, says the Lord, then shall the race of Israel cease as a nation before me forever. 37 Thus says the Lord: If the heavens on high can be measured, or the foundations below the earth be sounded, then will I cast off the whole race of Israel because of all they have done, says the Lord.

Rebuilding of Jerusalem. 38 [b] The days are coming, says the Lord, when the city shall be rebuilt as the Lord's, from the Tower of Hananeel to the Corner Gate.* 39 The measuring line shall be stretched from there straight to the hill Garbe and then turn to Goa. 40 The whole valley of corpses and ashes,* all the slopes toward the Cedron Valley, as far as the corner of the Horse Gate at the east, shall be holy to the Lord. Never again shall the city be rooted up or thrown down.

CHAPTER 32.

Pledge of Restoration.* 1 This message came to Jeremia from the Lord in the tenth year of Sedecia,* king of Juda, the eighteenth year of Nabuchodonosor. 2 [c] At that time the army of the king of Babylon was besieging Jerusalem, and the prophet Jeremia was imprisoned in the quarters of the guard, at the king's palace. 3 [d] Sedecia, king of Juda, had imprisoned him there, remonstrating: "How dare you prophesy: Thus says the Lord: I am handing over this city to the king of Babylon, who will capture it. 4 [e] Neither shall Sedecia, king of Juda, escape the hands of the Chaldeans; rather shall he be handed over to the king of Babylon. They shall meet and speak face to face, 5 [f] and Sedecia shall be taken to Babylon. There he shall remain, until I attend to him, says the Lord; in fighting the Chaldeans, you cannot win!"

6 *This message came to me from the Lord, said Jeremia: 7 [g] Hanameel, son of your uncle Sellum, will come to you with the offer: "Buy for yourself my field in Anathoth, since you, as nearest relative, have the first right of purchase."* 8 Then, as the Lord foretold, Hanameel, my uncle's son, came to me to the quarters of the guard and said, "Please buy my field in Anathoth, in the district of Benjamin; as nearest relative, you have the first claim to possess it; make it yours." I knew this was what the Lord meant, 9 so I bought the field in Anathoth from my cousin Hanameel, paying him the money, seventeen silver shekels.

10 When I had written and sealed the deed, called witnesses and weighed out the silver on the scales, 11 I accepted the

v Jer 32, 40; Heb 9, 15.—w Ex 24, 7f; Dt 5, 2.—x Jer 32, 40; Ez 37, 26; Heb 10, 16.—y Is 54, 13.—z Gn 1, 14-18.—a Jer 33, 20f.—b Neh 12, 38; Za 14, 10f.—c Jer 33, 1; 37, 20; 38, 6; 39, 14.—d Jer 26, 9; 34, 2; 37, 6-10.—e Jer 34, 3; 38, 18. 23; 39, 4-7.—f Jer 39, 7; 52, 11.—g Lv 25, 24-34; Ru 4, 4.

31, 31-34: The new covenant to be made with Israel is a common theme of the prophets, beginning with Osee. According to Jeremia, the qualities of the new covenant that make it different from the old are: (a) It will not be broken, but will last forever; (b) Its law will be written in the heart, not merely on tablets of stone; (c) The knowledge of God will be so generally shown forth in the life of the people that it will no longer be necessary to put it into words of instruction. In the fullest sense, this prophecy was fulfilled only through the work of Jesus Christ; cf Lk 22, 20; 1 Cor 11, 25.

31, 38: From the Tower of Hananeel to the Corner Gate: from the northeast to the northwest.

31, 40: Valley of corpses and ashes: the Valley of Ben-Hinnom, which joins the Cedron at the southeast of ancient Jerusalem. The Horse Gate: in the eastern city wall, at the southeast corner of the temple area.

32, 1-44: This chapter recounts a prophecy "in action." At the Lord's command, Jeremia fulfills his family duty to purchase the land of his cousin, carrying out all the legal forms, including records, to testify that Juda will be restored and that the life of the past will be resumed.

32, 1: The tenth year of Sedecia: 588 B. C. The eighteenth year of Nabuchodonosor, dating his reign from his victory at Carchemish; see note on Jer 25, 1-14.

32, 6-9: Jeremia's imprisonment by the weak-willed Sedecia was a technical custody that did not deprive him of all freedom of action. The siege maintained by the Chaldeans (v 2) was only now beginning (v 24), and could be by-passed by individual persons going to and fro between Jerusalem and nearby Anathoth.

32, 7: The first right of purchase: the obligation of the closest relative to redeem the property of one in economic distress, so that the ancestral land might remain within the family (Lv 25, 25-28); see note on Ru 2, 20.

deed of purchase, both the sealed copy,* containing title and conditions, and the open one. 12 *h* This deed of purchase I gave to Baruch, son of Neria, son of Maasia, in the presence of my cousin Hanameel and of the witnesses who had signed the deed, and before all the men of Juda who happened to be in the quarters of the guard.

13 In their presence I gave Baruch this charge: 14 Thus says the Lord of hosts, the God of Israel: Take these deeds, both the sealed and the open deed of purchase, and put them in an earthen jar,* so that they can be kept there a long time. 15 For thus says the Lord of hosts, the God of Israel: Houses and fields and vineyards shall again be bought in this land.

16 After giving the deed of purchase to Baruch, son of Neria, I prayed thus to the Lord: 17 *i* Ah, Lord God, you have made heaven and earth by your great might, with your outstretched arm; nothing is impossible to you. 18 *j* You continue your kindness through a thousand generations; and you repay the fathers' guilt, even into the lap of their sons who follow them. O God, great and mighty, whose name is Lord of hosts, 19 *k* great in counsel, mighty in deed, whose eyes are open to all the ways of men, giving to each according to his ways, according to the fruit of his deed: 20 *l* you have wrought signs and wonders in the land of Egypt and to this day, both in Israel and among all other men, until now you have gained renown. 21 With strong hand and outstretched arm you brought your people Israel out of the land of Egypt amid signs and wonders and great terror. 22 *m* This land you gave them, as you had promised their fathers under oath, a land flowing with milk and honey. 23 *n* They entered and took possession of it, but they did not listen to your voice; by your law they did not live, and what you commanded they failed to do. Hence you let all these evils befall them. 24 *o* See, the siegeworks have arrived at this city to breach it; the city will be handed over to the Chaldeans who are attacking it, amid sword, famine, and pestilence. What you threatened has happened, you see it yourself; 25 and yet you tell me, O Lord God: Buy the field with money, call in witnesses. But the city has already been handed over to the Chaldeans!

26 Then this word of the Lord came to Jeremia: 27 I am the Lord, the God of all mankind! Is anything impossible to me? 28 This now is what the Lord says: I will hand over this city to the Chaldeans, for Nabuchodonosor, king of Babylon, to take. 29 *p* The Chaldeans who are attacking it shall enter this city and set fire to it, burning it and its houses, on the roofs of which incense was burned to Baal and libations were poured out to strange gods as a provocation to me. 30 *q* The Israelites and the Judeans from their youth have done only what is evil in my eyes; the Israelites did nothing but provoke me with the works of their hands, says the Lord. 31 From the day it was built to this day, this city has excited my anger and wrath, 32 *r* so that I must put it out of my sight for all the wickedness the Israelites and Judeans, with their kings and their princes, their priests and their prophets, the men of Juda and the citizens of Jerusalem, have done to provoke me. 33 *s* They turned their backs to me, not their faces; though I kept teaching them, they would not listen to my correction. 34 *t* They defiled the house named after me by the horrid idols they set up in it. 35 *u* They built high places to Baal in the Valley of Ben-Hinnom, and immolated their sons and daughters to Moloch,* bringing sin upon Juda; this I never commanded them, nor did it even enter my mind that they should practice such abominations.

36 Now, therefore, thus says the Lord, the God of Israel, concerning this city, which as you say is handed over to the king of Babylon amid sword, famine, and pestilence: 37 *v* Behold, I will gather them together from all the lands to which in anger, wrath, and great rage I banish them; I will bring them back to this place and settle them here in safety. They shall be my people, and I will be their God. 38 *w* One heart and one way I will

h Jer 36, 4.—i 4 Kgs 19, 15; Jb 42, 2.—j Ex 20, 5f; Dt 5, 9.—k Jb 34, 21; Ps 32 (33), 13ff.—l Ex 6, 6; Dt 4, 34; Ps 134 (135), 9.—m Jer 11, 5; Gn 15, 18; 17, 8; 26, 3.—n Jer 7, 24ff; Dn 9, 10-14.—o Jer 21, 5; 33, 4.—p Jer 21, 10; 37, 8ff.—q Jer 3, 25; 44, 8.—r Jer 2, 26; Is 3, 8.—s Jer 7, 24.—t Jer 7, 30; 4 Kgs 21, 4f.—u Jer 7, 31; 19, 5; Ps 105 (106), 37f.—v Jer 23, 3; 29, 14; Is 11, 12; Ez 11, 17.—w Jer 24, 7; 31, 33.

32, 11: The sealed copy . . . and the open one: the legal deed of sale was written on a scroll, which was then rolled up and sealed; about it was rolled another scroll, left unsealed, containing a copy or a summary of the first.

32, 14: In an earthen jar: the first of the Dead Sea Scrolls were found in such a jar.

32, 35: Moloch: the god to whom human sacrifice was offered in the Valley of Ben-Hinnom. Here, as in Jer 19, 5, he is given the name Baal; see note on Lv 18, 21.

give them, that they may fear me always,
39 to their own good and that of their
children after them. 40 *x* I will make with
them an eternal covenant, never to cease
doing good to them; into their hearts I will
put the fear of me, that they may never
depart from me 41 *y* I will take delight
in doing good to them: I will replant
them firmly in this land, with all my
heart and soul.

42 For thus says the Lord: *z* Just as I
brought upon this people all this great
evil, so I will bring upon them all the
good I promise them. 43 *a* Fields shall
again be bought in this land, which you
call a desert, without man or beast,
handed over to the Chaldeans. 44 *b* Fields
shall be bought with money, deeds writ-
ten and sealed, and witnesses shall be
used in the land of Benjamin, in the sub-
urbs of Jerusalem, in the cities of Juda
and of the hill country, in the cities of the
foothills and of the Negeb, when I change
their lot, says the Lord.

CHAPTER 33.

Restoration of Jerusalem. 1 The word
of the Lord came to Jeremia a second
time while he was still imprisoned in the
quarters of the guard: Thus says the Lord
who made the earth and gave it form
and firmness, whose name is Lord: 3
c Call to me, and I will answer you; I will
tell to you things great beyond reach of
your knowledge. 4 *d* Thus says the Lord,
the God of Israel, concerning the houses
of this city and the palaces of Juda's
kings, which are being destroyed in the
face of siegeworks and the sword: 5 *e* men
come to battle the Chaldeans, and these
houses will be filled with the corpses
of those whom I slay in my anger and
wrath, when I hide my face from this
city for all their wickedness.

6 *f* Behold, I will treat and assuage the
city's wounds; I will heal them, and re-
veal to them an abundance of lasting
peace. 7 *g* I will change the lot of Juda
and the lot of Israel, and rebuild them as
of old. 8 *h* I will cleanse them of all the
guilt they incurred by sinning against me;
all their offenses by which they sinned
and rebelled against me, I will forgive. 9
Then Jerusalem shall be my joy, my
praise, my glory, before all the nations
of the earth, as they hear of all the good
I will do among them. They shall be in
fear and trembling over all the peaceful
benefits I will give her.

10 *i* Thus says the Lord: In this place
of which you say, "How desolate it is,
without man, without beast!" and in the
cities of Juda, in the streets of Jerusalem
that are now deserted, without man, with-
out citizen, without beast, there shall yet
be heard 11 *j* the cry of joy, the cry of
gladness, the voice of the bridegroom, the
voice of the bride, the sound of those
who bring thank offerings to the house
of the Lord, singing, "Give thanks to the
Lord of hosts, for the Lord is good; his
mercy endures forever." For I will restore
this country as of old, says the Lord.

12 Thus says the Lord of hosts: In this
place, now desolate, without man or
beast, and in all its cities there shall again
be sheepfolds for the shepherds to couch
their flocks. 13 In the cities of the hill
country, of the foothills, and of the Ne-
geb, in the land of Benjamin and the sub-
urbs of Jerusalem, and in the cities of
Juda, flocks will again pass under the
hands of the one who counts them, says
the Lord.

14 *The days are coming, says the
Lord, when I will fulfill the promise I
made to the house of Israel and Juda. 15
k In those days, in that time, I will raise
up for David a just shoot; he shall do
what is right and just in the land. 16 In
those days Juda shall be safe and Jeru-
salem shall dwell secure; this is what they
shall call her: "The Lord our justice." 17
l For thus says the Lord: Never shall Da-
vid lack a successor on the throne of the
house of Israel, 18 *m* nor shall priests of
Levi ever be lacking, to offer holocausts
before me, to burn cereal offerings, and
to sacrifice victims.

This word of the Lord also came to
Jeremia: 19 Thus says the Lord: 20 *n* If

x Jer 31, 31ff.—y Dt 30, 9.—z Jer 33, 10-14; Za 8, 13.—a Jer 33, 10.—b Jer 17, 26; 33, 7.—c Is 48, 6.—d Jer 32, 24.—e Jer 21, 4ff.—f Is 57, 18.—g Jer 30, 3; 32, 44.—h Ez 36, 25.—i Jer 32, 43.—j 1 Par 16, 34; 1 Esd 3, 11; Ps 135 (136), 1.—k Jer 23, 5; Ps 71 (72), 1-4. 12ff; Is 11, 1.—l 2 Kgs 7, 16; 3 Kgs 2, 4; Ps 88 (89), 4f. 29. 36f.—m Ez 44, 15f.—n 20f: Jer 31, 36f; Ps 88 (89), 37f.

33, 14-26: This is the longest continuous passage in the Book of Jeremia that is lacking in the Greek. It appears to be the post-exilic composition of an inspired writer who used parts of the prophecies of Jeremia—often, however, in a sense different from the prophet's. The prediction of an eternal Davidic dynasty (14-17) to fulfill the prophecy of Nathan (2 Kgs 7, 11-16), and of a perpetual priesthood and sacrifice (18), was not to be realized in the restoration of the Jewish nation. It finds its fulfillment only in Jesus of Nazareth, who combined with His Messianic Davidic kingship an eternal priesthood; cf Heb 6, 20; 7, 24f.

you can break my covenant with day, and
my covenant with night, so that day and
night no longer alternate in sequence, 21
then can my covenant with my servant
David also be broken, so that he will
not have a son to be king upon his
throne, and my covenant with the priests
of Levi who minister to me. 22 Like the
host of heaven which cannot be num-
bered, and the sands of the sea which
cannot be counted, I will multiply the
descendants of my servant David and the
Levites who minister to me.

23 This word of the Lord came to Jer-
emia: 24 *o* Have you not noticed what
these people are saying: "The Lord has
rejected the two tribes which he had
chosen"? They spurn my people as if it
were no longer a nation in their eyes. 25
p Thus says the Lord: When I have no
covenant with day and night, and have
given no laws to heaven and earth, 26
then too will I reject the descendants of
Jacob and of my servant David, so as
not to take from his descendants rulers
for the race of Abraham, Isaac, and
Jacob. For I will change their lot and
show them mercy.

IV: FALL OF JERUSALEM

CHAPTER 34.

Fate of Sedecia. 1 This word came to
Jeremia from the Lord while Nabucho-
donosor, king of Babylon, and his armies
and the earth's kingdoms subject to him,
as well as the other peoples, were all at-
tacking Jerusalem and all her cities: *q* 2
r Thus says the Lord, the God of Israel:
Go to Sedecia, king of Juda, and tell him:
Thus says the Lord: I am handing this
city over to the king of Babylon; he will
destroy it with fire. 3 *s* Neither shall you
escape his hand; rather you will be cap-
tured and fall into his hands. You shall
see the king of Babylon and speak to him
face to face. Then you shall be taken to
Babylon.

4 But if you obey the word of the
Lord, Sedecia, king of Juda, then, says
the Lord to you, you shall not die by the
sword. 5 You shall die in peace, and they
will lament you as their lord, and burn
spices for your burial as they did for
your fathers, the kings who preceded you
from the first; it is I who make this prom-
ise, says the Lord.

6 The prophet Jeremia told all these
things to Sedecia, king of Juda, in Jeru-
salem, 7 while the armies of the king of
Babylon were attacking Jerusalem and
the remaining cities of Juda, Lachis, and
Azeca,* since these alone were left of the
fortified cities of Juda.

The Pact Broken.* 8 This is the word
that came to Jeremia from the Lord after
King Sedecia had made an agreement
with all the people in Jerusalem to issue
an edict of emancipation. 9 *t* Everyone
was to free his Hebrew slaves, male and
female, so that no one should hold a man
of Juda, his brother, in slavery. 10 All the
princes and the others who entered the
agreement consented to set free their male
and female servants, so that they should
be slaves no longer. But though they
agreed and freed them, 11 afterward they
took back their male and female slaves
whom they had set free and again forced
them into service.

12 Then this word of the Lord came to
Jeremia: 13 Thus says the Lord, the God
of Israel: The day I brought your fathers
out of the land of Egypt, out of the place
where they were slaves, I made this cove-
nant with them: 14 Every seventh year
each of you shall set free his Hebrew
brother who has sold himself to you: six
years he shall serve you, but then you shall
let him go free. Your fathers, however, did
not heed me or obey me. 15 Today you
indeed repented and did what is right in
my eyes by proclaiming the emancipa-
tion of your brethren and making an
agreement before me in the house that is
named after me. 16 *u* But then you
changed your mind and profaned my
name by taking back your male and fe-
male slaves to whom you had given their
freedom; you forced them once more into
slavery. 17 Therefore, thus says the Lord:

o Rom 11, 1f.—p 25f: Jer 31, 36f; 32, 44.—q Jer 52, 4; 4 Kgs 25, 1.—r Jer 21, 10; 32, 3. 28.—s Jer 32, 4; 52, 11.—t Ex 21, 2ff; Lv 25, 39. 46; Dt 15, 12-15.—u Lv 19, 12.

34, 7: Lachis and Azeca: fortress towns to the southwest of Jerusalem which Nabuchodonosor besieged to prevent help coming to Jerusalem from Egypt. Between 1935 and 1938, archaeologists found at Lachis several letters written on pottery fragments which date from 598 or 588 B. C., and which mention both Lachis and Azeca.

34, 8-22: While the Chaldean siege of Jerusalem was in progress, the citizens of Jerusalem made a covenant at Sedecia's instigation to free their brother Judeans who were in slavery. Doubtless this was both to provide additional free defenders for the city and to offer reparation for past violations of the law, according to which Hebrew slaves were to serve no longer than six years (Dt 15, 12-15). But when the siege was temporarily lifted, probably because of the help promised by Pharao Hophra (cf Jer 37, 5), the inhabitants of Jerusalem broke the covenant and once more pressed their brethren into slavery (v 11).

You did not obey me by proclaiming your neighbors and kinsmen free. I now proclaim you free, says the Lord, for the sword, famine, and pestilence. I will make you an object of horror to all the kingdoms of the earth. 18 *The men who violated my covenant and did not observe the terms of the agreement which they made before me, I will make like the calf which they cut in two, between whose two parts they passed. 19 The princes of Juda and of Jerusalem, the courtiers, the priests, and the common people, who passed between the parts of the calf, 20 *v* I will hand over, all of them, to their enemies, to those who seek their lives: their corpses shall be food for the birds of the air and the beasts of the field.

21 *w* Sedecia, too, king of Juda, and his princes, I will hand over to their enemies, to those who seek their lives, to the soldiers of the king of Babylon who have at present withdrawn from you. 22 *x* I will give the command, says the Lord, and bring them back to this city. They shall attack and capture it, and destroy it with fire; the cities of Juda I will turn into a desert where no man dwells.

CHAPTER 35.

The Faithful Rechabites. 1 This word came to Jeremia from the Lord in the days of Joakim, son of Josia, king of Juda: 2 Approach the Rechabites* and speak to them; bring them into the house of the Lord, to one of the rooms, and give them wine to drink. 3 So I went and brought Jezonia, son of Jeremia, son of Habsania, his brothers and all his sons, the whole company of the Rechabites, 4 into the house of the Lord, to the room of the sons of Hanan,* son of Jegedelia, the man of God, next to the princes' room, above the room of Maasia, son of Sellum, keeper of the doorway. 5 I set before these Rechabite men bowls full of wine and offered them cups to drink the wine.

6 "We do not drink wine," they said to me: "Jonadab,* Rechab's son, our father, forbade us in these words: 'Neither you nor your children shall ever drink wine. 7 Build no house and sow no seed; neither plant nor own a vineyard. You shall dwell in tents all your life, so that you may live long on the earth where you are wayfarers.' 8 Now we have heeded Jonadab, Rechab's son, our father, in all his prohibitions. All our lives we have not drunk wine, neither we, nor our wives, nor our sons, nor our daughters. 9 We build no houses to live in; we own no vineyards or fields or crops, 10 and we live in tents; we obediently do everything our father Jonadab commanded us. 11 But when Nabuchodonosor, king of Babylon, invaded this land, we decided to come into Jerusalem to escape the army of the Chaldeans and the army of Aram;* that is why we are now living in Jerusalem."

12 Then this word of the Lord came to Jeremia: 13 Thus says the Lord of hosts, the God of Israel: *y* Go, say to the men of Juda and to the citizens of Jerusalem: Will you not take correction and obey my words? says the Lord. 14 *z* The advice of Jonadab, Rechab's son, by which he forbade his children to drink wine, has been followed: to this day they have not drunk it; they obeyed their father's command. Me, however, you have not obeyed, although I spoke to you untiringly and insistently. 15 *a* I kept sending you all my servants the prophets, telling you to turn back, all of you, from your evil way; to reform your conduct, and not follow strange gods or serve them, if you would remain on the land which I gave you and your fathers; but you did not heed me or obey me. 16 Yes, the children of Jonadab, Rechab's son, observed the command which their father laid on them; but this people does not obey me! 17 Now, therefore, says the Lord God of hosts, the God of Israel: *b* I will bring upon Juda and all the citizens of Jerusalem every evil that I threatened; because when I spoke

v Jer 7, 33; 16, 4; 19, 7.—w Jer 37, 5. 11.—x Jer 37, 8; 52, 7-13; 2 Par 36, 17. 19.—y Jer 32, 33.—z Jer 7, 13; 25, 3; 2 Par 36, 15f.—a Jer 25, 4f. 7.—b Jer 11, 8f.

34, 18f: As the Bible (Gn 15, 10-17) and also contemporary inscriptions make clear, agreements were sometimes ratified by walking between the divided pieces of animals while the contracting parties invoked on themselves a fate similar to that of the slaughtered beast if they should fail to keep their word. The agreement: that mentioned in vv 10. 15.

35, 2: The Rechabites: reactionaries who believed that the Lord could not be well served except by maintaining the original nomadic conditions of Israel's life. Without sharing their convictions, the prophet holds up their fidelity to their ideals as an example to put to shame his faithless countrymen. In the days of Joakim: probably in 599 or 598 B. C.

35, 4: The sons of Hanan: probably the disciples of this man of God or prophet. Maasia: possibly the father of the priest Sophonia (Jer 29, 25; 37, 3). Keeper of the doorway: a priestly function of responsibility; cf Jer 52, 24.

35, 6: Jonadab: a contemporary of King Jehu; cf 4 Kgs 10, 15ff.

35, 11: The army of Aram: Nabuchodonosor enlisted the help of Juda's foreign neighbors in his assault on Jerusalem.

they did not obey, when I called they did not answer.

18 But to the company of the Rechabites Jeremia said: Thus says the Lord of hosts, the God of Israel: Since you have obeyed the command of Jonadab, your father, kept all his commands and done everything he commanded you, 19 thus therefore says the Lord of hosts, the God of Israel: Never shall there fail to be a descendant of Jonadab, Rechab's son, standing in my service.

CHAPTER 36.

Baruch Writes the Prophecies of Jeremia. 1 In the fourth year of Joakim, son of Josia, king of Juda, this word came to Jeremia from the Lord: 2 Take a scroll and write on it all the words I have spoken to you against Israel, Juda, and all the nations, from the day I first spoke to you, in the days of Josia, until today. 3 *c* Perhaps, when the house of Juda hears all the evil I have in mind to do to them, they will turn back each from his evil way, so that I may forgive their wickedness and their sin. 4 So Jeremia called Baruch, son of Neria, who wrote down on a scroll, as Jeremia dictated, all the words which the Lord had spoken to him.

9 In the ninth month, in the fifth year of Joakim, son of Josia, king of Juda, a fast to placate the Lord was proclaimed for all the people of Jerusalem and all who came from Juda's cities to Jerusalem. 5 Then Jeremia charged Baruch: I cannot go to the house of the Lord; I am prevented* from doing so. 6 Do you go on the fast day and read publicly in the Lord's house the Lord's words from the scroll you wrote at my dictation; read them also to all the men of Juda who come up from their cities. 7 *d* Perhaps they will lay their supplication before the Lord and will all turn back from their evil way; for great is the fury of anger with which the Lord has threatened this people.

8 Baruch, son of Neria, did everything the prophet Jeremia commanded; from the book-scroll he read the Lord's words in the Lord's house. 10 It was in the room of Gamaria,* son of the scribe Saphan, in the upper court of the Lord's house, at the entrance of the New Temple-Gate, that Baruch publicly read the words of Jeremia from his book.

11 Now Michaia, son of Gamaria, son of Saphan, heard all the words of the Lord read from the book. 12 So he went down to the king's palace, into the scribe's chamber,* where the princes were just then in session: Elisama, the scribe, Dalaia, son of Semeia, Elnathan, son of Achobor, Gamaria, son of Saphan, Sedecia, son of Anania, and the other princes. 13 To them Michaia reported all that he had heard Baruch read publicly from his book. 14 Thereupon the princes sent Judi, son of Nathania, son of Selemia, son of Chusi, to Baruch with the order: "Come, and bring with you the scroll you read publicly to the people." Scroll in hand, Baruch, son of Neria, went to them. 15 "Sit down," they said to him, "and read it to us." Baruch read it to them, 16 and when they heard all its words, they were frightened and said to one another, "We must certainly tell the king all these things." 17 Then they asked Baruch: "Tell us, please, how you came to write down all these words." 18 "Jeremia dictated all these words to me," Baruch answered them, "and I wrote them down with ink in the book." 19 At this the princes said to Baruch, "Go into hiding, you and Jeremia; let not one know where you are."

20 Leaving the scroll in safekeeping in the room of Elisama the scribe, they entered the room where the king was. When they told him everything that had happened, 21 he sent Judi to fetch the scroll. Judi brought it from the room of Elisama the scribe, and read it to the king and to all the princes who were in attendance on the king. 22 Now the king was sitting in his winter house, since it was the ninth month, and fire was burning in a brazier before him. 23 Each time Judi finished reading three or four columns, the king would cut off the piece

c Jer 26, 3; Is 55, 6f.—d 4 Kgs 22, 13.

36, 5: I am prevented: probably because of his temple sermon (Jer 7, 1-15), or because of temporary ritual uncleanness.

36, 10: Gamaria: member of a family friendly to Jeremia, which had rights to a room in the fortress of the temple gateway overlooking the court of the temple; from a window in this room Baruch read Jeremia's prophetic sermon to the people.

36, 12: The scribe's chamber: the office of the royal secretary.

with a scribe's knife* and cast it into the fire in the brazier, until the entire roll was consumed in the fire. 24 Hearing all these words did not frighten the king and his ministers or cause them to rend their garments. 25 And though Elnathan, Dalaia, and Gamaria urged the king not to burn the scroll, he would not listen to them, 26 but commanded Jeremiel, a royal prince, and Seraia, son of Ezriel, and Selemia, son of Abdeel, to arrest Baruch, the secretary, and the prophet Jeremia. But the Lord kept them concealed.

27 This word of the Lord came to Jeremia, after the king burned the scroll with the text Jeremia had dictated to Baruch: 28 Take another scroll, and write on it everything that the first scroll contained, which Joakim, king of Juda, burned up. 29 And against Joakim, king of Juda, say this: Thus says the Lord: You burned that scroll, saying, "Why did you write on it: Babylon's king shall surely come and lay waste this land and empty it of man and beast?" 30 The Lord now says of Joakim,* king of Juda: *e* No descendant of his shall succeed to David's throne; his corpse shall be cast out, exposed to the heat of day, to the cold of night. 31 I will punish him and his descendants and his ministers for their wickedness: against them and the citizens of Jerusalem and the men of Juda I will fulfill all the threats of evil which went unheeded.

32 Jeremia took another scroll, and gave it to his secretary, Baruch, son of Neria; he wrote on it at Jeremia's dictation all the words contained in the book which Joakim, king of Juda, had burned in the fire, and many others of the same kind in addition.

CHAPTER 37.

Jeremia in the Dungeon. 1 Jechonia, son of Joakim, was succeeded by King Sedecia, son of Josia; *f* he was made king over the land of Juda by Nabuchodonosor, king of Babylon. Neither he, nor his ministers, nor the people of the land would listen to the words of the Lord spoken by Jeremia the prophet. 3 *g* Yet King Sedecia sent Juchal, son of Selemia, and Sophonia, son of Maasia the priest, to the prophet Jeremia with this request: "Pray to the Lord, our God, for us." 4 At this time Jeremia had not yet been put into prison;* he still came and went freely among the people. 5 *h* Also, Pharao's army* had set out from Egypt, and when the Chaldeans who were besieging Jerusalem heard this report they marched away from the city.

6 This word of the Lord then came to the prophet Jeremia: 7 *i* Thus says the Lord, the God of Israel: Give this answer to the king of Juda who sent you to me to consult me: Pharao's army which has set out to help you will return to its own land, Egypt. 8 *i* The Chaldeans shall return to the fight against this city; they shall capture it and destroy it with fire.

9 Thus says the Lord: Do not deceive yourselves with the thought that the Chaldeans will leave you for good, because they shall not leave! 10 *k* Even if you were to defeat the whole Chaldean army now attacking you, and only the wounded remained, each in his tent, these would rise up and destroy the city with fire.

11 *l* When the Chaldean army lifted the siege of Jerusalem at the threat of the army of Pharao, 12 Jeremia set out from Jerusalem for the district of Benjamin, to take part with his family in the division of an inheritance. 13 But when he reached the Gate of Benjamin, he met the captain of the guard, a man named Jeria, son of Selemia, son of Anania; he seized the prophet Jeremia, saying, "You are deserting to the Chaldeans!" 14 "That is a lie!" Jeremia answered, "I am not deserting to the Chaldeans." Without listening, Jeria kept Jeremia in custody and brought him to the princes.

15 *m* The princes were enraged, and had Jeremia beaten and thrown into prison in the house of Jonathan the scribe, which they were using as a jail. 16 And so Jeremia entered the vaulted dungeon, where he remained a long time.

17 *n* Once King Sedecia had him brought to his palace and he asked him

e Jer 22, 19.—f Jer 52, 1; 4 Kgs 24, 17; 2 Par 36, 10.—g Jer 21, 1.—h Ez 17, 15; 29, 6f.—i Ez 17, 17.—j Jer 34, 22.—k 21, 4.—l Za 14, 10.—m Jer 38, 6-13.—n Jer 21, 7; 32, 3; 34, 21.

36, 23: A scribe's knife: used to sharpen the reeds which were employed as pens.

36, 30: Joakim's son Joachin was named king, but reigned only three months; he was known better for his thirty-seven-year exile in Babylon. His corpse shall be cast out: see note on Jer 22, 19.

37, 4: Put into prison: as described in Jer 32, 1ff. Chronologically, the present episode follows Jer 34, 1-7.

37, 5: Pharao's army: the force sent by Pharao Hophra which caused the Chaldeans momentarily to lift the siege of Jerusalem (cf Jer 34, 21).

secretly whether there was any message from the Lord. Yes! Jeremia answered: you shall be handed over to the king of Babylon. 18 *o* Jeremia then asked King Sedecia: In what have I wronged you, or your ministers, or this people, that you should put me in prison? 19 And where are your own prophets now, 20 who prophesied to you that the king of Babylon would not attack you or this land? Hear now, my lord king, and grant my petition: do not send me back into the house of Jonathan the scribe, or I shall die there.

21 *p* King Sedecia ordered that Jeremia be confined in the quarters of the guard, and given a loaf of bread each day from the bakers' shop until all the bread in the city was eaten up. Thus Jeremia remained in the quarters of the guard.

CHAPTER 38.

Jeremia in the Miry Cistern. 1 Saphatia, son of Mathan, Godolia, son of Phassur,* Juchal, son of Selemia, and Phassur, son of Melchia, heard Jeremia speaking these words to all the people: 2 *q* Thus says the Lord: He who remains in this city shall die by sword, or famine, or pestilence; but he who goes out to the Chaldeans shall live; his life shall be spared him as booty, and he shall live. 3 Thus says the Lord: This city shall certainly be handed over to the army of the king of Babylon; he shall capture it.

4 *r* "This man ought to be put to death," the princes said to the king; "he demoralizes the soldiers* who are left in this city, and all the people, by speaking such things to them; he is not interested in the welfare of our people, but in their ruin." 5 King Sedecia answered: "He is in your power"; for the king could do nothing with them. 6 *s* And so they took Jeremia and threw him into the cistern of Prince Melchia, which was in the quarters of the guard, letting him down with ropes. There was no water in the cistern, only mud, and Jeremia sank into the mud.

7 Now Ebed-melech, a Chusite,* a courtier in the king's palace, heard that they had put Jeremia into the cistern. The king happened just then to be at the Gate of Benjamin, 8 and Ebed-melech went there from the palace and said to him, 9 *t* "My lord king, these men have been at fault in all they have done to the prophet Jeremia, casting him into the cistern. He will die of famine on the spot, for there is no more food in the city." 10 Then the king ordered Ebed-melech the Chusite to take three men along with him, and draw the prophet Jeremia out of the cistern before he should die. 11 Ebed-melech took the men along with him, and went first to the linen closet in the palace, from which he took some old, tattered rags; these he sent down to Jeremia in the cistern, with ropes. 12 Then he said to Jeremia: "Put the old, tattered rags between your armpits and the ropes." Jeremia did so, 13 and they drew him up with the ropes out of the cistern. But Jeremia remained in the quarters of the guard.

14 *u* Once King Sedecia summoned the prophet Jeremia to come to him at the third entrance to the house of the Lord. "I have a question to ask you," the king said to Jeremia; "hide nothing from me." 15 *v* Jeremia answered Sedecia: If I tell you anything, you will have me killed, will you not? If I counsel you, you will not listen to me! 16 But King Sedecia swore to Jeremia secretly: "As the Lord lives who gave us the breath of life, I will not kill you; nor will I hand you over to these men who seek your life."

17 *w* Thereupon Jeremia said to Sedecia: Thus says the Lord God of hosts, the God of Israel: If you surrender to the princes of Babylon's king, you shall save your life· this city shall not be destroyed with fire, and you and your family shall live. 18 *x* But if you do not surrender to the princes of Babylon's king, this city shall fall into the hands of the Chaldeans, who shall destroy it with fire, and you shall not escape their hands.

19 *y* King Sedecia, however, said to Jeremia, "I am afraid of the men of Juda who have deserted to the Chaldeans; I may be handed over to them, and they will mistreat me." 20 *z* You will not be

o Jer 26, 19.—p Jer 32, 2; 38, 28.—q Jer 21, 9f; 39, 18; 45, 5.—r Jer 26, 11.—s Jer 37, 14f.—t Jer 52, 6.—u Jer 37, 16.—v Lk 22, 67f.—w Jer 27, 12f; 4 Kgs 24, 12.—x Jer 32, 4.—y 1 Kgs 31, 4.—z 2 Par 20, 20.

38, 1: Jeremia enjoyed sufficient liberty in the quarters of the guard (Jer 37, 21) to speak to the people; cf Jer 32, 6-9. Godolia, son of Phassur: the latter is possibly the Phassur of Jer 20, 1. Phassur, son of Melchia: mentioned in Jer 21, 1.

38, 4: He demoralizes the soldiers: literally, "he weakens their hands." One of the Lachis ostraca (see note on Jer 34, 7) uses the same expression of the princes in Jerusalem.

38, 7: A Chusite: an Ethiopian. Ebed-melech evidently held a position of some authority at court.

handed over, Jeremia answered. Please obey the voice of the Lord and do as I tell you; then it shall go well with you, and your life will be spared. 21 But if you refuse to surrender, this is what the Lord shows me: 22 *a* All the women left in the house of Juda's king shall be brought out to the princes of Babylon's king, and they shall taunt you thus: "They betrayed you, outdid you, your good friends! Now that your feet are stuck in the mud, they slink away."

23 *b* All your wives and sons shall be led forth to the Chaldeans, and you shall not escape their hands; you shall be handed over to the king of Babylon, and this city shall be destroyed with fire.

24 Then Sedecia said to Jeremia, "Let no one know about this conversation, or you shall die. 25 If the princes hear I spoke to you, if they come and ask you, 'Tell us what you said to the king; do not hide it from us, or we will kill you,' or, 'What did the king say to you?' give them this answerer: 26 'I petitioned the king not to send me back to Jonathan's house to die there.' " 27 When all the princes came to Jeremia, they questioned him, and he answered them in the very words the king had commanded. They said no more to him, for nothing had been heard of the earlier conversation. 28 *c* Thus Jeremia stayed in the quarters of the guard till the day Jerusalem was taken.

CHAPTER 39.

Jeremia and Godolia. When Jerusalem was taken . . . 1 In the tenth month of the ninth year* of Sedecia, king of Juda, Nabuchodonosor, king of Babylon, and all his army marched against Jerusalem and besieged it.*d* 2 On the ninth day of the fourth month, in the eleventh year* of Sedecia, a breach was made in the city's defenses. 3 All the princes of the king of Babylon came and occupied the middle gate: Nergal-sarezer, of Sin-magir, the chief officer, Nabu-sezban, the high dignitary, and all the other princes of the king of Babylon. . . . 4 *e* When Sedecia, king of Juda, saw them, he and all his warriors fled by night, leaving the city on the Royal Garden Road* through the gate between the two walls. He went in the direction of the Araba,* 5 *f* but the Chaldean army pursued them, and overtook and captured Sedecia in the desert near Jericho. He was brought to Ribla, in the land of Hamath, where Nabuchodonosor, king of Babylon pronounced sentence upon him. 6 *g* As Sedecia looked on, his sons were slain at Ribla by order of the king of Babylon, who slew also all the nobles of Juda. 7 *h* He then blinded Sedecia and bound him in chains to bring him to Babylon.

8 *i* The Chaldeans set fire to the king's palace and the houses of the people, and demolished the walls of Jerusalem. 9 *j* Nabu-zardan, chief of the bodyguard, deported to Babylon the rest of the people left in the city, those who had deserted to him, and the rest of the workmen. 10 *k* But some of the poor who had no property were left in the land of Juda by Nabu-zardan, chief of the bodyguard, and were given at the same time vineyards and farms.

11 Concerning Jeremia, Nabuchodonosor, king of Babylon, gave the following orders through Nabu-zardan, chief of the bodyguard: 12 *l* "Take him and look after him; let no harm befall him, but treat him as he himself requests." 13 Thereupon Nabu-zardan, chief of the bodyguard, and Nabu-sezban, the high dignitary, and Nergal-sarezer, the chief officer, and all the nobles of the king of Babylon, 14 *m* had Jeremia taken out of the quarters of the guard, and entrusted to Godolia, son of Ahicam, son of Saphan, to be brought home. And so he remained among the people.

A Word of Comfort for Ebed-melech. 15 While Jeremia was still imprisoned in the quarters of the guard, the word of the Lord came to him: 16 *n* Go, tell this to Ebed-melech the Chusite: Thus says the Lord of hosts, the God of Israel: Behold, I am now fulfilling the words I spoke against this city, for evil and not for

a Jb 6, 15; 19, 13f. 19.—b Jer 41, 10.—c Jer 39, 14.—d 1f: Jer 52, 4-16; 4 Kgs 25, 1-12; Ez 24, 1.—e Jer 52, 7.—f Jer 32, 4f; 38, 18.—g Jer 34, 21.—h Jer 32, 4f; Ez 12, 13.—i Jer 21, 10; 34, 2; 52, 13.—j 4 Kgs 25, 11.—k 4 Kgs 25, 12. 22.—l Jer 40, 4.—m Jer 26, 24; 38, 28.—n Jer 21, 10; Dn 9, 12.

39, 1: The tenth month of the ninth year: the month Tebet (mid-December to mid-January) of the year 589/8 B. C.

39, 2: The ninth day of the fourth month, in the eleventh year: in July of 587 B. C.

39, 4: The Royal Garden Road: along the southeast side of the city; the royal garden was in the Cedron valley. The gate between the two walls: the southernmost city gate, at the end of the Tyropoean valley.

39, 5: The Araba: the Jordan valley. Sedecia was attempting to escape across the Jordan when he was captured near Jericho. Ribla: Nabuchodonosor's headquarters in Syria, which had also been used by Pharao Necho (4 Kgs 23, 33).

good; and this before your very eyes. 17 But on that day I will rescue you, says the Lord; you shall not be handed over to the men of whom you are afraid. 18 *o* I will make certain that you escape and do not fall by the sword. Your life shall be spared as booty, because you trusted in me, says the Lord.

CHAPTER 40.

Jeremia Still in Juda. 1 This word* came to Jeremia from the Lord, after Nabu-zardan, captain of the bodyguard, had released him in Rama, where he had found him a prisoner in chains,*p* among the captives of Jerusalem and Juda who were being exiled to Babylon. 2 When the captain of the bodyguard took charge of Jeremia, he said to him, "The Lord, your God, foretold the ruin of this place. 3 Now he has brought about in deed what he threatened; because you sinned against the Lord and did not obey his voice, this fate has befallen you. 4 *q* And now, I am freeing you today from the fetters that bind your hands; if it seems good to you to come with me to Babylon, you may come: I will look after you well. But if it does not please you to come to Babylon, you need not come. See, the whole land is before you; go wherever you think good and proper"; 5 *r* and then, before he left—"or go to Godolia, son of Ahicam, son of Saphan, whom the king of Babylon has appointed ruler over the cities of Juda; stay with him among the people, or go wherever you please." The captain of the bodyguard gave him food and gifts and let him go. 6 *s* Jeremia went to Godolia, son of Ahicam, in Maspha,* and stayed with him among the people left in the land.

7 When the army leaders who were still in the field with all their men heard that the king of Babylon had given Godolia, son of Ahicam, charge of the land, of men, women, and children, and of those poor who had not been led captive to Babylon, 8 they came with their men to Godolia in Maspha: Ismael, son of Nathania; Johanan, son of Caree; Sarea, son of Tanchumeth; the sons of Ophi of Netopha; and Jezonia* of Beth-Maaca. 9 *t* Godolia, son of Ahicam, son of Saphan, adjured them and their men not to be afraid to serve the Chaldeans: to stay in the land and submit to the king of Babylon, for their own welfare; 10 saying that he himself would remain in Maspha, as their intermediary with the Chaldeans who should come to them. They were to collect the wine, the fruit, and the oil, to store them in jars, and to settle in the cities they occupied. 11 When the people of Juda in Moab, those among the Ammonites, those in Edom, and those in all other lands heard that the king of Babylon had left a remnant in Juda, and had appointed over them Godolia, son of Ahicam, son of Saphan, 12 they all returned to the land of Juda from the places to which they had scattered. They went to Godolia at Maspha and had a rich harvest of wine and fruit.

Assassination of Godolia. 13 Now Johanan, son of Caree, and all the leaders of the armies in the field came to Godolia in Maspha 14 *u* and asked him whether he did not know that Baalis, the king of the Ammonites,* had sent Ismael, son of Nathania, to assassinate him. 15 But Godolia, son of Ahicam, would not believe them. Then Johanan, son of Caree, said secretly to Godolia in Maspha: "Let me go and kill Ismael, son of Nathania; no one will know it. Why should he be allowed to kill you? All the Jews who have now rallied to you will be dispersed and the remnant of Juda will perish." 16 Nevertheless, Godolia, son of Ahicam, answered Johanan, son of Caree: "You shall do nothing of the kind; you have lied about Ismael."

CHAPTER 41.

1 In the seventh month Ismael, son of Nathania, son of Elisama, of royal descent, one of the king's nobles, came with ten men to Godolia, son of Ahicam, at Maspha.*v* 2 And while they were together

o Jer 45, 5; Pss 24 (25), 3; 36 (37), 40.—p Jer 39, 14.—q Jer 39, 12.—r Jer 39, 14; 4 Kgs 25, 22.—s Jer 39, 14.—t Jer 27, 12f; 4 Kgs 25, 24.—u Jer 41, 1ff. 10.—v Jer 40, 14ff; 4 Kgs 25, 25.

40, 1: This word: actually, no further word of the Lord is recorded until Jer 42, 7ff. This is a title affixed to the following chapters after they were attached to an earlier form of the book ending with chapter 39.

40, 6: Maspha: some five miles northwest of Jerusalem, where Israel chose its first king (1 Kgs 10, 17-24). Presumably Jerusalem had been damaged too much by the Chaldean conquest to remain a seat of government.

40, 8: Jezonia: the seal ring of a high official of this name was discovered in 1932 at the site usually identified with Maspha, Tell en-Nasbe.

40, 14: The Ammonites: they resented the survival of their ancient enemy, Juda. Ismael: their willing tool, who doubtless aspired to rule over Juda himself, as he was of the house of David; cf Jer 41, 1.

at table in Maspha, Ismael, son of Nathania, and the ten who were with him, rose up and attacked with swords Godolia, son of Ahicam, son of Saphan, whom the king of Babylon had made ruler over the land; and they killed him. 3 Ismael also slew all the men of Juda of military age who were with Godolia and the Chaldean soldiers who were there.

4 The second day after the murder of Godolia, before anyone knew of it, 5 eighty men with beards shaved off, clothes in rags, and with gashes on their bodies came from Sichem, Silo, and Samaria, bringing food offerings and incense for the house of the Lord. 6 Ismael, son of Nathania, went out from Maspha to meet them, weeping as he went. 7 "Come to Godolia, son of Ahicam," he said as he met them. When they were once inside the city, Ismael, son of Nathania, and his men slew them and threw them into the cistern. 8 But there were ten among them who pleaded with Ismael: "Do not kill us; we have stores buried in the field: wheat and barley, oil and honey." And so he spared them and did not kill them, as he had killed their companions. 9 *w* The cistern into which Ismael threw all the corpses of the men he had killed was the large one made by King Asa to defend himself against Baasa, king of Israel; this cistern Ismael, son of Nathania, filled with the slain.

10 Ismael, son of Nathania, led away the remnant of people left in Maspha and the princesses,* whom Nabu-zardan, captain of the bodyguard, had confided to Godolia, son of Ahicam. With these captives, Ismael, son of Nathania, set out to make his way to the Ammonites.

Flight to Egypt. 11 But when Johanan, son of Caree, and the other army leaders with him heard of the crimes Ismael, son of Nathania, had committed, 12 they took all their men and set out to attack Ismael, son of Nathania. They overtook him at the Great Waters in Gibeon.* At the sight of Johanan, son of Caree, and the other army leaders, the people who were Ismael's captives rejoiced. 14 All of those whom Ismael had brought away from Maspha went over to Johanan, son of Caree. 15 But Ismael, son of Nathania, escaped from Johanan and fled to the Ammonites with eight men. 16 Then Johanan, son of Caree, and all his army leaders took charge of the remnant of the people, both the soldiers and the women and children with their guardians, whom Ismael, son of Nathania, had brought away from Maspha after he killed Godolia, son of Ahicam. From Gibeon, 17 they retreated to the lodging place of Chamaam near Bethlehem, where they stopped, intending to flee into Egypt. 18 They were afraid of the Chaldeans, because Ismael, son of Nathania, had slain Godolia, son of Ahicam, whom the king of Babylon had made ruler in the land of Juda.

CHAPTER 42.

1 Then all the army leaders, Johanan, son of Caree, Azaria, son of Osaia, and all the people, high and low, approached the prophet Jeremia and said, 2 "Grant our petition; pray for us to the Lord, your God, for all this remnant. We are now few who once were many, as you well see. 3 Let the Lord, your God, show us what way we should take and what we should do." 4 *x* Very well! the prophet Jeremia answered them: I will pray to the Lord, your God, as you desire; whatever the Lord answers you, I will tell you; I will withhold nothing from you. 5 *y* And they said to Jeremia, "May the Lord be our witness: we will truly and faithfully follow all the instructions the Lord, your God, will send us. 6 *z* Whether it is pleasant or difficult, we will obey the command of the Lord, our God, to whom we are sending you, so that it will go well with us for obeying the command of the Lord, our God."

7 Ten days passed before the word of the Lord came to Jeremia. 8 Then he called Johanan, son of Caree, his army leaders, and all the people, high and low, and said to them: 9 Thus says the Lord, the God of Israel, to whom you sent me to offer your prayer: 10 *a* If you remain quietly in this land I will build you up, and not tear you down; I will plant you, not uproot you; for I regret the evil I have done you. 11 *b* Do not fear the king of Babylon, before whom you are now

w Kgs 15, 16; 2 Par 16, 6.—x 1 Kgs 3, 18.—y Jgs 11, 10.—z Jer 7, 23; Dt 5, 33; 6, 3.—a Jer 31, 28; 32, 41.—b Jer 30, 10f.

41, 10: The princesses: of the royal house of Juda. They had not been deported to Babylon with the men of this house.

41, 12: Gibeon: today called El-Jib; it is northwest of Jerusalem. The most recent excavations have revealed the extensive dimensions of the city spring and well, called here the Great Waters; cf 2 Kgs 2, 12ff.

afraid; do not fear him, says the Lord, for I am with you to save you, to rescue you from his power. 12 *c* I will grant you mercy, so that he will be sorry for you and let you return to your land. 13 But if you disobey the voice of the Lord, your God, and decide not to remain in this land, saying, 14 *d* "No, we will go to Egypt, where we will see no more of war, hear the trumpet alarm no longer, nor hunger for bread; there we will live"; 15 then listen to the word of the Lord, remnant of Juda: Thus says the Lord of hosts, the God of Israel: If you are determined to go to Egypt, when you arrive there to stay, 16 *e* the sword you fear shall reach you in the land of Egypt; the hunger you dread shall cling to you no less in Egypt, and there you shall die. 17 *f* All those men who determine to go to Egypt to stay, shall die by the sword, famine, and pestilence; not one shall survive or escape the evil that I will bring upon them. 18 *g* For thus says the Lord of hosts, the God of Israel: Just as my furious anger was poured out upon the citizens of Jerusalem, so shall my anger be poured out on you when you reach Egypt. You shall become an example of malediction and horror, a curse and a reproach, and you shall never see this place again.

19 It is the Lord who has spoken to you, remnant of Juda; do not go to Egypt! You can never say that I did not warn you this day. 20 At the cost of your lives you have deceived me, sending me to the Lord, your God, saying, "Pray for us to the Lord, our God; make known to us all that the Lord, our God, shall say, and we will do it." 21 *h* Today I proclaim his message, but you obey the voice of the Lord, your God, in nothing that he has commissioned me to make known to you. 22 *i* Have no doubt of this, you shall die by the sword, famine, and pestilence in the place where you wish to go and settle.

CHAPTER 43.

1 When Jeremia finished speaking to the people all these words of the Lord, their God, with which the Lord had sent him to them, 2 Azaria, son of Osaia, Johanan, son of Caree, and all the insolent men shouted to Jeremia: "You lie; it was not the Lord, our God, who sent you to tell us not to go to Egypt to settle. 3 *j* It is Baruch, son of Neria, who stirs you up against us, to hand us over to the Chaldeans to be killed or exiled to Babylon."

4 *k* Johanan, son of Caree, and the rest of the leaders and the people did not obey the Lord's command to stay in the land of Juda. 5 Instead, Johanan, son of Caree, and all the army leaders took along the whole remnant of Juda that had been dispersed among the nations and had returned thence to dwell again in the land of Juda: 6 *l* men, women, and children, the princesses and everyone whom Nabu-zardan, captain of the bodyguard, had entrusted to Godolia, son of Ahicam, son of Saphan; also Jeremia, the prophet, and Baruch, son of Neria. 7 *m* Against the Lord's command they went to Egypt, and arrived at Tahpanhes. . . .

Jeremia in Egypt. 8 This word of the Lord came to Jeremia in Tahpanhes: 9 Take with you large stones and sink them in mortar in the brickyard at the entrance to the royal building* in Tahpanhes, while the men of Juda look on, 10 *n* and then say to them: Thus says the Lord of hosts, the God of Israel: I will send for my servant Nabuchodonosor, king of Babylon, and bring him here. He will set his throne upon these stones which I, Jeremia, have sunk, and stretch his canopy over them. 11 *o* He shall come and strike the land of Egypt: with death, whoever is marked for death; with exile, everyone destined for exile; with the sword, all who are intended for the sword. 12 *p* He shall set fire to the temples of Egypt's gods, and burn the gods or carry them off. As a shepherd delouses his cloak, he shall delouse the land of Egypt and depart victorious. 13 He shall smash the obelisks of the temple of the sun in the land of Egypt and destroy with fire the temples of the Egyptian gods.

CHAPTER 44.

1 This word came to Jeremia for all the people of Juda who were living in Egypt, at Magdal, Tahpanhes, and Memphis, and in Upper Egypt: 2 *Thus says the

c Ps 105 (106), 45f; Prv 16, 7.—d Dt 28, 68.—e Jer 44, 13f. 27.—f Jer 29, 17f; 44, 14. 28.—g Jer 44, 12.—h Za 7, 11f.—i Jer 44, 12; Os 9, 6.—j Jer 38, 4.—k Jer 41, 16.—l Jer 41, 10.—m Jer 42, 13f; 44, 1.—n Jer 27, 6; Ez 29, 19.—o Jer 46, 13; Ez 30, 10.—p Jer 46, 25; Ez 30, 13f.

43, 9: The royal building: residence of the Egyptian governor.

44, 2-30: Chronologically, this is the last of Jeremia's prophecies to his countrymen. The narrative leaves him an old man nearing seventy, rejected by his people. According to tradition, he was murdered in Egypt by fellow Judeans.

Lord of hosts, the God of Israel: [q] You have seen all the evil I brought on Jerusalem and the other cities of Juda. Today they are ruins and uninhabited, [3] [r] because of the evil they did to provoke me, going after strange gods, serving them and sacrificing to them, gods which neither they, nor you, nor your fathers knew. [4] Though I kept sending to you all my servants the prophets, with the plea not to commit this horrible deed which I hate, [5] [s] they would not listen or accept the warning to turn away from the evil of sacrificing to strange gods. [6] Therefore the fury of my anger poured forth in flame over the cities of Juda and the streets of Jerusalem, so that they became the ruinous waste they are today.

[7] Now thus says the Lord God of hosts, the God of Israel: Why do you inflict so great an evil upon yourselves? Will you root out from Juda man and wife, child and nursling, and not leave yourselves even a remnant? [8] [t] Will you go on provoking me by the works of your hands, by sacrificing to strange gods here in the land of Egypt where you have come to live? Will you be rooted out and become a curse and a disgrace among all the nations of the earth? [9] [u] Have you forgotten the evil deeds which your fathers, and the kings of Juda and their wives, and you yourselves and your wives have done in the land of Juda and the streets of Jerusalem? [10] [v] To this day they have not been crushed; they do not fear or follow the law and the statutes which I set before you and your fathers.

[11] Hence, thus says the Lord of hosts, the God of Israel: I have determined evil against you; and I will uproot all Juda. [12] [w] I will take away the remnant of Juda who insisted on coming to dwell in Egypt, so that they shall be wholly destroyed. In the land of Egypt they shall fall by the sword or be consumed by hunger. High and low, they shall die by the sword, or by hunger, and become an example of malediction, a horror, a curse and a reproach. [13] [x] Thus will I punish those who live in Egypt, just as I punished Jerusalem with sword, hunger, and pestilence. None of the remnant of Juda that have come to settle in the land of Egypt shall escape or survive. [14] None shall return to the land of Juda, though they yearn to return and live there. Only scattered refugees shall return.

[15] From all the men who knew that their wives were burning incense to strange gods, from all the women who were present in the immense crowd, and from all the people who lived in Lower and Upper Egypt, Jeremia received this answer: [16] [y] "We will not listen to what you say in the name of the Lord. [17] [z] Rather will we continue doing what we had proposed; we will burn incense to the queen of heaven and pour out libations to her, as we and our fathers, our kings and princes have done in the cities of Juda and the streets of Jerusalem. Then we had enough food to eat and we were well off; we suffered no misfortune. [18] But since we stopped burning incense to the queen of heaven and pouring out libations to her, we are in need of everything and are being destroyed by the sword and by hunger. [19] [a] And when we burned incense to the queen of heaven and poured out libations to her, was it without our husbands' consent that we baked for her cakes in her image and poured out libations to her?"

[20] To all the people, men and women, who gave him this answer, Jeremia said: [21] [b] Was it not this that the Lord remembered and brought to mind, that you burned incense in the cities of Juda and the streets of Jerusalem: you, your fathers, your kings and princes, and the people generally? [22] [c] The Lord could no longer bear your evil deeds, the horrible things which you were doing; and so your land became a waste, a desert, a thing accursed and without inhabitants, as it is today. [23] [d] Because you burned incense and sinned against the Lord, not obeying the voice of the Lord, not living by his law, his statutes, and his decrees, this evil has befallen you at the present day.

[24] Jeremia said further to all the people, including the women: Hear the word of the Lord, all you Judeans in the land of Egypt: [25] Thus says the Lord of hosts, the God of Israel: You and your wives have stated your intentions, and kept them in fact: "We will continue to fulfill the vows we have made to burn incense to the queen of heaven and to pour out

q Jer 34, 22; Lv 26, 32f.—r Jer 11, 17; Dt 32, 17.—s Jer 7, 24. 26; 19, 4.—t Jer 25, 6f.—u 3 Kgs 11, 1, 8; 1 Esd 9, 7. 14.—v Jer 7, 24.—w Jer 42, 15. 18. 22.—x Jer 43, 11.—y Jer 6, 16f.—z Jer 5, 3; 7, 18.—a Jer 7, 18.—b Jer 11, 13.—c Jer 15, 6.—d 4 Kgs 17, 15; Dn 9, 11f.

libations to her." Very well! keep your vows, carry out your resolutions! 26 But listen then to the word of the Lord, all you people of Juda who live in Egypt: I swear by my own great name, says the Lord, in the whole land of Egypt no man of Juda shall henceforth pronounce my name, saying, "As the Lord God lives." 27 *e* I am watching over them to do evil, not good. All the men of Juda in Egypt shall perish by the sword or famine until they are utterly destroyed. 28 *f* Those who escape the sword to return from the land of Egypt to the land of Juda shall be few in number. The whole remnant of Juda who came to settle in Egypt shall know whose word stands, mine or theirs.

29 That you may know how surely my threats of punishment for you shall be fulfilled, this shall be a sign to you, says the Lord, that I will punish you in this place. 30 *g* Thus says the Lord: See! I will hand over Pharao Hophra,* king of Egypt, to his enemies, to those who seek his life, just as I handed over Sedecia, king of Juda, to his enemy and mortal foe, Nabuchodonosor, king of Babylon.

CHAPTER 45.

A Message to Baruch.* 1 This is the message that the prophet Jeremia gave to Baruch, son of Neria,*h* when he wrote in a book the prophecies that Jeremia dictated in the fourth year of Joakim, son of Josia, king of Juda: 2 Thus says the Lord, God of Israel, to you, Baruch, 3 *i* because you said, "Alas! the Lord adds grief to my pain; I am weary from groaning, and can find no rest": 4 *j* say this to him, says the Lord: What I have built, I am tearing down; what I have planted, I am uprooting: even the whole land. 5 *k* And do you seek great things for yourself? Seek them not! I am bringing evil on all mankind, says the Lord, but your life I will leave you as booty, wherever you may go.

V: ORACLES AGAINST THE NATIONS*

CHAPTER 46.

1 This is the word of the Lord that came to the prophet Jeremia against the nations.

Against Egypt. 2 Concerning Egypt. Against the army of Pharao Necho, king of Egypt, which was defeated at Charchamis, on the Euphrates* by Nabuchodonosor, king of Babylon, in the fourth year of Joakim, son of Josia, king of Juda: 3 Prepare shield and buckler! march to battle! 4 Harness the horses, mount, charioteers! Fall in with your helmets; polish your spears, put on your breastplates. 5 *l* What do I see? With broken ranks they fall back; their heroes are routed, they flee headlong without making a stand. Terror on every side, says the Lord! 6 The swift cannot flee, nor the hero escape: there in the north, on the Euphrates' bank, they stumble and fall.

7 Who is this that surges forward like the Nile, like rivers of billowing waters? 8 *m* Egypt surges like the Nile, like rivers of billowing waters. "I will surge forward," he says, "and cover the earth, destroying the city and its people. 9 Forward, horses! drive madly, chariots! Set out warriors, Chus and Phut, bearing your shields, men of Lud, stretching your bows!" 10 *n* But this is the day of the Lord God of hosts, a day of vengeance, vengeance on his foes! The sword devours, is sated, drunk with their blood: for the Lord God of hosts holds a slaughter feast in the northland, on the Euphrates.

11 *o* Go up to Galaad, and take balm, O virgin daughter Egypt! No use to multiply remedies; for you there is no cure. 12 *p* The nations hear of your shame, your cries fill the earth. Warrior trips over warrior, both fall together.

13 *q* The message which the Lord gave to the prophet Jeremia concerning the advance of Nabuchodonosor, king of Babylon, to attack the land of Egypt:*

e Ez 7, 3-7.—f Dt 28, 62; Is 10, 22.—g Jer 39, 5ff; 46, 25f; Ez 29, 3f; 30, 21.—h Jer 36, 4. 18. 32.—i Lam 1, 3; 5, 5.—j Jer 18, 7; Is 5, 5f.—k Jer 25, 26-29.—l Jer 6, 25; 49, 29.—m Ez 29, 3; 32, 2.—n Dt 32, 42; Is 13, 9; Ez 39, 17-20.—o Jer 8, 22; 51, 8; Ez 30, 21f.—p Ez 32, 9-12.—q Jer 43, 10f; 44, 30; Is 19, 1.

44, 30: Hophra: killed by his own people. The ruler of Egypt at the time of its conquest by Nabuchodonosor was Hophra's successor Amasis, who was also slain by his enemies.

45, 1-5: At the conclusion of his narrative, Baruch appends a prophecy given him personally by Jeremia when he first wrote down Jeremia's words (cf chap 36). The future revealed by the prophet had depressed Baruch; this prophecy was to assure him of his personal safety, while repeating the Lord's determination to destroy Juda.

46–51: In these chapters most of Jeremia's oracles against the foreign nations have been gathered together and placed at the end of his book; in the Greek text they appear with the other oracles against the nations, in chap 25. In general, they are in chronological order: 46, 1—49, 33, from the fourth year of Joakim; 49, 34-39, at the beginning of Sedecia's reign; 50, 1—51, 64, from the fourth year of Sedecia.

46, 2: Charchamis on the Euphrates: the western terminus of the Mesopotamian trade route, where Nabuchodonosor defeated Necho in 605 B. C., thus gaining undisputed control of Syria and Palestine.

46, 13: In 601 B. C. Nabuchodonosor advanced against Egypt and even entered the country, but finally had to withdraw to Syria.

14 [r] Announce it in Egypt, publish it in
Magdal, proclaim it in Memphis and
Tahpanhes! Say: Take your stand, pre-
pare yourselves, the sword has already
devoured your neighbors. 15 Why has
Apis* fled, your mighty one failed to
stand? The Lord thrust him down; 16 [s] he
stumbled repeatedly, and fell. They said
one to another, "Up! let us return to our
own people, to the land of our birth,
away from the destroying sword."

17 Call Pharao, king of Egypt, by his
name "The noise that let its time go
by."* 18 As I live, says the King whose
name is Lord of hosts, like Thabor among
the mountains he shall come, like Car-
mel* above the sea. 19 Pack your baggage
for exile, capital city of daughter Egypt;
Memphis shall become a desert, an empty
ruin.

20 Egypt is a pretty heifer, from the
north a horsefly lights upon her. 21 The
mercenaries in her ranks are like fatted
calves; they too turn and flee together,
stand not their ground, when the day of
their ruin comes upon them, the time of
their punishment. 22 She sounds like a
retreating reptile! Yes, they come in
force; like woodchoppers, they attack
her with axes. 23 They cut down her for-
est, says the Lord, impenetrable though
it be; more numerous than locusts, they
cannot be counted. 24 Disgraced is daugh-
ter Egypt, handed over to the people of
the north.

25 The Lord of hosts, the God of Is-
rael, has said: [t] See! I will punish Amon*
of Thebes, and Egypt, her gods and her
kings, Pharao, and those who trust in
him. 26 [u] I will hand them over to those
who seek their lives, to Nabuchodonosor,
king of Babylon, and his ministers. But
later on Egypt shall be inhabited again,
as in times past, says the Lord.

27 [v] But you, my servant Jacob, fear
not; be not dismayed, O Israel. Behold,
I will deliver you from the far-off land,
your descendants, from their land of ex-
ile. Jacob shall again find rest, shall be
tranquil and undisturbed. 28 [w] You, my
servant Jacob, never fear, says the Lord,
for I am with you; I will make an end
of all the nations to which I have driven
you, but of you I will not make an end:
I will chastise you as you deserve, I will
not let you go unpunished.

CHAPTER 47.

Against the Philistines. 1 This is the
word that came from the Lord to the
prophet Jeremia concerning the Philis-
tines,[x] before Pharao attacked Gaza:
Thus says the Lord:

2 *Behold: waters are rising from the
north, a torrent in flood; it shall flood the
land and all that is in it, the cities and
their people. All the people of the land
set up a wailing cry. 3 They hear the
stamping hooves of his steeds, the rat-
tling chariots, the rumbling wheels. Fath-
ers turn not to save their children; their
hands fall helpless 4 [y] because of the day
which has come to ruin all the Philistines,
and cut off from Tyre and Sidon* the
last of their allies. Yes, the Lord is de-
stroying the Philistines, the remnant from
the coasts of Caphtor.

5 *Gaza is shaved bald, Ascalon is
reduced to silence; Azotus, the remnant
of their strength, how long will you gash
yourself? [z] 6 *Alas, sword of the Lord!
how long till you find rest? Return into
your scabbard; stop, be still! 7 [a] How can
it find rest when the Lord has command-
ed it? Against Ascalon and the seashore
he has appointed it.

CHAPTER 48.

Against Moab.* 1 Concerning Moab,
thus says the Lord of hosts, the God of
Israel: Woe to Nebo, it is laid waste;
Cariathaim is disgraced and captured, dis-
graced and overthrown is the stronghold:
2 Moab's glory is no more. Evil they plan

r Jer 44. 1.—s Lv 26, 37.—t Ez 30, 15f.—u Jer 44, 30; Ez 30, 4; 32, 11f.—v Jer 30, 10; 43, 5.—w Jer 30, 11.—x Ez 25, 15f; So 2, 4.—y Jer 25, 22; Ez 25, 16f; Am 1, 8; 9. 7.—z Am 1, 7.—a So 2, 5f.

46, 15: Apis: the chief god of Memphis, venerated in the form of a black bull.

46, 17: "The noise . . . go by": in Hebrew there is word-play here on the name Hophra, who still made a pretense of power though his career was at an end.

46, 18: Thabor . . . Carmel: outstanding mountains of Palestine, symbols of strength, to which Nabuchodonosor is compared.

46, 25: Amon: the sun-god worshiped at Thebes, in Upper Egypt.

47, 2-7: This prophecy was fulfilled in 605/4 B. C.

47, 4: Tyre and Sidon: Phoenician cities associated commercially with the Philistines, and enemies of Nabuchodonosor; cf Jer 27, 1-4. Nabuchodonosor carried out a thirteen-year siege of Tyre which was only partially successful. Caphtor: probably the island of Crete, the traditional place of origin of the Philistines; cf Am 9, 7.

47, 5: Of the ancient Philistine cities, neither Gath nor Accaron (Jer 25, 20) is mentioned in this period of waning independence of the seacoast.

47, 6: Words of the Philistines.

48, 1-47: Moab was one of the Israelites' bitterest enemies. According to Flavius Josephus, Moab and Ammon were conquered by Nabuchodonosor in his twenty-third year, 582 B. C., five years after the destruction of Jerusalem.

against Hesebon: "Come, let us put an end to her as a people." You, too, Madmena, shall be reduced to silence; behind you stalks the sword. 3 *b* Listen! a cry from Horonaim of ruin and great destruction! 4 Moab is crushed, their outcry is heard in Soar. 5 The ascent of Luith they climb weeping; on the descent to Horonaim the cry of destruction is heard. 6 "Flee, save your lives, to survive like the wild ass in the desert!" 7 *c* Because you trusted in your works and your treasures, you also shall be captured. Chamos* shall go into exile, his priests and princes with him. 8 The destroyer comes upon every city, not a city escapes; ruined is the valley, wasted the plain, as the Lord has said. 9 Set up a memorial for Moab, for it is an utter wasteland; its cities are turned into ruins where no one dwells. 10 [Cursed be he who does the Lord's work remissly, cursed he who holds back his sword from blood.] 11 *d* Moab has been tranquil from his youth, has rested upon his lees; he was not poured from one flask to another, he went not into exile. Thus he kept his taste, and his scent was not lost.

12 Hence, the days shall come, says the Lord, when I will send him coopers to turn him over; they shall empty his flasks and break his jars. 13 *e* Chamos shall disappoint Moab, as Israel was disappointed by Bethel in which they trusted.

14 How can you say, "We are heroes, men valiant in war"? 15 The ravager of Moab and his cities advances, the flower of his youth goes down to be slaughtered, says the King, the Lord of hosts by name. 16 Near at hand is Moab's ruin, his disaster hastens apace. 17 Mourn for him, all you his neighbors, all you who knew him well! Say: How the strong staff is broken, the glorious rod! 18 *f* Come down from glory, sit on the ground, you that dwell in Dibon; Moab's ravager has come up against you, he has ruined your strongholds. 19 *g* Stand by the wayside, watch closely, you that dwell in Aroer; ask the man who flees, the woman who tries to escape: say to them, "What has happened?" 20 *h* Moab is disgraced, yes, destroyed, howl and cry out; publish it at the Arnon, Moab is ruined!

21 *i* For judgment has come on the land of the plateau: on Helon, Jasa, and Mephaath, 22 on Dibon, Nebo, and Beth-Diblathaim, 23 on Cariathaim, Beth-Gamul, and Beth-Maon, 24 on Carioth and on Bosra: on all the cities of Moab, far and near.

25 Moab's strength is broken, his might is shattered, says the Lord.

26 Because he boasted against the Lord, make Moab drunk so that he retches and vomits, and he too becomes a laughingstock. 27 *j* Is Israel a laughingstock to you? Was she caught among thieves, that you shake your head whenever you speak of her?

28 Leave the cities, dwell in the crags, you that dwell in Moab. Be like a dove that nests out of reach on the edge of a chasm. 29 *k* We have heard of the pride of Moab, pride beyond bounds: his loftiness, his pride, his scorn, his insolence of heart. 30 I know, says the Lord, his arrogance; liar in boast, liar in deed. 31 *l* And so I wail over Moab, over all Moab I cry, over the men of Cir-heres I moan. 32 *m* More than for Jazer I weep over you, vineyard of Sabama. Your tendrils trailed down to the sea, as far as Jazer they stretched. Upon your harvest, upon your vintage, the ravager has fallen. 33 Joy and jubilation are at an end in the fruit gardens of the land of Moab. I drain the wine from the wine vats, the treader treads no more, the vintage shout is stilled.

34 *n* The cry of Hesebon and Eleale is heard as far as Jasa; they call from Segor to Horonaim, and to Eglath-shilishiya, for even the waters of Nemrim turn into a desert. 35 I will leave no one in Moab, says the Lord, to offer a holocaust on the high place, or to burn incense to his gods. 36 *o* Hence the wail of flutes for Moab is in my heart; for the men of Cir-heres the wail of flutes is in my heart: the wealth they acquired has perished. 37 *p* Every head has been made bald, every beard shaved; every hand is gashed, and the loins of all are clothed in sackcloth. 38 On every roof of Moab and in all his squares there is mourning; I have shattered Moab 39 like a pot that no one wants, says the Lord. How terror seizes

b 3ff: Is 15, 5.—c Nm 21, 29.—d So 1, 12.—e Is 16, 12.—f Nm 21, 30.—g Dt 2, 36.—h Is 16, 7.—i Is 15, 4.—j So 2, 8ff.—k 29f: Is 16, 6.—l Is 16, 7.—m Is 16, 8f.—n Is 15, 4f.—o Is 16, 11.—p Jer 47, 5; Is 15, 2f; Ez 7, 18.

48, 7: Chamos: chief god of the Moabites.

Moab, and wailing! How he turns his back in shame! Moab has become a laughingstock and a horror to all his neighbors!

40 *q* For thus says the Lord: Behold, like an eagle he soars, spreads his wings over Moab. 41 *r* Cities are taken, strongholds seized: on that day the hearts of Moab's heroes are like the heart of a woman in travail. 42 *s* Moab shall be destroyed, no more a people, because he boasted against the Lord. 43 *t* Terror, pit, and trap be upon you, people of Moab, says the Lord. 44 He who flees from the terror falls into the pit; he who climbs from the pit is caught in the trap; for I will bring these things upon Moab in the year of their punishment, says the Lord. 45 *u* In Hesebon's shadow stop short the exhausted refugees; for fire breaks forth from Hesebon, and a blaze from the house of Sehon: it consumes the brow of Moab, the skull of the noisemakers.

46 Woe to you, O Moab, you are ruined,
O people of Chamos! Your sons are taken into exile, your daughters into captivity. 47 *v* But I will change the lot of Moab in the days to come, says the Lord.
Thus far the judgment on Moab.

CHAPTER 49.

Against the Ammonites. 1 Concerning the Ammonites, thus says the Lord: Has Israel no sons? has he no heir? Why then has Melchom* disinherited Gad, why have his people settled in Gad's cities? 2 *w* But the days are coming, says the Lord, when against Rabba of the Ammonites* I will sound the battle alarm; she shall become a mound of ruins, and her daughter cities shall be destroyed by fire. Israel shall inherit those who disinherited her, says the Lord. 3 *x* Howl, Hesebon, for the ravager approaches, shriek, daughters of Rabba! Put on sackcloth and mourn, run to and fro, gashing yourselves; for Melchom goes into exile along with his priests and captains.

4 Why do you glory in your strength,
your ebbing strength, rebellious daughter?
You who trust in your treasures, saying,
"Who can come against me?" 5 *y* I am bringing terror upon you, says the Lord God of hosts, from all round about you;
you shall be scattered, each man in headlong flight, with no one to rally the fugitives. 6 But afterward I will change the lot of the Ammonites, says the Lord.

Against Edom.* 7 Concerning Edom, thus says the Lord of hosts: Is there no more wisdom in Theman,* has counsel perished from the prudent, has their wisdom become corrupt? 8 *z* Flee, retreat, hide in deep holes, you who live in Dedan: for I will bring destruction upon Esau* when I come to punish him. 9 *a* If vintagers came upon you, they would leave no gleanings; if thieves by night, they would destroy as they pleased. 10 *b* So I myself will strip Esau; I will uncover his retreats so that he cannot hide. He is ruined: sons, and brothers, and neighbors, so that he is no more. 11 *c* Leave your orphans behind, I will keep them alive; your widows, let them trust in me.

12 For thus says the Lord: *d* Even those not sentenced to drink the cup must drink it! Shall you then go unpunished? You shall not go unpunished; you shall surely drink it. 13 *e* By my own self I have sworn, says the Lord: Bosra* shall become an object of horror and a disgrace, a desolation and a curse; she and all her cities shall become ruins forever.

14 I have heard a report from the Lord,
a herald has been sent among the nations: Gather together, move against her, rise up for battle. 15 *f* Small will I make you among the nations, despised among men!
16 *g* The terror you spread beguiled you, and your presumption of heart; you that live in rocky crags, that hold the heights of the hill: though you build your nest high as the eagle, from there I will drag you down, says the Lord.

17 Edom shall become an object of horror. Every passer-by shall be appalled

q Jer 49, 22.—r Jer 6, 24; 30, 6.—s So 2, 9f.—t Is 24, 17f.—u Nm 21, 28f.—v Jer 49, 39.—w Am 1, 14.—x Is 15, 2ff.—y Jer 48, 47.—z Ez 25, 13.—a Abd 5.—b Mal 1, 3.—c Dt 10, 18; Ps 67 (68), 6.—d Jer 25, 15. 28. Lam 4, 21f.—e Is 34, 6; Ez 35, 3-9; Abd 16.—f Abd 2.—g Jer 48, 29f.

49, 1: Melchom: chief god of the Ammonites. The Transjordan tribe of Gad bordered on Ammon, and after the collapse of the Northern Kingdom the Ammonites occupied its territory.

49, 2: Rabba of the Ammonites: or Rabbath-Ammon, capital of the Ammonite kingdom. The modern Amman is the capital of the kingdom of Jordan.

49, 7-22: Edom: an implacable enemy from ancient times, profited from Juda's downfall; cf Abd 11f.

49, 7: Theman: a district of Edom, used here for the whole country; it was famous for its wise men; cf Jb 2, 11.

49, 8: Esau: Jacob's brother, the traditional ancestor of the Edomites; cf Gn 36.

49, 13: Bosra: capital of Edom, southeast of the Dead Sea.

and catch his breath at all her wounds.
18 *h* As when Sodom, Gomorra, and their
neighbors were overthrown, says the
Lord, not a man shall dwell there: no
one shall visit there.
19 *i* As when a lion comes up from the
thicket of Jordan to the permanent feed-
ing grounds, so I, in an instant, will drive
men off; and whom I choose I will estab-
lish there! For who is like me? who can
call me to account? What shepherd can
stand against me? 20 Therefore, hear the
counsel of the Lord, which he has taken
against Edom; hear the plans he has made
against those that live in Theman: They
shall be dragged away, even the smallest
sheep, their own pasture shall be aghast
because of them. 21 At the noise of their
fall the earth quakes, to the Red Sea the
outcry is heard! 22 *j* See! like an eagle he
soars aloft, and spreads his wings over
Bosra; on that day the hearts of Edom's
heroes shall be like the heart of a woman
in travail.

Against Damascus. Concerning Da-
mascus. 23 *k* Hamath and Arphad* are
covered with shame, they have heard bad
news; worried, they toss like the sea
which cannot rest. 24 Damascus is weak-
ened, she turns to flee, panic has seized
her. Distress and pangs take hold of her,
like those of a woman in travail. 25 How
can the city of glory be forsaken, the
town of delight! 26 But now her young
men shall fall in her streets, and all her
warriors shall be stilled. On that day, says
the Lord of hosts, 27 I will set fire to the
wall of Damascus, and it shall devour
the palaces of Benadad.*

Against Arabia. 28 *l* Of Cedar and the
kingdoms of Asor, defeated by Nabucho-
donosor, king of Babylon, thus says the
Lord: Rise up, attack Cedar, ravage the
Easterners. 29 *m* Their tents and herds
shall be taken away, their tent curtains
and all their goods; their camels they
shall carry off for themselves, and shout
from upon them, "Terror on every side!"
30 Flee! leave your homes, hide in deep
holes, you that live in Asor, says the
Lord; for counsel has been taken against
you, a plan has been formed against you
[Nabuchodonosor, king of Babylon]. 31
Rise up! set out against a nation that is at
peace, that lives secure, says the Lord,
that has no gates or bars, and dwells
alone. 32 *n* Their camels shall be your
booty, their many herds your spoil; I will
scatter to the winds those who shave their
temples, from all sides I will bring ruin
upon them, says the Lord. 33 Asor shall
become a haunt of jackals, a desert for-
ever, where no man lives, no human be-
ing stays.

Against Elam. 34 The following word of
the Lord against Elam* came to the
prophet Jeremia at the beginning of the
reign of Sedecia, king of Juda: 35 Thus
says the Lord of hosts: Behold, I will
break the bow of Elam, the mainstay of
their might. 36 I will bring upon Elam
the four winds from the four ends of the
heavens: I will scatter them to all these
winds, till there is no nation to which the
outcasts of Elam shall not come. 37 I will
break Elam before their foes, before
those who seek their life; I will bring
evil upon them, my burning wrath, says
the Lord. I will send the sword to pursue
them until I have completely made an
end of them; 38 my throne I will set up
in Elam and destroy from there king and
princes, says the Lord. 39 But in the days
to come I will change the lot of Elam,
says the Lord.

CHAPTER 50.

The First Prophecy against Babylon. 1
The word which the Lord spoke against
Babylon,* against the land of the Chal-
deans, through the prophet Jeremia: *o*
2 Announce and publish it among the
nations; publish it, hide it not, but say:
Babylon is taken, Bel* confounded, Mero-
dach shattered; her images are put to
shame, her idols shattered. 3 *p* A people
from the north advances against her to
turn her land into a desert, so that no one
shall live there, because man and beast

h Jer 50, 40; Dt 29, 23.—i Jer 12, 5; 25, 9; 50, 44f.—j Jer 4, 13.—k Is 37, 13.—l Is 21, 16.—m Jer 4, 20.—n Jer 9, 25.—o Jer 51, 1; Is 13, 1-14; 21, 1-10.—p Jer 51, 48; Is 13, 17.

49, 23: Hamath and Arphad: independent Aramean states to the north of Damascus; the invasion is conceived as coming from the north.

49, 27: The palaces of Benadad: the royal palaces in Damascus, where at least three kings bore this name; cf 3 Kgs 15, 18; 20.

49, 34: Elam: the ancient kingdom to the east of Babylonia.

50, 1—51, 58: a collection of miscellaneous prophecies against Babylon which now stands as the introduction to the story in Jer 51, 59-64. The Greek text of 50, 1 omits through the prophet Jeremia, and it is in fact likely that these oracles are not Jeremia's, but were composed by other inspired writers after the fall of Jerusalem, who may have used some of Jeremia's texts. Babylon fell to the Persians in 538 B. C.

50, 2: Bel: originally the name of the god of Nippur in Mesopotamia, then identified with Merodach (Marduk), chief god of Babylon.

have fled away. 4 *q* In those days, at that time, says the Lord, the men of Israel and of Juda shall come, weeping as they come, to seek the Lord, their God; 5 *r* to their goal in Sion they shall ask the way. "Come, let us join ourselves to the Lord with covenant everlasting, never to be forgotten." 6 *s* Lost sheep were my people, their shepherds misled them, straggling on the mountains; from mountain to hill they wandered, losing the way to their fold. 7 *t* Whoever came upon them devoured them, and their enemies said, "We incur no guilt, because they sinned against the Lord, the hope of their fathers, their abode of justice."

8 *u* Flee from Babylon, leave the land of the Chaldeans, be like the rams at the head of the flock. 9 *v* See, I am stirring up against Babylon a band of great nations from the north; from there they advance, and she shall be taken. Their arrows are arrows of the skilled warrior; none shall return empty. 10 Chaldea shall be their plunder, and all her plunderers shall be enriched, says the Lord. 11 Yes, rejoice and exult, you that plunder my portion; frisk like calves on the green, snort like stallions! 12 *w* Your mother shall be sorely put to shame, she that bore you shall be abashed; see, the last of the nations, a desert, dry and waste. 13 *x* Because of the Lord's wrath she shall be empty, and become a total desert; everyone who passes by Babylon will be appalled and catch his breath, at all her wounds. 14 *y* Take your posts encircling Babylon, you who bend the bow; shoot at her, spare not your arrows, 15 *z* raise the war cry against her on all sides. She surrenders, her bastions fall, her walls are torn down:* vengeance of the Lord is this! Take revenge on her, as she has done, do to her; for she sinned against the Lord. 16 *a* Cut off from Babylon the sower and him who wields the sickle in harvest time! Before the destroying sword, each of them turns to his own people, everyone flees to his own land.

17 *b* A stray sheep was Israel that lions pursued; formerly the king of Assyria devoured her, now Nabuchodonosor of Babylon gnaws her bones. 18 *c* Therefore, thus says the Lord of hosts, the God of Israel:

I will punish the king of Babylon and his land, as once I punished the king of Assyria; 19 *d* but I will bring back Israel to her fold, to feed on Carmel and Basan, and on Mount Ephraim and Galaad, till she has her fill. 20 *e* In those days, at that time, says the Lord: They shall seek Israel's guilt, but it shall be no more, and Juda's sins, but these shall no longer be found; for I will forgive the remnant I preserve.

21 Attack the land of Merathaim,* and those who live in Pecod; slaughter and doom them, says the Lord, do all I have commanded you. 22 Battle alarm in the land, dire destruction! 23 *f* How has the hammer of the whole earth been broken and shattered! What an object of horror Babylon has become among the nations! 24 *g* You ensnared yourself, and were caught, O Babylon, before you knew it! You were discovered and seized, because you challenged the Lord. 25 *h* The Lord opens his armory and brings forth the weapons of his wrath; for the Lord God of hosts has work to do in the land of the Chaldeans.

26 Come upon her from every side, open her granaries, pile up her goods in heaps and doom it, leave not a remnant. 27 Slay all her oxen, let them go down to the slaughter; woe to them! their day has come, the time of their punishment. 28 *i* Listen! the fugitives, the escaped from the land of Babylon: they announce in Sion the vengeance of the Lord, our God. 29 *j* Call up against Babylon archers, all who bend the bow; encamp around her, let no one escape. Repay her for her deeds; as she has done, do to her, for she insulted the Lord, the Holy One of Israel. 30 *k* Therefore her young men shall fall in her streets, all her warriors shall perish on that day, says the Lord.

31 I am against you, man of insolence, says the Lord God of hosts; for your day has come, the time for me to punish you. 32 Insolence stumbles and falls; there is

q Jer 3, 18; Ps 125 (126), 6.—r Jer 31, 31; 32, 40.—s Is 53, 6; 1 Pt 2, 25.—t Jer 31, 23.—u Jer 51, 6, 45; Is 48, 20.—v Jer 51, 27.—w Jer 51, 43; Is 13, 20ff.—x Jer 25, 12.—y Jer 51, 11; Is 21, 2.—z Jer 51, 11, 44, 58; Ps 136 (137), 8.—a Is 13, 14.—b 4 Kgs 17, 24; 18, 14.—c Is 10, 12; 14, 24f.—d Jer 23, 3; Ez 34, 13f.—e Jer 31, 34; Is 43, 25; Mi 7, 19.—f Jer 51, 20; Is 14, 6.—g Jer 51, 57.—h Jer 51, 11f; Is 13, 5.—i Jer 51, 10f.—j Jer 51, 56.—k Jer 49, 26; 51, 4.

50, 15: Her walls are torn down: the prophet is not predicting the details of Babylon's downfall, but describing such a downfall in conventional language. Actually, Babylon was surrendered peaceably, without destruction.

50, 21: Merathaim, "twice bitter," and Pecod, "punishment," are here symbolic terms for Babylonia, though probably they suggest also the names of regions in that country.

no one to raise him up. I will kindle in his cities a fire that shall devour everything around him. 33 Thus says the Lord of hosts: Oppressed are the men of Israel, and with them the men of Juda; all their captors hold them fast and refuse to let them go. 34 *l* Strong is their avenger, whose name is Lord of hosts; he will defend their cause with success, and give rest to the earth, but unrest to those who live in Babylon.

35 A sword upon the Chaldeans, says the Lord, upon Babylon's people, her princes and wise men! 36 A sword upon the soothsayers, that they may become fools! A sword upon her warriors, that they may tremble; 37 *m* a sword upon her motley throng, that they may become women! A sword upon her treasures, that they may be plundered; 38 *n* a sword upon her waters, that they may dry up! For it is a land of idols, and they shall be made frantic by fearful things. 39 *o* Hence, wildcats and desert beasts shall dwell there, and ostriches shall occupy it; never again shall it be peopled, or lived in, from age to age. 40 *p* As when God overturned Sodom and Gomorra, with their neighbors, says the Lord, not a man shall dwell there, no human being shall tarry there.

41 *q* See! a people comes from the north, a great nation, and mighty kings roused from the ends of the earth. 42 Bow and javelin they wield, cruel and pitiless are they; they sound like the roaring sea, as they ride forth on steeds, each in his place for battle against you, daughter Babylon. 43 *r* The king of Babylon hears news of them, and helpless fall his hands; anguish seizes him, throes like a mother's in childbirth. 44 *s* As when a lion comes up from the Jordan's thicket to the permanent feeding grounds, so I, in one instant, will drive them off, and whom I choose I will establish there; for who is like me? who calls me to account? what shepherd can stand against me? 45 *t* Therefore hear the counsel of the Lord which he has taken against Babylon; hear the plans he has made against the land of the Chaldeans: They shall be dragged away, even the smallest sheep; their own pasture shall be aghast because of them. 46 *u* At the cry "Babylon is captured!" the earth quakes; the outcry is heard among the nations.

1 Jer 51, 36.—m Jer 51, 30; Na 3, 13.—n Jer 51, 32. 36.—o Jer 51, 37; Is 13, 21f.—p Jer 51, 43.—q Jer 51, 27f.—r Is 13, 7.—s Jer 49, 19.—t Jer 51, 12. 29.—u Jer 51, 29.—v Jer 15, 7; Is 41, 16.—w Jer 50, 14. 29.—x Jer 50, 30.—y Jer 50, 8. 15. 29; Is 48, 20.—z Ap 14, 8; 17, 4.—a Ap 18, 9-18.—b Is 13, 14; Ap 18, 5.—c Jer 50, 28.—d 4 Kgs 17, 6; Is 13, 17.—e Na 2, 1.

51, 11: Media's kings: the Medes dwelt with the Persians in the land now known as Iran. At the time these words were written the Medes were the dominant people of the two, but within a short time the Persians had gained the ascendancy.

CHAPTER 51.

The Second Prophecy against Babylon. 1 Thus says the Lord: See! I rouse against Babylon, and against those who live in Chaldea, a destroying wind. 2 *v* Against Babylon I will send winnowers to winnow her and lay waste her land; they shall besiege her from all sides on the day of affliction. 3 *w* Let the bowman draw his bow, and flaunt his coat of mail; spare not her young men, doom her entire army. 4 *x* The slain shall fall in the land of Chaldea, the transfixed, in her streets; 5 for Israél and Juda are not widowed of their God, the Lord of hosts, and the Chaldean land is full of guilt to be punished by the Holy One of Israel.

6 *y* Flee out of Babylon; let each one save his life, perish not for her guilt; this is a time of vengeance for the Lord, he pays her her due. 7 *z* Babylon was a golden cup in the hand of the Lord which made the whole earth drunk; the nations drank its wine, with this they have become mad. 8 *a* Babylon suddenly falls and is crushed: howl over her! Bring balm for her wounds, in case she can be healed. 9 *b* "We have tried to heal Babylon, but she cannot be healed. Leave her, let us go, each to his own land." Her judgment reaches heaven, it touches the clouds. 10 *c* The Lord has brought to light our just cause; come, let us tell in Sion what the Lord, our God, has done.

11 *d* Sharpen the arrows, fill the quivers; the Lord has stirred up the spirit of Media's kings;* Babylon he is resolved to destroy. Yes, it is the vengeance of the Lord, vengeance for his temple. 12 Against the walls of Babylon raise a signal, make strong the watch; post sentries, arrange ambushes! For the Lord has planned and he will carry out his threat against the inhabitants of Babylon. 13 *e* You who dwell by mighty waters, rich in treasure, your end has come, the term at which you shall be cut off!

14 The Lord of hosts has sworn by himself: I will fill you with men as numerous as locusts, who shall raise over you the

vintage shout! 15 *f* He has sworn who made the earth by his power, and established the world by his wisdom, and stretched out the heavens by his skill. 16 When he thunders, the waters in the heavens roar, and he brings up clouds from the end of the earth; he makes the lightning flash in the rain, and releases stormwinds from their chambers. 17 Every man is stupid, ignorant; every artisan is put to shame by his idol: he molded a fraud, without breath of life. 18 Nothingness are they, a ridiculous work, that will perish in their time of punishment. 19 Not like these is the portion of Jacob, he is the creator of all things; Israel is his very own tribe, Lord of hosts is his name.

20 You are my hammer, my weapon for war; with you I shatter nations, with you I destroy kingdoms. 21 *g* With you I shatter horse and rider, with you I shatter chariot and driver. 22 *h* With you I shatter man and wife, with you I shatter old and young, with you I shatter youth and maiden. 23 With you I shatter the shepherd and his flock, with you I shatter the farmer and his team, with you I shatter satraps and prefects. 24 *i* Thus will I repay Babylon, and all who live in Chaldea all the evil they did to Sion, as you shall see with your own eyes, says the Lord.

25 *j* Beware! I am against you, destroying mountain, destroyer of the entire earth, says the Lord; I will stretch forth my hand against you, roll you down over the cliffs, and make you a burnt mountain: 26 *k* they will not take from you a cornerstone, or a foundation stone: ruins forever shall you be, says the Lord.

27 *l* Raise a signal on the earth, blow the trumpet among the nations; dedicate peoples to war against her, summon against her the kingdoms, Ararat, Menni, and Aschenez;* appoint recruiting officers against her, send up horses like bristling locusts. 28 Dedicate peoples to war against her: the king of Media, its governors and all its prefects, every land in his domain. 29 The earth quakes and writhes, the Lord's plan against Babylon is carried out, turning the land of Babylon into a desert where no one lives. 30 Babylon's warriors have ceased to fight, they remain in their strongholds; dried up is their strength, they have become women. Burned are their homes, and broken their bars. 31 *m* One runner meets another herald meets herald, telling the king of Babylon that all his city is taken. 32 The fords have been seized, and the fortresses set on fire, while warriors are in panic.

33 *n* For thus says the Lord of hosts, the God of Israel: Daughter Babylon is like a shreshing floor at the time it is trodden; yet a little while, and the harvest time will come for her. 34 He has consumed me,* routed me, [Nabuchodonosor, king of Babylon,] he has left me as an empty vessel; he has swallowed me like a dragon: filled his belly with my delights, and cast me out. 35 My torn flesh be upon Babylon, says the city on Sion; my blood upon the people of Chaldea, says Jerusalem. 36 But now, thus says the Lord: Surely I will defend your cause, I will avenge you; I will dry up her sea, and drain her fountain. 37 *o* Babylon shall become a heap of ruins, a haunt of jackals; a place of horror and ridicule, where no one lives. 38 *p* They all roar like lions, growl like lion cubs. 39 When they are parched, I will set a drink before them to make them drunk, that they may be overcome with perpetual sleep, never to awaken, says the Lord.

40 I will bring them down like lambs to the slaughter, like rams and goats. 41 *q* How has she been seized, made captive, the glory of the whole world! What a horror has Babylon become among nations: 42 against Babylon the sea rises, she is overwhelmed by the roaring waves! 43 Her cities have become a desert, parched and arid land where no man lives, and no one passes through. 44 I will punish Bel in Babylon, and make him disgorge what he swallowed; peoples shall stream to him no more. The wall of Babylon falls! 45 Leave her, my people, let each one save himself from the burning wrath of the Lord.

46 *r* Be not discouraged for fear of rumors spread in the land; this year the rumor comes, then violence in the land, tyrant against tyrant. 47 But behold, the days are coming when I will punish the idols of Babylon; her whole land shall be put to shame, and all her slain shall lie

f Jer 10, 12.—g Dn 7, 7. 19. 23.—h Is 13, 16. 18.—i Jer 25, 14; 50, 29; Ps 136 (137), 8.—j Ap 8, 7; 18, 8f.—k Jer 25, 12; Ps 117 (118), 22.—l Na 3, 17.—m 2 Par 30, 6; Jb 1, 14-18.—n Ap 14, 15.—o Is 25, 2.—p Na 2, 11f.—q Is 13, 19.—r Mt 24, 6f.

51, 27: Ararat, Menni, and Aschenez: regions or people in what is now Armenia, subject at this time to Media.

51, 34f: Me, my: refers to Jerusalem.

fallen within her. 48 *s* Then heaven, and earth, and everything in them shall shout over Babylon with joy, when the destroyers come against her from the north, says the Lord. 49 Babylon, too, must fall, O slain of Israel, as at the hands of Babylon have fallen the slain of all the earth.

50 You who have escaped the sword, go on, stand not still; Remember the Lord from afar, let Jerusalem come to your minds. 51 *t* We are ashamed because we have heard taunts, confusion covers our faces; strangers have entered the holy places of the house of the Lord. 52 But behold, the days are coming, says the Lord, when I will punish her idols, and in her whole land the wounded will groan. 53 *u* Though Babylon scale the heavens, and make her strong heights inaccessible, destroyers from me shall reach her, says the Lord. 54 Hear! loud cries from Babylon, dire destruction from the land of the Chaldeans; 55 for the Lord lays Babylon waste, stills her loud cry, though her waves were roaring like mighty waters, and their clamor was heard afar. 56 *v* For the destroyer comes upon her, [Babylon,] her heroes are captured, their bows broken; the Lord is a God who requites, he will surely repay.

57 I will make her princes and her wise men drunk, her governors, her prefects, and her warriors, so that they sleep an eternal sleep, never to awaken, says the King, whose name is the Lord of hosts. 58 *w* Thus says the Lord of hosts: The walls of spacious Babylon shall be leveled utterly; her lofty gates shall be destroyed by fire. The toil of the nations is for nothing; for the flames the peoples weary themselves.

s Ap 18, 20.—t Pss 43 (44), 16f; 78 (79), 1-4.—u Is 14, 13.—v Na 1, 2.—w Hb 2, 13.—x Jer 50, 1-51.—y Ap 18, 21.—z 1-27: 4 Kgs 24, 18—25, 21.—a 4-16: Jer 39, 1-10.

51, 59: Saraia: the brother of Baruch; cf Jer 32, 12. The king: Sedecia. Perhaps Saraia went to Babylon to explain away the presence of foreign ambassadors in Jerusalem that same year; cf Jer 27, 3.

51, 60: Jeremia prophesied against Babylon, even as he foretold Juda's release from Babylon's power (Jer 3, 14-18; 32, 15; 33, 6-9. 12f); but his book against Babylon was thrown in the Euphrates (v 63). The preceding oracles were composed by later writers; see note on Jer 50, 1—51, 58.

51, 64: To "weary themselves" are the words of Jeremia: an editorial remark concerning the end of v 58.

52, 1-34: This supplement to the Book of Jeremia was taken by the final editor from 4 Kgs 24, 18—25, 30 and placed here in order to show the fulfillment of Jeremia's prophecies. In part this repeats the history given in Jer 39-41; the history of Godolia in 4 Kgs 25, 22-26, however, has not been reproduced here.

52, 4: In the tenth month of the ninth year of his reign, on the tenth day of the month: January 15, 588 B. C. Cf Jer 39, 1.

The Prophecy Sent to Babylon. 59 This was the errand given by the prophet Jeremia to Saraia, son of Neria, son of Maasia, when he went to Babylon for the king in the fourth year of the reign of Sedecia; Saraia* was chief quartermaster. 60 Jeremia had written all the misfortune that was to befall Babylon* in a single book: all these words that were written against Babylon. 61 *x* And Jeremia said to Saraia: When you reach Babylon, see that you read aloud all these words, 62 and then say: O Lord, you yourself threatened to destroy this place, so that neither man nor beast should dwell in it, since it would remain an everlasting desert. 63 *y* When you have finished reading this book, tie a stone to it and throw it in the Euphrates, 64 and say: Thus shall Babylon sink. Never shall she rise, because of the evil I am bringing upon her. [To "weary themselves" are the words of Jeremia.]*

VI: HISTORICAL APPENDIX*

CHAPTER 52.

Capture of Jerusalem. 1 Sedecia was twenty-one years old when he became king,*z* and he reigned eleven years in Jerusalem. His mother's name was Amital, daughter of Jeremia of Lobna. 2 He did what was evil in the eyes of the Lord, just as Joakim had done. 3 Indeed, what was done in Jerusalem and in Juda so angered the Lord that he cast them out from his presence.

Sedecia rebelled against the king of Babylon. 4 *a* In the tenth month of the ninth year of his reign, on the tenth day of the month,* Nabuchodonosor, king of Babylon, and his whole army advanced against Jerusalem, encamped around it, and built siege walls on every side. The siege of the city continued until the eleventh year of King Sedecia.

6 On the ninth day of the fourth month, when famine had gripped the city and the people had no more bread, 7 the city walls were breached. Then all the soldiers took to flight and left the city by night through the gate between the two walls which was near the king's garden. With the Chaldeans surrounding the city, they went in the direction of the Araba. 8 But the Chaldean army pursued the king and overtook Sedecia in the desert near Jericho, while his whole army fled from him.

9 The king, therefore, was arrested and
brought to Ribla, in the land of Hamath,
to the king of Babylon, who pronounced
sentence on him. 10 As Sedecia looked
on, the king of Babylon slew his sons as
well as all the princes of Juda at Ribla. 11
Then he blinded Sedecia, bound him with
fetters, and had him brought to Babylon
and kept in prison until the day of his
death.

Destruction of Jerusalem. 12 On the
tenth day of the fifth month (this was in
the nineteenth year* of Nabuchodonosor,
king of Babylon), Nabu-zardan, captain
of the bodyguard, came to Jerusalem as
the representative of the king of Babylon.
13 He burned the house of the Lord, the
palace of the king, and all the houses of
Jerusalem; every large building he de-
stroyed with fire. 14 And the Chaldean
troops who were with the captain of the
guard tore down all the walls that sur-
rounded Jerusalem.

15 Then Nabu-zardan, captain of the
guard, led into exile the rest of the peo-
ple left in the city, and those who had
deserted to the king of Babylon, and the
rest of the artisans. 16 But some of the
country's poor, Nabu-zardan, captain of
the guard, left behind as vinedressers and
farmers.

17 The bronze pillars that belonged to
the house of the Lord, and the wheeled
carts and the bronze sea in the house of
the Lord, the Chaldeans broke into pieces;
they carried away all the bronze to Baby-
lon. 18 They took also the pots, the shov-
els, the snuffers, the bowls, the pans, and
all the bronze vessels used for service. 19
The basins also, the fire holders, the
bowls, the pots, the lampstands, the pans,
the sacrificial bowls which were of gold
or silver, these too the captain of the
guard carried off, 20 as well as the two
pillars, the one sea, and the twelve oxen
of bronze under the sea, and the wheeled
carts which King Solomon had made for
the house of the Lord. The bronze of all
these furnishings could not be weighed.

21 Each of the pillars was eighteen cu-
bits high, and a thread of twelve cubits
encircled it; each was four fingers thick,
and hollow inside. 22 A bronze capital
five cubits high surmounted the one pil-
lar, and a network with pomegrantes en-
circled the capital, all of brass; and so
for the other pillar. The pomegranates
. . . 23 there were ninety-six pomegranates.
[Space.] There were a hundred pomegran-
ates, all around the network.

24 The captain of the guard also took
Saraia, the high priest, Sophonia, the sec-
ond priest, and the three keepers of the
entry. 25 And from the city he took one
courtier, a commander of soldiers, and
seven men in the personal service of the
king who were present in the city, and the
scribe of the army commander who mus-
tered the people of the land, and sixty
of the common people who were in the
city. 26 The captain of the guard, Nabu-
zardan, arrested these 27 and brought
them to the king of Babylon at Ribla,
who had them struck down and put to
death in Ribla, in the land of Hamath.

Thus was Juda exiled from her land. 28
*This is the number of the people whom
Nabuchodonosor led away captive: in his
seventh year, three thousand and twenty-
three people of Juda; 29 in the eighteenth
year of Nabuchodonosor, eight hundred
and thirty-two persons from Jerusalem;
30 in the twenty-third year of Nabucho-
donosor, Nabu-zardan, captain of the
guard, exiled seven hundred and forty-
five people of Juda: four thousand six
hundred persons in all.

Favor Shown to Joachin. 31 *b* In the
thirty-seventh year* of the exile of Joa-
chin, king of Juda, on the twenty-fifth
day of the twelfth month, Evil-Merodach,
king of Babylon, in the inaugural year of
his reign, took up the case of Joachin,
king of Juda, and released him from
prison. 32 He spoke kindly to him and
gave him a throne higher than that of the
other kings* who were with him in Baby-
lon. 33 Joachin took off his prison garb
and ate at the king's table as long as he
lived. 34 The allowance given him by the
king of Babylon was a perpetual allow-
ance, in fixed daily amounts, all the days
of his life until the day of his death.

b 31-34: 4 Kgs 25, 27-30.

52, 12: On the tenth day of the fifth month . . . nineteenth year: the tenth of Ab—July/August in 587 B. C.

52, 28-30: These verses are missing in the Greek text and have not been taken from 4 Kgs 25, but from some other source using a different system of chronology. Besides the deportations of 598 and 587 B.C., mention is made here of a final one that took place in the year 582/1, possibly as a sequel to the murder of Godolia; cf Jer 41, 2.

52, 31-34: In the year 561/0 B. C., Joachin was released from prison by Nabuchodonosor's successor Awel-Marduk (Evil-Merodach), who reigned only two years. Babylonian records confirm the fact that Joachin and his family were supported at public expense.

52, 32: The other kings: who had also been brought as captives to Babylon.

THE BOOK OF LAMENTATIONS

The sixth century B. C. was an age of crisis, a turning point in the history of Israel. With the destruction of the temple and the interruption of its ritual, the exile of the leaders and loss of national sovereignty, an era came to an end. Not long after the fall of Jerusalem (587) an eyewitness of the national humiliation composed these five laments. They combine confession of sin, grief over the suffering and humiliation of Sion, submission to merited chastisement, and strong faith in the constancy of Yahweh's love and power to restore. This union of poignant grief and unquenchable hope reflects the constant prophetic vision of the weakness of man and the strength of God's love; it also shows how Israel's faith in Yahweh could survive the shattering experience of national ruin.

As a literary work, the Book of Lamentations is carefully constructed according to a familiar poetic device. The first four poems are acrostics in which the separate stanzas begin with successive letters of the Hebrew alphabet from the first to the last. Far from destroying the spontaneous pathos of the songs, this literary feature permits a symbolic and disciplined expression of the profound grief, the sinful responsibility, and the enduring hope of the suffering community. The figure of Israel as the bride of Yahweh, familiar from the prophets, appears here again; but now Sion is a desolate widow, the Judaea Capta *of Titus' memorial coins, sustained only by the faith that God's chastisement will eventually give place to His infinite compassion.*

CHAPTER 1.

Jerusalem Abandoned and Disgraced.

1 How lonely she is now, the once crowded city! Widowed is she who was mistress
over nations; the princess among the provinces has been made a toiling slave.
2 *a* Bitterly she weeps at night, tears
upon her cheeks, with not one to console
her of all her dear ones; her friends have
all betrayed her and become her enemies.
3 *b* Juda has fled into exile from oppression and cruel slavery; yet where she
lives among the nations she finds no place
to rest: all her persecutors come upon
her where she is narrowly confined.
4 *c* The roads to Sion mourn for lack
of pilgrims going to her feasts; all her
gateways are deserted, her priests groan,
her virgins sigh; she is in bitter grief.
5 Her foes are uppermost, her enemies
are at ease; the Lord has punished her
for her many sins. Her little ones have
gone away, captive before the foe.
6 Gone from daughter Sion is all her
glory: her princes, like rams that find no
pasture, have gone off without strength
before their captors.
7 Jerusalem is mindful of the days of her wretched homelessness, when her people fell into enemy hands, and she had no one to help her; when her foes gloated over her, laughed at her ruin.
8 *d* Through the sin of which she is guilty, Jerusalem is defiled; all who esteemed her think her vile now that they see her nakedness; she herself groans and turns away.
9 Her filth is on her skirt; she gave no thought how she would end. Astounding is her downfall, with no one to console her. Look, O Lord, upon her misery, for the enemy has triumphed!
10 *e* The foe stretched out his hand to all her treasures; she has seen those nations enter her sanctuary whom you forbade to come into your assembly.
11 *f* All her people groan, searching for bread; they give their treasures for food, to retain the breath of life. "Look, O Lord, and see how worthless I have become!
12 "Come, all you who pass by the way, look and see whether there is any suffering like my suffering, which has been dealt me when the Lord afflicted me on the day of his blazing wrath.
13 *g* "From on high he sent fire down into my very frame; he spread a net for my feet, and overthrew me. He left me desolate, in pain all the day.
14 "He has kept watch over my sins; by his hand they have been plaited: they have settled about my neck,* he has brought my strength to its knees; the Lord

a Jer 30, 14; Ez 16, 37.—b Dt 28, 65; Jer 45, 3.—c Jer 14, 2.—d Is 47, 2; Jer 13, 22. 26.—e Jer 51, 51.—f Jer 52, 6.—g Ez 12, 13.

1, 1-22: In this poem the poet first describes Jerusalem's miserable state after the destruction wrought by the Chaldeans (vv 1-11a); in v 11b the city itself takes up the lament.

1, 14: They have been plaited . . . my neck: the sins of the people have been bound together and laid as a yoke on their back; cf Mt 23, 4.

has delivered me into their grip, I am unable to rise.

15 *h* "All the mighty ones in my midst the Lord has cast away; he summoned an army against me to crush my young men; the Lord has trodden in the wine press virgin daughter Juda.

16 *i* "At this I weep, my eyes run with tears: far from me are all who could console me, any who might revive me; my sons were reduced to silence when the enemy prevailed."

17 *j* Sion stretched out her hands, but there was no one to console her; the Lord gave orders against Jacob for his neighbors to be his foes; Jerusalem has become in their midst a thing unclean.

18 *k* "The Lord is just; I had defied his command. Listen, all you peoples, and behold my suffering: my maidens and my youths have gone into captivity.

19 *l* "I cried out to my lovers,* but they failed me. My priests and my elders perished in the city; where they sought food for themselves, they found it not.

20 *m* "Look, O Lord, upon my distress: all within me is in ferment, my heart recoils within me from my monstrous rebellion. In the streets the sword bereaves, at home death stalks.

21 "Give heed to my groaning; there is no one to console me. All my enemies rejoice at my misfortune: it is you who have wrought it. Bring on the day you have proclaimed, that they may be even as I.

22 *n* "Let all their evil come before you;* deal with them as you have dealt with me for all my sins; my groans are many, and I am sick at heart."

CHAPTER 2.

The Lord's Wrath against Sion. 1 How the Lord in his wrath has detested daughter Sion! He has cast down from heaven to earth the glory of Israel,* unmindful of his footstool on the day of his wrath.

2 *o* The Lord has consumed without pity all the dwellings of Jacob; he has torn down in his anger the fortresses of daughter Juda; he has brought to the ground in dishonor her king and her princes.

3 He broke off, in fiery wrath, the horn* that was Israel's whole strength; he withheld the support of his right hand when the enemy approached; he blazed up in Jacob like a flaming fire devouring all about it.

4 *p* Like an enemy he made taut his bow; with his arrows in his right hand he took his stand as a foe, and slew all on whom the eye doted; over the tent of daughter Sion he poured out his wrath like fire.

5 The Lord has become an enemy, he has consumed Israel: consumed all her castles and destroyed her fortresses; for daughter Juda he has multiplied moaning and groaning.

6 *q* He has demolished his shelter like a garden booth, he has destroyed his dwelling; in Sion the Lord has made feast and Sabbath to be forgotten; he has scorned in fierce wrath both king and priest.

7 *r* The Lord has disowned his altar, rejected his sanctuary; the walls of her towers he has handed over to the enemy, who shout in the house of the Lord as on a feast day.

8 *s* The Lord marked for destruction the wall of daughter Sion: he stretched out the measuring line;* his hand brought ruin, yet he did not relent—he brought grief on wall and rampart till both succumbed.

9 *t* Sunk into the ground are her gates; he has removed and broken her bars. Her king and her princes are among the pagans; priestly instruction is wanting, and her prophets have not received any vision from the Lord.

10 *u* On the ground in silence sit the old men of daughter Sion; they strew dust* on their heads and gird themselves with sackcloth; the maidens of Jerusalem bow their heads to the ground.

11 *v* Worn out from weeping are my eyes, within me all is in ferment; my gall is poured out on the ground* because of

h Jer 8, 16.—i Jer 13, 17; 14, 17.—j Ps 73 (74), 7.—k Dt 28, 41.—l Jer 30, 14.—m Lam 2, 11.—n Lam 3, 64.—o Lam 1, 12.—p Jer 30, 14.—q Lam 1, 4; Is 1, 13; 5, 5.—r Ez 24, 21.—s Jer 52, 13.—t Dt 28, 36.—u Is 3, 26.—v Lam 3, 48.

1, 19: My lovers: Sion's foreign allies, who failed to help her, as the prophets had warned.

1, 22: Sion fully acknowledges her guilt and the justness of divine punishment; nevertheless, she pleads that her enemies also be punished for their guilt.

2, 1: The glory of Israel: the temple. His footstool: the Ark of the Covenant (1 Par 28, 2; Pss 98 [99], 5; 131 [132],7); or again, the temple (Ez 43, 7).

2, 3: Horn: symbol of power and strength; cf Lam 2, 17; 1 Kgs 2, 10; Lk 1, 69; etc.

2, 8: The measuring line: used not only in building, but in deciding what must be destroyed; cf Is 34, 11; 4 Kgs 21, 13.

2, 10: They strew dust: as a sign of penance; cf Jb 2, 12.

2, 11: My gall is poured out on the ground: I am afflicted with bitter sorrow; cf Jb 16, 13.

the downfall of the daughter of my people, as child and infant faint away in the open spaces of the town.

12 *w* They ask their mothers. "Where is the cereal?"—in vain, as they faint away like the wounded in the streets of the city, and breathe their last in their mothers' arms.

13 *x* To what can I liken or compare you, O daughter Jerusalem? What example can I show you for your comfort, virgin daughter Sion? For great as the sea is your downfall; who can heal you?

14 *y* Your prophets had for you false and specious visions; they did not lay bare your guilt, to avert your fate; they beheld for you in vision false and misleading portents.

15 *z* All who pass by clap their hands at you; they hiss and wag their heads over daughter Jerusalem: "Is this the all-beautiful city, the joy of the whole earth?"

16 *a* All your enemies open their mouths against you; they hiss and gnash their teeth. They say, "We have devoured her. This at last is the day we hoped for; we have lived to see it!"

17 *b* The Lord has done as he decreed: he has fulfilled the threat he set forth from days of old; he has destroyed and had no pity, letting the enemy gloat over you and exalting the horn of your foes.

18 Cry out to the Lord; moan, O daughter Sion! Let your tears flow like a torrent day and night; let there be no respite for you, no repose for your eyes.

19 Rise up, shrill in the night, at the beginning of every watch; pour out your heart like water in the presence of the Lord; lift up your hands to him for the lives of your little ones [who faint from hunger at the corner of every street.]

20 *c* "Look, O Lord, and consider: whom have you ever treated thus? Must women eat their offspring,* their well-formed children? Are priest and prophet to be slain in the sanctuary of the Lord?

21 *d* "Dead in the dust of the streets lie young and old; my maidens and young men have fallen by the sword; you have slain on the day of your wrath, slaughtered without pity.

22 *e* "You summoned as for a feast day terrors against me from all sides; there was not, on the day of your wrath, either fugitive or survivor; those whom I bore and reared my enemy has utterly destroyed."

CHAPTER 3.

Sufferings of the Prophet and His People. 1 I am a man who knows affliction*f* from the rod of his anger,* 2 one whom he has led and forced to walk in darkness, not in the light; 3 against me alone he brings back his hand again and again all the day.

4 *g* He has worn away my flesh and my skin, he has broken my bones; he has beset me round about with poverty and weariness; 6 *h* he has left me to dwell in the dark like those long dead.

7 He has hemmed me in with no escape and weighed me down with chains; 8 *i* even when I cry out for help, he stops my prayer; 9 he has blocked my ways with fitted stones, and turned my paths aside.

10 *j* A lurking bear he has been to me, a lion in ambush! 11 *k* He deranged my ways, set me astray, left me desolate. 12 *l* He bent his bow, and set me up as the target for his arrow.

13 *m* He pierces my sides with shafts from his quiver. 14 *n* I have become a laughingstock for all nations, their taunt all the day long; 15 *o* he has sated me with bitter food, made me drink my fill of wormwood.

16 He has broken my teeth with gravel, pressed my face in the dust; 17 my soul is deprived of peace, I have forgotten what happiness is; 18 I tell myself my future is lost, all that I hoped for from the Lord.

19 The thought of my homeless poverty is wormwood and gall; 20 remembering it over and over leaves my soul downcast within me. 21 But I will call this to mind, as my reason to have hope:

22 *p* The favors of the Lord are not exhausted, his mercies are not spent; 23 they are renewed each morning, so great is his faithfulness. 24 *q* My portion is the Lord, says my soul; therefore will I hope in him.

25 *r* Good is the Lord to one who waits

w Lam 1, 11.—x Lam 1, 12.—y Is 58, 1; Jer 2, 8; 23, 16.—z Jer 18, 16.—a Lam 3, 46.—b Dt 28, 15.—c Lam 4, 10.—d Lam 3, 43; 2 Par 36, 17; Jer 6, 11.—e Jer 42, 17.—f Jer 20, 18.—g Jb 30, 30; Is 38, 13.—h Ps 142 (143), 3.—i Ps 21 (22), 2.—j Jb 10, 16; Os 13, 8.—k Lam 1, 13.—l Lam 2, 4; Jb 16, 12.—m Jb 6, 4; Ps 37 (38), 3.—n Jb 30, 9; Ps 68 (69), 13.—o Jer 9, 14; 23, 15.—p 2 Esd 9, 31.—q Pss 15 (16), 5; 72 (73), 26.—r Ps 129 (130), 6; Is 30, 18.

2, 20: Must women eat their offspring: extreme famine in a besieged city sometimes led to this form of cannibalism; cf Lam 4, 10; 4 Kgs 6, 28f; Bar 2, 3; Ez 5, 10.

3, 1-21: The author identifies Sion's sufferings with his own.

for him, to the soul that seeks him; 26 it is good to hope in silence for the saving help of the Lord. 27 It is good for a man to bear the yoke* from his youth.

28 Let him sit alone and in silence, when it is laid upon him. 29 *s* Let him put his mouth to the dust;* there may yet be hope. 30 *t* Let him offer his cheek to be struck, let him be filled with disgrace.

31 *u* For the Lord's rejection does not last forever; 32 *v* though he punishes, he takes pity, in the abundance of his mercies; 33 *w* he has no joy in afflicting or grieving the sons of men.

34 When anyone tramples underfoot all the prisoners in the land, 35 when he distorts men's rights in the very sight of the Most High, 36 when he presses a crooked claim, the Lord does not look on unconcerned.

37 Who commands, so that it comes to pass, except the Lord ordains it; 38 *x* except it proceeds from the mouth of the Most High, whether the thing be good or bad! 39 *y* Why should any living man complain, any mortal, in the face of his sins?

40 *z* Let us search and examine our ways that we may return to the Lord! 41 Let us reach out our hearts toward God in heaven! 42 We have sinned and rebelled; you have not forgiven us.

43 *a* You veiled yourself in wrath and pursued us, you slew us and took no pity; 44 you wrapped yourself in a cloud which prayer could not pierce. 45 *b* You have made us offscourings and refuse among the nations.

46 All our enemies have opened their mouths against us; 47 *c* terror and the pit have been our lot, desolation and destruction; 48 *d* my eyes run with streams of water over the downfall of the daughter of my people.

49 My eyes flow without ceasing, there is no respite, 50 till the Lord from heaven looks down and sees. 51 My eyes torment my soul at the sight of all the daughters of my city.

52 Those who were my enemies without cause hunted me down like a bird; 53 *e* they struck me down alive in the pit, and sealed me in with a stone. 54 The waters flowed over my head, and I said, "I am lost!"

55 *f* I called upon your name, O Lord, from the bottom of the pit; 56 you heard me call, "Let not your ear be deaf to my cry for help!" 57 You came to my aid when I called to you; you said, "Have no fear!"

58 You defended me in mortal danger, you redeemed my life. 59 *g* You see, O Lord, how I am wronged; do me justice! 60 You see all their vindictiveness, all their plots against me.

61 You hear their insults, O Lord, [all their plots against me], 62 the whispered murmurings of my foes, against me all the day; 63 whether they sit or stand, see, I am their taunt song.

64 Requite them as they deserve, O Lord, according to their deeds; 65 *h* give them hardness of heart, as your curse upon them; 66 pursue them in wrath and destroy them from under your heavens!

CHAPTER 4.

Miseries of the Besieged City. 1 How tarnished is the gold, how changed the noble metal; how the sacred stones lie strewn at every street corner!

2 *i* Sion's precious sons, fine gold their counterpart, now worth no more than earthen jars made by the hands of a potter!

3 *j* Even the jackals bare their breasts and suckle their young; the daughter of my people has become as cruel as the ostrich* in the desert.

4 The tongue of the suckling cleaves to the roof of its mouth in thirst; the babes cry for food, but there is no one to give it to them.

5 *k* Those accustomed to dainty food perish in the streets; those brought up in purple now cling to the ash heaps.

6 *l* The punishment of the daughter of my people is greater than the penalty of Sodom, which was overthrown in an instant without the turning of a hand.

7 Brighter than snow were her princes, whiter than milk, more ruddy than coral, more precious than sapphire.

8 *m* Now their appearance is blacker than soot, they are unrecognized on the streets; their skin shrinks on their bones, as dry as wood.

s Jb 42, 6.—t Is 50, 6; Mt 5, 39.—u Ps 102 (103), 9.—v Is 54, 8f.—w Heb 12, 10f.—x Is 45, 7.—y Prv 19, 3.—z Jl 2, 12f.—a Lam 2, 21.—b 1 Cor 4, 13.—c Is 24, 17; Jer 48, 43.—d Ps 118 (119), 136.—e Jer 37, 16; 38, 6-9.—f Ps 129 (130), 1f.—g Ps 34 (35), 23.—h Jer 11, 20; 2 Tm 4, 14.—i Jer 19, 11.—j Jb 39, 16.—k Dt 28, 56.—l Gn 19, 23-29; 2 Pt 2, 6; Jude 1, 7.—m Lam 3, 4.

3, 27: To bear the yoke: to do God's will; cf Jer 2, 20.

3, 29: Let him put his mouth to the dust: in humble submission; cf Ps 71 (72), 9.

4, 3: Cruel as the ostrich: see note on Jb 39, 14ff. Jerusalem, in her distress, has abandoned her children.

9 Better for those who perish by the
sword than for those who die of hunger,
who waste away, as though pierced
through, lacking the fruits of the field!
10 *n* The hands of compassionate wom-
en boiled their own children, to serve
them as mourners' food in the downfall
of the daughter of my people.
11 *o* The Lord has spent his anger,
poured out his blazing wrath; he has
kindled a fire in Sion that has consumed
her foundations.
12 The kings of the earth did not be-
lieve, nor any of the world's inhabitants,
that enemy or foe could enter the gates
of Jerusalem.
13 *p* Because of the sins of her prophets
and the crimes of her priests,* who shed
in her midst the blood of the just!—
14 *q* They staggered blindly in the
streets, soiled with blood, so that people
could not touch even their garments:
15 "Away, you unclean!" they cried to
them, "Away, away, do not draw near!"
If they left and wandered among the na-
tions, nowhere could they remain.
16 The Lord himself has dispersed
them, he regards them no more; he does
not receive the priests with favor, nor
show kindness to the elders.
17 Our eyes ever wasted away, looking
in vain for aid; from our watchtower we
watched for a nation* that could not save
us.
18 Men dogged our steps so that we
could not walk in our streets; our end
drew near, and came; our time had ex-
pired.
19 *r* Our pursuers were swifter than
eagles in the air, they harassed us on the
mountains and waylaid us in the desert.
20 *s* The anointed one of the Lord, our
breath of life,* was caught in their snares,
he in whose shadow we thought we could
live on among the nations.
21 *t* Though you rejoice and are glad,
O daughter Edom, you who dwell in the
land of Us,* to you also shall the cup be
passed; you shall become drunk and
naked.
22 *u* Your chastisement is completed, O
daughter Sion, he will not prolong your
exile; but your wickedness, O daughter
Edom, he will punish, he will lay bare
your sins.

n Lam 2, 20; Dt 28, 56f; 4 Kgs 6, 29.—o Jer 7, 20; Ez 5, 13.—p Jer 6, 13.—q Is 59, 10.—r Jer 4, 13; Hb 1, 8.—s Lam 2, 9; Ez 19, 4. 8.—t Lam 1, 21; Jer 25, 15.—u Is 40, 2.—v Ps 78 (79), 1.—w Jer 6, 25.—x Lam 4, 8.—y Za 14, 2.—z Lam 4, 16.—a Jer 16, 9; 25, 10; Am 8, 10.

4, 13ff: The priests and the false prophets lulled the people into an illusory security (Jer 2, 8; 5, 31; 6, 13; etc.), condoning and entering into their crimes so that they themselves became unclean.

4, 17: A nation: Egypt, which failed to give effective aid against Babylon.

4, 20: Our breath of life: the king. This is a royal epithet borrowed from Egyptian usage, while the anointed one of the Lord is Israelite. After the disaster of 598 B. C. (4 Kgs 24, 1-17), Jerusalem could have hoped to live in peace amidst her neighbors; but they (vv 21f) as well as Babylon turned against her to ensure her total devastation in 587 B. C.

4, 21: Us: see note on Jer 25, 20.

5, 6: In its state of abjection, Juda was forced to depend on its traditional enemies to the west and the east for subsistence. Mesopotamia is here called by the name it had long borne, Assyria, though in these times the power of the Assyrians had been superseded by that of the Chaldeans.

5, 7: Our fathers: collective responsibility, for good and for evil, was recognized in the Old Testament; cf Jer 31, 29. But the present generation is also personally guilty of sin (v 16).

5, 8: Administrations imposed by foreign powers were notoriously corrupt and inept. The Hebrew word for "slave" is the same as that used for an official (servant of the ruler); the author doubtless intends the double meaning here.

5, 14: The gate: the place of assembly, where city decisions were made and judgment given by the elders and other notables; see note on Ru 4, 1.

CHAPTER 5.

The Prophet's Lament and Supplication.
1 Remember, O Lord, what has befallen
us, look, and see our disgrace: 2 *v* our in-
herited lands have been turned over to
strangers, our homes to foreigners. 3 We
have become orphans, fatherless; wid-
owed are our mothers. 4 The water we
drink we must buy, for our own wood we
must pay. 5 On our necks is the yoke of
those who drive us; we are worn out, but
allowed no rest.
6 *To Egypt we submitted, and to As-
syria, to fill our need of bread. 7 Our
fathers,* who sinned, are no more; but
we bear their guilt. 8 Slaves rule over us;*
there is no one to rescue us from their
hands. 9 *w* At the peril of our lives we
bring in our sustenance, in the face of
the desert heat; 10 *x* our skin is shriveled
up, as though by a furnace, with the sear-
ing blasts of famine.
11 *y* The wives in Sion were ravished by
the enemy, the maidens in the cities of
Juda; 12 *z* princes were gibbeted by them,
elders shown no respect. 13 The youths
carry the millstones, boys stagger under
their loads of wood: 14 the old men have
abandoned the gate,* the young men their
music.
15 *a* The joy of our hearts has ceased,
our dance has turned into mourning; 16
the garlands have fallen from our heads:
woe to us, for we have sinned! 17 Over

this our hearts are sick, at this our eyes grow dim: 18 that Mount Sion should be desolate, with jackals roaming there!

19 *b* You, O Lord, are enthroned forever; your throne stands from age to age. 20 *c* Why, then, should you forget us, abandon us so long a time? 21 *d* Lead us back to you, O Lord, that we may be restored: give us anew such days as we had of old. 22 *e* For now you have indeed rejected us, and in full measure turned your wrath against us.

THE BOOK OF BARUCH

The opening verses of this book ascribe it, or at least its first part, to Baruch, the well-known secretary of the prophet Jeremia. It contains five very different compositions, the first and the last in prose, the others in poetic form. The prose sections were certainly composed in Hebrew, though the earliest known form of the book is in Greek.

An observance of the feast of Tabernacles with a public prayer of penitence and petition (1, 15–3, 8), such as is supposed by the introduction (1, 1-14), would not have been possible during the lifetime of Baruch after the fall of Jerusalem; this indeed is suggested in the prayer itself (2, 26). The prayer is therefore to be understood as the pious reflection of a later Jewish writer upon the circumstances of the exiles in Babylon as he knew them from the Book of Jeremia. He expresses in their name sentiments called for by the prophet, and ascribes the wording of these sentiments to the person most intimately acquainted with Jeremia's teaching, namely, Baruch. The purpose of this literary device is to portray for his own and later generations the spirit of repentance which prompted God to bring the Exile to an end.

The lesson thus gained is followed by a hymn in praise of Wisdom (3, 9–4, 4), exalting the Law of Moses as the unique gift of God to Israel, the observance of which is the way to life and peace. The ideal city of Jerusalem is then represented (4, 5-29) as the solicitous mother of all exiles, who is assured in the name of God that all her children will be restored to her (4, 30–5, 9).

The final chapter is really a separate work, with a title of its own (6, 1). It is patterned after the earlier letter of Jeremia (Jer 29), in the spirit of the warnings against idolatry contained in Jer 10 and Is 44. Its earnestness is impressive, but in restating previous inspired teachings at a later day, it does so with no special literary grace.

Thus the principal divisions of the book are seen to be: I. Prayer of the Exiles (1, 1–3, 8). II. Praise of Wisdom in the Law of Moses (3, 9–4, 4). III. Jerusalem Bewails and Consoles Her Captive Children (4, 5–29). IV. Jerusalem Consoled: The Captivity about to End (4, 30–5, 9). V. The Letter of Jeremia against Idolatry (6, 1–72).

I: PRAYER OF THE EXILES

CHAPTER 1.

Meeting in Babylon. 1 Now these are the words of the scroll which Baruch, son of Neria, son of Maasia, son of Sedecia, son of Asadia, son of Helcia, wrote in Babylon,*a* 2 *b* in the fifth year [on the seventh day of the month,* at the time when the Chaldeans took Jerusalem and burnt it with fire]. 3 *c* And Baruch read the words of this scroll for Jechonia, son of Joakim, king of Juda, to hear it, as well as all the people who came to the reading: 4 the nobles, the kings' sons, the elders, and the whole people, small and great alike*d*—all who lived in Babylon by the river Sud.*

5 They wept and fasted and prayed before the Lord, 6 *e* and collected such funds as each could furnish. 7 These they sent to Jerusalem, to Joakim, son of Helcia, son of Salom, the priest, and to the priests and the whole people who were with him in Jerusalem. 8 [This was when he* received the vessels of the house of the Lord that had been removed from the temple, to restore them to the land of Juda, on the tenth of Sivan. These silver

b Pss 9, 8; 44 (45), 7; 101 (102), 13, 27.—c Pss 12 (13), 1; 41 (42), 10.—d Ps 79 (80), 19f.—e Jer 14, 19.—a Jer 32, 12; 36, 4; 45, 1-5—b 4 Kgs 25, 8ff.—c 4 Kgs 24, 8-17; Jer 22, 24-30; 51, 59-64.—d 3-4; 4 Kgs 23, 1-2.—e Deut 16, 17.

1, 2: In the fifth year on the seventh day of the month: Jerusalem fell on the seventh day of the fifth month; cf 4 Kgs 25, 8; Jer 52, 12. Either the text read originally "the fifth month," or it refers to the observance of an anniversary of the fall of Jerusalem in 587 B. C.

1, 4: The river Sud: one of the Babylonian canals, not otherwise identified. In ancient non-Biblical Hebrew fragments discovered in 1952, there is reference to a river "Sur" in a similar context.

1, 8f: He: possibly Baruch; less likely Joakim . . . the priest (v 7), a member of the high-priestly family not mentioned elsewhere. The silver vessels here described are distinct from the vessels referred to in 4 Kgs 25, 14 and 1 Esd 1, 7ff. The author of this note may have thought of the fifth year (v 1) of Sedecia, in view of Jer 28, 1; 29, 1ff. A "fifth year," again with no month mentioned, is given in Ez 1, 2 for the inaugural vision of Ezechiel's prophetic career.

vessels Sedecia, son of Josia, king of Juda, had had made [9] after Nabuchodonosor, king of Babylon, carried off Jechonia, and the princes, and the skilled workers, and the nobles, and the people of the land from Jerusalem, as captives, and brought them to Babylon.]

[10] *f* Their message was: "We send you funds with which you are to procure holocausts, sin offerings, and frankincense, and to prepare cereal offerings; offer these on the altar of the Lord our God, [11] *g* and pray for the life of Nabuchodonosor, king of Babylon, and that of Baltasar, his son,* that their lifetimes may equal the duration of the heavens above the earth; [12] and that the Lord may give us strength, and light to our eyes, that we may live under the protective shadow of Nabuchodonosor, king of Babylon, and that of Baltasar, his son, and serve them long, finding favor in their sight.

Confession of Guilt. [13] "Pray for us also to the Lord, our God; for we have sinned against the Lord, our God, and the wrath and anger of the Lord have not yet been withdrawn from us at the present day. [14] *h* And read out publicly this scroll which we send you, in the house of the Lord, on the feast day and during the days of assembly.

[15] *i* "Justice is with the Lord, our God; and we today are flushed with shame, we men of Juda and citizens of Jerusalem, [16] that we, with our kings and rulers and priests and prophets, and with our fathers, [17] have sinned in the Lord's sight [18] and disobeyed him. We have neither heeded the voice of the Lord, our God, nor followed the precepts which the Lord set before us. [19] From the time the Lord led our fathers out of the land of Egypt until the present day, we have been disobedient to the Lord, our God, and only too ready not to heed his voice. [20] *j* And the evils and the curse which the Lord enjoined upon Moses, his servant, at the time he led our fathers forth from the land of Egypt to give us the land flowing with milk and honey, cling to us even today. [21] For we did not heed the voice of the Lord, our God, in all the words of the prophets whom he sent us, [22] but each one of us went off after the devices of our own wicked hearts, served other gods, and did evil in the sight of the Lord, our God.

CHAPTER 2.

[1] "And the Lord fulfilled the warning he had uttered against us: against our judges, who governed Israel, against our kings and princes, and against the men of Israel and Juda. [2] He brought down upon us evils so great that there has not been done anywhere under heaven what has been done in Jerusalem, as was written in the law of Moses: [3] that one after another* of us should eat the flesh of his son or of his daughter.*k* [4] *l* He has made us subject to all the kingdoms round about us, a reproach and a horror among all the nations round about to which the Lord has scattered us. [5] We are brought low, not raised up, because we sinned against the Lord, our God, not heeding his voice.

[6] *m* "Justice is with the Lord, our God; and we, like our fathers, are flushed with shame even today. [7] All the evils of which the Lord had warned us have come upon us; [8] and we did not plead before the Lord, or turn, each from the figments of his evil heart. [9] *n* And the Lord kept watch over the evils, and brought them home to us; for the Lord is just in all the works he commanded us to do, [10] but we did not heed his voice, or follow the precepts of the Lord which he set before us.

Prayer for Deliverance. [11] *o* "And now, Lord, God of Israel, you who led your people out of the land of Egypt with your mighty hand, with signs and wonders and great might, and with your upraised arm, so that you have made for yourself a name till the present day: [12] *p* we have sinned, been impious, and violated, O Lord, our God, all your statutes. [13] Let your anger be withdrawn from us, for we are left few in number among the nations to which you scattered us. [14] Hear, O Lord, our prayer of supplication, and deliver us for your own sake: grant us favor in the presence of our captors, [15] *q* that the whole earth may know that you

f Jer 17, 26.—*g* Dt 11, 21; Jer 29, 7; Dn 5 1-2; 1 Tm 2, 1f.—*h* Ex 23, 14ff; Lv 23, 35f; Os 9, 5; Sir 50, 6.—*i* Bar 2, 6; 3, 8; 2 Esd 9, 6-37; 1 Esd 9, 6-15; Dn 9, 4-19.—*j* Lv 26, 14-39; Dt 28, 15-68.—*k* 2f; 4 Kgs 6, 28f; Jer 19, 9; Lam 2, 20; 4, 10; Ez 5, 10.—*l* Jer 29, 18.—*m* Bar 1, 15.—*n* Jer 1, 12; 31, 28; 44, 27.—*o* Dt 6, 21-22.—*p* Ps 105 (106), 6.—*q* Sir 36, 11; Jer 14, 9.

1, 11: Nabuchodonosor . . . Baltasar, his son: as in Dn 5, 1f. Later Jewish tradition seems to have simplified the history of the past by making the last Chaldean ruler of Babylon the son of the conqueror of Jerusalem.

2, 3: One after another of us should eat: see note on Lam 2, 20.

are the Lord, our God, and that Israel and his descendants bear your name. 16 *r* O Lord, look down from your holy dwelling and take thought of us; turn, O Lord, your ear to hear us. 17 *s* Look directly at us, and behold: it is not the dead in the nether world, whose spirits have been taken from within them, who will give glory and vindication to the Lord. 18 *t* He whose soul is deeply grieved, who walks bowed and feeble, with failing eyes and famished soul, will declare your glory and justice, Lord!

19 "Not on the just deeds of our fathers and our kings do we base our plea for mercy in your sight, O Lord, our God. 20 You have brought your wrath and anger down upon us, as you had warned us through your servants the prophets: 21 *u* 'Thus says the Lord: Bend your shoulders to the service of the king of Babylon, that you may continue in the land I gave your fathers: 22 for if you do not hear the Lord's voice so as to serve the king of Babylon, 23 *v* I will make to cease from the cities of Juda and from the streets of Jerusalem the sounds of joy and the sounds of gladness, the voice of the bridegroom and the voice of the bride; and all the land shall be deserted, without inhabitants.' 24 *w* But we did not heed your voice, or serve the king of Babylon, and you fulfilled the threats you had made through your servants the prophets, to have the bones of our kings and the bones of our fathers brought out from their burial places. 25 *x* And indeed, they lie exposed* to the heat of day and the frost of night. They died in dire anguish, by hunger and the sword and plague. 26 *y* And you reduced the house which bears your name* to what it is today, for the wickedness of the kingdom of Israel and the kingdom of Juda.

God's Promises Recalled. 27 "But with us, O Lord, our God, you have dealt in all your clemency and in all your great mercy. 28 This was your warning through your servant Moses, the day you ordered him to write down your law in the presence of the Israelites: 29 If you do not heed my voice, surely this great and numerous throng will dwindle away among the nations to which I will scatter them. 30 *z* For I know they will not heed me, because they are a stiff-necked people. But in the land of their captivity they shall have a change of heart; 31 *a* they shall know that I, the Lord, am their God. I will give them hearts, and heedful ears; 32 *b* and they shall praise me in the land of their captivity, and shall invoke my name. 33 Then they shall turn back from their stiff-necked stubbornness, and from their evil deeds, because they shall remember the fate of their fathers who sinned against the Lord.*c* 34 And I will bring them back to the land which with my oath I promised to their fathers, to Abraham, Isaac and Jacob; and they shall rule it. I will make them increase; they shall not then diminish. 35 And I will establish for them, as an eternal covenant, that I will be their God, and they shall be my people; and I will not again remove my people Israel from the land I gave them.*d*

CHAPTER 3.

1 "Lord Almighty, God of Israel, afflicted souls and dismayed spirits call to you. 2 Hear, O Lord, for you are a God of mercy; and have mercy on us, who have sinned against you: 3 *e* for you are enthroned forever, while we are perishing forever. 4 Lord Almighty, God of Israel, hear the prayer of Israel's few, the sons of those who sinned against you; they did not heed the voice of the Lord, their God, and the evils cling to us. 5 Remember at this time not the misdeeds of our fathers, but your own hand and name: 6 for you are the Lord, our God; and you, O Lord, we will praise! 7 *f* For this, you put into our hearts the fear of you: that we may call upon your name, and praise you in our captivity, when we have removed from our hearts all the wickedness of our fathers who sinned against you. 8 Behold us today in our captivity, where you scattered us, a reproach, a curse, and a requital for all the misdeeds of our fathers, who withdrew from the Lord, our God."

II: PRAISE OF WISDOM IN THE LAW OF MOSES

9 *g* Hear, O Israel, the commandments of life: listen, and know prudence! 10

r Dt 26, 15.—s Ps 6, 6; Is 38, 18.—t So 2, 3.—u Jer 27, 12.—v Jer 7, 34.—w Jer 8, 1f.—x Jer 7, 34; 14, 12; 31, 30.—y Jer 7, 10-15.—z Dt 30, 1f; 31, 27.—a Jer 24, 7; Ez 36, 26; Ps 39 (40), 7.—b Tb 13, 7.—c 33ff: Dt 30, 1-10.—d Jer 31, 31; Lam 4, 22.—e Pss 28 (29), 10; 101 (102), 12f.—f Jer 31, 33.—g Prv 4, 20ff.

2, 25: They lie exposed: probably an allusion to Jer 36, 30; see note on Jer 22, 19.

2, 26: The house which bears your name: the temple of Jerusalem. What it is today: during the exile it lay in ruins.

How is it, Israel, that you are in the land of your foes, grown old in a foreign land, defiled with the dead, 11 *h* accounted with those destined for the nether world? 12 *i* You have forsaken the fountain of wisdom! 13 *j* Had you walked in the way of God, you would have dwelt in enduring peace. 14 *k* Learn where prudence is, where strength, where understanding; that you may know also where are length of days, and life, where light of the eyes, and peace.

15 *l* Who has found the place of wisdom, who has entered into her treasuries? 16 Where are the rulers of the nations, they who lorded it over the wild beasts of the earth,*m* 17 and made sport of the birds of the heavens: they who heaped up the silver and the gold in which men trust; of whose possessions there was no end? 18 They schemed anxiously for money, but there is no trace of their work: 19 they have vanished down into the nether world, and others have risen up in their stead.

20 Later generations have seen the light, have dwelt in the land, but the way to understanding they have not known, 21 they have not perceived her paths, or reached her; their offspring were far from the way to her. 22 *n* She has not been heard of in Chanaan, nor seen in Theman. 23 The sons of Agar who seek knowledge on earth, the merchants of Madian and Theman, the phrasemakers seeking knowledge, these have not known the way to wisdom, nor have they her paths in mind.*

24 O Israel, how vast is the house of God,* how broad the scope of his dominion: 25 vast and endless, high and immeasurable! 26 *o* In it were born the giants, renowned at the first, stalwarts, skilled in war. 27 *p* Not these did God choose, nor did he give them the way of understanding; 28 *q* they perished for lack of prudence, perished through their folly. 29 *r* Who has gone up to the heavens and taken her, or brought her down from the clouds? 30 Who has crossed the sea and found her, bearing her away rather than choice gold? 31 None knows the way to her, nor has any understood her paths.

32 Yet he who knows all things knows her; he has probed her by his knowledge —he who established the earth for all time, and filled it with four-footed beasts; 33 he who dismisses the light, and it departs, calls it, and it obeys him trembling; 34 before whom the stars at their posts shine and rejoice; 35 *s* when he calls them, they answer, "Here we are!" shining with joy for their Maker. 36 Such is our God; no other is to be compared to him: 37 *t* he has traced out all the way of understanding, and has given her to Jacob, his servant, to Israel, his beloved son.

38 *u* Since then she has appeared on earth, and moved among men.

CHAPTER 4.

1 She is the book of the precepts of God, the Law that endures forever; all who cling to her will live, but those will die who forsake her.*v* 2 *w* Turn, O Jacob, and receive her: walk by her light toward splendor. 3 Give not your glory to another, your privileges to an alien race. 4 *x* Blessed are we, O Israel; for what pleases God is known to us!

III: JERUSALEM BEWAILS AND CONSOLES HER CAPTIVE CHILDREN

5 Fear not, my people! Remember, Israel, 6 *y* you were sold to the nations not for your destruction; it was because you angered God that you were handed over to your foes. 7 For you provoked your Maker with sacrifices to demons, to no-gods;*z* 8 you forsook the Eternal God who nourished you, and you grieved Jerusalem who fostered you. 9 She indeed saw coming upon you the anger of God; and she said:

"Hear, you neighbors of Sion! God has brought great mourning upon me, 10 for I have seen the captivity that the Eternal God has brought upon my sons and daughters. 11 With joy I fostered them; but with mourning and lament I let them go. 12 *a* Let no one gloat over me, a widow, bereft of many: for the sins of my children I am left desolate, because they turned from the law of God, 13 and did not acknowledge his statutes; in the ways of God's commandments they did

h Ps 87 (88), 5.—i Jer 2, 13; Jn 4, 10. 14.—j Is 48, 18.—k Prv 3, 2; 8, 14.—l 15ff: Jb 28, 1-28.—m Jer 27, 6.—n Jer 49, 7; Ez 28, 4-5; Za 9, 2; Jb 2, 11.—o Gn 6, 4; Wis 14, 6.—p 1 Kgs 16, 7-10.—q Sir 10, 8.—r Dt 30, 12f; Sir 24, 4; Rom 10, 6f.—s Jb 38, 7. 35; Ps 146 (147), 4; Is 40, 26.—t Ps 147 (147B), 19; Sir 24, 8-12.—u Wis 9, 18; Jn 1, 14.—v Dt 4, 6-8; Prv 8, 35f; Sir 24, 22.—w Prv 4, 13. 19.—x Dt 4, 32-37; 33, 29.—y Jgs 2, 14; Is 50, 1; 52, 3.—z 7-8: Dt 32, 13-18; 1 Cor 10, 20.—a Lam 1, 1. 2. 7.

3, 22f: Despite the renown for wisdom of the peoples of Chanaan or Phoenicia (Ez 28, 3f), of Theman (Jer 49, 7), of the sons of Agar or the Arabians, they did not possess true wisdom, which is found only in the law of God.

3, 24: The house of God: here, the created universe.

not walk, nor did they tread the disciplined paths of his justice.

14 "Let Sion's neighbors come, to take note of the captivity of my sons and daughters, brought upon them by the Eternal God. 15 *b* He has brought against them a nation from afar, a nation ruthless and of alien speech, that has neither reverence for age nor tenderness for childhood; 16 they have led away this widow's cherished sons, have left me solitary, without daughters. 17 What can I do to help you? 18 *c* He who has brought this evil upon you must himself deliver you from your enemies' hands. 19 Farewell, my children, farewell: I am left desolate. 20 *d* I have taken off the garment of peace, have put on sackcloth for my prayer of supplication, and while I live I will cry out to the Eternal God.

21 *e* "Fear not, my children; call upon God, who will deliver you from oppression at enemy hands. 22 I have trusted in the Eternal God for your welfare, and joy has come to me from the Holy One because of the mercy that will swiftly reach you from your eternal savior. 23 *f* With mourning and lament I sent you forth, but God will give you back to me with enduring gladness and joy. 24 *g* As Sion's neighbors lately saw you taken captive, so shall they soon see God's salvation come to you, with great glory and the splendor of the Eternal God.

25 *h* "My children, bear patiently the anger that has come from God upon you; your enemies have persecuted you, and you will soon see their destruction and trample upon their necks.* 26 *i* My pampered children have trodden rough roads, carried off by their enemies like sheep in a raid. 27 *j* Fear not, my children; call out to God! He who brought this upon you will remember you. 28 As your hearts have been disposed to stray from God, turn now ten times the more to seek him; 29 *k* for he who has brought disaster upon you will, in saving you, bring you back enduring joy."

IV: JERUSALEM CONSOLED: THE CAPTIVITY ABOUT TO END

30 *l* Fear not, Jerusalem! He who gave you your name is your encouragement. 31 Fearful are those who harmed you, who rejoiced at your downfall; 32 *m* fearful are the cities where your children were enslaved, fearful the city that took your sons. 33 As that city rejoiced at your collapse, and made merry at your downfall, so shall she grieve over her own desolation.*n* 34 I will take from her the joyous throngs, and her exultation shall be turned to mourning: 35 *o* for fire shall come upon her from the Eternal God, for a long time, and demons* shall dwell in her from that time on.

36 *p* Look to the east, Jerusalem! behold the joy that comes to you from God. 37 Here come your sons whom you once let go, gathered in from the east and from the west by the word of the Holy One, rejoicing in the glory of God.

CHAPTER 5.

1 Jerusalem, take off your robe of mourning and misery; put on the splendor of glory from God forever: *q* 2 *r* wrapped in the cloak of justice from God, bear on your head the mitre that displays the glory of the eternal name. 3 For God will show all the earth your splendor: 4 *s* you will be named by God forever the peace of justice, the glory of God's worship.

5 Up, Jerusalem! stand upon the heights; look to the east and see your children gathered from the east and the west at the word of the Holy One, rejoicing that they are remembered by God. 6 *t* Led away on foot by their enemies they left you: but God will bring them back to you borne aloft in glory as on royal thrones. 7 *u* For God has commanded that every lofty mountain be made low, and that the age-old depths and gorges be filled to level ground, that Israel may advance secure in the glory of God. 8 *v* The forests and every fragrant kind of tree have overshadowed Israel at God's command; 9 for God is leading Israel in joy by the light of his glory, with his mercy and justice for company.

V: THE LETTER OF JEREMIA AGAINST IDOLATRY

CHAPTER 6.

1 A copy of the letter which Jeremia sent to those who were being led captive

b Dt 28, 49f; Jer 5, 15; 6, 22f.—c Jer 32, 42.—d Jdt 9, 1; Est 14, 2.—e Jer 51, 5.—f Jer 31, 12f.—g Is 60, 1ff.—h Is 51, 23.—i Lam 2, 22.—j Is 40, 1.—k Is 35, 10.—l Ps 45 (46), 5; Is 60, 14.—m Jer 51, 43.—n 33f: Is 13, 20ff; 47, 1-11; Jer 50, 13.—o Is 34, 9-14.—p Is 60, 4f.—q Is 52, 1.—r Ex 39, 30; Wis 18, 24; Is 61, 10; 62, 3.—s Is 1, 26; 32, 17; Jer 33, 16.—t Is 49, 22.—u Is 40, 3f.—v Is 41, 19.

4, 25: Trample upon their necks: love of enemies was not an Old Testament ideal. The Babylonians are considered here, however, to be God's enemies as well as Israel's.

4, 35: Deserts and desolate places were looked upon as the special habitations of demons; Tb 8, 3; Lk 11, 24.

to Babylon by the king of the Babylonians, to convey to them what God had commanded him.[w]

For the sins you committed before God, you are being led captive to Babylon by Nabuchodonosor, king of the Babylonians. 2 When you reach Babylon you will be there many years, a period seven generations* long; after which I will bring you back from there in peace. 3 [x] And now in Babylon you will see borne upon men's shoulders gods of silver and gold and wood, which cast fear upon the pagans. 4 Take care that you yourselves do not imitate their alien example and stand in fear of them, 5 when you see the crowd before them and behind worshiping them. Rather, say in your hearts, "You, O Lord, are to be worshiped!"; 6 [y] for my angel is with you, and he is the custodian of your lives.

7 [z] Their tongues are smoothed by woodworkers; they are covered with gold and silver—but they are a fraud, and cannot speak. 8 People bring gold, as to a maiden in love with ornament, 9 and furnish crowns for the heads of their gods. Then sometimes the priests take the silver and gold from their gods and spend it on themselves, 10 or give part of it to the harlots on the terrace.* They trick them out in garments like men, these gods of silver and gold and wood; 11 but though they are wrapped in purple clothing, they are not safe from corrosion or insects. 12 They wipe their faces clean of the house dust which is thick upon them. 13 Each has a scepter, like the human ruler of a district; but none does away with those that offend against it. 14 Each has in its right hand an axe or dagger, but it cannot save itself from war or pillage. Thus it is known they are not gods; do not fear them.

15 As useless as one's broken tools 16 are their gods, set up in their houses; their eyes are full of dust from the feet of those who enter. 17 Their courtyards are walled in like those of a man brought to execution for a crime against the king; the priests reinforce their houses with gates and bars and bolts, lest they be carried off by robbers. 18 They light more lamps for them than for themselves, yet not one of these can they see. 19 They are like any beam in the house; it is said their hearts are eaten away. Though the insects out of the ground consume them and their garments, they do not feel it. 20 Their faces are blackened by the smoke of the house. 21 Bats and swallows alight on their bodies and on their heads; and cats as well as birds. 22 Know, therefore, that they are not gods, and do not fear them.

23 Despite the gold that covers them for adornment, unless someone wipes away the corrosion, they do not shine; nor did they feel anything when they were molded. 24 They are bought at any price, and there is no spirit in them. 25 [a] Having no feet, they are carried on men's shoulders, displaying their shame to all; and those who worship them are put to confusion 26 [b] because, if they fall to the ground, the worshipers must raise them up. They neither move of themselves if one sets them upright, nor come upright if they fall; but one puts gifts beside them as beside the dead. 27 [c] Their priests resell their sacrifices for their own advantage. Even their wives cure parts of the meat, but do not share it with the poor and the weak;* 28 the menstruous and women in childbed handle their sacrifices. Knowing from this that they are not gods, do not fear them.

29 How can they be called gods? For women bring the offerings to these gods of silver and gold and wood; 30 [d] and in their temples the priests squat with torn tunic and with shaven hair and beard, and with their heads uncovered. 31 They shout and wail before their gods as others do at a funeral banquet. 32 The priests take some of their clothing and put it on their wives and children. 33 *Whether they are treated well or ill by anyone, [e] they cannot requite it; they can neither set up a king nor remove him. 34 Similarly, they cannot give anyone riches or coppers; if one fails to fulfill a vow to them, they cannot exact it of him. 35

w Jer 29, 1.—x Is 46, 7; Jer 10, 1-16.—y Ex 23, 20.—z Ps 134 (135), 16.—a Wis 13, 16.—b Tb 4, 18.—c Lv 12, 4; 15, 19f; Dt 14, 28f.—d Lv 10, 6; 21, 5. 10.—e Dn 2, 21.

6, 2: Seven generations: possibly an indication of the date of this composition by an author writing for his contemporaries for whom the conditions of the Exile were still realities. He has multiplied the seventy years of Jer 29, 10 by three or four.

6, 10: Harlots on the terrace: cult prostitutes, common in the idolatrous religions of the Gentiles.

6, 27-31: From the point of view of Jewish ritual law, the practices named here were grotesque and depraved; cf Lv 12, 2ff; 15, 19-23.

6, 33-39: All that the gods cannot do, the true God does; cf 1 Kgs 2, 7; Dt 23, 22; Pss 67 (68), 6; 145 (146), 7-9; Is 35, 4f.

f They neither save a man from death,
nor deliver the weak from the strong. 36
To no blind man do they restore his sight,
nor do they save any man in an emergency. 37 They neither pity the widow nor
benefit the orphan. 38 These gilded and
silvered wooden statues are like stones
from the mountains; and their worshipers
will be put to shame. 39 How then can
it be thought or claimed that they are
gods?

40 Even the Chaldeans themselves have
no respect for them; for when they see
a deaf mute, incapable of speech, they
bring forward Bel* and ask the god to
make noise, as though the man could understand; 41 and they are themselves unable to reflect and abandon these gods,
for they have no sense. 42 *And their
women, girt with cords, *g* sit by the roads,
burning chaff for incense; 43 and whenever one of them is drawn aside by some
passerby who lies with her, she mocks
her neighbor who has not been dignified
as she has, and has not had her cord
broken. 44 All that takes place around
these gods is a fraud: how then can it be
thought or claimed that they are gods?

45 They are produced by woodworkers
and goldsmiths, and they are nothing
else than what these craftsmen wish them
to be. 46 Even those who produce them
are not long-lived; 47 how then can what
they have produced be gods? They have
left frauds and opprobrium to their successors. 48 For when war or disaster
comes upon them, the priests deliberate
among themselves where they can hide
with them. 49 How then can one not
know that these are no-gods, which do
not save themselves either from war or
from disaster? 50 They are wooden, gilded
and silvered; they will later be known for
frauds. To all peoples and kings it will
be clear that they are not gods, but human handiwork; and that God's work is
not in them.

51 Who does not know that they are
not gods? 52 They set no king over the
land, nor do they give men rain. 53 They
neither vindicate their own rights, nor
do they recover what is unjustly taken,
for they are unable; 54 they are like crows
between heaven and earth. For when fire
breaks out in the temple of these wooden
or gilded or silvered gods, though the
priests flee and are safe, they themselves
are burnt up in the fire like beams. 55
They cannot resist a king, or enemy
forces. 56 How then can it be admitted
or thought that they are gods?

They are safe from neither thieves nor
bandits, these wooden and silvered and
gilded gods; 57 those who seize them strip
off the gold and the silver, and go away
with the clothing that was on them, and
they cannot help themselves. 58 *h* How
much better to be a king displaying his
valor, or a handy tool in a house, the
joy of its owner, than these false gods; or
the door of a house, that keeps safe those
who are within, rather than these false
gods; or a wooden post in a palace,
rather than these false gods! 59 The sun
and moon and stars are bright, and obedient in the service for which they are sent.
60 Likewise the lightning, when it flashes,
is a goodly sight; and the same wind
blows over all the land. 61 The clouds,
too, when commanded by God to proceed across the whole world, fulfill the
order; 62 and fire, sent from on high to
burn up the mountains and the forests,
does what has been commanded. But these
false gods are not their equal, whether in
beauty or in power; 63 so that it is unthinkable, and cannot be claimed, that
they are gods. They can neither execute
judgment, nor benefit man. 64 Know,
therefore, that they are not gods, and do
not fear them.

65 Kings they neither curse nor bless. 66
They show the nations no signs in the
heavens, nor are they brilliant like the
sun, nor shining like the moon. 67 The
beasts which can help themselves by fleeing to shelter are better than they are. 68
Thus in no way is it clear to us that they
are gods; so do not fear them. 69 For like
a scarecrow in a cucumber patch, that is
no protection, are their wooden, gilded,
silvered gods. 70 Just like a thornbush in a
garden on which perches every kind of
bird, or like a corpse hurled into darkness, are their silvered and gilded wooden
gods. 71 From the rotting of the purple
and the linen upon them, it can be known
that they are not gods; they themselves

f Pss 67 (68), 6; 145 (146), 7ff.—*g* 42-43: Jer 3, 2.—*h* Wis 13, 10-15; 15, 7ff.

6, 40: Bel: cf note on Jer 50, 2.

6, 42f: This seems to refer to the obligation of Babylonian women to serve once in their lives as cult prostitutes. The unbroken cord was a sign that this duty had not yet been fulfilled. Chaff: burnt as an aphrodisiac or for use in erotic rites.

will in the end be consumed, and be a disgrace in the land. [72] The better for the just man who has no idols: he shall be far from disgrace!

THE BOOK OF EZECHIEL

Ezechiel's complex character makes him one of the most interesting figures in Israelite prophecy. In many ways he resembles the more primitive type of prophet represented by Elia and Eliseus; yet he clearly depends on all his predecessors in prophecy, and his teaching is a development of theirs. His unique contribution to the history of prophetism lies in his manifest interest in the temple and the liturgy, an interest paralleled in no other prophet — even Jeremia who, like Ezechiel, was also a priest. Particularly because of this interest, Ezechiel's influence on post-exilic religion was enormous, and not without reason has he been called "the father of Judaism." This has resulted in his prophecies reaching us with the evident marks of editing and addition by the post-exilic circles that shared his intense interest. However, we may be sure that in this book we have throughout what is in substance the prophet's own work.

Ezechiel became a prophet in Babylon — the first prophet to receive the call to prophesy outside the Holy Land. As one of the exiles deported by Nabuchodonosor in 597, his first task was to prepare his fellow countrymen in Babylon for the final destruction of Jerusalem, which they believed to be inviolable. Accordingly, the first part of his book consists of reproaches for Israel's past and present sins and the confident prediction of yet a further devastation of the land of promise and a more general exile. In 587, when Nabuchodonosor destroyed Jerusalem, Ezechiel was vindicated before his unbelieving compatriots.

After this time, Ezechiel's message changes. From now on his prophecy is characterized by the promise of salvation in a new covenant, and he is anxious to lay down the conditions necessary to obtain it. Even as Jeremia had believed, Ezechiel thought that the exiles were the hope of Israel's restoration, once God's allotted time for the Exile had been accomplished. His final eight chapters are an utopian vision of the Israel of the future, rid of its past evils and re-established firmly under the rule of the Lord. The famous vision of the dry bones in chapter 37 expresses his firm belief in a forthcoming restoration, Israel's rising to new life from the graveyard of Babylon. But Ezechiel's new covenant, like Jeremia's, was to see its true fulfillment only in the New Testament.

Perhaps no other prophet has stressed the absolute majesty of God as Ezechiel does. This appears not only in the tremendous vision by the river Chobar with which his prophecy opens, but throughout the book. Ultimately, says Ezechiel, whatever God does to or for man is motivated by zeal for His own holy name. The new heart and the new spirit which must exist under the new covenant cannot be the work of man, they too must be the work of God. By such teachings he helped prepare for the New Testament doctrine of salvation through grace.

The Book of Ezechiel is divided as follows: I. Call of the Prophet (1, 1–3, 27). II. Before the Siege of Jerusalem (4, 1–24, 27). III. Prophecies against Foreign Nations (25, 1–32, 32). IV. Salvation for Israel (33, 1–39, 29). V. The New Israel (40, 1–48, 35).

I: CALL OF THE PROPHET

CHAPTER 1.

The Vision: God on the Cherubim. [1] In the thirtieth year,* on the fifth day of the fourth month, while I was among the exiles by the river Chobar, the heavens opened, and I saw divine visions.[a]—[2] On the fifth day of the month, the fifth year,* that is, of King Joachin's exile, the word of the Lord came to the priest Ezechiel, the son of Buzi, in the land of the Chaldeans by the river Chobar.—There the hand of the Lord came upon me.

[4] As I looked, a stormwind came from the North,* a huge cloud with flashing fire [enveloped in brightness], from the midst of which [the midst of the fire] something gleamed like electrum. [5] Within it were figures resembling four living

a Ez 3, 23; 10, 20; 43, 3.

1, 1: The thirtieth year, which corresponds to the fifth year of exile (v 2), has never been satisfactorily explained; possibly it refers to the prophet's age. The river Chobar: probably a canal near Nippur, southeast of Babylon, one of the sites on which the Jewish exiles were settled.

1, 2: The fifth day of the fourth month, the fifth year: July 31, 593 B. C.; cf v 1.

1, 4: The North: the abode of God; see notes on Jb 37, 22; Ps 47 (48), 3. Electrum: an alloy of gold and silver, used here for some undetermined bright metal.

creatures* that looked like this: their form was human, 6 but each had four faces and four wings, 7 and their legs went straight down; the soles of their feet were round. They sparkled with a gleam like burnished bronze.

10 *Their faces were like this: [b] each of the four had the face of a man, but on the right side was the face of a lion, and on the left side the face of an ox, and finally each had the face of an eagle. 9 Their faces [and their wings] looked out on all their four sides; they did not turn when they moved, but each went straight forward. 12 [Each went straight forward; wherever the spirit wished to go, there they went; they did not turn when they moved.]

8 Human hands were under their wings, and the wings of one touched those of another. 11 Each had two wings spread out above so that they touched one another's, while the other two wings of each covered his body. 13 In among the living creatures something like burning coals of fire could be seen; they seemed like torches, moving to and fro among the living creatures. The fire gleamed, and from it came forth flashes of lightning.

15 As I looked at the living creatures, I saw wheels on the ground, one beside each of the four living creatures. 16 The wheels had the sparkling appearance of chrysolite, and all four of them looked the same: they were constructed as though one wheel were within another. 17 They could move in any of the four directions they faced, without veering as they moved. 18 [c] The four of them had rims, and I saw that their rims were full of eyes all around. 19 When the living creatures moved, the wheels moved with them; and when the living creatures were raised from the ground, the wheels also were raised. 20 Wherever the spirit wished to go, there the wheels went, and they were raised together with the living creatures; for the spirit of the living creatures was in the wheels.

22 *Over the heads of the living creatures, something like a firmament could be seen, seeming like glittering crystal, stretched straight out above their heads. 23 Beneath the firmament their wings were stretched out, one toward the other. [Each of them had two covering his body.] 24 Then I heard the sound of their wings, like the roaring of mighty waters, like the voice of the Almighty. When they moved, the sound of the tumult was like the din of an army. [And when they stood still, they lowered their wings.]

26 Above the firmament over their heads something like a throne could be seen, looking like sapphire. Upon it was seated, up above, one who had the appearance of a man.* 27 Upward from what resembled his waist I saw what gleamed like electrum; downward from what resembled his waist I saw what looked like fire; he was surrounded with splendor. 28 Like the bow which appears in the clouds on a rainy day was the splendor that surrounded him. Such was the vision of the likeness of the glory of the Lord.

CHAPTER 2.

Eating of the Scroll. When I had seen it, I fell upon my face and heard a voice that said to me: 1 Son of man,* stand up! I wish to speak with you. 2 As he spoke to me, spirit* entered into me and set me on my feet, and I heard the one who was speaking 3 say to me: Son of man, I am sending you to the Israelites, rebels who have rebelled against me; they and their fathers have revolted against me to this very day. 4 Hard of face and obstinate of heart are they to whom I am sending you. But you shall say to them: Thus says the Lord God! 5 And whether they heed or resist—for they are a rebellious house—they shall know that a prophet has been among them. 6 But as for you, son of man, fear neither them nor their words when they contradict you and reject you, and when you sit on scorpions.* Neither fear their words nor be dismayed at their looks, for they are a rebellious house. 7 [But speak my words to them, whether

b Ap 4, 6f.—c Ez 10, 12; Ap 4, 6. 8.

1, 5: Four living creatures: identified as cherubim in Ez 10, 20f.

1, 10-22: Note the changed order of the verses and the omission of the textually uncertain verses 14 and 21. Such changes also occur elsewhere in this book.

1, 22f. 26: This symbolic description of God's throne is similar to that in Ex 24, 9f.

1, 26: One who had the appearance of a man: God appearing in human form (v 28); cf Ex 33, 18-23.

2, 1: Son of man: a formal way of saying simply "man"; God's habitual way of addressing the prophet throughout this book. Probably the title is used to emphasize the separation of the divine and the human.

2, 2: Spirit: vital power, coming from God, which enables the prophet to hear the word of God; cf Ez 8, 3; 9, 24; 11, 1.

2, 6: When you sit on scorpions: the prophet must be prepared for the bitterest opposition.

they heed or resist, for they are rebellious.] 8 As for you, son of man, obey me when I speak to you: be not rebellious like this house of rebellion, but open your mouth and eat what I shall give you.

9 *d* It was then I saw a hand stretched out to me, in which was a written scroll 10 which he unrolled before me. It was covered with writing front and back, and written on it was: Lamentation and wailing and woe!

CHAPTER 3.

1 He said to me: Son of man, eat what is before you; eat this scroll, then go, speak to the house of Israel. 2 So I opened my mouth and he gave me the scroll to eat. 3 *e* Son of man, he then said to me, feed your belly and fill your stomach with this scroll I am giving you. I ate it, and it was as sweet as honey* in my mouth. He said: 4 Son of man, go now to the house of Israel, and speak my words to them.

5 Not to a people with difficult speech and barbarous language am I sending you, 6 nor to the many peoples [with difficult speech and barbarous language] whose words you cannot understand. If I were to send you to these, they would listen to you; 7 but the house of Israel will refuse to listen to you, since they will not listen to me. For the whole house of Israel is stubborn of brow and obstinate in heart. 8 But I will make your face as hard as theirs, and your brow as stubborn as theirs, 9 like diamond, harder than flint. Fear them not, nor be dismayed at their looks, for they are a rebellious house.

10 Son of man, he said to me, take into your heart all my words that I speak to you; hear them well. 11 Now go to the exiles, to your countrymen, and say to them: Thus says the Lord God!—whether they heed or resist!

12 Then spirit lifted me up, and I heard behind me the noise of a loud rumbling as the glory of the Lord* rose from its place: 13 the noise made by the wings of the living creatures striking one another, and by the wheels alongside them, a loud rumbling. 14 The spirit which had lifted me up seized me, and I went off spiritually stirred, while the hand of the Lord rested heavily upon me. 15 Thus I came to the exiles who lived at Tel Abib* by the river Chobar, and for seven days I sat among them distraught.

The Prophet as Watchman.* 17 Thus the word of the Lord came to me: Son of man, I have appointed you a watchman for the house of Israel. *f* When you hear a word from my mouth, you shall warn them for me.

18 If I say to the wicked man, You shall surely die; and you do not warn him or speak out to dissuade him from his wicked conduct so that he may live: that wicked man shall die for his sin, but I will hold you responsible for his death. 19 If, on the other hand, you have warned the wicked man, yet he has not turned away from his evil nor from his wicked conduct, then he shall die for his sin, but you shall save your life.

20 If a virtuous man turns away from virtue and does wrong when I place a stumbling block before him, he shall die. He shall die for his sin, and his virtuous deeds shall not be remembered; but I will hold you responsible for his death if you did not warn him. 21 When, on the other hand, you have warned a virtuous man not to sin, and he has in fact not sinned, he shall surely live because of the warning, and you shall save your own life.

Ezechiel's Dumbness.* 22 The hand of the Lord came upon me, and he said to me: Get up and go out into the plain, where I will speak with you. 23 *g* So I got up and went out into the plain, and I saw that the glory of the Lord was in that place, like the glory I had seen by the river Chobar. I fell prone, 24 but then spirit entered into me and set me on my feet, and he spoke with me.

He said to me: Go shut yourself up in your house. 25 [As for you, son of man, they will put cords upon you and bind you with them, so that you cannot go out among them.] 26 I will make your tongue stick to your palate so that you will be dumb* and unable to rebuke them for

d Ap 5, 1.—e Ap 10, 9f.—f Ez 33, 7.—g Ez 1, 3; 10, 15. 20. 22; 43, 3.

3, 3: As sweet as honey: though the prophet must foretell terrible things, the word of God is sweet to him who receives it.

3, 12: The glory of the Lord: the divine presence, manifested here in visible form.

3, 15: Tel Abib: one of the sites where the exiles were settled, probably near Nippur.

3, 17-21: This passage refers to one of the prophet's most characteristic qualities. It was placed here by an editor, though it properly belongs to a later stage in Ezechiel's ministry; cf chapter 33.

3, 22-27: This passage also belongs to a later period, with Ez 24, 25ff and 33, 21f, during the time of the final siege of Jerusalem, when Ezechiel's prophecies consisted mainly of symbolic actions rather than words.

3, 26: Dumb: unwilling to speak to the people in exile while Jerusalem was being besieged; cf Ez 24, 27.

being a rebellious house. 27 Only when I speak with you and open your mouth, shall you say to them: Thus says the Lord God! Let him heed who will, and let him resist who will, for they are a rebellious house.

II: BEFORE THE SIEGE OF JERUSALEM

CHAPTER 4.

Acts Symbolic of Siege and Exile. 16 At the end of seven days . . .:* 1 As for you, son of man, take a clay tablet; lay it in front of you, and draw on it a city [Jerusalem]. 2 Raise a siege against it: build a tower, lay out a ramp, pitch camps, and set up battering rams all around. 3 Then take an iron griddle and set it up as an iron wall between you and the city. Fix your gaze on it: it shall be in the state of siege, and you shall besiege it. This shall be a sign for the house of Israel. 4 Then you shall lie on your left side, while I place the sins of the house of Israel upon you. As many days as you lie thus, you shall bear their sins. 5 For the years of their sins I allot you the same number of days, three hundred and ninety, during which you will bear the sins of the house of Israel. 6 When you finish this, you are to lie down again, but on your right side, and bear the sins of the house of Juda forty days;* one day for each year I have allotted you. 7 Fixing your gaze on the siege of Jerusalem, with bared arm* you shall prophesy against it. 8 See, I will bind you with cords so that you cannot turn from one side to the other until you have completed the days of your siege.

9 *Again, take wheat and barley, and beans and lentils, and millet and spelt; put them in a single vessel and make bread out of them. Eat it for as many days as you lie upon your side, three hundred and ninety. 10 The food you eat shall be twenty shekels a day by weight; each day the same. 11 And the water you drink shall be the sixth of a hin by measure; each day the same. 16 *h* Then he said to me: Son of man, I am breaking the staff of bread* in Jerusalem. They shall eat bread which they have weighed out anxiously, and they shall drink water which they have measured out fearfully, 17 so that, owing to the scarcity of bread and water, everyone shall be filled with terror and waste away because of his sins.

12 For your food you must bake barley loaves over human excrement in their sight, said the Lord. 13 *i* Thus the Israelites shall eat their food unclean among the nations where I scatter them. 14 "Oh no, Lord God!" I protested. "Never have I been made unclean, and from my youth till now, never have I eaten carrion flesh or that torn by wild beasts; never has any unclean meat entered my mouth." 15 Very well, he replied, I allow you cow's dung in place of human excrement; bake your bread on that.

CHAPTER 5.

1 As for you, son of man, take a sharp sword and use it like a barber's razor, passing it over your head and beard. Then take a set of scales and divide the hair you have cut. 2 Burn a third in the fire, within the city,* when the days of your siege are completed; place another third around the city and strike it with the sword; the final third strew in the wind, and pursue it with the sword. 3 [But of the last take a small number and tie them in the hem of your garment. 4 Then take some of these and throw them in the midst of the fire and burn them.]

Say to the whole house of Israel: 5 Thus says the Lord God: This is Jerusalem. In the midst of the nations I placed her, surrounded by foreign countries. 6 But she rebelled against my ordinances more wickedly than the nations, and against my statutes more than the foreign countries surrounding her; she has spurned my ordinances and has not lived by my statutes. 7 Therefore thus says the Lord God: Because you have been more rebellious than the nations surrounding you, not living by my statutes nor fulfilling my ordinances, but acting according to the ordinances of the surrounding nations; 8 therefore thus says the Lord

h Ez 5, 16; 14, 13.—i Os 9, 4.

3, 16: At the end of seven days . . .: the incomplete sentence probably contained some such words as "the word of the Lord came to me." For seven days, see v 15. (This verse has been transposed from ch 3.)

4, 5f: Three hundred and ninety days . . . forty days: symbolically representing the respective lengths of the periods of exile of northern Israelites and Judaites. Northern Israel had already fallen to Assyria in 722 B. C. The letters in the Hebrew phrase for the days of your siege (v 8), each of which has its own numerical value, add up to three hundred and ninety. Forty years represent one generation.

4, 7: Bared arm: a symbol of unrestrained power.

4, 9-17: This action represents the scarcity of food during the siege of Jerusalem, and the consequent need to eat whatever is at hand. Twenty shekels: about nine ounces. The sixth of a hin: about one quart.

4, 16: Breaking the staff of bread: reducing the supply of bread which sustains the life of man as the walking staff sustains the traveler on his journey; cf Ez 5, 16; 14, 13; Lv 26, 26; Ps 104 (105), 16; Is 3, 1.

5, 2: The city: the one drawn on the tablet.

God: See, I am coming at you!* I will inflict punishments in your midst while the nations look on. [9] Because of all your abominations I will do with you what I have never done before, the like of which I will never do again. [10] This means that fathers within you shall eat sons, and sons shall eat fathers.* I will inflict punishments upon you and scatter all that remain of your people in every direction.

[11] Therefore, as I live, says the Lord God, because you have defiled my sanctuary with all your detestable abominations, I swear to cut you down. I will not look upon you with pity nor have mercy. [12] A third of your people shall die of pestilence and perish of hunger within you; another third shall fall by the sword all around you; and a third I will scatter in every direction, and I will pursue them with the sword. [16] *j* When I loose against you the cruel, destructive arrows of hunger, I will break your staff of bread; [17] I will send famine against you, and wild beasts that shall rob you of your children. Pestilence and bloodshed shall stalk through you, and I will bring the sword upon you. I, the Lord, have spoken!

[13] Thus shall my anger spend itself, and I will wreak my fury upon them till I am appeased; they shall know that I, the Lord, have spoken in my jealousy when I spend my fury upon them. [14] I will make you a waste and a reproach among the nations that surround you, which every passer-by may see. [15] When I execute judgment upon you in anger and fury and with furious chastisements, you shall be a reproach and an object of scorn, a terrible warning to the nations that surround you. I, the Lord, have spoken!

CHAPTER 6.

Against the Mountains of Israel. [1] Thus the word of the Lord came to me: [2] Son of man, turn toward the mountains of Israel, and prophesy against them: [3] Mountains of Israel, hear the word of the Lord God. Thus says the Lord God [to the mountains and hills, the ravines and valleys]: *k* See, I am bringing a sword against you, and I will destroy your high places.* [4] Your altars shall be laid waste, your incense stands shall be broken, and I will cast down your slain ones before your idols; [5] I will scatter their bones all around your altars.* [6] In all your dwelling places cities shall be made desolate and high places laid waste, so that your altars will be made desolate and laid waste, your idols broken and removed, and your incense stands smashed to bits. [7] [The slain shall fall in your midst, and you shall know that I am the Lord. [8] I have warned you.]

When some of your people have escaped to other nations from the sword, and have been scattered over the foreign lands, [9] then those who have escaped will remember me among the nations to which they have been exiled, after I have broken their adulterous hearts that turned away from me [and their eyes which lusted after idols]. They shall loathe themselves because of their evil deeds, all their abominations. [10] Then they shall know that it was not in vain that I, the Lord, threatened to inflict this calamity upon them.

[11] Thus says the Lord God: Clap your hands, stamp your feet,* and cry "Alas!" because of all the abominations of the house of Israel, for which they shall fall by the sword, by famine, and by pestilence. [12] He that is far off shall die of pestilence, he that is near shall fall by the sword, and he that is besieged shall perish by famine; so will I spend my fury upon them. [13] Then shall they know that I am the Lord, when their slain shall lie amid their idols, all about their altars, on every high hill and mountaintop, beneath every green tree and leafy oak,* wherever they offered appeasing odors to any of their gods. [14] I will stretch out my hand against them, and wherever they live I will make the land a desolate waste, from the desert to Ribla;* thus shall they know that I am the Lord.

CHAPTER 7.

The End Has Come. [1] Thus the word of the Lord came to me: [2] Son of man, now

j Ez 4, 16; 14, 13.—k Ez 36, 1.

5, 8: I am coming at you: an expression borrowed from the language of warfare in which enemies attacked one another with the sword. You in vv 8-17 is Jerusalem.

5, 10: Fathers . . . shall eat sons, and sons . . . fathers: see note on Lam 2, 20.

6, 3: High places: the sanctuaries on the mountaintops where illegal worship, whether of the Lord or of Chanaanite deities, was performed.

6, 5: Scatter their bones . . . altars: dead men's bones defiled a place; cf 4 Kgs 23, 14.

6, 11: Clap your hands, stamp your feet: here evidently signs of mourning; in Ez 25, 6, signs of joy.

6, 13: Every green tree and leafy oak: sacred groves had a long history in Palestine as places of worship; cf Dt 12, 2; note on Gn 12, 6.

6, 14: From the desert to Ribla: the whole land, from the far south to the far north.

say: Thus says the Lord God to the land of Israel: An end! The end has come upon the four corners of the land! 3 Now the end is upon you; I will unleash my anger against you and judge you according to your conduct and lay upon you the consequences of all your abominations. 4 I will not look upon you with pity nor have mercy; I will bring your conduct down upon you, and the consequences of your abominations shall be in your midst; then shall you know that I am the Lord.

5 Thus says the Lord God: Disaster upon disaster! See it coming! 6 An end is coming, the end is coming upon you! See it coming! 7 The climax has come for you who dwell in the land! The time has come, near is the day: a time of consternation, not of rejoicing. 8 Soon now I will pour out my fury upon you and spend my anger upon you; I will judge you according to your conduct and lay upon you the consequences of all your abominations. 9 I will not look upon you with pity nor have mercy; I will deal with you according to your conduct, and the consequences of your abominations shall be in your midst; then shall you know that it is I, the Lord, who strike.

10 See, the day of the Lord! See, the end is coming! Lawlessness is in full bloom, insolence flourishes, 11 violence has risen to support wickedness. It shall not be long in coming, nor shall it delay. 12 *The time has come, the day dawns. Let not the buyer rejoice nor the seller mourn, for wrath shall be upon all the throng. 13 The seller shall not regain what he sold as long as he lives, for wrath shall be upon all the throng. Because of his sins, no one shall preserve his life. 14 They shall sound the trumpet and make everything ready, yet no one shall go to war, for my wrath is upon all the throng.

15 The sword is outside; pestilence and hunger are within. He that is in the country shall die by the sword; pestilence and famine shall devour those in the city. 16 Even those who escape and flee to the mountains like the doves of the valleys—I will put them all to death, each one for his own sins. 17 All their hands shall be limp, and all their knees shall run with water. 18 *l* They shall put on sackcloth, and horror shall cover them; shame shall be on all their faces and baldness* on all their heads. 19 They shall fling their silver into the streets, and their gold shall be considered refuse.*m* Their silver and gold cannot save them on the day of the Lord's wrath. They shall not be allowed to satisfy their craving or fill their bellies, for this has been the occasion of their sin. 20 In the beauty of their ornaments they put their pride: they made of them their abominable images [their idols]. For this reason I make them refuse. 21 I will hand them over as booty to foreigners, to be spoiled and defiled by the wicked of the earth. 22 I will turn away my face from them, and my treasure* shall be profaned: robbers shall enter and profane it.

23 They shall wreak slaughter, for the land is filled with bloodshed and the city full of violence. 24 I will bring in the worst of the nations, who shall take possession of their houses. I will put an end to their proud strength, and their sanctuaries shall be profaned. 25 When anguish comes they shall seek peace, but there will be none. 26 There shall be disaster after disaster, rumor after rumor. Prophetic vision shall fade; instruction shall be lacking to the priest, and counsel to the elders, 27 while the prince shall be enveloped in terror, and the hands of the common people shall tremble. I will deal with them according to their conduct, and according to their judgments I will judge them; thus they shall know that I am the Lord.

CHAPTER 8.

Vision of Abominations in the Temple. 3 Spirit lifted me up in the air and brought me in divine vision to Jerusalem,*n* to the entrance of the north gate, where stood the statue of jealousy which stirs up jealousy.* 5 He* said to me: Son of man, look toward the north! I looked toward the north and saw northward of the gate the altar of the statue of jealousy. 6 Son of man, he asked me, do you see what they

1 Is 15, 2; Jer 48, 37.—m Prv 11, 4; Sir 5, 10; So 1, 18.—n Dn 14, 6.

7, 12f: Mundane affairs will cease to have any meaning in view of the disaster that is to come.

7, 18: Baldness: shaving the head was a sign of mourning.

7, 22: My treasure: the temple of Jerusalem.

8, 3: The statue of jealousy which stirs up jealousy: the statue which provokes the Lord's jealousy for his honor. This was probably the statue of the goddess Ashera erected by the wicked King Manasse (cf 4 Kgs 21, 7; 2 Par 33, 7. 15). Though it had been removed by King Josia (4 Kgs 23, 6), it had no doubt been set up again in the repaganizing of Jerusalem that followed on Josia's death.

8, 5: He: an angel accompanies Ezechiel in these visions and represents the voice of the Lord; cf Ez 40, 3f.

are doing? Do you see the great abominations that the house of Israel is practicing here, so that I must depart from my sanctuary? But you shall see still greater abominations!

7 Then he brought me to the entrance of the court, where I saw there was a hole in the wall. 8 Son of man, he ordered, dig through the wall. I dug through the wall and saw a door. 9 Enter, he said to me, and see the abominable evils which they are doing here. 10 I entered and saw that all around upon the wall were pictured the figures of all kinds of creeping things and loathsome beasts* [all the idols of the house of Israel]. 11 Before these stood seventy of the elders of the house of Israel, among whom stood Jezonia, son of Saphan, each of them with his censer in his hand, and the fragrance of the incense was rising upward. 12 Then he said to me: Do you see, son of man, what each of these elders of the house of Israel is doing in his idol room? They think: "The Lord cannot see us; the Lord has forsaken the land." 13 He continued: You shall see still greater abominations that they are practicing.

14 Then he brought me to the entrance of the north gate of the temple, and I saw sitting there the women who were weeping for Tammuz.* 15 Then he said to me: Do you see this, son of man? You shall see other abominations, greater than these!

16 Then he brought me into the inner court of the Lord's house, and there at the door of the Lord's temple, between the vestibule and the altar, were about twenty-five men with their backs to the Lord's temple and their faces toward the east; they were bowing down to the sun.* 17 Do you see, son of man? he asked me. Is it such a trivial matter for the house of Juda to do the abominable things they have done here—for they have filled the land with violence, and again and again they have provoked me—that now they must also put the branch to my nose?* 18 Therefore I in turn will act furiously: I will not look upon them with pity nor will I show mercy.

o Ex 12, 7; Ap 7, 3.

8, 10: Creeping things and loathsome beasts: probably Egyptian deities, which were represented in animal form. During the last days of Jerusalem King Sedecia was allied with Egypt, trusting in it for protection against the Chaldeans.

8, 14: Weeping for Tammuz: the withering of trees and plants in autumn was thought to be due to the descent of Tammuz, the Babylonian god of fertility, to the nether world of the dead; this descent was bewailed by the women.

8, 16: Bowing down to the sun: sun worship had been made an important part of Judaite idolatry by the impious kings; cf 4 Kgs 23, 11.

8, 17: Put the branch to my nose: the meaning is uncertain. Perhaps it refers to an Egyptian practice imported into Juda: the Egyptian sun god Re is pictured with a vine branch at his nose, signifying the transfer of creative power (divine breath) to living things. Such rites were abominable to the Lord.

9, 4: Ezechiel is pre-eminently the prophet of personal retribution; the innocent inhabitants of Jerusalem are to be spared when the idolatrous are punished. An X: literally, the Hebrew letter taw, which had the form of a cross.

CHAPTER 9.

Slaughter of the Idolaters. 1 Then he cried loud for me to hear: Come, you scourges of the city! 2 With that I saw six men coming from the direction of the upper gate which faces the north, each with a destroying weapon in his hand. In their midst was a man dressed in linen, with a writer's case at his waist. They entered and stood beside the bronze altar. 3 Then he called to the man dressed in linen with the writer's case at his waist, 4 o saying to him: *Pass through the city [through Jerusalem] and mark an X on the foreheads of those who moan and groan over all the abominations that are practiced within it. 5 To the others I heard him say: Pass through the city after him and strike! Do not look on them with pity nor show any mercy! 6 Old men, youths and maidens, women and children—wipe them out! But do not touch any marked with the X; begin at my sanctuary. So they began with the men [the elders] who were in front of the temple. 7 Defile the temple, he said to them, and fill the courts with the slain; then go out and strike in the city.

8 As they began to strike, I was left alone. I fell prone, crying out, "Alas, Lord God! Will you destroy all that is left of Israel when you pour out your fury on Jerusalem?" 9 He answered me: The sins of the house of Israel are great beyond measure; the land is filled with bloodshed, the city with lawlessness. They think that the Lord has forsaken the land, that he does not see them. 10 I, however, will not look upon them with pity, nor show any mercy. I will bring down their conduct upon their heads.

11 Then I saw the man dressed in linen with the writing case at his waist make his report: "I have done as you ordered."

24 *Spirit lifted me up and brought me back to the exiles in Chaldea [in a vision, by God's spirit]. Then the vision I had seen left me, 25 and I told the exiles everything the Lord had shown me.

CHAPTER 10.

God's Glory Leaves Jerusalem. 1 *On the fifth day of the sixth month, in the sixth year,* as I was sitting in my house, and the elders of Juda sat before me, the hand of the Lord God fell upon me there. 2 I looked up and saw a form that looked like a man. Downward from what seemed to be his waist, there was fire; from his waist upward there seemed to be a brightness like the sheen of electrum. He stretched out what appeared to be a hand and seized me by the hair of my head . . .*

4 I saw there the glory of the God of Israel, like the vision I had seen in the plain. The cherubim were stationed to the right of the temple; 20 these were the living creatures I had seen beneath the God of Israel by the river Chobar,[p] whom I now recognized to be cherubim. 21 Each had four faces and four wings; something like human hands were under their wings. 22 Their faces looked just like those I had seen by the river Chobar; each one went straight forward. 14 [q] Each had four faces: the first face was that of an ox, the second that of a man, the third that of a lion, and the fourth that of an eagle. 15 Such were the living creatures I had seen by the river Chobar.

9 [r] I also saw four wheels beside them, one wheel beside each cherub; the wheels appeared to have the luster of chrysolite stone. 10 All four of them seemed to be made the same, as though there were a wheel within a wheel. 11 When they moved, they went in any one of their four directions without veering as they moved; for in whichever direction they were faced, they went straight towards it without veering as they moved. 12 [s] The rims of the four wheels were full of eyes all around. 13 I heard the wheels given the name "wheelwork." 16 [t] When the cherubim moved, the wheels went beside them; when the cherubim lifted their wings to rise from the earth, even then the wheels did not leave their sides. 17 When they stood still, the wheels stood still; when they rose, the wheels rose with them; for the living creatures' spirit was in them.

1 I looked and saw in the firmament above the cherubim what appeared to be sapphire stone; something like a throne could be seen upon it. 2 He said to the man dressed in linen: Go within the wheelwork under the cherubim; fill both your hands with burning coals* from among the cherubim, then scatter them over the city. As I looked on, he entered.

The glory of the God of Israel had gone up from the cherubim, upon which it had been, to the threshold of the temple. 3 As the man entered, the cloud filled the inner court, 4 and the glory of the Lord rose from over the cherubim to the threshold of the temple; the temple was filled with the cloud, and all the court was bright with the glory of the Lord. 5 The noise of the wings of the cherubim could be heard as far as the outer court; it was like the voice of God the Almighty when he speaks.

6 When he had commanded the man dressed in linen to take fire from within the wheelwork, among the cherubim, the man entered and stood by one of the wheels. 7 Thereupon its cherub stretched out his hand toward the fire that was among the cherubim. He took up some of it and put it in the hands of the one dressed in linen, who took it and came out. 8 [Something like human hands could be seen under the wings of the cherubim.]

18 Then the glory of the Lord left the threshold of the temple and rested upon the cherubim. 19 These lifted their wings, and I saw them rise from the earth, the wheels rising along with them. They stood at the entrance of the eastern gate of the Lord's house, and the glory of

p Ez 1, 1. 3.—q Ez 1, 10.—r Ez 1, 15f.—s Ez 1, 18.—t Ez 7, 19.

9, 24f: These verses have been transposed from ch 11.

10, 1: In chapters 8, 1-11, 25 of the current Hebrew text, several visions involving the temple of Jerusalem were combined to form a single continuous vision. The redistribution of verses in this translation is an attempt to separate the original visions. (10, 1. 2. 4. have been transposed from ch 8.)

10, 1: The fifth day of the sixth month, in the sixth year: September 17, 592 B. C.

10, 2: The dots suppose the omission of some words describing the prophet's being transported in his visions to the court of the temple.

10, 2: The burning coals within the wheelwork under God's throne, a sign of the divine presence (cf Ez 28, 14; Ps 17 [18], 13), symbolize the judgment to be visited on the city.

the God of Israel was up above them. 22 *Then the cherubim lifted their wings, and the wheels went along with them, while up above them was the glory of the God of Israel. 23 And the glory of the Lord rose from the city and took a stand on the mountain which is to the east of the city.

CHAPTER 11.

Judgment of the Princes. 1 Spirit lifted me up and brought me to the east gate of the temple. At the entrance of the gate I saw twenty-five men, among whom were Jezonia, son of Azur, and Pheltia, son of Banaia, princes of the people. 2 The Lord said to me: Son of man, these are the men who are planning evil and giving wicked counsel in this city. 3 "Shall we not," they say, "be building houses soon? The city is the kettle, and we are the meat."* 4 Therefore prophesy against them, son of man, prophesy! 5 Then the spirit of the Lord fell upon me, and he told me to say: Thus says the Lord: This is the way you talk, house of Israel, and what you are plotting I well know. 6 You have slain many in this city and have filled its streets with your slain. 7 Therefore thus says the Lord God: Your slain whom you have placed within it, they are the meat, and the city is the kettle; but you I will take out of it. 8 You fear the sword, but the sword I will bring upon you, says the Lord God. 9 I will bring you out of the city, and hand you over to foreigners, and inflict punishments upon you. 10 By the sword you shall fall; at the boundaries of Israel I will judge you; thus you shall know that I am the Lord. 11 The city shall not be a kettle for you, nor shall you be the meat within it. At the boundaries of Israel I will judge you, 12 and you shall know that I am the Lord, by whose statutes you have not lived, and whose ordinances you have not kept; rather, you have acted according to the ordinances of the nations around you.

u Ez 36, 26; Jer 31, 33.

10, 22f: These verses have been transposed from ch 11.

11, 3: These words reflect the false confidence of the inhabitants of Jerusalem in the face of the Chaldean invasion. Jerusalem, they think, is like an iron kettle protecting the meat within it from harm; but cf Ez 24, 3-6.

11, 15-21: Like Jeremia (cf chapter 29), Ezechiel knows that no reform is to be expected from the men of Juda who remained in Palestine; but the exiles will be the ones to form the new Israel. The new, spiritual covenant will replace the former covenant; cf Jer 24, 7.

12, 5: Dig a hole in the wall: the exiles are to leave Jerusalem through the broken walls of the ruined city.

13 While I was prophesying, Pheltia, the son of Banaia, died. I fell prone and cried out in a loud voice: "Alas, Lord God! will you utterly wipe out what remains of Israel?"

Restoration of the Exiles. 14 Thus the word of the Lord came to me: 15 *Son of man, it is about your kinsmen, your fellow exiles, and the whole house of Israel that the inhabitants of Jerusalem say, "They are far away from the Lord; to us the land of Israel has been given as our possession." 16 Therefore say: Thus says the Lord God: Though I have removed them far among the nations and scattered them over foreign countries—and was for a while their only sanctuary in the countries to which they had gone—17 I will gather you from the nations and assemble you from the countries over which you have been scattered, and I will restore to you the land of Israel. 18 They shall return to it and remove from it all its detestable abominations. 19 *u* I will give them a new heart and put a new spirit within them; I will remove the stony heart from their bodies, and replace it with a natural heart, 20 so that they will live according to my statutes, and observe and carry out my ordinances; thus they shall be my people and I will be their God. 21 But as for those whose hearts are devoted to their detestable abominations, I will bring down their conduct upon their heads, says the Lord God.

CHAPTER 12.

Acts Symbolic of the Exile. 1 Thus the word of the Lord came to me: 2 Son of man, you live in the midst of a rebellious house; they have eyes to see but do not see, and ears to hear but do not hear, for they are a rebellious house. 3 Now, son of man, during the day while they are looking on, prepare your baggage as though for exile, and again while they are looking on, migrate from where you live to another place; perhaps they will see that they are a rebellious house. 4 You shall bring out your baggage like an exile in the daytime while they are looking on; in the evening, again while they are looking on, you shall go out like one of those driven into exile; 5 while they look on, dig a hole in the wall* and pass through it; 6 while they look on, shoulder the burden and set out in the darkness; cover

your face that you may not see the land, for I have made you a sign for the house of Israel.

7 I did as I was told. During the day I brought out my baggage as though it were that of an exile, and at evening I dug a hole through the wall with my hand and, while they looked on, set out in the darkness, shouldering my burden.

8 Then, in the morning, the word of the Lord came to me: 9 Son of man, did not the house of Israel, that rebellious house, ask you what you were doing? 10 Tell them: Thus says the Lord God: This oracle concerns Jerusalem and the whole house of Israel within it. 11 I am a sign for you: as I have done, so shall it be done to them; as captives they shall go into exile. 12 The prince who is among them shall shoulder his burden and set out in darkness, going through a hole that he has dug in the wall, and covering his face lest he be seen by anyone. 13 *v* But I will spread my net over him, and he shall be taken in my snare. I will bring him to Babylon, into the land of the Chaldeans —but he shall not see it*—and there he shall die. 14 All his retinue, his aides, and his troops I will scatter in every direction, and pursue them with the sword. 15 Then shall they know that I am the Lord, when I disperse them among the nations and scatter them over foreign lands. 16 Yet I will leave a few of them to escape the sword, famine and pestilence, so that they may tell of all their abominations among the nations to which they will come; thus they shall know that I am the Lord.

17 Thus the word of the Lord came to me: 18 Son of man, eat your bread trembling, and drink your water shaking with anxiety. 19 Then say to the people of the land: Thus says the Lord God of the inhabitants of Jerusalem [to the land of Israel]: They shall eat their bread in anxiety and drink their water in horror, that their land may be emptied of the violence of all its inhabitants that now fills it. 20 Inhabited cities shall be in ruins, and the land shall be a waste; thus you shall know that I am the Lord.

Prophecy Ridiculed. 21 Thus the word of the Lord came to me: 22 Son of man, what is this proverb that you have in the land of Israel: "The days drag on, and no vision ever comes to anything"?* 23 Say to them therefore: Thus says the Lord God: I will put an end to this proverb; they shall never quote it again in Israel. Rather, say to them: The days are at hand, and also the fulfillment of every vision. 25 Whatever I speak is final, and it shall be done without further delay. In your days, rebellious house, whatever I speak I will bring about, says the Lord God.

24 There shall no longer be any false visions or deceitful divinations within the house of Israel, because it is I, the Lord, who will speak.

26 Thus the word of the Lord came to me: 27 Son of man, listen to the house of Israel saying, "The vision he sees is a long way off; he prophesies of the distant future!" 28 Say to them therefore: Thus says the Lord God: None of my words shall be delayed any longer; whatever I speak is final, and it shall be done, says the Lord God.

CHAPTER 13.

Against the Prophets of Peace. 1 Thus the word of the Lord came to me: 2 Son of man, prophesy against the prophets of Israel, prophesy! Say to those who prophesy their own thought: Hear the word of the Lord: 5 You did not step into the breach, nor did you build a wall about the house of Israel that would stand firm against attack on the day of the Lord. 7 Was not the vision you saw false, and your divination lying? 8 Therefore thus says the Lord God: Because you have spoken falsehood and have seen lying visions, therefore see! I am coming at you, says the Lord God.

10 For the very reason that they led my people astray, saying, "Peace!" when there was no peace, and that, as one built a wall, they would cover it with whitewash,* 11 say then to the whitewashers: I will bring down a flooding rain; hailstones shall fall, and a stormwind shall break out. 12 And when the wall has fallen, will you not be asked: Where is the whitewash you spread on?

13 Therefore thus says the Lord God: In my fury I will let loose stormwinds;

v Ez 17, 20; 32, 3.

12, 13: But he shall not see it: Sedecia was blinded by Nabuchodonosor before being deported to Babylonia; cf 4 Kgs 25, 7.

12, 22. 27: These words were used against Ezechiel because of the apparent failure of his prophecies; cf Jer 20, 7ff.

13, 10: To the confidence which the people had in their defenses against the Chaldeans, the false prophets contributed the illusion of security by predictions of peace, like men who whitewash a wall rather than allow its defects to be seen.

because of my anger there shall be a flooding rain, and hailstones shall fall with destructive wrath. 14 I will tear down the wall that you have whitewashed and level it to the ground, laying bare its foundations. When it falls, you shall be crushed beneath it; thus you shall know that I am the Lord. 15 When I have spent my fury on the wall and its whitewashers, I tell you there shall be no wall, nor shall there be whitewashers—16 those prophets of Israel who prophesied to Jerusalem and saw for it visions of peace when there was no peace, says the Lord God.

Against False Prophets in Chaldea. 3 [w] Thus says the Lord God: Woe to those prophets who are fools, who follow their own spirit and have seen no vision. 4 Like foxes among ruins are your prophets, O Israel! 6 Their visions are false and their divination lying. They say, "Thus says the Lord!" though the Lord did not send them; then they wait for him to fulfill their word! 9 But I will stretch out my hand against the prophets who have false visions and who foretell lies. They shall not belong to the community of my people, nor be recorded in the register of the house of Israel, nor enter the land of Israel; thus you shall know that I am the Lord.

Against False Prophetesses. 17 Now, son of man, turn toward the daughters of your people who prophesy their own thoughts; against these, prophesy: Thus says the Lord God: 22 Because you have disheartened the upright man with lies when I did not wish him grieved, and have encouraged the wicked man not to turn from his evil conduct and save his life; 23 therefore you shall no longer see false visions and practice divination, but I will rescue my people from your power. Thus you shall know that I am the Lord.

Against Sorceresses. 18 Woe to those who sew bands for everyone's wrists and make veils* for every size of head so as to entrap their owners. Do you think to entrap the lives of my people, yet keep yourselves alive? 19 You dishonor me before my people with handfuls of barley and crumbs of bread,* killing those who should not die and keeping alive those who should not live, lying to my people who willingly hear lies. 20 Therefore thus says the Lord God: See! I am coming at those bands of yours in which you entrap men's lives: I will tear them from their arms and set free those you have caught. 21 I will tear off your veils and rescue my people from your power, so that they shall no longer be prey to your hands. Thus you shall know I am the Lord.

[w] Ez 14, 9; 34, 2; Jer 23, 1.—[x] 3 Kgs 22, 23.

13, 18: Sew bands . . . make veils: magical practices believed to give to the sorceresses power over those on whom they placed these objects.

13, 19: Handfuls of barley and crumbs of bread: used in divination and forecasting the future.

14, 9: I, the Lord, shall have beguiled that prophet: the ancient Israelites attributed to God every action, good or evil; cf 1 Kgs 18, 10; 2 Kgs 24, 1ff. We would say, rather, that God permitted this deceit.

CHAPTER 14.

Prophecy Useless for Idolaters. 1 When certain elders of Israel came and sat down before me, 2 the word of the Lord came to me: 3 Son of man, these men have the memory of their idols fresh in their hearts, and they keep the occasion of their sin before them. Why should I allow myself to be consulted by them? 4 Therefore speak with them, and say to them: Thus says the Lord God: If anyone of the house of Israel, holding the memory of his idols in his heart and keeping the occasion of his sin before him, has recourse to a prophet, I, the Lord, will be his answer in person because of his many idols. 5 Thus would I bring back to their senses the house of Israel, who have become estranged from me through all their idols.

6 Therefore say to the house of Israel: Thus says the Lord God: Return and be converted from your idols; turn yourselves away from all your abominations. 7 For if anyone of the house of Israel or any alien resident in Israel is estranged from me, and holds the memory of his idols in his heart and keeps the occasion of his sin before him, yet asks a prophet to consult me for him, I, the Lord, will be his answer in person. 8 I will turn against that man, and make of him an example and a byword. I will cut him off from the midst of my people. Thus you shall know that I am the Lord.

9 [x] As for the prophet, if he is beguiled into speaking a word, I, the Lord, shall have beguiled that prophet;* I will stretch out my hand against him and root him out of my people Israel. 10 Each shall receive punishment for his sin, the inquirer and the prophet shall be punished alike, 11 so that the house of Israel may no longer stray from me and may no longer be defiled by all their sins. Thus they

shall be my people, and I will be their God, says the Lord God.

Personal Responsibility.* 12 Thus the word of the Lord came to me: 13 *y* Son of man, when a land sins against me by breaking faith, I stretch out my hand against it and break its staff of bread, I let famine loose upon it and cut off from it both man and beast; 14 and even if these three men were in it, Noe, Daniel, and Job,* they could save only themselves by their virtue, says the Lord God. 15 If I were to cause wild beasts to prowl the land, depopulating it so that it became a waste, traversed by none because of the wild beasts, 16 and these three men were in it, as I live, says the Lord God, I swear they could save neither sons nor daughters; they alone would be saved, and the land would be a waste. 17 Or if I brought the sword upon this country, commanding the sword to pass through the land cutting off from it man and beast, 18 and these three men were in it, as I live, says the Lord God, they would be unable to save either sons or daughters; they alone would be saved. 19 Or if I were to send pestilence into this land, pouring out upon it my bloodthirsty fury, cutting off from it man and beast, 20 even if Noe, Daniel, and Job were in it, as I live, says the Lord God, I swear that they could save neither son nor daughter; they would save only themselves by their virtue.

21 Thus says the Lord God: Even though I send Jerusalem my four cruel punishments, the sword, famine, wild beasts, and pestilence, to cut off from it man and beast, 22 still some survivors shall be left in it who will bring out sons and daughters; when they come out to you, you shall see their conduct and their actions and be consoled regarding the evil I have brought on Jerusalem [all that I have brought upon it]. 23 They shall console you when you see their conduct and actions, for you shall then know that it was not without reason that I did to it what I did, says the Lord God.

CHAPTER 15.

Parable of the Vine. 1 Thus the word of the Lord came to me: 2 Son of man, what makes the wood of the vine better than any other wood? That branch among the trees of the forest! 3 Can you use its wood to make anything worthwhile? Can you make even a peg from it, to hang on it any kind of vessel? 4 If you throw it on the fire as fuel and the fire devours both ends and even the middle is scorched, is it still good for anything? 5 Why, even when it was whole it was good for nothing; how much less, when the fire has devoured and scorched it, can it be used for anything! 6 Therefore, thus says the Lord God: Like the wood of the vine among the trees of the forest, which I have destined as fuel for the fire, do I make the inhabitants of Jerusalem. 7 I will set my face against them; they have escaped from the fire, but the fire shall devour them. Thus you shall know that I am the Lord, when I turn my face against them. 8 I will make the land a waste, because they have broken faith, says the Lord God.

CHAPTER 16.

The Faithless Spouse. 1 Thus the word of the Lord came to me: 2 Son of man, make known to Jerusalem her abominations: 3 Thus says the Lord God to Jerusalem: By origin and birth you are of the land of Chanaan; your father was an Amorrite and your mother a Hethite.* 4 As for your birth, the day you were born your navel cord was not cut; you were neither washed with water nor anointed, nor were you rubbed with salt, nor swathed in swaddling clothes. 5 No one looked on you with pity or compassion to do any of these things for you. Rather, you were thrown out on the ground as something loathsome, the day you were born.

6 Then I passed by and saw you weltering in your blood. I said to you: Live in your blood 7 and grow like a plant in the field. You grew and developed, you came to the age of puberty; your breasts were formed, your hair had grown, but you were still stark naked. 8 Again I passed by you and saw that you were now old enough for love. So I spread the corner

y Ez 4, 16.

14, 12-23: The doctrine of personal responsibility before God was not new (cf Ez 3, 16-21; 18; 33, 1-20); but it had not been emphasized by the prophets before the Exile, who mostly predicted national retribution and called for national repentance.

14, 14: Noe, Daniel, and Job: proverbially virtuous men. The Daniel named here may be the traditional just judge of the ancient past, celebrated in Chanaanite literature, who is possibly reflected in Dn 13, but is not the hero of Dn 1-12.

16, 3f: By origin and birth . . . Chanaan . . . Amorrite . . . Hethite: the inhabitants of Jerusalem and Juda absorbed not only pre-Israelite racial strains, but also many elements of the country's pagan cult and customs.

of my cloak over you to cover your nakedness;* I swore an oath to you and entered into a covenant with you; you became mine, says the Lord God. 9 Then I bathed you with water, washed away your blood, and anointed you with oil. 10 I clothed you with an embroidered gown, put sandals of fine leather on your feet; I gave you a fine linen sash and silk robes to wear. 11 I adorned you with jewelry: I put bracelets on your arms, a necklace about your neck, 12 a ring in your nose, pendants in your ears, and a glorious diadem upon your head. 13 Thus you were adorned with gold and silver; your garments were of fine linen, silk, and embroidered cloth. Fine flour, honey, and oil were your food. You were exceedingly beautiful, with the dignity of a queen. 14 You were renowned among the nations for your beauty, perfect as it was, because of my splendor which I had bestowed on you, says the Lord God.

15 But you were captivated by your own beauty, you used your renown to make yourself a harlot, and you lavished your harlotry on every passer-by, whose own you became. 16 *You took some of your gowns and made for yourself gaudy high places, where you played the harlot. . . . 17 You took the splendid gold and silver ornaments that I had given you and made for yourself male images, with which also you played the harlot. 18 You took your embroidered gowns to cover them; my oil and my incense you set before them; 19 the food that I had given you, the fine flour, the oil, and the honey with which I fed you, you set before them as an appeasing odor, says the Lord God. 20 *z* The sons and daughters you had borne me you took and offered as sacrifices* to be devoured by them! Was it not enough that you had become a harlot? 21 *a* You slaughtered and immolated my children to them, making them pass through fire. 22 And through all your abominations and harlotries you remembered nothing of when you were a girl, stark naked and weltering in your blood.

23 Then after all your evildoing—woe, woe to you! says the Lord God—24 you raised for yourself a platform and a dais* in every public place. 25 *b* At every street corner you built a dais for yourself to use your beauty obscenely, spreading your legs for every passer-by, playing the harlot countless times. 26 You played the harlot with the Egyptians, your lustful neighbors, so many times that I was provoked to anger. 27 Therefore I stretched out my hand against you, I diminished your allowance and delivered you over to the will of your enemies, the Philistines, who revolted at your lewd conduct. 28 You also played the harlot with the Assyrians, because you were not satisfied; and after playing the harlot with them, you were still not satisfied. 29 Again and again you played the harlot, now going to Chaldea, the land of the traders; but despite this, you were still not satisfied.

30 How wild your lust! says the Lord God, that you did all these things, acting like a shameless prostitute, 31 building your platform at every street corner and erecting your dais in every public place! Yet you were unlike a prostitute, since you disdained payment. 32 The adulterous wife receives, instead of her husband, payment. 33 All harlots receive gifts. But you rather bestowed your gifts on all your lovers, bribing them to come to you from all sides for your harlotry. 34 Thus in your harlotry you were different from all other women. No one sought you out for prostitution. Since you gave payment instead of receiving it, how different you were!

35 Therefore, harlot, hear the word of the Lord! 36 Thus says the Lord God: Because you poured out your lust and revealed your nakedness in your harlotry with your lovers and abominable idols, and because you sacrificed the lifeblood of your children to them, 37 *c* I will now gather together all your lovers whom you tried to please, whether you loved them or loved them not; I will gather them against you from all sides and expose you naked for them to see. 38 I will inflict on you the sentence of adulteresses and murderesses; I will wreak fury and jealousy

z Ez 20, 26. 31; 23, 37ff; Lv 18, 21; 20, 2; Dt 12, 31; 18, 10; 4 Kgs 21, 6; 23, 10; 24, 4; Jer 7, 31; 19, 5; 32, 35; Mi 6, 7.—*a* 4 Kgs 16, 3; 17, 17; 21, 6; 23, 10.—*b* Ez 23, 8; Is 57, 7; Jer 2, 20; 3, 2; 5, 7; 13, 27; Os 2, 4; 4, 13.—*c* Ez 23, 10.

16, 8: I spread the corner of my cloak over you to cover your nakedness: and also to signify the intention of marriage; cf Ru 3, 9.

16, 16: Fine robes were used to cover a couch for harlotry; cf Prv 7, 16f. In the allegory of this chapter the viewpoint often shifts from the figure (harlotry) to the reality (idolatry).

16, 20f: Human sacrifice was introduced under Juda's impious kings; cf 4 Kgs 16, 3; 17, 17; Jer 7, 31.

16, 24: A platform and a dais: associated with ritual prostitution, which the Israelites borrowed from Chanaanite practice.

upon you. 39 I will hand you over to them
to tear down your platform and demolish
your dais; they shall strip you of your gar-
ments and take away your splendid orna-
ments, leaving you stark naked. 40 They
shall lead an assembly against you to stone
you and hack you with their swords. 41
d They shall burn your apartments with fire
and inflict punishments on you while many
women look on. Thus I will put an end
to your harlotry, and you shall never
again give payment. 42 When I have
wreaked my fury upon you I will cease to
be jealous of you, I will be quiet and no
longer vexed. 43 Because you did not re-
member what happened when you were a
girl, but enraged me with all these things,
therefore in return I am bringing down
your conduct upon your head, says the
Lord God. For did you not add lewdness
to the rest of your abominable deeds?

44 See, everyone who is fond of prov-
erbs will say of you, 'Like mother, like
daughter.' 45 Yes, you are the true daugh-
ter of the mother* who spurned her hus-
band and children, and you are a true
sister to those who spurned their husbands
and children—your mother was a Hethite
and your father an Amorrite. 46 Your
elder sister was Samaria* with her daugh-
ters, living to the north of you; and your
younger sister, living to the south of you,
was Sodom with her daughters. 47 Yet not
only in their ways did you walk, and act
as abominably as they did; in a very short
time you became more corrupt in all your
ways than they. 48 As I live, says the Lord
God, I swear that your sister Sodom, with
her daughters, has not done as you and
your daughters have done! 49 e And look
at the guilt of your sister Sodom: she and
her daughters were proud, sated with
food, complacent in their prosperity, and
they gave no help to the poor and needy.
50 Rather, they became haughty and com-
mitted abominable crimes in my presence;
then, as you have seen, I removed them.
51 Samaria did not commit half your sins!
You have done more abominable things
than they, and have even made your sisters
appear just, with all the abominable
deeds you have done. 52 You, then, bear
your shame; you are an argument in fa-
vor of your sisters! In view of your sin-
ful deeds, more abominable than theirs,
they appear just in comparison with you.
Blush for shame, and bear the shame of
having made your sisters appear just.

53 I will restore their fortunes, the for-
tune of Sodom and her daughters and of
Samaria and her daughters [and I will
restore your fortune along with them], 54
that you may bear your shame and be
disgraced for all the comfort you brought
them. 55 Yes, your sisters, Sodom and her
daughters, Samaria and her daughters,
shall return to their former state [you and
your daughters shall return to your for-
mer state]. 56 Was not your sister Sodom
kept in bad repute by you while you felt
proud of yourself, 57 before your wicked-
ness became evident? Now you are like
her, reproached by the Edomites and all
your neighbors, despised on all sides by
the Philistines. 58 The penalty of your
lewdness and your abominations—you
must bear it all, says the Lord.

59 For thus speaks the Lord God: I will
deal with you according to what you have
done, you who despised your oath, break-
ing a covenant. 60 Yet I will remember
the covenant I made with you when you
were a girl, and I will set up an everlast-
ing covenant with you. 61 Then you shall
remember your conduct and be ashamed
when I take your sisters, those older and
younger than you, and give them to you
as daughters, even though I am not bound
by my covenant with you. 62 For I will
re-establish my covenant with you, that
you may know that I am the Lord, 63
that you may remember and be covered
with confusion, and that you may be ut-
terly silenced for shame when I pardon
you for all you have done, says the Lord
God.

CHAPTER 17.

The Eagles and the Vine. 1 Thus the
word of the Lord came to me: 2 Son of
man, propose a riddle, and speak this
proverb to the house of Israel: 3 Thus
speaks the Lord God: The great eagle,
with great wings, with long pinions, with
thick plumage, many-hued, came to Leb-
anon. He took the crest of the cedar,
4 tearing off its topmost branch, and
brought it to a land of tradesmen, set it
in a city of merchants.

d 4 Kgs 25, 9.—e Gn 19, 24.

16, 45: True daughter of the mother: Jerusalem has followed in the footsteps of its heathen forebears; cf v 3.

16, 46: Your elder sister was Samaria: Samaria can be called an elder sister in view of the relatively greater importance of the Northern Kingdom, Israel, during most of Old Testament history. Also, the relatively insignificant Sodom of ancient history can be called your younger sister.

5 Then he took some seed of the land,
and planted it in a seedbed; a shoot by
plentiful waters, like a willow he placed
it, 6 to sprout and grow up a vine, dense
and low-lying, its branches turned toward
him, its roots lying under him. Thus it
became a vine, produced branches and
put forth shoots. 7 But there was another
great eagle, great of wing, rich in plum-
age; to him this vine bent its roots, sent
out its branches, that he might water it
more freely than the bed where it was
planted. 8 In a fertile field by plentiful
waters it was planted, to grow branches,
bear fruit, and become a majestic vine.

9 Say: Thus says the Lord God: Can
it prosper? Will he not rather tear it out
by the roots and strip off its fruit, so that
all its green growth will wither when he
pulls it up by the roots? [No need of a
mighty arm or many people to do this.]
10 True, it is planted, but will it prosper?
Will it not rather wither, when touched
by the east wind, in the bed where it
grew?

11 *Thus the word of the Lord came to
me: 12 Son of man, say now to the rebel-
lious house: Do you not understand what
this means? It is this: The king of Baby-
lon came to Jerusalem and took away its
king and princes with him to Babylon. 13
Then he selected a man of the royal line
with whom he made a covenant, binding
him under oath, while removing the no-
bles of the land, 14 so that the kingdom
would remain a modest one, without as-
pirations, and would keep his covenant
and obey him. 15 But this man rebelled
against him, sending envoys to Egypt to
obtain horses and a great army. Can he
prosper? Can he who does such things
escape? Can he break a covenant and
still go free? 16 As I live, says the Lord
God, in the home of the king who set
him up to rule, whose oath he spurned,
whose covenant with him he broke, there
in Babylon I swear he shall die! 17 When
ramps are cast up and siege towers are
built for the destruction of many lives,
he shall not be saved in the conflict by
Pharao with a great army and numerous
troops. 18 He spurned his oath, breaking
his covenant. Though he gave his hand in
pledge, he did all these things. He shall
not escape!

19 Therefore say: Thus says the Lord
God: As I live, my oath which he spurn-
ed, my covenant which he broke, I swear
to bring down upon his head. 20 *f* I will
spread my net over him, and he shall be
taken in my snare. I will bring him to
Babylon and enter into judgment with
him there over his breaking faith with me.
21 All the crack troops among his forces
shall fall by the sword, and the survivors
shall be scattered in every direction. Thus
you shall know that I, the Lord, have
spoken.

22 Therefore say: Thus says the Lord
God: I, too, will take from the crest of
the cedar, from its topmost branches tear
off a tender shoot, and plant it* on a high
and lofty mountain; 23 on the mountain
heights of Israel I will plant it. It shall put
forth branches and bear fruit, and be-
come a majestic cedar. Birds of every kind
shall dwell beneath it, every winged thing
in the shade of its boughs. 24 And all the
trees of the field shall know that I, the
Lord, bring low the high tree, lift high
the lowly tree, wither up the green tree,
and make the withered tree bloom. As I,
the Lord, have spoken, so will I do.

CHAPTER 18.

Personal Responsibility. 1 Thus the word
of the Lord came to me: 2 *g* Son of man,
what is the meaning of this proverb that
you recite in the land of Israel: "Fathers
have eaten green grapes, thus their chil-
dren's teeth are on edge"?* 3 As I live,
says the Lord God: I swear that there
shall no longer be anyone among you
who will repeat this proverb in Israel.
4 For all lives are mine; the life of the
father is like the life of the son, both are
mine; only the one who sins shall die.

5 If a man is virtuous—if he does what
is right and just, 6 if he does not eat on

f Ez 12, 13; 32, 3.—*g* Jer 31, 29.

17, 11-21: These verses explain the foregoing allegory. In 597 B. C. Nabuchodonosor removed King Joachin and took him into exile; in his place he set Sedecia, Joachin's uncle, on the throne and received from him the oath of loyalty. But Sedecia was beguiled into rebellion by Pharao Hophra of Egypt, and thereby merited punishment; cf 4 Kgs 24, 10—25, 7.

17, 22f: I, too, will take from the crest of the cedar . . . plant it: the Lord will restore Israel under a Messianic king from the same Davidic dynasty.

18, 2: Fathers . . . on edge: a proverb by which the people claimed that they were being punished for their ancestors' sins rather than for their own; cf Jer 31, 29.

the mountains,* nor raise his eyes to the idols of the house of Israel; if he does not defile his neighbor's wife, nor have relations with a woman in her menstrual period; [7] *h* if he oppresses no one, gives back the pledge received for a debt, commits no robbery; if he gives food to the hungry and clothes the naked; [8] if he does not lend at interest nor exact usury; if he holds off from evildoing, judges fairly between a man and his opponent; [9] if he lives by my statutes and is careful to observe my ordinances, that man is virtuous —he shall surely live, says the Lord God.

[10] But if he begets a son who is a thief, a murderer, or who does any of these things [11] (though the father does none of them), a son who eats on the mountains, defiles the wife of his neighbor, [12] oppresses the poor and needy, commits robbery, does not give back a pledge, raises his eyes to idols, does abominable things, [13] lends at interest and exacts usury—this son certainly shall not live. Because he practiced all these abominations, he shall surely die; his death shall be his own fault.

[14] On the other hand, if a man begets a son who, seeing all the sins his father commits, yet fears and does not imitate him; [15] a son who does not eat on the mountains, or raise his eyes to the idols of the house of Israel, or defile his neighbor's wife; [16] who does not oppress anyone, or exact a pledge, or commit robbery; who gives his food to the hungry and clothes the naked; [17] who holds off from evildoing, accepts no interest or usury, but keeps my ordinances and lives by my statutes—this one shall not die for the sins of his father, but shall surely live. [18] Only the father, since he violated rights, and robbed, and did what was not good among his people, shall in truth die for his sins. [19] You ask: "Why is not the son charged with the guilt of his father?" Because the son has done what is right and just, and has been careful to observe all my statutes, he shall surely live. [20] *i* Only the one who sins shall die. The son shall not be charged with the guilt of his father, nor shall the father be charged with the guilt of his son. The virtuous man's virtue shall be his own, as the wicked man's wickedness shall be his.

[21] But if the wicked man turns away from all the sins he commited, if he keeps all my statutes and does what is right and just, he shall surely live, he shall not die. [22] None of the crimes he committed shall be remembered against him; he shall live because of the virtue he has practiced. [23] *j* Do I indeed derive any pleasure from the death of the wicked? says the Lord God. Do I not rather rejoice when he turns from his evil way that he may live?

[24] And if the virtuous man turns from the path of virtue to do evil, the same kind of abominable things that the wicked man does, can he do this and still live? None of his virtuous deeds shall be remembered, because he has broken faith and committed sin; because of this, he shall die. [25] *k* You say, "The Lord's way is not fair!" Hear now, house of Israel: Is it my way that is unfair, or rather, are not your ways unfair? [26] When a virtuous man turns away from virtue to commit iniquity, and dies, it is because of the iniquity he committed that he must die. [27] But if a wicked man, turning from the wickedness he has committed, does what is right and just, he shall preserve his life; [28] since he has turned away from all the sins which he committed, he shall surely live, he shall not die. [29] And yet the house of Israel says, "The Lord's way is not fair!" Is it my way that is not fair, house of Israel, or rather, is it not that your ways are not fair?

[30] *l* Therefore I will judge you, house of Israel, each one according to his ways, says the Lord God. Turn and be converted from all your crimes, that they may be no cause of guilt for you. [31] Cast away from you all the crimes you have committed, and make for yourselves a new heart and a new spirit. Why should you die, O house of Israel? [32] *m* For I have no pleasure in the death of anyone who dies, says the Lord God. Return and live!

CHAPTER 19.

[1] As for you, son of man, raise a lamentation over the prince of Israel:

Allegory of the Lions.* [2] What a lioness was your mother, a lion of lions! Among young lions she couched to rear her whelps. [3] One whelp she raised up, a

h Is 58, 7; Mt 25, 35.—i Dt 24, 16; 4 Kgs 14, 6; 2 Par 25, 4.—j Ez 33, 11; 2 Pt 3, 9.—k Ez 33, 20.—l Mt 3, 2; Lk 3, 3.—m Ez 18, 23; 33, 11; 2 Pt 3, 9.

18, 6: Eat on the mountains: partake of ritual meals at the heathen high places.

19, 2-9: The meaning of this allegory is uncertain. Probably the two young lions are Joachaz and Sedecia, sons of the same mother, who were deported to Egypt and Babylonia respectively. Cf 4 Kgs 23, 31-34; 24, 18ff.

young lion he became; he learned to seize
prey, men he devoured. 4 Then nations
raised cries against him, in their pit he
was caught; they took him away with
hooks to the land of Egypt. 5 Then she
saw that in vain she had waited, her hope
was destroyed. She took another of her
whelps, him she made a young lion. 6 He
prowled among the lions, a young lion he
became; he learned to seize prey, men he
devoured; 7 he ravaged their strongholds,
their cities he wasted. The land and all
in it were appalled at the noise of his roar.
8 Nations laid out against him snares all
about him; they spread their net to take
him, in their pit he was caught. 9 They
put him in a cage and took him away to
the king of Babylon, so that his voice
would not be heard on the mountains of
Israel.

Allegory of the Vine Branch. 10 Your
mother was like a vine* planted by the
water; fruitful and branchy was she be-
cause of the abundant water. 11 One
strong branch she put out as a royal scep-
ter. Stately was her height amid the dense
foliage; notably tall was she with her
many clusters. 12 *n* But she was torn up
in fury and flung to the ground; the east
wind withered her up, her fruit was torn
off; then her strong branch withered up,
fire devoured it. 13 So now she is planted
in the desert, in a land dry and parched,
14 for fire came out of the branch and de-
voured her shoots; she is now without a
strong branch, a ruler's scepter.

This is a lamentation and serves as a
lamentation.

CHAPTER 20.

Israel's History of Infidelity. 1 In the
seventh year, on the tenth day of the fifth
month,* some of the elders of Israel came
to consult the Lord and sat down before
me. 2 Then the word of the Lord came
to me: 3 Son of man, speak with the
elders of Israel and say to them: Thus
says the Lord God: Have you come to
consult me? As I live! I swear I will not
allow myself to be consulted by you, says
the Lord God.

4 Will you judge them? Will you judge,
son of man? Make known to them the
abominations of their ancestors 5 in these
words: Thus speaks the Lord God: The
day I chose Israel, I swore to the de-
scendants of the house of Jacob; in the
land of Egypt I revealed myself to them
and swore: I am the Lord, your God. 6
That day I swore to bring them out of
the land of Egypt to the land I had scout-
ed for them, a land flowing with milk and
honey, a jewel among all lands. 7 Then I
said to them: Throw away, each of you,
the detestable things that have held your
eyes; do not defile yourselves with the
idols of Egypt: I am the Lord, your God.

8 But they rebelled against me and re-
fused to listen to me; none of them threw
away the detestable things that had held
their eyes, they did not abandon the idols
of Egypt. Then I thought of pouring out
my fury on them and spending my anger
on them there in the land of Egypt; 9 but
I acted for my name's sake, that it should
not be profaned in the sight of the na-
tions among whom they were, in whose
presence I had made myself known to
them, revealing that I would bring them
out of the land of Egypt. 10 Therefore I
led them out of the land of Egypt and
brought them into the desert. 11 *o* Then I
gave them my statutes and made known
to them my ordinances, which everyone
must keep, to have life through them. 12
p I also gave them my Sabbaths to be a
sign between me and them, to show that
it was I, the Lord, who made them holy.

13 But the house of Israel rebelled
against me in the desert. They did not ob-
serve my statutes, and they despised my
ordinances that bring life to those who
keep them. My Sabbaths, too, they dese-
crated grievously. Then I thought of pour-
ing out my fury on them in the desert
to put an end to them, 14 but I acted for
my name's sake, that it should not be
profaned in the sight of the nations in
whose presence I had brought them out.
15 Nevertheless I swore to them in the
desert not to bring them to the land I
had given them, a land flowing with milk
and honey, a jewel among all lands. 16
So much were their hearts devoted to
their idols, they had not lived by my
statutes, but despised my ordinances and
desecrated my Sabbaths. 17 But I looked
on them with pity, not wanting to de-
stroy them, so I did not put an end to
them in the desert.

n Os 13, 15.—o Lv 18, 5; Rom 10, 5.—p Ex 20, 8; 31, 13; Dt 5, 12.

19, 10-14: A vine: Juda. One strong branch: the Davidic king.

20, 1: The seventh year, on the tenth day of the fifth month: August 14, 591 B. C.

18 Then I said to their children in the
desert: Do not observe the statutes of
your parents or keep their ordinances; do
not defile yourselves with their idols. 19 I
am the Lord, your God: observe my
statutes and be careful to keep my ordi-
nances; 20 keep holy my Sabbaths, as a
sign between me and you to show that I
am the Lord, your God. 21 But their chil-
dren rebelled against me: they did not
observe my statutes or keep my ordi-
nances that bring life to those who ob-
serve them, and my Sabbaths they dese-
crated. Then I thought of pouring out my
fury on them, of spending my anger on
them in the desert; 22 but I stayed my
hand, acting for my name's sake, lest it
be profaned in the sight of the nations in
whose presence I brought them out. 23
Nevertheless I swore to them in the desert
that I would disperse them among the
nations and scatter them over foreign
lands; 24 for they did not keep my ordi-
nances, but despised my statutes and
desecrated my Sabbaths, with eyes only
for the idols of their fathers. 25 Therefore
I gave them statutes that were not good,*
and ordinances through which they could
not live. 26 I let them become defiled by
their gifts, by their immolation of every
first-born, so as to make them an object
of horror.

27 Therefore speak to the house of Is-
rael, son of man, and tell them: Thus
says the Lord God: In this way also
your fathers blasphemed me, breaking
faith with me: 28 when I had brought them
to the land I had sworn to give them,
and they saw all its high hills and leafy
trees, there they offered their sacrifices
[there they brought their offensive offer-
ings], there they sent up appeasing odors,
and there they poured out their libations.
29 I asked them: To what sort of high
place do you betake yourselves?—and so
they call it a high place even to the pres-
ent day. 30 Therefore say to the house of
Israel: Thus says the Lord God: Will you
defile yourselves like your fathers? Will
you lust after their detestable idols? 31 By
offering your gifts, by making your chil-
dren pass through the fire, you defile
yourselves with all your idols even to this
day. Shall I let myself be consulted by
you, house of Israel? As I live! says the
Lord God: I swear I will not let myself
be consulted by you.

32 What you are thinking of shall never
happen: "We shall be like the nations,
like the peoples of foreign lands, serving
wood and stone." 33 As I live, says the
Lord God, with a mighty hand and out-
stretched arm, with poured-out wrath, I
swear I will be king over you! 34 With a
mighty hand and outstretched arm, with
poured-out wrath, I will bring you out
from the nations and gather you from
the countries over which you are scat-
tered; 35 *then I will lead you to the
desert of the peoples, where I will enter
into judgment with you face to face. 36
Just as I entered into judgment with your
fathers in the desert of the land of Egypt,
so will I enter into judgment with you,
says the Lord God. 37 I will count you
with the staff and bring back but a small
number. 38 I will separate from you those
who have rebelled and transgressed a-
gainst me; from the land where they so-
journed as aliens I will bring them out,
but they shall not return to the land of
Israel. Thus you shall know that I am
the Lord.

39 As for you, house of Israel, thus says
the Lord God: Come, each one of you,
destroy your idols! Then listen to me,
and never again profane my holy name
with your gifts and your idols. 40 For on
my holy mountain, on the mountain
height of Israel, says the Lord God, there
the whole house of Israel without excep-
tion shall worship me; there I will ac-
cept them, and there I will claim your
tributes and the first fruits of your offer-
ings, and all that you dedicate. 41 As a
pleasing odor I will accept you, when I
have brought you from among the na-
tions and gathered you out of the coun-
tries over which you were scattered; and
by means of you I will manifest my holi-
ness in the sight of the nations. 42 Thus
you shall know that I am the Lord, when
I bring you back to the land of Israel,
the land which I swore to give to your
fathers. 43 There you shall recall your
conduct and all the deeds by which you
defiled yourselves; and you shall loathe
yourselves because of all the evil things

20, 25f: I gave them statutes that were not good: the Lord permitted them to adopt pagan practices, including the abominable sacrifice of their newborn infants, which could only merit their destruction. See note on Ez 14, 9.

20, 35-38: Exile in the pagan lands will serve the same purpose as the desert journey after the Exodus from Egypt: the rebellious will be eliminated, and only a remnant will survive.

you did. 44 And you shall know that I am the Lord when I deal with you thus, for my name's sake, and not according to your evil conduct and corrupt actions, O house of Israel, says the Lord God.

CHAPTER 21.

The Sword of the Lord. 1 Thus the word of the Lord came to me: 2 *Son of man, look southward, preach toward the south, and prophesy against the forest of the southern land. 3 Hear the word of the Lord! you shall say to the southern forest. Thus says the Lord God: See! I am kindling a fire in you that shall devour all trees, the green as well as the dry. The blazing flame shall not be quenched, but from south to north every face shall be scorched by it. 4 Everyone shall see that I, the Lord, have kindled it, and it shall not be quenched.

5 But I said, "Alas! Lord God, they say to me, 'Is not this the one who is forever spinning parables?' " 6 Then the word of the Lord came to me: 7 Son of man, look toward Jerusalem, preach against their sanctuary, and prophesy against the land of Israel, 8 saying to the land of Israel: Thus says the Lord: See! I am coming at you; I will draw my sword from its sheath and cut off from you the virtuous and the wicked.* 9 Thus my sword shall leave its sheath against everyone from south to north, 10 and everyone shall know that I, the Lord, have drawn my sword from its sheath, and it shall not be sheathed again.

Act Symbolic of the City's Fall. 11 As for you, son of man, groan! with shattered strength groan bitterly while they look on. 12 And when they ask you, "Why are you groaning?", you shall say: Because of a report;* when it comes every heart shall fail, every hand shall fall helpless, every spirit shall be daunted, and every knee shall run with water. See, it is coming, it is here! says the Lord God.

Song of the Sword. 13 Thus the word of the Lord came to me: 14 Son of man, prophesy! say: Thus says the Lord: A sword, a sword has been sharpened, a sword, a sword has been burnished: 15 to work slaughter has it been sharpened, to flash lightning has it been burnished. Why should I now withdraw it? You have spurned the rod and every judgment! 16 I have given it over to the burnisher that he might hold it in his hand, a sword sharpened and burnished to be put in the hand of a slayer. 17 Cry out and wail, son of man, for it is destined for my people; it is for all the princes of Israel, victims of the sword with my people. Therefore, slap your thigh,*18 for the sword has been tested; and why should it not be so? says the Lord God, since you have spurned the rod.

19 As for you, son of man, prophesy, brushing one hand against the other: while the sword is doubled and tripled, this sword of slaughter, this great sword of slaughter which threatens all around, 20 that every heart may tremble; for many will be the fallen. At all their gates I have appointed the sword for slaughter, fashioned to flash lightning, burnished for slaughter. 21 Cleave to the right! destroy! to the left! wherever your edge is turned. 22 Then I, too, shall brush one hand against the other* and wreak my fury. I, the Lord, have spoken.

Nabuchodonosor at the Crossroads. 23 Thus the word of the Lord came to me: 24 Son of man, make for yourself two roads over which the sword of the king of Babylon can come. Both roads shall lead out from the same land. Then put a signpost at the head of each road, 25 so that the sword can come to Rabbah of the Ammonites or to Juda's capital, Jerusalem. 26 For at the fork where the two roads divide stands the king of Babylon, divining;* he has shaken the arrows, inquired of the teraphim, inspected the liver. 27 In his right hand is the divining arrow marked "Jerusalem,"* bidding him to give the order for slaying, to raise his voice in the battle cry, to post battering-rams at the gates, to cast up a ramp, to build a siege tower. 28 In their eyes this

21, 2ff: The Southern Kingdom, Juda, is likened to a forest about to be burned; cf Jer 21, 14.

21, 8: Cut off from you the virtuous and the wicked: a more complete devastation of Jerusalem than that described in Ez 9, 6.

21, 12: A report: the news of the fall of Jerusalem; cf Ez 33, 21f.

21, 17: Slap your thigh: a gesture signifying grief and dread.

21, 22: Brush one hand against the other: a gesture signifying the rejection of responsibility; cf Ez 22, 13; Nm 24, 10.

21, 26: Three forms of divination are mentioned: arrow divination, consisting in the use of differently marked arrows extracted or shaken from a case at random; the consultation of the teraphim or household idols; and liver divination, scrutiny of the configurations of the livers of newly slaughtered animals, a common form of divination in Mesopotamia.

21, 27f: An arrow marked "Jerusalem" is picked out, which marks the guilt of the city's inhabitants for having broken their oath of allegiance to Nabuchodonosor.

is but a lying oracle; yet they are bound by the oaths they have sworn, and the arrow taken in hand marks their guilt.

29 Therefore thus says the Lord God:
Because you have drawn attention to your guilt, with your crimes laid bare and your sinfulness in all your wicked deeds revealed (because attention has been drawn to you), you shall be taken in hand. 30 And as for you, depraved and wicked prince of Israel, whose day is coming when your life of crime will be ended, 31 thus says the Lord God: Off with the turban and away with the crown! Nothing shall be as it was! Up with the low and down with the high! 32 Twisted, twisted, twisted will I leave it; it shall not be the same until he comes who has the claim against the city; and to him I will hand it over.

Against the Ammonites.* 33 As for you, son of man, prophesy: Thus says the Lord God against the Ammonites and their insults: A sword, a sword is drawn for slaughter, burnished to consume and to flash lightning, 34 because you planned with false visions and lying divinations to lay it on the necks of depraved and wicked men whose day has come when their crimes are at an end. 35 Return it to its sheath! In the place where you were created, in the land of your origin, I will judge you. 36 I will pour out my indignation upon you, breathing my fiery wrath upon you; I will hand you over to ravaging men, artisans of destruction. 37 You shall be fuel for the fire, your blood shall flow throughout the land. You shall not be remembered, for I, the Lord, have spoken.

CHAPTER 22.

Crimes of Jerusalem. 1 Thus the word of the Lord came to me: 2 You, son of man, would you judge, would you judge the bloody city? Then make known all her abominations, 3 and say: Thus says the Lord God: Woe to the city which sheds blood within herself so that her time has come, and which has made idols for her own defilement. 4 By the blood which you shed you have been made guilty, and with the idols you made you have become defiled; you have brought on your day, so that the end of your years has come. Therefore I make you an object of scorn to the nations and a laughingstock to all foreign lands. 5 Those near you and those far off shall deride you because of your foul reputation and your great perversity. 6 See! the princes of Israel, family by family, are in you only for bloodshed. 7 Within you, father and mother are despised; in your midst, they extort from the resident alien; within you, they oppress orphans and widows. 8 What is holy to me you have spurned, and my Sabbaths you have desecrated. 9 There are those in you who slander to cause bloodshed; within you are those who feast on the mountains; in your midst are those who do lewd things. 10 In you are those who uncover the nakedness of their fathers, and in you those who coerce women in their menstrual period. 11 *q* There are those in you who do abominable things with the wives of their neighbors, men who defile their daughters-in-law by incest, men who coerce their sisters, the daughters of their own fathers. 12 There are those in you who take bribes to shed blood. You exact interest and usury; you despoil your neighbors violently; and me you have forgotten, says the Lord God.

13 See, I am brushing one hand against the other because of the unjust profits you have made and because of the bloodshed in your midst. 14 Can your heart remain firm, will your hands be strong, in the days when I deal with you? I, the Lord, have spoken, and I will act. 15 I will disperse you among the nations and scatter you over foreign lands, so that I may purge your uncleanness. 16 In you I will allow myself to be profaned in the eyes of the nations; thus you shall know that I am the Lord.

17 Thus the word of the Lord came to me: 18 Son of man, the house of Israel has become dross for me. All of them are bronze and tin, iron and lead [in the midst of a furnace]: dross from silver have they become. 19 Therefore thus says the Lord God: Because all of you have become dross, therefore I must gather you together within Jerusalem. 20 Just as silver, bronze, iron, lead, and tin are gathered into a furnace and smelted in the

q Jer 5, 7f.

21, 33-37: In the preceding section Nabuchodonsor is represented as deciding whether to attack Jerusalem or Rabbath-Ammon. As it happened, Jerusalem was chosen for attack; later, however, the Chaldeans also invaded Ammon. The present oracle against Ammon is inserted here, rather than in chapters 25-32, in order to complement the oracle against Jerusalem.

roaring flames, so I will gather you together in my furious wrath, put you in, and smelt you. 21 When I have assembled you, I will blast you with the fire of my anger and smelt you with it. 22 You shall be smelted by it just as silver is smelted in a furnace. Thus you shall know that I, the Lord, have poured out my fury on you.

23 Thus the word of the Lord came to me: 24 Son of man, say to her: You are a land unrained on [that is, not rained on] at the time of my fury. 25 Her princes are like roaring lions that tear prey; they devour people, seizing their wealth and precious things, and make widows of many within her. 26 Her priests violate my law and profane what is holy to me; they do not distinguish between the sacred and the profane, nor teach the difference between the unclean and the clean; they pay no attention to my Sabbaths, so that I have been profaned in their midst. 27 [r] Her nobles within her are like wolves that tear prey, shedding blood and destroying lives to get unjust gain. 28 Her prophets cover them with whitewash, pretending to visions that are false and performing lying divinations, saying, "Thus says the Lord God," although the Lord has not spoken. 29 The people of the land practice extortion and commit robbery; they afflict the poor and the needy, and oppress the resident alien without justice. 30 Thus I have searched among them for someone who could build a wall or stand in the breach before me to keep me from destroying the land; but I found no one. 31 Therefore I have poured out my fury upon them; with my fiery wrath I have consumed them; I have brought down their conduct upon their heads, says the Lord God.

CHAPTER 23.

The Two Sisters. 1 Thus the word of the Lord came to me: 2 Son of man, there were two women, daughters of the same mother, 3 who even as young girls played the harlot in Egypt. There the Egyptians caressed their bosoms and fondled their virginal breasts. 4 Ohola was the name of the elder, and the name of her sister was Oholiba.* They became mine and bore sons and daughters. [As for their names: Samaria is Ohola, and Jerusalem is Oholiba.] 5 Ohola became a harlot faithless to me; she lusted after her lovers, the Assyrians, warriors 6 dressed in purple, governors and officers, all of them attractive young men, knights mounted on horses. 7 Thus she gave herself as a harlot to them, to all the elite of the Assyrians, and she defiled herself with all those for whom she lusted [with all their idols]. 8 She did not give up the harlotry which she had begun in Egypt, when they had lain with her as a young girl, fondling her virginal breasts and pouring out their impurities on her. 9 Therefore I handed her over to her lovers, the Assyrians for whom she had lusted. 10 [s] They exposed her nakedness, her sons and daughters they took away, and herself they slew with the sword. Thus she became a byword for women, for they punished her grievously.

11 Though her sister Oholiba saw all this, her lust was more depraved than her sister's, and she outdid her in harlotry. 12 She too lusted after the Assyrians, governors and officers, warriors impeccably clothed, knights mounted on horses, all of them attractive young men. 13 I saw that she had defiled herself. Both had gone down the same path, 14 yet she went further in her harlotry. When she saw men drawn on the wall, the images of Chaldeans drawn with vermillion, 15 with sashes girded about their waists, flowing turbans on their heads, all looking like chariot warriors, the portraits of Babylonians, natives of Chaldea, 16 she lusted for them; no sooner had she set eyes on them than she sent messengers to them in Chaldea. 17 Then the Babylonians came to her, to the love couch, and defiled her with their intercourse. As soon as she was defiled by them, she became disgusted with them. 18 Her harlotry was discovered and her shame was revealed, and I became disgusted with her as I had become disgusted with her sister. 19 But she played the harlot all the more, recalling the days of her girlhood, when she had been a harlot in the land of Egypt. 20 She lusted for the lechers of Egypt, whose members are like that of an ass, and whose heat is like that of stallions.

21 You yearned for the lewdness of

r Mi 3, 11; So 3, 3.—s Ez 16, 37.

23, 4: Ohola . . . Oholiba: symbolic names. The first, standing for Samaria, may be read to mean "her own tent"; the latter, standing for Jerusalem, means "my tent is in her." The references seem to be to the schismatic temple and cult of the Lord in Samaria, as opposed to their authentic counterpart in Jerusalem.

your girlhood, when the Egyptians fondled your breasts, caressing your bosom. 22 Therefore, Oholiba, thus says the Lord God: I will now stir up your lovers against you, those with whom you are disgusted, and I will bring them against you from every side: 23 the men of Babylon and all of Chaldea, Pecod, Shoa and Coa,* along with all those of Assyria, attractive young men, all of them governors and officers, charioteers and warriors, all of them horsemen. 24 They shall come against you from the north with chariots and wagons and many peoples. Shields, bucklers, and helmets they shall array against you everywhere. 25 I will leave it to them to judge, and they will judge you by their own ordinances. I will let loose my jealousy against you, so that they shall deal with you in fury, cutting off your nose and ears; and what is left of you shall fall by the sword. They shall take away your sons and daughters, and what is left of you shall be devoured by fire. 26 They shall strip off your clothes and seize your splendid ornaments. 27 I will put an end to your lewdness and to the harlotry you began in Egypt; you shall no longer look toward it, nor shall you remember Egypt again.

28 For thus says the Lord God: I am now handing you over to those whom you hate, to those who fill you with disgust. 29 They shall deal with you in hatred, seizing all that you have worked for and leaving you stark naked, so that your indecent nakedness is exposed. Your lewdness and harlotry 30 have brought these things upon you, because you played the harlot with the nations by defiling yourself with their idols.

31 Because you followed in the path of your sister, I will hand you her cup. 32 Thus says the Lord God: The cup of your sister you shall drink, so wide and deep, which holds so much, 33 filled with destruction and grief, a cup of dismay, the cup of your sister. 34 You shall drain it dry, and gnaw at the very sherds of the cup, and you shall tear out your breasts; for I have spoken, says the Lord God. 35 Therefore thus says the Lord God: Because you have forgotten me and cast me behind your back, it is for you to bear the penalty of your lewdness and harlotry.

36 Then the Lord said to me: Son of man, would you judge Ohola and Oholiba? Then make known to them their abominations. 37 For they committed adultery, and blood is on their hands. They committed adultery with their idols; to feed them they immolated the children they had borne me. 38 [This, too, they did to me: they defiled my sanctuary and desecrated my Sabbaths. 39 On the very day they slew their children for their idols, they entered my sanctuary to desecrate it. Thus they acted within my house.] 40 Moreover, they sent for men who had to come from afar,* to whom messengers were sent. And so they came —and for them you bathed yourself, painted your eyes, and put on ornaments. 41 You sat on a couch prepared for them, with a table spread before it, on which you had set my incense and oil. 42 Then was heard the shout of a carefree mob in the city, and these were men brought in from the desert, who put bracelets on the women's arms and splendid diadems on their heads. 43 So I said: "Oh, this woman jaded with adulteries! Now they will commit whoredom with her, and as for her . . ." 44 And indeed they did come to her as men come to a harlot. Thus they came to Ohola and Oholiba, the lewd women. 45 But just men shall punish them with the sentence meted out to adulteresses and murderesses, for they have committed adultery, and blood is on their hands.

46 Thus says the Lord God: Summon an assembly against them, and deliver them over to terror and plunder. 47 The assembly shall stone them and hack them to pieces with their swords. They shall slay their sons and daughters, and burn their houses with fire. 48 Thus I will put an end to lewdness in the land, and all the women will be warned not to imitate your lewdness. 49 They shall inflict on you the penalty of your lewdness, and you shall pay for your sins of idolatry. Thus you shall know that I am the Lord.

CHAPTER 24.

Allegory of the Pot. 1 On the tenth day of the tenth month, in the ninth year,* the word of the Lord came to me: 2 Son

23, 23: Pecod, Shoa and Coa: peoples living about the Tigris, part of "greater Babylonia."

23, 40: Men who had to come from afar: ambassadors from Assyria and Babylon. Alliances with these countries aided in the corruption of both Israel and Juda.

24, 1: The tenth day of the tenth month, in the ninth year, January 15, 588 B. C. The same date is given in Jer 52, 4.

of man, write down this date today, for this very day the king of Babylon has invested Jerusalem. 3 Propose this parable to the rebellious house: Thus says the Lord God: *Set up the pot, set it up, then pour in some water. 4 Put in it pieces of meat, all good pieces: thigh and shoulder; fill it with the choicest joints taken from the pick of the flock. 5 Then pile the wood beneath it; bring to a boil these pieces and the joints that are in it. 6 Take out its pieces, one by one, without casting lots for it.

Therefore, thus says the Lord God: Woe to the bloody city,[t] a pot containing rust, whose rust has not been removed. 7 For the blood she shed is in her midst: she poured it on the bare rock; she did not pour it out on the earth, to be covered with dust.* 8 To work up my wrath, to excite my vengeance, she put her blood on the bare rock, not to be covered.

9 Therefore, thus says the Lord God: I, too, will heap up a great bonfire, 10 piling on wood and kindling the fire, till the meat has been cooked, till the broth has boiled. 11 Then I will set the pot empty on the coals till its metal glows red hot, till the impurities in it melt, and its rust disappears. 12 Yet not even with fire will its great rust be removed. 13 Because you have sullied yourself with lewdness when I would have purified you, and you refused to be purified of your uncleanness, therefore you shall not be purified until I wreak my fury on you. 14 I, the Lord, have spoken; it is coming, for I will bring it about without fail. I will not have pity nor repent. By your conduct and your deeds you shall be judged, says the Lord God.

Symbol of the Destruction of the Temple. 15 Thus the word of the Lord came to me: 16 Son of man, by a sudden blow I am taking away from you the delight of your eyes, but do not mourn or weep or shed any tears. 17 Groan in silence, make no lament for the dead, bind on your turban, put your sandals on your feet, do not cover your beard, and do not eat the customary bread.* 18 That evening my wife died, and the next morning I did as I had been commanded. 19 Then the people asked me, "Will you not tell us what all these things that you are doing mean for us?" I therefore spoke to the people that morning, 20 saying to them: Thus the word of the Lord came to me: 21 Say to the house of Israel: Thus says the Lord God: I will now desecrate my sanctuary, the stronghold of your pride, the delight of your eyes, the desire of your soul. The sons and daughters you left behind shall fall by the sword. 24 Ezechiel shall be a sign for you: all that he did you shall do when it happens. Thus you shall know that I am the Lord. 22*You shall do as I have done, not covering your beards nor eating the customary bread. 23 Your turbans shall remain on your heads, your sandals on your feet. You shall not mourn or weep, but you shall rot away because of your sins and groan one to another.

End of Ezechiel's Dumbness. 25 As for you, son of man, truly, on the day I take away from them their bulwark, their glorious joy, the delight of their eyes, the desire of their soul, and the pride of their hearts, their sons and daughters, 26 that day the fugitive will come to you, that you may hear it for yourself; 27 that day your mouth shall be opened and you shall be dumb no longer. Thus you shall be a sign to them, and they shall know that I am the Lord.

III: PROPHECIES AGAINST FOREIGN NATIONS

CHAPTER 25.

Against Ammon. 1 Thus the word of the Lord came to me: 2 Son of man, turn toward the Ammonites and prophesy against them. 3 [u] Say to the Ammonites: Hear the word of the Lord! Thus says the Lord God: Because you cried out your joy over the desecration of my sanctuary, the devastation of the land of Israel, and the exile of the house of Juda, 4 therefore I will deliver you into the possession of the Easterners.* They shall set up their encampments among you and pitch their tents; they shall eat your fruits

t Na 3, 1; Hb 2, 12.—u Jer 40, 14; 41, 10; 49, 2; Am 1, 13ff; So 2, 8ff.

24, 3ff: This present comparison of the inhabitants of Jerusalem to meat boiled in a pot symbolizes their punishment rather than their supposed protection as in Ez 11, 3.

24, 7: Blood . . . to be covered with dust: since blood was sacred to God, it had to be covered with earth (Lv 17, 13); the blood of a murdered man that was left uncovered cried to heaven for vengeance; cf Jb 16, 18; Gn 4, 10.

24, 17: The customary bread: eaten as a mourning observance; cf Jer 16, 7. The other gestures here forbidden were also popular mourning customs.

24, 22f: The fall of the city will be so sudden and final that the exiles will have no time to go into mourning.

25, 4: The Easterners: nomadic tribes to the east of Ammon and Moab.

and drink your milk. 5 I will make Rabba
a pasture for camels, and the villages of
the Ammonites a resting place for flocks.
Thus you shall know that I am the Lord.
6 For thus says the Lord God: Because
you clapped your hands and stamped
your feet, rejoicing most maliciously in
your heart over the land of Israel, 7 there-
fore I will stretch out my hand against
you. I will make you plunder for the na-
tions, I will cut you off from the peoples,
and remove you from the lands. I will de-
stroy you, and thus you shall know that I
am the Lord.

Against Moab. 8 *v* Thus says the Lord
God: Because Moab said, "See! the house
of Juda is like all other nations," 9 there-
fore I will clear the shoulder of Moab*
totally of its cities, the jewels of the land:
Beth-Jesimoth, Baal-Maon, and Cariath-
aim. 10 I will hand her over, along with
the Ammonites, into the possession of the
Easterners, that she may not be remem-
bered among the peoples. 11 Thus I will
execute judgment upon Moab, that they
may know that I am the Lord.

Against Edom. 12 *w* Thus says the Lord
God: Because Edom has taken vengeance
on the house of Juda and has made itself
grievously guilty by taking vengeance on
them, 13 therefore thus says the Lord
God: I will stretch out my hand against
Edom and cut off from it man and beast.
I will make it a waste from Theman to
Dedan; they shall fall by the sword. 14
My vengeance upon Edom I will entrust
to my people Israel, who will deal with
Edom in accordance with my anger and
my fury; thus they shall know my venge-
ance, says the Lord God.

Against the Philistines. 15 Thus says the
Lord God: Because the Philistines have
acted revengefully, and have taken venge-
ance with destructive malice in their
hearts, with an undying enmity, 16 there-
fore thus says the Lord God: See! I am
stretching out my hand against the Philis-
tines; I will cut off the Cherethites* and
wipe out the remnant on the seacoast. 17
I will execute great acts of vengeance on
them, punishing them furiously. Thus
they shall know that I am the Lord, when
I wreak my vengeance on them.

CHAPTER 26.

Against the City of Tyre. 1 On the first
day of the . . . month in the eleventh
year, the word of the Lord came to me: 2
Son of man, because of what Tyre said of
Jerusalem: "Aha! It is broken, the gate-
way to the peoples; now that it is ruined,
its wealth reverts to me!" 3 therefore thus
says the Lord God: *x* See! I am coming at
you, Tyre; I will churn up against you
many nations, even as the sea churns up
its waves; 4 they shall destroy the walls of
Tyre and raze her towers. I will scrape
the ground from her and leave her a bare
rock;* 5 she shall be a drying place for
nets in the midst of the sea. I have spo-
ken, says the Lord God: and she shall be
booty for the nations. 6 And her daugh-
ters* on the mainland shall be slaughtered
by the sword; thus they shall know that
I am the Lord.

7 For thus says the Lord God: I am
now bringing up against Tyre from the
north Nabuchodonosor the king of Baby-
lon, the king of kings, with horses and
chariots, with cavalry and a great and
mighty army.

8 Your daughters on the mainland he
shall slay with the sword; he shall place
a siege tower against you, cast up a ramp
about you, and raise his shields against
you. 9 He shall pound your walls with
battering-rams and break down your tow-
ers with his weapons. 10 The surge of his
horses shall cover you with dust, amid
the noise of steeds, of wheels and of
chariots. Your walls shall shake as he
enters your gates, even as one enters a
city that is breached. 11 With the hoofs of
his horses he shall trample all your streets;
your people he shall slay by the sword;
your mighty pillars he shall pull to the
ground. 12 Your wealth shall be plun-
dered, your merchandise pillaged; your
walls shall be torn down, your precious
houses demolished; your stones, your tim-
ber, and your clay shall be cast into the
sea. 13 I will put an end to the noise of
your songs, and the sound of your lyres
shall be heard no more. 14 I will make you
a bare rock; a drying place for nets shall

v Sir 50, 26; Is 15, 1-9; 16, 1-14; Jer 48, 1-47; Am 2, 1ff; So 2, 8f.—w 12ff: Ez 35, 1ff; Is 34, 5; Jer 49, 7-22; Jl 4, 19; Am 1, 11f; Abd 1, 1-21.—x Is 26, 1-21; 47, 4; Jl 4, 4f; Za 9, 2ff.

25, 9: The shoulder of Moab: the edge of the Moabite plateau.

25, 16: Cherethites: a people forming part of the Philistine nation; cf So 2, 5.

26, 4f: A bare rock: the Tyre of Ezechiel's time was situated on a rocky island just off the Phoenician coast; it was not until the time of Alexander the Great that it was connected by a causeway to the mainland.

26, 6: Her daughters: tributary towns and villages on the mainland.

you be. Never shall you be rebuilt, for I have spoken, says the Lord God.

15 Thus says the Lord God to Tyre: At the noise of your fall, at the groaning of the wounded, when the sword slays in your midst, shall not the isles quake? 16 All the princes of the sea* shall step down from their thrones, lay aside their robes, and strip off their embroidered garments. They shall be clothed in mourning and, sitting on the ground, they shall tremble at every moment and be horrified at you. 17 Then they shall utter a lament over you: How you have perished, gone from the seas, city most prized! Once she was mighty on the sea, she and her dwellers, who spread terror into all that dwelt by the sea. 18 On this, the day of your fall, the islands quake! The isles in the sea are terrified at your passing.

19 For thus says the Lord God: When I make you a city desolate like cities that are no longer inhabited, when I churn up the abyss against you, and its mighty waters cover you, 20 then I will thrust you down with those who descend into the pit,* those of the bygone age; and I will make you dwell in the nether lands, in the everlasting ruins, with those who go down to the pit, so that you may never return to take your place in the land of the living. 21 I will make you a devastation, and you shall be no more; you shall be sought, but never again found, says the Lord God.

CHAPTER 27.

The Ship Tyre. 1 Thus the word of the Lord came to me: 2 As for you, son of man, utter a lament over Tyre, 3 and say to Tyre that is situated at the approaches of the sea, that brought the trade of the peoples to many a coastland: Thus says the Lord God: Tyre, you said, "I am a ship, perfect in beauty." 4 In the midst of the sea your builders placed you, perfected your beauty. 5 With cypress from Sanir* they built for you all of your decks; cedar from Lebanon they took to make you a mast; 6 from the highest oaks of Basan* they made your oars; your bridge they made of cypress wood from the isles of Chetthim. 7 Fine embroidered linen from Egypt became your sail [to serve you as a banner]. Purple and scarlet from the isles of Elisa* covered your cabin. 8 Citizens of Sidon and Arad served as your oarsmen; skilled men of Samar were in you to be your mariners; 9 the elders and experts of Gebal* were in you to caulk your seams. Every ship and sailor on the sea came to you to carry trade. 10 Persia and Lud and Phut were in your army as warriors; shield and helmet they hung upon you, increasing your splendor. 11 The men of Arad were all about your walls, and the Gammadites were in your towers; they hung their bucklers all around on your walls, and made perfect your beauty. 12 Tharsis traded with you, so great was your wealth, exchanging silver, iron, tin, and lead for your wares. 13 Javan, Thubal, and Mosoch were also traders with you, exchanging slaves and articles of bronze for your goods. 14 From Beth-Thogorma horses, steeds, and mules were exchanged for your wares. 15 The Rodanites trafficked with you; many coastlands traded with you; ivory tusks and ebony wood they gave you for payment. 16 Edom traded with you, so many were your products, exchanging garnets, purple, embroidered cloth, fine linen, coral, and rubies for your wares. 17 Juda and the land of Israel trafficked with you, exchanging Mennith wheat, figs, honey, oil, and balm for your goods. 18 Damascus traded with you, so great was your wealth, exchanging Helbon wine and Sahar wool. 19 Javan exchanged wrought iron, cassia, and aromatic cane from Uzal for your wares. 20 Dedan traded with you for riding gear. 21 The trade of Arabia and of all the sheikhs of Cedar belonged to you; they dealt in lambs, rams, and goats. 22 The merchants of Saba and Regma also traded with you, exchanging for your wares the very choicest spices, all kinds of precious stones, and gold. 23 Haran, Chene, and Eden, the merchants of Saba, Assur, and Chelmad 24 traded with you, marketing with you rich garments, violet mantles, embroidered cloth, varicolored carpets, and firmly woven cords. 25 Ships of Tharsis journeyed for you in your merchandising.

26, 16: The princes of the sea: the rulers of the islands and coastal cities leagued commercially with Tyre.

26, 20: Those who descend into the pit: the dead, pictured as dwelling in a place or cave of darkness.

27, 5: Sanir: another name for Mount Hermon; cf Dt 3, 9.

27, 6: Basan: northern Transjordan, which, like Lebanon, was noted for its great forests. Chetthim: probably Cyprus.

27, 7: Elisa: probably another term for Cyprus.

27, 8f: Sidon . . . Arad . . . Samar . . . Gebal: Phoenician cities in Tyre's orbit of influence; the last-named is the classical Byblos.

You were full and heavily laden in the heart of the sea. 26 Through the deep waters your oarsmen brought you home, but the east wind smashed you in the heart of the sea. 27 Your wealth, your goods, your wares, your sailors, and your crew, [the caulkers of your seams, those who traded for your goods, all your warriors who were in you, and all the great crowd within you] sank into the heart of the sea on the day of your shipwreck. 28 Hearing the shouts of your mariners, the shores begin to quake. 29 Down from their ships come all who ply the oar; the sailors, all the mariners of the sea, stand on the shore, 30 making their voice heard on your behalf, shouting bitter cries, strewing dust on their heads, rolling in the ashes. 31 For you they shave their heads and put on sackcloth, for you they weep in anguish, with bitter lament. 32 In their mourning they utter a lament over you; thus they wail over you: Who was ever destroyed like Tyre in the midst of the sea? 33 With your goods which you drew from the seas you filled many peoples; with your great wealth and merchandise you enriched the kings of the earth. 34 Now you are wrecked in the sea, in the watery depths; your wares and all your crew have gone down with you. 35 All who dwell on the coastlands are aghast over you, their kings are terrified, their faces convulsed. 36 The traders among the peoples now hiss at you; you have become a horror, and you shall be no more.

CHAPTER 28.

The Prince of Tyre. 1 Thus the word of the Lord came to me: 2 Son of man, say to the prince of Tyre: Thus says the Lord God: Because you are haughty of heart, and say, "A god am I! I occupy a godly throne in the heart of the sea!"—and yet you are a man, and not a god, however you may think yourself like a god. 3 Oh yes, you are wiser than Daniel,* there is no secret that is beyond you. 4 By your wisdom and your intelligence you have made riches for yourself; you have put gold and silver into your treasuries. 5 By your great wisdom applied to your trading you have heaped up your riches; your heart has grown haughty from your riches —6 therefore thus says the Lord God: Because you have thought yourself to have the mind of a god, 7 therefore I will bring against you foreigners, the most barbarous of nations. They shall draw their swords against your beauteous wisdom, they shall run them through your splendid apparel. 8 They shall thrust you down to the pit, there to die a bloodied corpse, in the heart of the sea. 9 Will you then say, "I am a god!" when you face your murderers? No, you are a man, not a god, handed over to those who will slay you. 10 You shall die the death of the uncircumcised at the hands of foreigners, for I have spoken, says the Lord God.

11 Thus the word of the Lord came to me: 12 Son of man, utter a lament over the king of Tyre, saying to him: Thus says the Lord God: *You were stamped with the seal of perfection, of complete wisdom and perfect beauty. 13 In Eden, the garden of God, you were, and every precious stone was your covering [carnelian, topaz, and beryl, chrysolite, onyx, and jasper, sapphire, garnet and emerald]; of gold your pendants and jewels were made, on the day you were created. 14 With the Cherub I placed you; you were on the holy mountain of God,* walking among the fiery stones. 15 Blameless you were in your conduct from the day you were created, until evil was found in you, 16 the result of your far-flung trade; violence was your business, and you sinned. Then I banned you from the mountain of God; the Cherub drove you from among the fiery stones. 17 You became haughty of heart because of your beauty; for the sake of splendor you debased your wisdom. I cast you to the earth, so great was your guilt; I made you a spectacle in the sight of kings. 18 Because of your great guilt, your sinful trade, I have profaned your sanctuaries, and I have brought out fire from your midst which will devour you. I have reduced you to dust on the earth in the sight of all who should see you. 19 Among the peoples, all who knew you stand aghast at you; you have become a horror, you shall be no more.

28, 3: Wiser than Daniel: see note on Ez 14, 14.

28, 12-19: This picture of Tyre and its fall recalls images of the earthly paradise portraying the creation of man in perfection and his fall (Gn, chapters 2-3).

28, 14: The holy mountain of God: the residence of God was sometimes designated as a mountain; cf Is 14, 13. The fiery stones: associated with the divine presence; cf Ez 1, 13; Ps 17 (18), 13.

Against Sidon. 20 *y* Thus the word of
the Lord came to me: 21 *z* Son of man,
look toward Sidon, and prophesy against
it: 22 Thus says the Lord God: *a* See! I
am coming at you, Sidon; I will be glori-
fied in your midst. Then they shall know
that I am the Lord, when I inflict punish-
ments upon it and use it to manifest my
holiness. 23 Into it I will send pestilence,
and blood shall flow in its streets. Within
it shall fall those slain by the sword that
comes against it from every side. Thus
they shall know that I am the Lord. 24
Sidon shall no longer be a tearing thorn
for the house of Israel, a brier that scratch-
es them more than all the others about
them who despise them; thus they shall
know that I am the Lord.

25 Thus says the Lord God: When I
gather the house of Israel from the peo-
ples among whom they are scattered, then
I will manifest my holiness through them
in the sight of the nations. Then they
shall live on their land which I gave to
my servant Jacob; 26 they shall live on it in
security, building houses and planting
vineyards. They shall dwell secure while
I inflict punishments on all their neigh-
bors who despised them; thus they shall
know that I, the Lord, am their God.

CHAPTER 29.

Egypt the Crocodile. 1 On the twelfth
day of the tenth month in the tenth year,*
the word of the Lord came to me: 2 Son
of man, set your face against Pharao,
king of Egypt, and prophesy against him
and against all Egypt.* 3 Say this to him:
Thus says the Lord God: See! I am
coming at you, Pharao, king of Egypt,
great crouching monster amidst your
Niles:* who say, "The Niles are mine;
it is I who made them!" 4 I will put hooks
in your jaws and make the fish of
your Niles stick to your scales, then draw
you up from the midst of your Niles
along with all the fish of your Niles stick-
ing to your scales. 5 I will cast you into
the desert, you and all the fish of your
Niles; you shall fall upon the open field,
you shall not be taken up or buried; to
the beasts of the earth and the birds of
the air I give you as food, 6 *b* that all who
dwell in Egypt may know that I am the
Lord. Because you have been a reed staff
for the house of Israel: 7 when they held
you in hand, you splintered, throwing
every shoulder out of joint; when they
leaned on you, you broke, bringing each
one of them down headlong; 8 therefore
thus says the Lord God: See! I will bring
the sword against you, and cut off from
you both man and beast. 9 The land of
Egypt shall become a desolate waste; thus
they shall know that I am the Lord.

Because you said, "The Niles are mine;
it is I who made them," 10 therefore see!
I am coming at you and against your
Niles; I will make the land of Egypt a
waste and a desolation from Magdol to
Syene,* and even to the frontier of Ethi-
opia. 11 No foot of man or beast shall
pass through it; they shall not pass
through it, and it will be uninhabited for
forty years. 12 I will make the land of
Egypt the most desolate of lands, and its
cities shall be the most deserted of cities
for forty years; and I will scatter the
Egyptians among the nations and strew
them over foreign lands. 13 Yet thus says
the Lord God: At the end of forty years
I will gather the Egyptians from the peo-
ples among whom they are scattered, 14
and I will restore Egypt's fortune, bring-
ing them back to the land of Phathures,
the land of their origin,* where it will be
the lowliest 15 of kingdoms, never more
to set itself above the nations. I will make
them few, that they may not dominate
the nations. 16 No longer shall they be for
the house of Israel to trust in, but the
living reminder of its guilt for having
turned to follow after them. Thus they
shall know that I am the Lord.

The Wages of Nabuchodonosor. 17 On
the first day of the first month in the
twenty-seventh year,* the word of the
Lord came to me: 18 Son of man, Nabu-
chodonosor, the king of Babylon, has led
his army in an exhausting campaign a-
gainst Tyre.* Their heads became bald

y Is 23, 1-18.—*z* Jer 47, 4.—*a* Jl 4, 4; Za 9, 2ff.—*b* Is 36, 6.

29, 1: The twelfth day of the tenth month in the tenth year: January 7, 587 B. C. The siege of Jerusalem had begun a year earlier; cf Ez 24, 1.

29, 2: Egypt was allied with Juda against the Chaldeans.

29, 3: Niles: the many rivulets of the Nile as it branches out into the Delta.

29, 10: From Magdol to Syene: from the northern to the southern extremity of Egypt. Syene is the modern Assuan.

29, 14: Phathures, the land of their origin: upper Egypt, that is, southern Egypt, where the Egyptians were thought to have originated; Is 11, 11; Jer 44, 1. 15.

29, 17: The first day of the first month in the twenty-seventh year: April 26, 571 B.C. This is the latest date attached to any prophecy in Ezechiel.

29, 18f: The fulfillment of Ezechiel's prophecy against Tyre (chapters 26-28) was a thirteen-year siege of the city by Nabuchodonosor (587-574 B. C.). Tyre seems to have been taken, but its resources were exhausted and the booty was small. Therefore Ezechiel now prophesies that Nabuchodonosor will collect his wages as God's instrument in the punishment of Tyre, by plundering Egypt.

and their shoulders were galled; but neither he nor his army received any wages from Tyre for the campaign he led against it. 19 Therefore thus says the Lord God: [c] I am now giving the land of Egypt to Nabuchodonosor, king of Babylon. He shall carry off its riches, plundering and pillaging it for the wages of his soldiers, who did it for me; 20 as payment for his toil I have given him the land of Egypt, says the Lord God.

21 On that day I will make a horn sprout for the house of Israel, and I will cause you to speak out in their midst; thus they shall know that I am the Lord.

CHAPTER 30.

The Day of the Lord against Egypt. 1 Thus the word of the Lord came to me: 2 Son of man, speak this prophecy: Thus says the Lord God: Cry, Oh, the day! 3 for near is the day, near is the day of the Lord; a day of clouds, doomsday for the nations shall it be. 4 Then a sword shall come upon Egypt, and anguish shall be in Ethiopia, when the slain fall in Egypt, when her riches are seized and her foundations are overthrown. 5 Ethiopia, Phut, Lud, all Arabia, Libya, and people of the allied territory shall fall by the sword with them. 6 Those who support Egypt shall fall, and down shall come her proud strength; from Magdal to Syene they shall fall there by the sword, says the Lord God. 7 She shall be the most devastated of lands, and her cities shall be the most desolate of all. 8 Then they shall know that I am the Lord, when I set fire to Egypt and when all who help her are broken. 9 On that day messengers shall hasten forth at my command to terrify unsuspecting Ethiopia; they shall be in anguish on the day of Egypt, which is surely coming.

10 Thus says the Lord God: I will put an end to the throngs of Egypt by the hand of Nabuchodonosor, king of Babylon. 11 He and his people with him, the most ruthless of nations, shall be brought in to devastate the land. They shall draw their swords against Egypt, and fill the land with the slain. 12 I will turn the Niles into dry land and sell the land over to the power of the wicked. The land and everything in it I will hand over to foreigners to devastate. I, the Lord, have spoken.

13 [d] Thus says the Lord God: I will put an end to the great ones of Memphis and the princes of the land of Egypt, that they may be no more. I will cast fear into the land of Egypt, and devastate Phathures. 14 I will set fire to Tanis, and inflict punishments on Thebes. 15 I will pour out my wrath on Pelusium, Egypt's stronghold, and cut down the crowds in Memphis. 16 I will set fire to Egypt; Syene shall writhe in anguish; Thebes shall be breached and its walls shall be demolished. 17 The young men of On and of Bubastis shall fall by the sword, and the cities themselves shall go into captivity. 18 In Tahpanhes the day shall be darkened when I break the scepter of Egypt. Her haughty pride shall cease from her, clouds shall cover her, and her daughters shall go into captivity. 19 Thus will I inflict punishments on Egypt, that they may know that I am the Lord.

Pharao's Broken Arm. 20 On the seventh day of the first month in the eleventh year,* the word of the Lord came to me: 21 *Son of man, I have broken the arm of Pharao, the king of Egypt, and see, it has not been bound up with bandages and healing remedies that it may be strong enough to hold the sword. 22 Therefore thus says the Lord God: See! I am coming at Pharao, the king of Egypt. I will break his strong arm, so that the sword drops from his hand. 23 I will scatter the Egyptians among the nations and strew them over foreign lands. 24 But I will strengthen the arms of the king of Babylon, and put my sword in his hand, which he will bring against Egypt so as to plunder and pillage it. 25 [I will make the arms of the king of Babylon strong, but the arms of Pharao shall drop.] Then they shall know that I am the Lord, when I put my sword in the hand of the king of Babylon for him to wield against the land of Egypt. 26 [I will scatter the Egyptians among the nations and strew them over foreign lands.] Thus they shall know that I am the Lord.

c Jer 46, 2.—d Za 13, 2.

30, 20: The seventh day of the first month in the eleventh year: April 29, 587 B. C.

30, 21-26: This oracle was uttered during the siege of Jerusalem, which has now lasted more than a year (Ez 24, 1). Pharao Hophra went to the aid of Jerusalem, causing the Chaldeans to lift the siege temporarily; cf Jer 34, 21; 37, 6f. In the prophet's eyes, this was interfering with the divine punishment of Juda that was to be inflicted by the Chaldeans. The Egyptians were routed by the Chaldeans, and were able to offer no more help to Jerusalem; cf chapter 31.

CHAPTER 31.

Allegory of the Cypress. 1 On the first day of the third month in the eleventh year,* the word of the Lord came to me: 2 Son of man, say to Pharao, the king of Egypt, and to his hordes: What are you like in your greatness?

3 Behold, a cypress [cedar] in Lebanon, beautiful of branch, lofty of stature, amid the very clouds lifted its crest. 4 Waters made it grow, the abyss made it flourish, sending its rivers round where it was planted, turning its streams to all the trees of the field. 5 Thus it grew taller than every other tree of the field, and longer of branch because of the abundant water. 6 In its boughs nested all the birds of the air, under its branches all beasts of the field gave birth, in its shade dwelt numerous peoples of every race. 7 It became beautiful and stately in its spread of foliage, for its roots were turned toward abundant water. 8 The cedars in the garden of God were not its equal, nor could the fir trees match its boughs, neither were the plane trees like its branches; no tree in the garden of God matched its beauty. 9 I made it beautiful, with much foliage, the envy of all Eden's trees in the garden of God. 10 Therefore thus says the Lord God: Because it became lofty in stature, raising its crest among the clouds, and because it became proud in heart at its height, 11 I have handed it over to the mightiest of the nations, which has dealt with it in keeping with its wickedness. I humiliated it. 12 Foreigners, the most ruthless of the nations, cut it down and left it on the mountains. Its foliage was brought low in all the valleys, its branches lay broken in all the ravines of the land, and all the peoples of the land withdrew from its shade, abandoning it. 13 On its fallen trunk rested all the birds of the air, and by its branches were all the beasts of the field. 14 Thus no tree may grow lofty in stature or raise its crest among the clouds; no tree fed by water may stand by itself in its loftiness. For all of them are destined for death, for the land below, for the company of mortals, those who go down into the pit.

e Ez 12, 13; 17, 20.—f Is 13, 10; Jl 2, 10; 4, 15; Mt 24, 29.

31, 1: The first day of the third month in the eleventh year: June 21, 587 B. C.

32, 1: The first day of the twelfth month in the twelfth year: March 3, 585 B. C.

15 Thus says the Lord God: On the day he went down to the nether world I made the abyss close up over him; I stopped its streams so that the deep waters were held back. I cast gloom over Lebanon because of him, so that all the trees in the land drooped on his account. 16 At the crash of his fall I made the nations rock, when I cast him down to the nether world with those who go down into the pit. In the land below, all Eden's trees were consoled, Lebanon's choice and best, all that were fed by water. 17 They too have come down with him to the nether world, to those slain by the sword; those who dwelt in his shade are dispersed among the nations. 18 Which was your equal in glory or size among the trees of Eden? Yet you have been brought down with the trees of Eden to the land below. You shall lie with the uncircumcised, with those slain by the sword. Such are Pharao and all his hordes, says the Lord God.

CHAPTER 32.

Dirge over Pharao. 1 On the first day of the twelfth month in the twelfth year,* the word of the Lord came to me: 2 Son of man, utter a lament over Pharao, the king of Egypt, saying to him: Lion of the nations, you are destroyed. You were like a monster in the sea, spouting in your streams, stirring the water with your feet and churning its streams. 3 *e* Thus says the Lord God: I will spread my net over you [with a host of many nations], and draw you up in my seine. 4 I will leave you on the land; on the open field I will cast you. I will have all the birds of the air alight on you, and all the beasts of the earth eat their fill of you. 5 I will leave your flesh on the mountains, and fill the valleys with your carcass. 6 I will water the land with what flows from you, and the river beds shall be filled with your blood. 7 *f* When I snuff you out I will cover the heavens, and all their stars I will darken; the sun I will cover with clouds, and the moon shall not give its light. 8 All the shining lights in the heavens I will darken on your account, and I will spread darkness over your land, says the Lord God.

9 I will grieve the hearts of many peoples when I lead you captive among the nations, to lands which you do not know. 10 Many peoples shall be appalled at you,

and their kings shall shudder over you in horror when they see me brandish my sword, and on the day of your downfall every one of them shall continuously tremble for his own life. 11 For thus says the Lord God: The sword of the king of Babylon shall come upon you.

12 I will cut down your horde with the blades of warriors, all of them the most ruthless of the nations; they shall lay waste the glory of Egypt, and all her hordes shall be destroyed. 13 I will have all of her animals perish beside her abundant waters; the foot of man shall stir them no longer, nor shall the hoof of beast disturb them. 14 Then will I make their waters clear, and their streams flow like oil, says the Lord God.

15 When I turn Egypt into a waste, the land shall be devastated of all that is in it; when I strike all who live there, they shall know that I am the Lord. 16 This is a dirge, and it shall be sung: the daughters of the nations shall chant it; over Egypt and all its hordes shall they chant it, says the Lord God.

Dirge over Egypt. 17 On the fifteenth day of the first month in the twelfth year, the word of the Lord came to me: 18 Son of man, lament over the throngs of Egypt, for the mighty nations have thrust them down to the bottom of the earth, with those who go down into the pit. 20 In the midst of those slain by the sword shall they fall, and place shall be made with them for all their hordes. Then from the midst of the nether world, the mighty warriors shall speak to Egypt: 19 "Whom do you excel in beauty? 21 Come down, you and your allies, lie with the uncircumcised, with those slain by the sword."

22 There is Assyria with all her company, all of them slain, 23 whose graves have been made in the recesses of the pit; her company is around Egypt's grave, all of them slain, fallen by the sword, who spread terror in the land of the living. 24 There is Elam with all her throng about Egypt's grave, all of them slain, fallen by the sword: they have gone down uncircumcised to the bottom of the earth, who spread their terror in the land of the living, and they bear their disgrace with those who go down into the pit; 25 in the midst of the slain they are placed. 26 There are Mosoch and Thubal and all their throng about her grave, all of them uncircumcised, slain by the sword, for they spread their terror in the land of the living.

27 They do not lie with the mighty men fallen of old,* who went down to the nether world with their weapons of war, whose swords were placed under their heads and whose shields were laid over their bones, though the mighty men caused terror in the land of the living. 28 But in the midst of the uncircumcised shall you lie, with those slain by the sword.

29 There are Edom, her kings, and all her princes, who despite their might have been placed with those slain by the sword; with the uncircumcised they lie, and with those who go down into the pit. 30 There are all the princes of the north and all the Sidonians, who have gone down with the slain, because of the terror their might inspired; they lie uncircumcised with those slain by the sword and bear their disgrace with those who go down to the pit. 31 When Pharao sees these, he shall be comforted for all his hordes slain by the sword—Pharao and all his army, says the Lord God. 32 Since he spread his terror in the land of the living, therefore is he laid to rest among the uncircumcised, with those slain by the sword—Pharao and all his hordes, says the Lord God.

IV: SALVATION FOR ISRAEL

CHAPTER 33.

The Prophet a Watchman. 1 Thus the word of the Lord came to me: 2 Son of man, speak thus to your countrymen: When I bring the sword against a country, and the people of this country select one of their number to be their watchman, 3 and the watchman, seeing the sword coming against the country, blows the trumpet to warn the people, 4 anyone hearing but not heeding the warning of the trumpet and therefore slain by the sword that comes against him, shall be responsible for his own death. 5 He heard the trumpet blast yet refused to take warning; he is responsible for his own death, for had he taken warning he would have escaped with his life. 6 But if the watchman sees the sword coming and fails to blow the

32, 27: The mighty men fallen of old: the semilegendary heroes of the prehistoric past, who were thought to have once dominated the world; cf Is 14, 9.

warning trumpet, so that the sword comes and takes anyone, I will hold the watchman responsible for that person's death, even though that person is taken because of his own sin.

7 *g* You, son of man, I have appointed watchman for the house of Israel; when you hear me say anything, you shall warn them for me. 8 If I tell the wicked man that he shall surely die, and you do not speak out to dissuade the wicked man from his way, he [the wicked man] shall die for his guilt, but I will hold you responsible for his death. 9 But if you warn the wicked man, trying to turn him from his way, and he refuses to turn from his way, he shall die for his guilt, but you shall save yourself.

Individual Retribution. 10 As for you, son of man, speak to the house of Israel: You people say, "Our crimes and our sins weigh us down; we are rotting away because of them. How can we survive?" 11 *h* Answer them: As I live, says the Lord God, I swear I take no pleasure in the death of the wicked man, but rather in the wicked man's conversion, that he may live. Turn, turn from your evil ways! Why should you die, O house of Israel?

12 As for you, son of man, tell your countrymen: The virtue which a man has practiced will not save him on the day that he sins; neither will the wickedness that a man has done bring about his downfall on the day that he turns from his wickedness [nor can the virtuous man, when he sins, remain alive]. 13 Though I say to the virtuous man that he shall surely live, if he then presumes on his virtue and does wrong, none of his virtuous deeds shall be remembered; because of the wrong he has done, he shall die. 14 And though I say to the wicked man that he shall surely die, if he turns away from his sin and does what is right and just, 15 giving back pledges, restoring stolen goods, living by the statutes that bring life, and doing no wrong, he shall surely live, he shall not die. 16 None of the sins he committed shall be held against him; he has done what is right and just, he shall surely live.

17 Yet your countrymen say, "The way of the Lord is not fair!"; but it is their way that is not fair. 18 When a virtuous man turns away from what is right and does wrong, he shall die for it. 19 But when a wicked man turns away from wickedness and does what is right and just, because of this he shall live. 20 *i* And still you say, "The way of the Lord is not fair!"? I will judge every one of you according to his ways, O house of Israel.

The Fugitive from Jerusalem.* 21 On the fifth day of the tenth month, in the twelfth year of our exile, the fugitive came to me from Jerusalem and said, "The city is taken!" 22 The hand of the Lord had come upon me the evening before the fugitive arrived, and he opened my mouth when the fugitive reached me in the morning. My mouth was opened, and I was dumb no longer.

The Survivors in Juda.* 23 Thus the word of the Lord came to me: 24 Son of man, they who live in the ruins on the land of Israel reason thus: "Abraham, though but a single individual, received possession of the land; we, therefore, being many, have as permanent possession the land that has been given to us." 25 Give them this answer: Thus says the Lord God: You eat on the mountains, you raise your eyes to your idols, you shed blood—yet you would keep possession of the land? 26 You rely on your sword, you do abominable things, each one of you defiles his neighbor's wife—yet you would keep possession of the land? 27 Tell them this: Thus says the Lord God: As I live, those who are in the ruins I swear shall fall by the sword; those who are in the open field I have given to the wild beasts for food; and those who are in fastnesses and in caves shall die by the plague. 28 I will make the land a desolate waste, so that its proud strength will come to an end, and the mountains of Israel shall be so desolate that no one will cross them. 29 Thus they shall know that I am the Lord, when I make the land a desolate waste because of all the abominable things they have done.

The Prophet's False Popularity. 30 As for you, son of man, your countrymen are

g Ez 3, 17.—h Ez 18, 23-32.—i Ez 18, 25.

33, 21f: January 8, 585 B. C. According to Jeremia (39, 2), Jerusalem was taken in July, 587. Some MSS read "eleventh" for twelfth year (January, 586); even so, there was ample time between the fall of Jerusalem and the arrival of the fugitive from that city to journey to Babylon. However, this is the fugitive sent to fulfill the promise of Ez 24, 25. 27, the eyewitness who would release Ezechiel from his dumbness; cf Ez 3, 26f.

33, 23-29: News brought by the fugitive furnished the occasion of this prophecy. Like Jeremia, Ezechiel rejects the idea that the survivors in Juda have any claim to the land. The new Israel is to be formed from the exiles.

talking about you along the walls and in the doorways of houses. They say to one another, "Come and hear the latest word that comes from the Lord."* 31 My people come to you as people always do; they sit down before you and hear your words, but they will not obey them, for lies are on their lips and their desires are fixed on dishonest gain. 32 For them you are only a ballad singer, with a pleasant voice and a clever touch. They listen to your words, but they will not obey them. 33 But when it comes—and it is surely coming!—they shall know that there was a prophet among them.

CHAPTER 34.

Parable of the Shepherds. 1 Thus the word of the Lord came to me: 2 Son of man, prophesy against the shepherds of Israel,* in these words prophesy to them [to the shepherds]: Thus says the Lord God: Woe to the shepherds of Israel who have been pasturing themselves! *j* Should not shepherds, rather, pasture sheep? 3 You have fed off their milk, worn their wool, and slaughtered the fatlings, but the sheep you have not pastured. 4 You did not strengthen the weak nor heal the sick nor bind up the injured. You did not bring back the strayed nor seek the lost, but you lorded it over them harshly and brutally. 5 So they were scattered for lack of a shepherd, and became food for all the wild beasts. My sheep were scattered 6 and wandered over all the mountains and high hills; my sheep were scattered over the whole earth, with no one to look after them or to search for them.

7 Therefore, shepherds, hear the word of the Lord: 8 As I live, says the Lord God, because my sheep have been given over to pillage, and because my sheep have become food for every wild beast, for lack of a shepherd; because my shepherds did not look after my sheep, but pastured themselves and did not pasture my sheep; 9 because of this, shepherds, hear the word of the Lord: 10 Thus says the Lord God: I swear I am coming against these shepherds. I will claim my sheep from them and put a stop to their shepherding my sheep so that they may no longer pasture themselves. I will save my sheep, that they may no longer be food for their mouths.

11 For thus says the Lord God: I myself will look after and tend my sheep. 12 As a shepherd tends his flock when he finds himself among his scattered sheep, so will I tend my sheep. I will rescue them from every place where they were scattered when it was cloudy and dark. 13 I will lead them out from among the peoples and gather them from the foreign lands; I will bring them back to their own country and pasture them upon the mountains of Israel [in the land's ravines and all its inhabited places]. 14 In good pastures will I pasture them, and on the mountain heights of Israel shall be their grazing ground. There they shall lie down on good grazing ground, and in rich pastures shall they be pastured on the mountains of Israel. 15 I myself will pasture my sheep; I myself will give them rest, says the Lord God. 16 The lost I will seek out, the strayed I will bring back, the injured I will bind up, the sick I will heal [but the sleek and the strong I will destroy], shepherding them rightly.

Separation of the Sheep. 17 As for you, my sheep, says the Lord God, I will judge between one sheep and another, between rams and goats. 18 Was it not enough for you to graze on the best pasture, that you had to trample the rest of your pastures with your feet? Was it not enough for you to drink the clearest water, that you had to foul the remainder with your feet? 19 Thus my sheep had to graze on what your feet had trampled and drink what your feet had fouled. 20 Therefore thus says the Lord God: Now will I judge between the fat and the lean sheep. 21 Because you push with side and shoulder, and butt all the weak sheep with your horns until you have driven them out, 22 I will save my sheep so that they may no longer be despoiled, and I will judge between one sheep and another. 23 *k* I will appoint one shepherd over them to pasture them, my servant David;* he shall pasture them and be their shepherd. 24 I, the Lord, will be their God, and my servant David shall be prince among them. I, the Lord, have spoken.

j Ez 13, 3; Jer 23, 1.—k Is 40, 21; Os 3, 5; Jn 10, 11. 14.

33, 30: The fulfillment of Ezechiel's prophecies about Jerusalem was responsible for this temporary enthusiasm among the unstable people.

34, 2: The shepherds of Israel: the leaders of the people.

34, 23: One shepherd . . . my servant David: a Messianic Davidic king who will rule over the restored Israel (vv 25-31) in the name of the Lord.

25 I will make a covenant of peace with
them, and rid the country of ravenous
beasts, that they may dwell securely in
the desert and sleep in the forests. 26 I
will place them about my hill, sending
rain in due season, rains that shall be a
blessing to them. 27 The trees of the field
shall bear their fruits, and the land its
crops, and they shall dwell securely on
their own soil. Thus they shall know that
I am the Lord when I break the bonds of
their yoke and free them from the power
of those who enslaved them. 28 They shall
no longer be despoiled by the nations or
devoured by beasts of the earth, but shall
dwell secure, with no one to frighten
them. 29 I will prepare for them peaceful
fields for planting; they shall no longer
be carried off by famine in the land, or
bear the reproaches of the nations. 30
Thus they shall know that I, the Lord, am
their God, and they are my people, the
house of Israel, says the Lord God. 31
[You, my sheep, you are the sheep of my
pasture, and I am your God, says the
Lord God.]

CHAPTER 35.

Against Edom.* 1 Thus the word of the
Lord came to me: *l* 2 Son of man, set
your face against Mount Seir, and proph-
esy against it. 3 Say to it: Thus says the
Lord God: See! I am coming at you,
Mount Seir. I will stretch out my hand
against you and make you a desolate
waste. 4 Your cities I will turn into ruins,
and you shall be a waste; thus you shall
know that I am the Lord.

5 Because you never let die your hatred
for the Israelites, whom you delivered
over to the power of the sword at the time
of their trouble, when their crimes came
to an end, 6 therefore, as I live, says the
Lord God, you have been guilty of blood,
and blood, I swear, shall pursue you. 7 I
will make Mount Seir a desolate waste,
and cut off from it any traveler. 8 With
the slain I will fill your hills, your valleys,
and all your ravines [in them the slain
shall fall by the sword]: 9 desolate will I
make you forever, and leave your cities
without inhabitants; thus you shall know
that I am the Lord.

10 Because you said: The two nations
and the two lands* have become mine;
we shall possess them—although the Lord
was there—11 therefore, as I live, says the
Lord God, I will deal with you according
to your anger and your envy which you
have exercised [in your hatred] against
them. I will make myself known among
you when I judge you, 12 and you shall
know that I am the Lord.

I have heard all the contemptuous
things you have uttered against the moun-
tains of Israel: "They are desolate, they
have been given us to devour." 13 I have
heard the insolent and wild words you
have spoken against me. 14 Thus says the
Lord God: Just as you rejoiced over my
land because it was desolate, so will I do
to you. 15 In keeping with your glee over
the devastation of the inheritance of the
house of Israel, so will I treat you. A
waste shall you be, Mount Seir, you and
the whole of Edom. Thus they shall know
that I am the Lord.

CHAPTER 36.

Regeneration of the Land. 1 As for you,
son of man, prophesy to the mountains
of Israel: Mountains of Israel,*m* hear the
word of the Lord! 2 Thus says the Lord
God: Because the enemy has said of you,
"Ha! the everlasting heights have become
our possession" 3 [therefore prophesy in
these words: Thus says the Lord God:];
because you have been ridiculed and de-
spised on all sides for having become a
possession for the rest of the nations, and
have become a byword and a popular
jeer; 4 therefore, mountains of Israel, hear
the word of the Lord: [Thus says the
Lord God to the mountains and hills, the
ravines and valleys, the desolate ruins and
abandoned cities, which have been given
over to the pillage and mockery of the re-
maining nations round about; 5 therefore
thus says the Lord God:] Truly, with
burning jealousy I speak against the rest
of the nations [and against all of Edom]
who with wholehearted joy and utter con-
tempt have considered my land their pos-
session to be delivered over to plunder. 6
[Therefore, prophesy concerning the land
of Israel, and say to the mountains and
hills, the ravines and valleys: Thus says
the Lord God:] With jealous fury I speak,

1 1ff: Ez 25, 12ff.—m Ez 6, 3.

35, 1-15: After the fall of Jerusalem, Edom assisted the Chaldeans in devastating the land and subduing the population, and ended by occupying part of Juda's former territory. For this reason these oracles against Edom are found in the context of the city's fall.

35, 10: The two nations and the two lands: the superseded kingdoms of Israel and Juda and their territories.

because you have borne the reproach of the nations. 7 Therefore do I solemnly swear that your neighboring nations shall bear their own reproach.

8 As for you, mountains of Israel, you shall grow branches and bear fruit for my people Israel, for they shall soon return. 9 See, I come to you, it is to you that I turn; you will be tilled and sown, 10 and I will settle crowds of men upon you, the whole house of Israel; cities shall be repeopled, and ruins rebuilt. 11 I will settle crowds of men and beasts upon you, to multiply and be fruitful. I will repeople you as in the past, and be more generous to you than in the beginning; thus you shall know that I am the Lord.

12 [My people Israel are the ones whom I will have walk upon you; they shall take possession of you, and you shall be their heritage. Never again shall you rob them of their children.]

13 Thus says the Lord God: Because they have said of you, "You are a land that devours men,* and you rob your people of their children"; 14 therefore, never again shall you devour men or rob your people of their children, says the Lord God. 15 No more will I permit you to hear the reproach of nations, or bear insults from peoples, or rob your people of their children, says the Lord God.

Regeneration of the People. 16 Thus the word of the Lord came to me: 17 Son of man, when the house of Israel lived in their land, they defiled it by their conduct and deeds. In my sight their conduct was like the defilement of a menstruous woman. 18 Therefore I poured out my fury upon them [because of the blood which they poured out on the ground, and because they defiled it with idols]. 19 I scattered them among the nations, dispersing them over foreign lands; according to their conduct and deeds I judged them. 20 *n* But when they came among the nations [wherever they came], they served to profane my holy name, because it was said of them: "These are the people of the Lord, yet they had to leave their land." 21 So I have relented because of my holy name which the house of Israel profaned among the nations where they came. 22 Therefore say to the house of Israel: Thus says the Lord God: Not for your sakes do I act, house of Israel, but for the sake of my holy name, which you profaned among the nations to which you came. 23 I will prove the holiness of my great name, profaned among the nations, in whose midst you have profaned it. Thus the nations shall know that I am the Lord, says the Lord God, when in their sight I prove my holiness through you. 24 For I will take you away from among the nations, gather you from all the foreign lands, and bring you back to your own land. 25 *o* I will sprinkle clean water upon you to cleanse you from all your impurities, and from all your idols I will cleanse you. 26 *p* I will give you a new heart and place a new spirit within you, taking from your bodies your stony hearts and giving you natural hearts. 27 *q* I will put my spirit within you and make you live by my statutes, careful to observe my decrees. 28 You shall live in the land I gave your fathers; you shall be my people, and I will be your God. 29 I will save you from all your impurities; I will order the grain to be abundant, and I will not send famine against you. 30 I will increase the fruit on your trees and the crops in your fields; thus you shall no longer bear among the nations the reproach of famine. 31 Then you shall remember your evil conduct, and that your deeds were not good; you shall loathe yourselves for your sins and your abominations. 32 Not for your sakes do I act, says the Lord God—let this be known to you! Be ashamed and abashed because of your conduct, O house of Israel.

33 Thus says the Lord God: When I purify you from all your crimes, I will repeople the cities, and the ruins shall be rebuilt; 34 the desolate land shall be tilled, which was formerly a wasteland exposed to the gaze of every passer-by. 35 "This desolate land has been made into a garden of Eden," they shall say. "The cities that were in ruins, laid waste, and destroyed are now repeopled and fortified." 36 Thus the neighboring nations that remain shall know that I, the Lord, have rebuilt what was destroyed and replanted what was desolate. I, the Lord, have promised, and I will do it.

37 Thus says the Lord God: This also I will be persuaded to do for the house

n Is 52, 5; Rom 2, 24.—o Ps 50 (51), 4; Za 13, 1; Hb 10, 22; Jn 3, 5.—p Jer 31, 33.—q Ez 37, 14; 39, 29; Is 42, 1; 44, 3; 59, 21; Ag 2, 5; Jl 3, 1f.

36, 13: A land that devours men: destroys its own population, as could be seen in its disastrous political history.

of Israel: to multiply them like sheep. [38] As with sacrificial sheep, the sheep of Jerusalem on its feast days, the cities which were in ruins shall be filled with flocks of men; thus they shall know that I am the Lord.

CHAPTER 37.

Vision of the Dry Bones.* [1] The hand of the Lord came upon me, and he led me out in the spirit of the Lord and set me in the center of the plain, which was now filled with bones. [2] He made me walk among them in every direction so that I saw how many they were on the surface of the plain. How dry they were! [3] He asked me: Son of man, can these bones come to life? "Lord God," I answered, "you alone know that." [4] Then he said to me: Prophesy over these bones, and say to them: Dry bones, hear the word of the Lord! [5] Thus says the Lord God to these bones: See! I will bring spirit into you, that you may come to life. [6] I will put sinews upon you, make flesh grow over you, cover you with skin, and put spirit in you so that you may come to life and know that I am the Lord. [7] I promised as I had been told, and even as I was prophesying I heard a noise; it was a rattling as the bones came together, bone joining bone. [8] I saw the sinews and the flesh come upon them, and the skin cover them, but there was no spirit in them. [9] Then he said to me: Prophesy to the spirit, prophesy, son of man, and say to the spirit: Thus says the Lord God: From the four winds come, O spirit, and breathe into these slain that they may come to life. [10] I prophesied as he told me, and the spirit came into them; they came alive and stood upright, a vast army. [11] Then he said to me: Son of man, these bones are the whole house of Israel. They have been saying, "Our bones are dried up, our hope is lost, and we are cut off." [12] Therefore, prophesy and say to them: Thus says the Lord God: O my people, I will open your graves and have you rise from them, and bring you back to the land of Israel. [13] Then you shall know that I am the Lord, when I open your graves and have you rise from them, O my people! [14] I will put my spirit in you that you may live, and I will settle you upon your land; thus you shall know that I am the Lord. I have promised, and I will do it, says the Lord.

The Two Sticks. [15] *Thus the word of the Lord came to me: [16] Now, son of man, take a single stick, and write on it: Juda and those Israelites who are associated with him. Then take another stick and write on it: Joseph [the stick of Ephraim] and all the house of Israel associated with him. [17] Then join the two sticks together, so that they form one stick in your hand. [18] When your countrymen ask you, "Will you not tell us what you mean by all this?", [19] answer them: Thus says the Lord God: [I will take the stick of Joseph, which is in the hand of Ephraim, and of the tribes of Israel associated with him, and I will join to it the stick of Juda, making them a single stick; they shall be one in my hand. [20] The sticks on which you write you shall hold up before them to see. [21] Tell them: Thus speaks the Lord God:] I will take the Israelites from among the nations to which they have come, and gather them from all sides to bring them back to their land. [22] I will make them one nation upon the land, in the mountains of Israel, and there shall be one prince for them all. Never again shall they be two nations, and never again shall they be divided into two kingdoms.

[23] No longer shall they defile themselves with their idols, their abominations, and all their transgressions. I will deliver them from all their sins of apostasy, and cleanse them so that they may be my people and I may be their God. [24] *r* My servant David shall be prince over them, and there shall be one shepherd for them all; they shall live by my statutes and carefully observe my decrees. [25] They shall live on the land which I gave to my servant Jacob, the land where their fathers lived; they shall live on it forever, they, and their children, and their children's children, with my servant David their prince forever. [26] *s* I will make with them a covenant of peace; it shall be an everlasting covenant with them, and I will multiply them, and put my sanctuary among them forever. [27] My dwelling shall be with them; I will be their God, and they shall be my people. [28] Thus the na-

r Ez 34, 23; Jer 23, 5; 33, 15.—s Ps 109 (110), 4.

37, 1-14: This vision is a prediction of the restoration of Israel under the figure of a resurrection from the dead; it is not concerned with the doctrine of resurrection itself.

37, 15-22: The symbolic action of joining two sticks into one signifies the future union of Israel and Juda under one Messianic king.

tions shall know that it is I, the Lord, who make Israel holy, when my sanctuary shall be set up among them forever.

CHAPTER 38.

First Prophecy against Gog. 1 Thus the word of the Lord came to me:* 2 Son of man, turn toward Gog* [the land of Magog],[t] the chief prince of Mosoch and Thubal, and prophesy against him: 3 Thus says the Lord God: See! I am coming at you, Gog, chief prince of Mosoch and Thubal. 4 I will lead you forth with all your army, horses and riders all handsomely outfitted, a great horde with bucklers and shields, all of them carrying swords: 5 Persia, Ethiopia, and Phut with them [all with shields and helmets], 6 Gomer with all its troops, Beth-Thogorma from the recesses of the north with all its troops, many peoples with you. 7 Prepare yourself, be ready, you and all your horde assembled about you, and be at my disposal. 8 After many days you will be mustered [in the last years you will come] against a nation which has survived the sword, which has been assembled from many peoples [on the mountains of Israel which were long a ruin], which has been brought forth from among the peoples and all of whom now dwell in security. 9 You shall come up like a sudden storm, advancing like a cloud to cover the earth, you and all your troops and the many peoples with you.

10 Thus says the Lord God: At that time thoughts shall arise in your mind, and you shall devise an evil scheme: 11 "I will go up against a land of open villages and attack the peaceful people who are living in security, all of them living without walls, having neither bars nor gates, 12 to plunder and pillage, turning my hand against the ruins that were repeopled and against a people gathered from the nations, a people concerned with cattle and goods, who dwell at the navel of the earth."* 13 Saba and Dedan, the merchants of Tharsis and all her young lions shall ask you: "Is it for plunder that you have come? Is it for pillage that you have summoned your horde, to carry off silver and gold, to take away cattle and goods, to seize much plunder?"

17 Thus says the Lord God: It is of you that I spoke in ancient times through my servants, the prophets of Israel, who prophesied in those days that I would bring you against them. 18 But on that day, the day when Gog invades the land of Israel, says the Lord God, my fury shall be aroused. In my anger 19 and in my jealousy, in my fiery wrath, I swear: On that day there shall be a great shaking upon the land of Israel. 20 Before me shall tremble the fish of the sea and the birds of the air, the beasts of the field and all the reptiles that crawl upon the ground, and all men who are on the land. Mountains shall be overturned, and cliffs shall tumble, and every wall shall fail to the ground. 21 Against him I will summon every terror, says the Lord God, every man's sword against his brother. I will hold judgment with him in pestilence and bloodshed; 22 flooding rain and hailstones, fire and brimstone, I will rain upon him, upon his troops, and upon the many peoples with him. 23 I will prove my greatness and holiness and make myself known in the sight of many nations; thus they shall know that I am the Lord.

Second Prophecy against Gog. 14 Therefore prophesy, son of man, and say to Gog: Thus says the Lord God: When my people Israel are dwelling in security, will you not bestir yourself 15 and come from your home in the recesses of the north, you and many peoples with you, all mounted on horses, a great horde and a mighty army? 16 You shall come up against my people Israel like a cloud covering the land. In the last days I will bring you against my land, that the nations may know of me, when in their sight I prove my holiness through you, O Gog.

CHAPTER 39.

Third Prophecy against Gog. 1 Now, son of man, prophesy against Gog in these

t Ap 20, 7f.

38, 1—39, 20: These three oracles against Gog may refer either to a specific foreign invasion in the future, or to the apocalyptic struggle between good and evil at the end of time. By some they are ascribed to a later author than Ezechiel, who lived after the Exile and the return to Palestine.

38, 2: Gog: the name is almost certainly a symbolic one taken from that of Gyges, king of Lydia, whether or not the prophet has a specific person in mind. The gloss Magog may be an Akkadian expression, mat-Gog, "the land of Gog." Mosoch and Thubal, as well as Gomer and Beth-Thogorma (v 6), were countries around the Black Sea, the northernmost countries known to the Hebrews: the north (cf also v 15) was the traditional direction from which invasion was expected; cf Jer 1, 13ff.

38, 12: Who dwell at the navel of the earth: the people of Israel (cf v 18; also Ez 5, 5). Many ancient peoples spoke of their own homelands as "the navel," that is, the center of the earth.

words: Thus says the Lord God: See! I
am coming at you, Gog, chief prince of
Mosoch and Thubal. [2] I will turn you
about, I will urge you on, and I will make
you come up from the recesses of the
north; I will lead you against the moun-
tains of Israel. [3] Then I will strike the
bow from your left hand, and make the
arrows drop from your right. [4] Upon the
mountains of Israel you shall fall, you and
all your troops and the peoples who are
with you. To birds of prey of every kind
and to the wild beasts I am giving you to
be eaten. [5] On the open field you shall
fall, for I have decreed it, says the Lord
God.

[6] I will send fire upon Magog and upon
those who live securely in the coastlands;
thus they shall know that I am the Lord.
[7] I will make my holy name known among
my people Israel; I will no longer allow
my holy name to be profaned. Thus the
nations shall know that I am the Lord,
the Holy One in Israel. [8] Yes, it is com-
ing and shall be fulfilled, says the Lord
God. This is the day I have decreed.

[9] Then shall those who live in the cities
of Israel go out and burn weapons:
[shields and bucklers,] bows and arrows,
clubs and lances; for seven years they
shall make fires with them. [10] They shall
not have to bring in wood from the fields
or cut it down in the forests, for they
shall make fires with the weapons. Thus
they shall plunder those who plundered
them and pillage those who pillaged them,
says the Lord God.

[11] On that day I will give Gog for his
tomb a well-known place in Israel, the
valley of Abarim* east of the sea [it is
blocked to travelers]. Gog shall be buried
there with all his horde, and it shall be
named "Valley of Hamon-Gog." [12] To
purify the land, the house of Israel shall
need seven months to bury them. [13] All
the people of the land shall bury them
and gain renown for it, when I reveal my
glory, says the Lord God. [14] Men shall
be permanently employed to pass through
the land burying those who lie unburied,
so as to purify the land. For seven months
they shall keep searching. [15] When they
pass through, should they see a human
bone, let them put up a marker beside it,
until others have buried it in the Valley
of Hamon-Gog. [16] [Also the name of the
city shall be Hamona.] Thus the land
shall be purified.

[17] As for you, son of man, says the
Lord God, say to birds of every kind and
to all the wild beasts: Come together,
from all sides gather for the slaughter I
am about to provide for you, a great
slaughter on the mountains of Israel: you
shall have flesh to eat and blood to drink.
[18] You shall eat the flesh of warriors and
drink the blood of the princes of the land
[rams, lambs, and goats, bullocks, fat-
lings of Basan, all of them]. [19] From the
slaughter which I will provide for you,
you shall eat fat until you are filled and
drink blood until you are drunk. [20] You
shall be filled at my table with horses and
riders, with warriors and soldiers of every
kind, says the Lord God.

Israel's Return. [21] Thus I will display
my glory among the nations, and all the
nations shall see the judgment I have
executed and the hand I have laid upon
them. [22] From that day forward the house
of Israel shall know that I am the Lord,
their God. [23] The nations shall know that
because of its sins the house of Israel
went into exile; for they transgressed
against me, and I hid my face from them
and handed them over to their foes, so
that all of them fell by the sword. [24] Ac-
cording to their uncleanness and their
transgressions I dealt with them, hiding my
face from them.

[25] Therefore, thus says the Lord God:
Now I will restore the fortunes of Jacob
and have pity on the whole house of Is-
rael, and I will be jealous for my holy
name. [26] They shall forget their disgrace
and all the times they broke faith with
me, when they live in security on their
land with no one to frighten them. [27]
When I bring them back from among the
peoples, I will gather them from the lands
of their enemies, and will prove my
holiness through them in the sight of
many nations. [28] *u* Thus they shall know
that I, the Lord, am their God, since I
who exiled them among the nations, will
gather them back on their land, not leav-
ing any of them behind. [29] No longer will
I hide my face from them, for I have
poured out my spirit upon the house of
Israel, says the Lord God.

u Ez 36, 23.

39, 11: The valley of Abarim: in the Abarim mountains, east of the Jordan. Hamon-Gog: means "the horde of Gog."

V: THE NEW ISRAEL*

The New Temple

CHAPTER 40.

The Man with a Measure. 1 On the tenth day of the month beginning the twenty-fifth year of our exile, fourteen years after the city was taken, that very day the hand of the Lord came upon me and brought me 2 in divine visions to the land of Israel, where he set me down on a very high mountain. On it there seemed to be a city being built before me. 3 When he had brought me there, all at once I saw a man whose appearance was that of bronze; he was standing in the gate, holding a linen cord and a measuring rod. 4 The man said to me, "Son of man, look carefully and listen intently, and pay strict attention to all that I will show you, for you have been brought here so that I might show it to you. Tell the house of Israel all that you see." 5 [Then I saw an outer wall that completely surrounded the temple. The man was holding a measuring rod six cubits long, each cubit being a cubit and a handbreadth;* he measured the width and the height of the structure, each of which were found to be one rod.]

The East Gate.* 6 Then he went to the gate which faced the east, climbed its steps, and measured the gate's threshold, which was found to be a rod wide. 7 The cells were a rod long and a rod wide, and the pilasters between the cells measured five cubits. The threshold of the gate adjoining the vestibule of the gate toward the inside measured one rod. 8 He measured the vestibule of the gate, 9 which was eight cubits, and its pilasters, which were two cubits. The vestibule of the gate was toward the inside. 10 The cells of the east gate were three on either side, of equal size, and the pilasters on either side were also of equal size. 11 He measured the gate's entrance, which was ten cubits wide, while the width of the gate's passage itself was thirteen cubits. 12 The border before each of the cells on both sides was one cubit; the cells themselves were six cubits on either side, from opening to opening. 13 He measured the gate from the back wall of one cell to the back wall of the cell on the opposite side: the width was twenty-five cubits. 14 He measured the vestibule, which was twenty-five cubits. The pilasters adjoining the court on either side were six cubits. 15 The length of the gate from the front entrance to the front of the vestibule on the inside was fifty cubits. 16 Within the gateway on both sides there were splayed windows let into the cells [and into their pilasters]; likewise, within the vestibule on both sides there were windows. The pilasters were decorated with palms.

The Outer Court. 17 Then he brought me to the outer court,* where there were chambers and a pavement. The pavement was laid all around the court, and the chambers, which were on the pavement, were thirty in number. 18 The pavement lay alongside the gates, as wide as the gates were long; this was the lower pavement. 19 He measured the width of the court from the front of the lower gate to the front of the inner gate; it was one hundred cubits between them.

The North Gate. Then he proceeded north, 20 where, on the outer court, there was a gate facing north, whose length and width he measured. 21 Its cells, three on either side, its pilasters, and its vestibule had the same measurements as those of the first gate; it was fifty cubits long and twenty-five cubits wide. 22 Its windows, the windows of its vestibule, and its palm decorations were of the same proportions as those of the gate facing the east. Seven steps led up to it, and its vestibule was toward the inside. 23 The inner court had a gate opposite the north gate, just as at the east gate; he measured one hundred cubits from one gate to the other.

The South Gate. 24 Then he led me south, to where there was a southern gate, whose cells, pilasters, and vestibule he measured; they were the same size as the others. 25 The gate and its vestibule had windows on both sides, like the other

40, 1–48, 35: This lengthy vision of the new Israel is dated (Ez 40, 1) April 28, 573 B. C. It is largely concerned with the new temple and the prescriptions to govern it, but other details of the restored commonwealth are included, forming a kind of program for the future. The literary form of the vision has been aptly termed "utopian": it is plain that the prophet did not expect a literal fulfillment of much of what he described. The passage doubtless underwent successive additions, both from the prophet and from later inspired writers.

40, 5: A cubit and a handbreadth: the ordinary cubit consisted of six handbreadths; the great cubit, of seven. In measuring the temple, a rod six great cubits long was used. The ordinary cubit was about one and a half feet, or, more exactly, 17.5 inches; the large cubit, 20.4 inches.

40, 6-16: The east gate, leading into the outer court of the temple, is described more fully than the north and south gates, which, however, were of the same dimensions. On the west side of the outer court there was a large building instead of a gate (Ez 41, 12).

40, 17: The outer court: the court outside the temple area proper, which had its own inner court (vv 28-37).

windows. It was fifty cubits long and twenty-five cubits wide. 26 It was ascended by seven steps; its vestibule was toward the inside; and it was decorated with palms here and there on its pilasters. 27 The inner court also had a southern gate; from gate to gate he measured one hundred cubits.

Gates of the Inner Court.* 28 Then he brought me to the inner court by the south gate, where he measured the south gate. Its dimensions were the same as the others; 29 its cells, its pilasters, and its vestibule were the same size as the others. The gate and its vestibule had windows on both sides; and it was fifty cubits long and twenty-five cubits wide. 31 But its vestibule was toward the outer court; palms were on its pilasters, and it had a stairway of eight steps. 32 Then he brought me to the gate facing the east, where he measured the gate, whose dimensions were found to be the same. 33 Its cells, its pilasters, and its vestibule were the same size as the others; the gate and its vestibule had windows on both sides; it was fifty cubits long and twenty-five cubits wide. 34 But its vestibule was toward the outer court; palms were on its pilasters here and there, and it had a stairway of eight steps. 35 Then he brought me to the north gate, where he measured the dimensions 36 of its cells, its pilasters, and its vestibule, and found them the same. The gate and its vestibule had windows on both sides; it was fifty cubits long and twenty-five cubits wide. 37 Its vestibule was toward the outer court; palms were on its pilasters here and there, and it had a stairway of eight steps.

Side Rooms. 38 There was a chamber opening off the vestibule of the gate, where the holocausts were rinsed. 39 In the vestibule of the gate there were two tables on either side, on which were slaughtered the sin offerings and guilt offerings. 40 Along the wall of the vestibule, but outside, near the entrance of the north gate, were two tables, and on the other side of the vestibule of the gate there were two tables. 41 There were four tables on either side of the gate [eight tables], on which the sacrifices were slaughtered. 42 There were four tables for holocausts, made of cut stone, one and a half cubits long, one and a half cubits wide, and one cubit high. 43 The ledges, a handbreadth wide, were set on the inside all around, and on them were laid the instruments with which the holocausts were slaughtered. On the tables themselves the flesh was laid. 44 He then led me to the inner court where there were two chambers, one beside the north gate, facing south, and the other beside the south gate, facing north. 45 He said to me, "This chamber which faces south is for the priests who have charge of the temple, 46 and the chamber which faces north is for the priests who have charge of the altar. These are the Sadocites,* the only Levites who may come near to minister to the Lord." 47 Then he measured the court, which was a hundred cubits long and a hundred cubits wide, a perfect square. The altar stood in front of the temple.

The Temple Building.* 48 Then he brought me into the vestibule of the temple and measured the pilasters on each side, which were five cubits. The width of the doorway was fourteen cubits, and the side walls on either side of the door measured three cubits. 49 The vestibule was twenty cubits wide and twelve cubits deep; ten steps led up to it, and there were columns by the pilasters, one on either side.

CHAPTER 41.

1 Then he brought me to the nave and measured the pilasters, which were six cubits thick on either side. 2 The width of the entrance was ten cubits, and the walls at either side of it measured five cubits each. He measured the length of the nave, which was found to be forty cubits, while its width was twenty.

3 Then he went in beyond and measured the pilasters flanking that entrance, which were two cubits; the width of the entrance was six cubits, and the walls at either side of it extended seven cubits each. 4 He measured the space beyond the nave, twenty cubits long and twenty cubits wide, and said to me, "This is the holy of holies."*

40, 28-37: The gates leading into the inner court of the temple area correspond to the gates leading into the outer court, with the exception that their vestibules are on the outer rather than the inner side.

40, 46: The Sadocites: descendants of the priestly line of Sadoc; cf 2 Kgs 15, 24-29; 3 Kgs 1, 32ff; 2, 35.

40, 48—41, 15: The description of Ezechiel's visionary temple closely follows the description of the temple of Solomon (3 Kgs 6).

40, 49—41, 4: Vestibule . . . nave . . . holy of holies: the three divisions of the temple building in progressing order of sanctity. The last is called "the inner sanctuary" in 3 Kgs 6.

5 Then he measured the wall of the temple, which was six cubits thick; the side chambers, which extended all the way around the temple, had a width of four cubits. 6 There were thirty side chambers built one above the other in three stories, and there were offsets in the outside wall of the temple that enclosed the side chambers; these served as supports, so that there were no supports in the temple wall proper. 7 There was a broad circular passageway that led upward to the side chambers, for the temple was enclosed all the way around and all the way upward; therefore the temple had a broad way running upward so that one could pass from the lowest to the middle and the highest story. 8 About the temple was a raised pavement completely enclosing it —the foundations of the side chambers— a full rod of six cubits in extent. 9 The width of the outside wall which enclosed the side chambers was five cubits. Between the side chambers of the temple 10 and the chambers of the court was an open space twenty cubits wide going all around the temple. 11 The side chambers had entrances to the open space, one entrance on the north and another on the south. The width of the wall surrounding the open space was five cubits. 12 The building* fronting the free area on the west side was seventy cubits front to back; the wall of the building was five cubits thick all around, and it measured ninety cubits from side to side. 13 He measured the temple, which was one hundred cubits long. The free area, together with the building and its walls, was a hundred cubits in length. 14 The façade of the temple, along with the free area, on the east side, was one hundred cubits wide. 15 He measured the building which lay the length of the free area and behind it, and together with its walls on both sides it was one hundred cubits.

Interior of the Temple. The inner nave and the outer vestibule 16 were paneled with precious wood all around, covered from the ground to the windows. There were splayed windows with trellises about them [facing the threshold]. 17 As high as the lintel of the door, even into the interior part of the temple as well as outside, on every wall on every side in both the inner and outer rooms were carved 18 the figures of cherubim and palmtrees: a palmtree between every two cherubim. Each cherub had two faces: 19 a man's face looking at a palmtree on one side, and a lion's face looking at a palmtree on the other; thus they were figured on every side throughout the whole temple. 20 From the ground to the lintel of the door the cherubim and palmtrees were carved on the walls. 21 The way into the nave was a square doorframe. In front of the holy place was something that looked like 22 a wooden altar,* three cubits in height, two cubits long, and two cubits wide. It had corners, and its base and sides were of wood. He said to me, "This is the table which is before the Lord." 23 The nave had a double door, and also the holy place had 24 a double door. Each door had two movable leaves; two leaves were on one doorjamb and two on the other. 25 Carved upon them [on the doors of the nave] were cherubim and palmtrees, like those carved on the walls. Before the vestibule outside was a wooden lattice. 26 There were splayed windows [and palmtrees] on both side walls of the vestibule, and the side chambers of the temple. . . .

CHAPTER 42.

Other Structures. 1 Then he led me north to the outer court, bringing me to some chambers on the north that lay across the free area and which were also across from the building. 2 Their length was a hundred cubits on the north side, and they were fifty cubits wide. 3 Across the twenty cubits of the inner court and the pavement of the outer court, there were three parallel rows of them on different levels. 4 In front of the chambers, to the inside, was a walk ten cubits broad and a wall of one cubit; but the entrances of the chambers were on the north. 5 The outermost chambers were the lowest, for the system of levels set them at a level lower than the closest chambers and those in between;* 6 for they were in three rows and had no foundations to conform with the foundations of the courts, therefore they were on a lower terrace of the ground than the closest and the middle chambers. 7 On the far side there was a wall running parallel to the chambers along the outer court; its length before

41, 12: The building: the function of this structure lying behind the temple is never specified.

41, 22: A wooden altar: the altar of incense, standing in the nave at the entrance to the holy of holies.

42, 5f: The three rows of identical chambers, since they rested on different ground levels, necessarily had roofs on correspondingly different levels.

these chambers was fifty cubits, [8] for the length of the chambers belonging to the outer court was fifty cubits, but along its entire length the wall measured one hundred cubits. [9] Below these chambers there was the way in from the east, so that one could enter from the outer court [10] where the wall of the court began.

To the south along the side of the free area and the building there were also chambers, [11] before which was a passage. These looked like the chambers to the north, just as long and just as wide, with the same exits and plan and entrances. [12] Below the chambers to the south there was an entrance at the beginning of the way which led to the back wall, by which one could enter from the east. [13] He said to me, "The north and south chambers which border on the free area are the sanctuary chambers; here the priests who draw near to the Lord shall eat the most sacred meals, and here they shall keep the most sacred offerings: cereal offerings, sin offerings, and guilt offerings; for it is a holy place.* [14] When the priests have once entered, they shall not leave the holy place for the outer court until they have left here the clothing in which they ministered, for it is holy. They shall put on other garments, and then approach the place destined for the people."

Measuring the Outer Court. [15] When he had finished measuring the inner temple area, he brought me out by way of the gate which faces east and measured all the limits of the court. [16] He measured the east side: five hundred cubits by his measuring rod. Then he turned [17] and measured the north side: five hundred cubits by the measuring rod. He turned [18] to the south and measured five hundred cubits by the measuring rod. [19] Then he turned to the west and measured five hundred cubits by the measuring rod. [20] Thus he measured it in the four directions, five hundred cubits long and five hundred cubits wide. It was surrounded by a wall, to separate the sacred from the profane.

v Ez 1, 1.

42, 13: The function of these chambers is explained again in Ez 46, 19f.

43, 8: They placed their threshold against my threshold: the pre-exilic temple and the royal palace belonged to the same complex of buildings, and this physical proximity was reflected in the use made of the temple by kings like Achaz and Manasse, who treated it as their private chapel for pagan rites. In the new Israel the temple is free, even physically, from civil jurisdiction; cf Ez 45, 7f.

43, 13: The altar: of holocausts, standing in the inner court of the temple area; cf Ez 40, 47.

Restoration of the Temple

CHAPTER 43.

The Return of the Lord. [1] Then he led me to the gate which faces the east, [2] and there I saw the glory of the God of Israel coming from the east. I heard a sound like the roaring of many waters, and the earth shone with his glory. [3] v The vision was like that which I had seen when he came to destroy the city, and like that which I had seen by the river Chobar. I fell prone [4] as the glory of the Lord entered the temple by way of the gate which faces the east, [5] but spirit lifted me up and brought me to the inner court. And I saw that the temple was filled with the glory of the Lord. [6] Then I heard someone speaking to me from the temple, while the man stood beside me. [7] The voice said to me: Son of man, this is where my throne shall be, this is where I will set the soles of my feet; here I will dwell among the Israelites forever. Never again shall they and their kings profane my holy name with their harlotries and with the corpses of their kings [their high places]. [8] When they placed their threshold against my threshold* and their doorpost next to mine, so that only a wall was between us, they profaned my holy name by their abominable deeds; therefore I consumed them in my wrath. [9] From now on they shall put far from me their harlotry and the corpses of their kings, and I will dwell in their midst forever.

The Law of the Temple. [10] As for you, son of man, describe the temple to the house of Israel [that they may be ashamed of their sins], both its measurements and its design; [11] [and if they are ashamed of all that they have done,] make known to them the form and design of the temple, its exits and entrances, all its statutes and laws; write these down for them to see, that they may carefully observe all its laws and statutes. [12] This is the law of the temple: its whole surrounding area on the mountain top shall be most sacred.

The Altar. [13] These were the measurements of the altar* in cubits of one cubit plus a handbreadth. Its base was one cubit high and one cubit deep, with a rim around its edge of one span. The height of the altar itself was as follows: [14] from its base at the bottom up to the lower ledge it was two cubits high, and this ledge was

one cubit deep; from the lower to the upper ledge it was four cubits high, and this ledge also was one cubit deep; 15 the hearth of the altar was four cubits high, and extending from the top of the hearth were the four horns of the altar. 16 The hearth was a square: twelve cubits long and twelve cubits wide. 17 The upper ledge was also a square: fourteen cubits long and fourteen cubits wide. The lower ledge, likewise a square, was sixteen cubits long and sixteen cubits wide, with a half-cubit rim surrounding it. And there was a base of one cubit all around. The steps of the altar face the east.

18 Then he said to me: Son of man, thus says the Lord God: These are the statutes for the altar when it is set up for the offering of holocausts upon it and for the sprinkling of blood against it. 19 Give a young bull as a sin offering to the priests, the Levites who are of the line of Sadoc, who draw near me to minister to me, says the Lord God. 20 Take some of its blood and put it on the four horns of the altar, and on the four corners of the ledge, and on the rim all around. Thus you shall purify it and make atonement for it. 21 Then take the bull of the sin offering, which is to be burnt in a designated part of the temple, outside the sanctuary. 22 On the second day present an unblemished he-goat as a sin offering, to purify the altar as was done with the bull. 23 When you have finished the purification, bring an unblemished young bull and an unblemished ram from the flock, 24 and present them before the Lord; the priests shall strew salt on them and offer them to the Lord as holocausts. 25 Daily for seven days you shall offer a he-goat as a sin offering, and a young bull and a ram from the flock, all unblemished, shall be offered 26 for seven days. Thus atonement shall be made for the altar, and it shall be purified and dedicated. 27 And when these days are over, from the eighth day on, the priests shall offer your holocausts and peace offerings on the altar. Then I will accept you, says the Lord God.

CHAPTER 44.

The Closed Gate. 1 Then he brought me back to the outer gate of the sanctuary, facing the east; but it was closed. 2 He said to me: This gate is to remain closed; it is not to be opened for anyone to enter by it; since the Lord, the God of Israel, has entered by it, it shall remain closed. 3 Only the prince may sit down in it to eat his meal in the presence of the Lord. He must enter by way of the vestibule of the gate, and leave by the same way.*

The New Law

Admission to the Temple. 4 Then he brought me by way of the north gate to the façade of the temple, and when I looked I saw the glory of the Lord filling the Lord's temple, and I fell prone. 5 Then he said to me: Son of man, pay strict attention, look carefully, and listen intently to all that I will tell you about the statutes and laws of the Lord's temple; be attentive in regard to those who are to be admitted to the temple and all those who are to be excluded from the sanctuary. 6 Say to that rebellious house, the house of Israel: Thus says the Lord God: Enough of all these abominations of yours, O house of Israel! 7 You have admitted foreigners, uncircumcised both in heart and flesh, to my sanctuary to profane it when you offered me food, fat, and blood;* thus you have broken my covenant by all your abominations. 8 Instead of caring for the service of my temple, you have appointed such as these to serve me in my sanctuary in your stead. 9 Thus says the Lord God: No foreigners, uncircumcised in heart and in flesh, shall ever enter my sanctuary; none of the foreigners who live among the Israelites.

Levites.* 10 But as for the Levites who departed from me when Israel strayed from me to pursue their idols, they shall bear the consequences of their sin. 11 They shall serve in my sanctuary as gatekeepers and temple servants; they shall slaughter the holocausts and the sacrifices for the people, and they shall stand before the people to minister for them. 12 Be-

44, 3: The prince stands at the eastern gate of the inner court while his sacrifice is offered up (Ez 46, 2); he then goes to the vestibule of the outer court, there to partake of his sacrificial meal. The closed outer gate on the eastern side signifies that the Lord has entered the temple permanently, not to depart again.

44, 7ff: In the pre-exilic temple various menial services had been performed by foreigners; cf Jos 9, 22-27. In the new temple the Levites will perform these services (vv 10-14).

44, 10-14: Levites other than the Sadocite priesthood of Jerusalem had performed priestly functions at the various sanctuaries and high places in Israel and Juda, where the worship of the Lord had often been corrupted with pagan elements. The demotion of the Levites to menial service in the temple was enforced in the actual restoration after the Exile, and explains why relatively few Levites were willing to return; cf 1 Esd 8, 15ff.

cause they used to minister for them before their idols, and became an occasion of sin to the house of Israel, therefore I have sworn an oath against them, says the Lord God: they shall bear the consequences of their sin. 13 They shall no longer draw near me to serve as my priests, nor shall they touch any of my sacred things, or the most sacred things. Thus they shall bear their disgrace because of all their abominable deeds. 14 But I will set them to the service of the temple, for all its work and for everything that is to be done in it.

Priests. 15 As for the Levitical priests, however, the Sadocites who cared for my sanctuary when the Israelites strayed from me, they shall draw near me to minister to me, and they shall stand before me to offer me fat and blood, says the Lord God. 16 It is they who shall enter my sanctuary, they who shall approach my table to minister to me, and they who shall carry out my service. 17 Whenever they enter the gates of the inner court, they shall wear linen garments; they shall not put on anything woolen when they minister at the gates of the inner court or within the temple. 18 *w* They shall have linen turbans on their heads and linen drawers on their loins; they shall not gird themselves with anything that causes sweat. 19 *x* When they are to go out to the people in the outer court, they shall take off the garments in which they ministered and leave them in the chambers of the sanctuary, putting on other garments; thus they will not transmit holiness to the people* with their garments.

20 *y* They shall not shave their heads nor let their hair hang loose, but they shall keep their hair carefully trimmed. 21 *z* No priest shall drink wine when he is to enter the inner court. 22 *a* They shall not take for their wives either widows or divorced women, but only virgins of the race of Israel; however, they may marry women who are the widows of priests. 23 They shall teach my people to distinguish between the sacred and the profane, and make known to them the difference between the clean and the unclean. 24 *b* In capital cases they shall stand as judges, judging them according to my decrees. They shall observe my laws and statutes on all my festivals, and keep my Sabbaths holy.

25 *c* They shall not make themselves unclean by coming near any dead person, unless it be their father, mother, son, daughter, brother, or maiden sister; for these they may make themselves unclean. 26 After a priest has been cleansed, he must wait an additional seven days, 27 and on the day he enters the inner court to minister in the sanctuary, he shall present his sin offering, says the Lord God. 28 *d* They shall have no inheritance, for I am their inheritance; you shall give them no property in Israel, for I am their property. 29 *e* They shall eat the cereal offering, the sin offering, and the guilt offering; whatever is under the ban* in Israel shall be theirs. 30 *f* All the choicest first fruits of every kind, and all the best of your offerings of every kind, shall belong to the priests; likewise the best of your dough you shall give to the priests to bring a blessing down upon your house. 31 *g* The priests shall not eat anything, whether flesh or fowl, that has died of itself or has been killed by wild beasts.

CHAPTER 45.

The Sacred Tract. 1 When you apportion the land into inheritances, you shall set apart a sacred tract of land for the Lord, twenty-five thousand cubits long and twenty thousand wide; its whole area shall be sacred. 2 Of this land a square plot, five hundred by five hundred cubits, surrounded by a free space of fifty cubits, shall be assigned to the sanctuary. 3 Also from this sector measure off a strip, twenty-five thousand cubits long and ten thousand wide, within which shall be the sanctuary, the holy of holies. 4 This shall be the sacred part of the land belonging to the priests, the ministers of the sanctuary, who draw near to minister to the Lord; it shall be a place for their homes and pasture land for their cattle. 5 Also there shall be a strip twenty-five thousand cubits long and ten thousand wide as property for the Levites, the ministers of the temple, that they may have cities to live in. 6 As property of the City you shall designate a strip five thousand cubits

w Ex 28, 40. 42; 29, 9; 38, 28; Lv 6, 3.—x Ez 42, 13. 14.—y Lv 21, 5.—z Lv 10, 9.—a Lv 21, 7. 14.—b Dt 17, 9; 19, 17.—c Lv 21, 1ff. 11.—d Nm 18, 20; Dt 18, 1.—e Lv 2, 3. 10; 6, 9. 22; 7, 9; 10, 12; Nm 18, 9. 14.—f Ex 34, 26; Dt 18, 4.—g Lv 22, 8.

44, 19: Thus they will not transmit holiness to the people: holiness was thought of as something physical, as though it were communicable, and therefore not to be brought in contact with unconsecrated persons.

44, 29: Under the ban: dedicated to the Lord, withdrawn from profane use.

wide and twenty-five thousand long, parallel to the sacred tract; this shall belong to the whole house of Israel. 7 The prince shall have a section bordering on both sides of the combined sacred tract and City property, extending westward on the western side and eastward on the eastern side, corresponding in length to one of the tribal portions from the western boundary to the eastern boundary 8 of the land. This shall be his property in Israel, so that the princes of Israel will no longer oppress my people, but will leave the land to the house of Israel according to their tribes.

Weights and Measures.* 9 Thus says the Lord God: Enough, you princes of Israel! Put away violence and oppression, and do what is right and just! Stop evicting my people! says the Lord God. 10 *h* You shall have honest scales, an honest epha, and an honest bath. 11 The epha and the bath shall be of the same size: the bath equal to a tenth of a homor, and the epha equal to a tenth of a homor; by the homor they shall be determined. 12 *i* The shekel shall be twenty geras. Twenty shekels, twenty-five shekels, plus fifteen shekels shall be your mina.

Offerings. 13 These are the offerings you shall make: one sixth of an epha from each homor of wheat, and one sixth of an epha from each homor of barley. 14 The regulation for oil: for every bath of oil, a tenth of a bath, computed by the kor* of ten baths [or a homor, for ten baths make a homor]. 15 One sheep from the flock for every two hundred from the pasturage of Israel, for sacrifice—holocausts and peace offerings and atonement sacrifices, says the Lord God. 16 All the people of the land shall be bound to this offering [for the prince in Israel]. 17 It shall be the duty of the prince to provide the holocausts, cereal offerings, and libations on the feasts, new moons, and Sabbaths, on all the festivals of the house of Israel. He shall offer the sin offerings, cereal offerings, holocausts, and peace offerings, to make atonement on behalf of the house of Israel.

The Passover. 18 Thus says the Lord God: On the first day of the first month you shall use an unblemished young bull as a sacrifice to purify the sanctuary. 19 Then the priest shall take some of the blood from the sin offering and put it on the doorposts of the temple, on the four corners of the ledge of the altar, and on the doorposts of the gates of the inner court. 20 You shall repeat this on the first day of the seventh month for those who have sinned through inadvertence or ignorance; thus you shall make atonement for the temple. 21 *j* On the fourteenth day of the first month you shall observe the feast of the Passover; for seven days unleavened bread is to be eaten. 22 On that day the prince shall offer on his own behalf, and on behalf of all the people of the land, a bull as a sin offering. 23 On each of the seven days of the feast he shall offer as a holocaust to the Lord seven bulls and seven rams without blemish, and as a sin offering he shall offer one male goat each day. 24 As a cereal offering he shall offer one epha for each bull and one epha for each ram; and he shall offer one hin* of oil for each epha.

The Feast of Booths. 25 On the fifteenth day of the seventh month, the feast day, and for seven days, he shall perform the same rites, making the same sin offerings, the same holocausts, the same cereal offerings and offerings of oil.

CHAPTER 46.

Sabbaths. 1 Thus says the Lord God: The gate toward the east of the inner court shall remain closed throughout the six working days, but on the Sabbath and on the day of the new moon it shall be open. 2 The prince shall enter from outside by way of the vestibule of the gate and remain standing at the doorpost of the gate; then while the priests offer his holocausts and peace offerings, he shall worship at the threshold of the gate and then leave; the gate shall not be closed until evening. 3 The people of the land shall worship before the Lord at the door

h Lv 19, 35; Dt 25, 13-16; Os 12, 8; Am 8, 5; Mi 6, 10f.—i Ex 30, 13; Lv 27, 25; Nm 3, 47; 18, 16.—j Ex 12, 6; Lv 23, 5; Nm 28, 16.

45, 9-12: Besides the land monopoly fostered by royal greed and collusion with the wealthy (Mi 2, 2; Is 3, 12-15; 5, 8-10), one grave social evil of pre-exilic Israel was dishonesty in business; cf Os 12, 8; Am 8, 5. Epha: a dry measure; bath: a liquid measure; here they are standardized according to the homor (a dry measure of about 10 bushels, or 80 gallons). In v 12 reference is made to the change in value of the mina: before the Exile it was valued at 50 shekels, but afterward, in imitation of Babylonian practice, the 60-shekel mina was adopted. The shekel was a unit of weight slightly less than half an ounce. As a monetary unit, the value obviously differed greatly, depending on whether it was a gold or a silver shekel.

45, 14: Kor: both a liquid and a dry measure, corresponding to the homor.

45, 24: Hin: the sixth part of a bath.

of this gate on the Sabbaths and new moons. 4 *k* The holocausts which the prince presents to the Lord on the Sabbath shall consist of six unblemished lambs and an unblemished ram, 5 together with a cereal offering of one epha for the ram, whatever he pleases for the lambs, and a hin of oil for each epha. 6 *l* On the day of the new moon he shall provide an unblemished young bull, also six lambs and a ram without blemish, 7 with a cereal offering of one epha for the bull and one for the ram, for the lambs as much as he has at hand, and for each epha a hin of oil.

Ritual Laws. 8 The prince shall always enter and depart by the vestibule of the gate. 9 *m* When the people of the land enter the presence of the Lord to worship on the festivals, if they enter by the north gate they shall leave by the south gate, and if they enter by the south gate they shall leave by the north gate; no one shall return by the gate through which he has entered, but he shall leave by the opposite gate. 10 The prince shall be in their midst when they enter, and he shall also leave with them. 11 On the feasts and festivals the cereal offering shall be an epha for a bull, an epha for a ram, but for the lambs as much as one pleases, and a hin of oil with each epha. 12 When the prince makes a freewill offering to the Lord, whether holocausts or peace offerings, the eastern gate shall be opened for him, and he shall offer his holocausts or his peace offerings as on the Sabbath; then he shall leave, and the gate shall be closed after his departure. 13 *n* He shall offer as a daily holocaust to the Lord an unblemished yearling lamb; this he shall offer every morning. 14 With it every morning he shall provide as a cereal offering one sixth of an epha, with a third of a hin of oil to moisten the fine flour. This cereal offering to the Lord is mandatory with the established holocaust. 15 *o* The lamb, the cereal offering, and the oil are to be offered every morning as an established holocaust.

The Prince and the Land. 16 Thus says the Lord God: If the prince makes a gift of part of his inheritance to any of his sons, it shall belong to his sons; that property is theirs by inheritance. 17 But if he makes a gift of part of his inheritance to one of his servants, it shall belong to the latter only until the year of release,* when it shall revert to the prince. Only the inheritance given to his sons is permanent. 18 The prince shall not seize any part of the inheritance of the people by evicting them from their property. He shall provide an inheritance for his sons from his own property, so that none of my people will be driven from their property.

The Temple Kitchens. 19 Then he brought me by the entrance which is on the side of the gate to the chambers [of the sanctuary, reserved to the priests] which face the north. There, at their west end, I saw a place, 20 concerning which he said to me, "Here the priests cook the guilt offerings and the sin offerings, and bake the cereal offerings, so that they do not have to take them into the outer court at the risk of transmitting holiness to the people." 21 Then he led me into the outer court and had me pass around the four corners of the court, and I saw that in each corner there was another court: 22 in the four corners of the court, minor courts, forty cubits long and thirty wide, all four of them the same size. 23 A wall of stones surrounded each of the four, and hearths were built beneath the stones all the way around. 24 He said to me, "These are the kitchens where the temple ministers cook the sacrifices of the people."

CHAPTER 47.

The Wonderful Stream.* 1 Then he brought me back to the entrance of the temple, and I saw water flowing out from beneath the threshold of the temple toward the east, for the façade of the temple was toward the east; the water flowed down from the southern side of the temple, south of the altar. *p* 2 He led me outside by the north gate, and around to the outer gate facing the east, where I saw water trickling from the southern side. 3 Then when he had walked off to the east with a measuring cord in his hand, he measured off a thousand cubits and had me wade through the water, which was ankle-deep. 4 He measured off another

k Nm 28, 9f.—l Nm 28, 11-15.—m Ex 23, 17; 34, 23; Dt 16, 16.—n Ex 29, 38-42; Nm 28, 3-8.—o Ex 29, 42.—p Sir 24, 28f; Jl 4, 18; Za 13, 1; Ap 22, 1f.

46, 17: The year of release: the jubilee year; cf Lv 25, 23-55.

47, 1-12: The wonderful and superabundant stream flowing from the temple, restoring to fertility traditionally arid ground, is symbolic of the return of the conditions of primeval paradise; cf Gn 2, 10-14. Water signifies great blessings, just as dryness signifies a curse; cf Ez 26, 5. 14.

thousand and once more had me wade through the water, which was now knee-deep. Again he measured off a thousand and had me wade; the water was up to my waist. [5] Once more he measured off a thousand, but there was now a river through which I could not wade; for the water had risen so high it had become a river that could not be crossed except by swimming. [6] He asked me, "Have you seen this, son of man?" Then he brought me to the bank of the river, where he had me sit. [7] Along the bank of the river I saw very many trees on both sides. [8] He said to me, "This water flows into the eastern district down upon the Araba, and empties into the sea, the salt waters, which it makes fresh. [9] Wherever the river flows, every sort of living creature that can multiply shall live, and there shall be abundant fish, for wherever this water comes the sea shall be made fresh. [10] Fishermen shall be standing along it from En-gaddi to En-gallim,* spreading their nets there. Its kinds of fish shall be like those of the Great Sea, very numerous. [11] Only its marshes and swamps shall not be made fresh; they shall be left for salt. [12] Along both banks of the river, fruit trees of every kind shall grow; their leaves shall not fade, nor their fruit fail. Every month they shall bear fresh fruit, for they shall be watered by the flow from the sanctuary. Their fruit shall serve for food, and their leaves for medicine."

Boundaries of the Land.* [13] Thus says the Lord God: These are the boundaries within which you shall apportion the land among the twelve tribes of Israel [Joseph having two portions]. [14] All of you shall have a like portion in this land which I swore to give to your fathers, that it might fall to you as your inheritance. [15] *q* This is the boundary of the land on the north side: from the Great Sea in the direction of Hethalon, past Labo of Hamath, to Sedada, [16] Berotha, and Sabarim, along the frontiers of Hamath and Damascus, to Hasar-Enon which is on the border of the Hauran. [17] Thus the border shall extend from the sea to Hasar-Enon, with the frontier of Hamath and Damascus to the north. This is the northern boundary. [18] The eastern boundary: between the Hauran – toward Damascus – and Galaad on the one side, and the land of Israel on the other side, the Jordan shall form the boundary down to the eastern sea as far as Thamar. This is the eastern boundary. [19] The southern boundary: from Thamar to the waters of Meribath-Cades, thence to the Wadi of Egypt, and on to the Great Sea. This is the southern boundary. [20] The western boundary: the Great Sea forms the boundary up to a point parallel to Labo of Hamath. This is the western boundary.

The Northern Portions. [21] You shall distribute this land among yourselves according to the tribes of Israel. [22] *r* You shall allot it as inheritances for yourselves and for the aliens resident in your midst who have bred children among you. The latter shall be to you like native Israelites; along with you they shall receive inheritances among the tribes of Israel. [23] In whatever tribe the alien may be resident, there you shall assign him his inheritance, says the Lord God.

CHAPTER 48.

[1] This is the list* of the tribes.*s* Dan: at the northern extremity, adjoining Hamath, all along from the approaches to Hethalon through Labo of Hamath to Hasar-Enon, on the northerly border with Damascus, with his possession reaching from the eastern to the western boundary. [2] Aser: on the frontier of Dan, from the eastern to the western boundary. Nepthali: [3] on the frontier of Aser, from the eastern to the western boundary. Nephnasse: on the frontier of Nephthali, from the eastern to the western boundary. [5] Ephraim: on the frontier of Manasse, from the eastern to the western boundary. [6] Ruben: on the frontier of Ephraim, from the eastern to the western boundary. [7] Juda: on the frontier of Ruben, from the eastern to the western boundary.

The Sacred Tract. [8] On the frontier of Juda, from the eastern to the western boundary there shall be the tract which you shall set apart, twenty-five thousand

q Nm 34, 7ff.—r Ex 12, 48; Lv 19, 34; 24, 22; Nm 9, 14; Jos 8, 33.—s Ez 47, 15ff.

47, 10: From En-gaddi to En-gallim: the former was about halfway down the western shore of the Dead Sea, the latter may have been at its northern extremity.

47, 13-20: These boundaries of the restored Israel correspond to those of the Davidic kingdom at its fullest extent, the so-called "ideal boundaries" of the promised land; cf Nm 34, 3-12.

48, 1-29: This distribution of the land among the tribes does not correspond to the geographical realities of Palestine. It is a description of the ideal order, like that in Ez 47, 1-12.

cubits from north to south, and as wide as one of the tribal portions from the eastern to the western boundary. In the center of the tract shall be the sanctuary. 9 The tract that you set aside for the Lord shall be twenty-five thousand cubits across by twenty thousand north and south. 10 In this sacred tract the priests shall have twenty-five thousand cubits on the north, ten thousand on the west, ten thousand on the east, and twenty-five thousand on the south; and the sanctuary of the Lord shall be in its center. 11 The consecrated priests, the Sadocites, who fulfilled my service and did not stray along with the Israelites as the Levites did, 12 shall have within this tract of land their own most sacred domain, next to the territory of the Levites. 13 The Levites shall have a territory corresponding to that of the priests, twenty-five thousand cubits by ten thousand. The whole tract shall be twenty-five thousand cubits across and twenty thousand north and south. 14 They may not sell or exchange or alienate this, the best part of the land, for it is sacred to the Lord. 15 The remaining five thousand cubits along the twenty-five-thousand-cubit line are profane land, assigned to the City for dwellings and pasture; the City shall be at their center. 16 These are the dimensions of the City: the north side, forty-five hundred cubits; the south side, forty-five hundred cubits; the east side, forty-five hundred cubits; and the west side, forty-five hundred cubits. 17 The pasture lands of the City shall extend north two hundred and fifty cubits, south two hundred and fifty cubits, east two hundred and fifty cubits, and west two hundred and fifty cubits. 18 There shall remain an area along the sacred tract, ten thousand cubits to the east and ten thousand to the west, whose produce shall provide food for the workers of the City. 19 The workers in the City shall be taken from all the tribes of Israel. 20 The entire tract shall be twenty-five thousand by twenty-five thousand cubits; as a perfect square you shall set apart the sacred tract together with the City property.

21 The remainder shall belong to the prince: the land on both sides of the sacred tract and the City property, extending from along the twenty-five-thousand-cubit line eastward to the eastern boundary, and westward from along the twenty-five-thousand-cubit line to the western boundary, a territory parallel with the tribal portions for the prince. The sacred tract and the sanctuary of the temple shall be in the middle. 22 Thus, except for the property of the Levites and the City property, which lie in the midst of the prince's property, the territory between the portions of Juda and of Benjamin shall belong to the prince.

The Southern Portions. 23 These are the remaining tribes. Benjamin: from the eastern to the western boundary. 24 Simeon: on the frontier of Benjamin, from the eastern to the western boundary. 25 Issachar: on the frontier of Simeon, from the eastern to the western boundary. 26 Zabulon: on the frontier of Issachar, from the eastern to the western boundary. 27 Gad: on the frontier of Zabulon, from the eastern to the western boundary. 28 Along the frontier of Gad shall be the southern boundary which shall extend from Thamar to the waters of Meribath-Cades, and from there to the Wadi of Egypt, and on to the Great Sea. 29 Such is the land which you shall apportion as inheritances among the tribes of Israel, and these are their portions, says the Lord God.

The Gates of the City. These are the exits of the City, 30 the gates of which are named after the tribes of Israel. On the north side, measuring forty-five hundred cubits, 31 there shall be three gates: the gate of Ruben, the gate of Juda, and the gate of Levi. 32 On the east side, measuring forty-five hundred cubits, there shall be three gates: the gate of Joseph, the gate of Benjamin, and the gate of Dan. 33 On the south side, measuring forty-five hundred cubits, there shall be three gates: the gate of Simeon, the gate of Issachar, and the gate of Zabulon. 34 On the west side, measuring forty-five hundred cubits, there shall be three gates: the gate of Gad, the gate of Aser, and the gate of Nephthali. 35 The perimeter of the City is eighteen thousand cubits. The name of the City shall henceforth be "The Lord is here."

THE BOOK OF DANIEL

This Book takes its name, not from the author, who is actually unknown, but from its hero, a young Jew taken early to Babylon, where he lived at least until 538 B. C. Strictly speaking, the book does not belong to the prophetic writings but rather to a distinctive type of literature known as "apocalyptic," of which it is an early specimen. Apocalyptic writing enjoyed its greatest popularity from 200 B. C. to 100 A. D., a time of distress and persecution for Jews, and later, for Christians. Though subsequent in time to the prophetic, apocalyptic literature has its roots in the teaching of the prophets, who often pointed ahead to the Day of the Lord, the consummation of history. For both prophet and apocalyptist Yahweh was the Lord of history, and He would ultimately vindicate His people.

This work was composed during the bitter persecution carried on by Antiochus IV Epiphanes (167-164) and was written to strengthen and comfort the Jewish people in their ordeal.

The Book contains stories originating in and transmitted by popular tradition which tell of the trials and triumphs of the wise Daniel and his three companions. The moral is that men of faith can resist temptation and conquer adversity. The characters are not purely legendary but rest on sound historical tradition. What is more important than the question of historicity, and closer to the intention of the author, is the fact that a persecuted Jew of the second century B. C. would quickly see the application of these stories to his own plight.

There follows a series of visions promising deliverance and glory to the Jews in the days to come. The great nations of the ancient world have risen in vain against Yahweh; His kingdom shall overthrow existing powers and last forever. Under this apocalyptic imagery are contained some of the best elements of prophetic teaching: the insistence on right conduct, the divine control over events, the certainty that the kingdom of God will ultimately triumph. The arrival of the kingdom is a central theme of the Synoptic Gospels, and Jesus, in calling Himself the "Son of Man," reminds us that He fulfills the destiny of this mysterious figure in the seventh chapter of Daniel.

The added episodes of Susanna, Bel, and the Dragon, found only in the Greek version, are edifying short stories with a didactic purpose.

These three sections constitute the divisions of the Book of Daniel: I. Daniel and the Kings of Babylon (1, 1–6, 29). II. Daniel's Visions (7, 1–12, 13). III. Appendix (13, 1–14, 42).

I: DANIEL AND THE KINGS OF BABYLON

CHAPTER 1.

The Food Test. 1 In the third year of the reign of Joakim, king of Juda, King Nabuchodonosor of Babylon came and laid siege to Jerusalem.[a] 2[b] The Lord handed over to him Joakim, king of Juda, and some of the vessels of the temple of God, which he carried off to the land of Senaar,* and placed in the temple treasury of his god.

3 The king told Asphenaz, his chief chamberlain, to bring in some of the Israelites of royal blood and of the nobility, 4 young men without any defect, handsome, intelligent and wise, quick to learn, and prudent in judgment, such as could take their place in the king's palace; they were to be taught the language and literature of the Chaldeans; 5 after three years' training they were to enter the king's service. The king allotted them a daily portion of food and wine from the royal table. 6 Among these were men of Juda: Daniel, Anania, Misael, and Azaria. 7 The chief chamberlain changed their names: Daniel to Baltassar, Anania to Sidrach, Misael to Misach, and Azaria to Abdenago.*

8 But Daniel was resolved not to defile himself with the king's food or wine; so he begged the chief chamberlain to spare him this defilement.* 9 Though God had given Daniel the favor and sympathy of the chief chamberlain, 10 he nevertheless said to Daniel, "I am afraid of my lord the king; it is he who allotted your food

a 4 Kgs 24, 1; 2 Par 36, 6; Jer 25, 1.—b Dn 5, 2; Gn 10, 10; 4 Kgs 24, 2; 2 Par 36,7 .

1, 2: Senaar: ancient name for Babylonia, a deliberate archaism in this text; cf Gn 10, 10; 11, 2.

1, 7: The young men are given Babylonian names as a sign of their adoption by the king.

1, 8: This defilement: the bread, meat, and wine of the Gentiles, which were unclean (Os 9, 3; Tb 1, 12; Jdt 10, 5; 12, 1f) because they might have been offered to idols or prepared over firewood taken from a sacred grove. Only raw vegetables and water were safe from this danger (v 12).

and drink. If he sees that you look wretched by comparison with the other young men of your age, you will endanger my life with the king." [11] Then Daniel said to the steward whom the chief chamberlain had put in charge of Daniel, Anania, Misael, and Azaria, [12] "Please test your servants for ten days. Give us vegetables to eat and water to drink. [13] Then see how we look in comparison with the other young men who eat from the royal table, and treat your servants according to what you see." [14] He acceded to this request, and tested them for ten days; [15] after ten days they looked healthier and better fed than any of the young men who ate from the royal table. [16] So the steward continued to take away the food and wine they were to receive, and gave them vegetables.

[17] To these four young men God gave knowledge and proficiency in all literature and science, and to Daniel the understanding of all visions and dreams. [18] At the end of the time the king had specified for their preparation, the chief chamberlain brought them before Nabuchodonosor. [19] When the king had spoken with all of them, none was found equal to Daniel, Anania, Misael, and Azaria; and so they entered the king's service. [20] In any question of wisdom or prudence which the king put to them, he found them ten times better than all the magicians and enchanters in his kingdom. [21] [c] Daniel remained there until the first year of King Cyrus.*

CHAPTER 2.

The King's Dream.* [1] In the second year of his reign, King Nabuchodonosor had a dream which left his spirit no rest and robbed him of his sleep. [2] So he ordered that the magicians, enchanters, sorcerers, and Chaldeans* be summoned to interpret the dream for him. When they came and presented themselves to the king, [3] he said to them, "I had a dream which will leave my spirit no rest until I know what it means." [4] The Chaldeans answered the king [Aramaic]:* "O king, live forever! Tell your servants the dream and we will give its meaning." [5] The king answered the Chaldeans, "This is what I have decided: unless you tell me the dream and its meaning, you shall be cut to pieces and your houses destroyed. [6] But if you tell me the dream and its meaning, you shall receive from me gifts and presents and great honors. Now tell me the dream and its meaning."

Again they answered, "Let the king tell his servants the dream and we will give its meaning." [8] But the king replied: "I know for certain that you are bargaining for time, since you know what I have decided. [9] If you do not tell me the dream, there can be but one decree for you. You have framed a false and deceitful interpretation to present me with till the crisis is past. Tell me the dream, therefore, that I may be sure that you can also give its correct interpretation."

[10] The Chaldeans answered the king: "There is not a man on earth who can do what you ask, O king; never has any king, however great and mighty, asked such a thing of any magician, enchanter, or Chaldean. [11] What you demand, O king, is too difficult; there is no one who can tell it to the king except the gods who do not dwell among men." [12] At this the king became violently angry and ordered all the wise men of Babylon to be put to death. [13] When the decree was issued that the wise men should be slain, Daniel and his companions were also sought out.

[14] Then Daniel prudently took counsel with Arioch, the captain of the king's guard, who had set out to kill the wise men of Babylon: [15] "O officer of the king," he asked, "what is the reason for this harsh order from the king?" When Arioch told him, [16] Daniel went and asked for time from the king, that he might give him the interpretation.

[17] Daniel went home and informed his companions Anania, Misael, and Azaria, [18] that they might implore the mercy of the God of heaven in regard to this mystery, so that Daniel and his companions might not perish with the rest of the wise men of Babylon. [19] During the night the mystery was revealed to Daniel in a vision, and he blessed the God of heaven: [20] "Blessed be the name of God forever

c Dn 6, 28.

1, 21: The first year of King Cyrus: the year of this Persian king's conquest of Babylon, 539/8 B. C.

2, 1-49: The chronology of v 1 is in conflict with that of Dn 1, 5. 18, and in v 25 Daniel appears to be introduced to the king for the first time. It seems that the story of this chapter was originally entirely independent of chapter 1, and later retouched slightly to fit its present setting.

2, 2: Chaldeans: here probably astrologers, who were so associated with the Chaldeans in the Hebrew mind that in the later language they are sometimes simply called by the name of that people.

2, 4: Aramaic: from Dn 2, 4 to 7, 28 the text of Daniel is in Aramaic, not Hebrew, as indicated by this gloss.

and ever, for wisdom and power are his.
21 He causes the changes of the times and
seasons, makes kings and unmakes them.
He gives wisdom to the wise and knowl-
edge to those who understand. 22 *d* He
reveals deep and hidden things and knows
what is in the darkness, for the light
dwells with him. 23 To you, O God of
my fathers, I give thanks and praise, be-
cause you have given me wisdom and
power. Now you have shown me what
we asked of you, you have made known
to us the king's dream."

24 So Daniel went to Arioch, whom the
king had appointed to destroy the wise
men of Babylon, and said to him, "Do
not put the wise men of Babylon to death.
Bring me before the king, and I will tell
him the interpretation of the dream."
Arioch quickly brought Daniel to the king
and said, 25 "I have found a man among
the Judean captives who can give the
interpretation to the king." 26 The king
asked Daniel, whose name was Baltassar,
"Can you tell me the dream that I had,
and its meaning?" 27 In the king's pres-
ence Daniel made this reply:

"The mystery about which the king has
inquired, the wise men, enchanters, magi-
cians, and astrologers could not explain
to the king. 28 But there is a God in
heaven who reveals mysteries, and he has
shown King Nabuchodonosor what is to
happen in days to come; this was the
dream you saw as you lay in bed. 29 To
you in your bed there came thoughts
about what should happen in the future,
and he who reveals mysteries showed you
what is to be. 30 To me also this mystery
has been revealed; not that I am wiser
than any other living person, but in order
that its meaning may be made known to
the king, that you may understand the
thoughts in your own mind.

31 "In your vision, O king, you saw a
statue, very large and exceedingly bright,
terrifying in appearance as it stood be-
fore you. 32 The head of the statue was
pure gold, its chest and arms were silver,
its belly and thighs bronze, 33 the legs
iron, its feet partly iron and partly tile.*
34 While you looked at the statue, a stone
which was hewn from a mountain with-
out a hand being put to it, struck its iron
and tile feet, breaking them in pieces. 35
The iron, tile, bronze, silver, and gold all
crumbled at once, fine as the chaff on
the threshing floor in summer, and the
wind blew them away without leaving a
trace. But the stone that struck the statue
became a great mountain and filled the
whole earth.

36 *"This was the dream; the interpre-
tation we shall also give in the king's
presence. 37 You, O king, are the king of
kings; to you the God of heaven has giv-
en dominion and strength, power and
glory; 38 men, wild beasts, and birds of
the air, wherever they may dwell, he has
handed over to you, making you ruler
over them all; you are the head of gold.
39 Another kingdom shall take your place,
inferior to yours, then a third kingdom,
of bronze, which shall rule over the whole
earth. 40 There shall be a fourth kingdom,
strong as iron; it shall break in pieces and
subdue all these others, just as iron breaks
in pieces and crushes everything else. 41
The feet and toes you saw, partly of pot-
ters' tile and partly of iron, mean that it
shall be a divided kingdom, but yet have
some of the hardness of iron. As you saw
the iron mixed with clay tile, 42 and the
toes partly iron and partly tile, the king-
dom shall be partly strong and partly
fragile. 43 The iron mixed with clay tile
means that they shall seal their alliances
by intermarriage, but they shall not stay
united, any more than iron mixes with
clay. 44 *e* In the lifetime of those kings
the God of heaven will set up a kingdom
that shall never be destroyed or delivered
up to another people; rather, it shall break
in pieces all these kingdoms and put an
end to them, and it shall stand forever.
45 That is the meaning of the stone you
saw hewn from the mountain without a
hand being put to it, which broke in
pieces the tile, iron, bronze, silver, and
gold. The great God has revealed to the
king what shall be in the future; this is
exactly what you dreamed, and its mean-
ing is sure."

46 Then King Nabuchodonosor fell

d Jn 1, 9; 8, 12; 1 Cor 4, 5; 1 Jn 1, 6.—e Mt 21, 44; Lk 20, 18.

2, 33: Partly tile: terra cotta tile was much in use among the Babylonians for decoration and for actual construction.

2, 36-45: The four successive kingdoms in this apocalyptic perspective are the Babylonian (gold), the Median (silver), the Persian (bronze), and the Hellenistic (iron). The last, after Alexander's death, was divided among his generals (vv 41f). The two resulting kingdoms, which most affected the Jews, were the dynasty of the Ptolemies in Egypt and that of the Seleucids in Syria, who tried in vain, by war and through intermarriage, to restore the unity of Alexander's empire (v 43). The stone hewn from the mountain is the Messianic kingdom awaited by the Jews (vv 44f). Our Lord made this image personal to Himself; cf Lk 20, 17f.

down and worshiped Daniel and ordered sacrifice and incense offered to him. 47 To Daniel the king said, "Truly your God is the God of gods and Lord of kings and a revealer of mysteries; that is why you were able to reveal this mystery." 48 He advanced Daniel to a high post, gave him many generous presents, made him ruler of the whole province of Babylon and chief prefect over all the wise men of Babylon. 49 At Daniel's request the king made Sidrach, Misach, and Abdenago administrators of the province of Babylon, while David himself remained at the king's court.

CHAPTER 3.

The Fiery Furnace. 1 King Nabuchodonosor had a golden statue made, sixty cubits high and six cubits wide, which he set up in the plain of Dura* in the province of Babylon. 2 He then ordered the satraps,* prefects, and governors, the counselors, treasurers, judges, magistrates and all the officials of the provinces to be summoned to the dedication of the statue which he had set up. 3 The satraps, prefects, and governors, the counselors, treasurers, judges, and magistrates and all the officials of the provinces, all these came together for the dedication and stood before the statue which King Nabuchodonosor had set up. 4 A herald cried out: "Nations and peoples of every language, when you hear the sound of the trumpet, flute, lyre, harp, psaltery,* bagpipe, and all the other musical instruments, 5 you are ordered to fall down and worship the golden statue which King Nabuchodonosor has set up. 6 Whoever does not fall down and worship shall be instantly cast into a white-hot furnace."* 7 Therefore, as soon as they heard the sound of the trumpet, flute, lyre, harp, psaltery, bagpipe, and all the other musical instruments, the nations and peoples of every language all fell down and worshiped the golden statue which King Nabuchodonosor had set up.

8 At that point, some of the Chaldeans came and accused the Jews 9 to King Nabuchodonosor: "O king, live forever! 10 O king, you issued a decree that everyone who heard the sound of the trumpet, flute, lyre, harp, psaltery, bagpipe, and all the other musical instruments should fall down and worship the golden statue; 11 whoever did not was to be cast into a white-hot furnace. 12 There are certain Jews whom you have made administrators of the province of Babylon: Sidrach, Misach, Abdenago; these men, O king, have paid no attention to you; they will not serve your god or worship the golden statue which you set up."

13 Nabuchodonosor flew into a rage and sent for Sidrach, Misach, and Abdenago, who were promptly brought before the king. 14 King Nabuchodonosor questioned them: "Is it true, Sidrach, Misach, and Abdenago, that you will not serve my god, or worship the golden statue that I set up? 15 Be ready now to fall down and worship the statue I had made, whenever you hear the sound of the trumpet, flute, lyre, harp, psaltery, bagpipe, and all the other musical instruments; otherwise, you shall be instantly cast into the white-hot furnace; and who is the God that can deliver you out of my hands?" 16 Sidrach, Misach, and Abdenago answered King Nabuchodonosor, "There is no need for us to defend ourselves before you in this matter. 17 If our God, whom we serve, can save us* from the white-hot furnace and from your hands, O king, may he save us! But even if he will not, know, O king, that we will not serve your god or worship the golden statue which you set up."

19 Nabuchodonosor's face became livid with utter rage against Sidrach, Misach, and Abdenago. He ordered the furnace to be heated seven times more than usual 20 and had some of the strongest men in his army bind Sidrach, Misach, and Abdenago and cast them into the white-hot furnace. 21 They were bound and cast into the white-hot furnace with their coats, hats, shoes and other garments, 22 for the king's order was urgent. So huge a fire was kindled in the furnace that the flames devoured the men who threw Sidrach, Misach, and Abdenago into it. 23 But these three fell, bound, into the midst of the white-hot furnace.

3, 1: Dura: several places in Babylonia bore this name. Probably the present reference is to one a few miles south of Babylon. Colossi of the type mentioned here were not uncommon in antiquity; a cubit was seventeen and a half inches.

3, 2: Satraps: the Persian major governors.

3, 4: Psaltery: a harplike instrument.

3, 6: Death by fire was not unknown as a punishment in Babylonia; cf Jer 29, 22.

3, 17: If our God . . . can save us: the youths do not question the efficacy of the divine power, but whether it will be exercised (v 18).

24 *They walked about in the flames,
singing to God and blessing the Lord. 25
In the fire Azaria stood up and prayed
aloud:

26 "Blessed are you, and praiseworthy,
O Lord, the God of our fathers, and
glorious forever is your name. 27 For
you are just in all you have done; all
your deeds are faultless, all your ways
right, and all your judgments proper. 28
You have executed proper judgments in
all that you have brought upon us and
upon Jerusalem, the holy city of our fa-
thers. By a proper judgment you have
done all this because of our sins; 29 for
we have sinned and transgressed by de-
parting from you, and we have done every
kind of evil. 30 Your commandments we
have not heeded or observed, nor have
we done as you ordered us for our good.
31 Therefore all you have brought upon
us, all you have done to us, you have
done by a proper judgment. 32 You have
handed us over to our enemies, lawless
and hateful rebels; to an unjust king, the
worst in all the world. 33 Now we cannot
open our mouths; we, your servants, who
revere you, have become a shame and a
reproach. 34 For your name's sake, do
not deliver us up forever, or make void
your covenant. 35 Do not take away your
mercy from us, for the sake of Abraham,
your beloved, Isaac your servant, and
Israel your holy one, 36 to whom you
promised to multiply their offspring like
the stars of heaven, or the sand on the
shore of the sea. 37 For we are reduced,
O Lord, beyond any other nation, brought
low everywhere in the world this day be-
cause of our sins. 38 We have in our day
no prince, prophet, or leader, no holo-
caust, sacrifice, oblation, or incense, no
place to offer first fruits, to find favor
with you. 39 But with contrite heart and
humble spirit let us be received; 40 as
though it were holocausts of rams and
bullocks, or thousands of fat lambs, so
let our sacrifice be in your presence today
as we follow you unreservedly; for those
who trust in you cannot be put to shame.
41 And now we follow you with our whole
heart, we fear you and we pray to you.
42 Do not let us be put to shame, but deal
with us in your kindness and great mercy.
43 Deliver us by your wonders, and bring
glory to your name, O Lord: 44 let all
those be routed who inflict evils on your
servants; let them be shamed and power-
less, and their strength broken; 45 let them
know that you alone are the Lord God,
glorious over the whole world."

46 Now the king's men who had thrown
them in continued to stoke the furnace
with brimstone, pitch, tow, and faggots.
47 The flames rose forty-nine cubits above
the furnace, 48 and spread out, burning
the Chaldeans nearby. 49 But the angel
of the Lord went down into the furnace
with Azaria and his companions, drove
the fiery flames out of the furnace, 50 and
made the inside of the furnace as though
a dew-laden breeze were blowing through
it. The fire in no way touched them or
caused them pain or harm. 51 Then these
three in the furnace with one voice sang,
glorifying and blessing God:

52 "Blessed are you, O Lord, the God
of our fathers, praiseworthy and exalted
above all forever; and blessed is your holy
and glorious name, praiseworthy and ex-
alted above all for all ages. 53 Blessed are
you in the temple of your holy glory,
praiseworthy and glorious above all for-
ever. 54 Blessed are you on the throne of
your kingdom, praiseworthy and exalted
above all forever. 55 Blessed are you who
look into the depths from your throne
upon the cherubim, praiseworthy and ex-
alted above all forever. 56 Blessed are you
in the firmament of heaven, praiseworthy
and glorious forever.

57 Bless the Lord, all you works of the
Lord, praise and exalt him above all for-
ever. 58 Angels of the Lord, bless the
Lord, praise and exalt him above all for-
ever. 59 *f* You heavens, bless the Lord,
praise and exalt him above all forever. 60
All you waters above the heavens, bless
the Lord, praise and exalt him above all
forever. 61 All you hosts of the Lord, bless
the Lord; praise and exalt him above all
forever. 62 Sun and moon, bless the Lord;
praise and exalt him above all forever.
63 Stars of heaven, bless the Lord; praise
and exalt him above all forever. 64 Every
shower and dew, bless the Lord; praise
and exalt him above all forever. 65 All
you winds, bless the Lord; praise and
exalt him above all forever. 66 Fire and
heat, bless the Lord; praise and exalt him

f 59f: Ps 148, 4.

3, 24-90: These verses are inspired additions to the Aramaic text of Daniel, translated from the Greek form of the book. They were originally composed in Hebrew or Aramaic, which has not been preserved. The Church has always regarded them as part of the canonical Scriptures.

above all forever. [67] [Cold and chill, bless the Lord; praise and exalt him above all forever. [68] Dew and rain, bless the Lord; praise and exalt him above all forever.] [69] Frost and chill, bless the Lord; praise and exalt him above all forever. [70] Ice and snow, bless the Lord; praise and exalt him above all forever. [71] Nights and days, bless the Lord; praise and exalt him above all forever. [72] Light and darkness, bless the Lord; praise and exalt him above all forever. [73] Lightnings and clouds, bless the Lord; praise and exalt him above all forever.

[74] Let the earth bless the Lord, praise and exalt him above all forever. [75] Mountains and hills, bless the Lord; praise and exalt him above all forever. [76] Everything growing from the earth, bless the Lord; praise and exalt him above all forever. [77] You springs, bless the Lord; praise and exalt him above all forever. [78] Seas and rivers, bless the Lord; praise and exalt him above all forever. [79] You dolphins and all water creatures, bless the Lord; praise and exalt him above all forever. [80] All you birds of the air, bless the Lord; praise and exalt him above all forever. [81] All you beasts, wild and tame, bless the Lord; praise and exalt him above all forever. [82] You sons of men, bless the Lord; praise and exalt him above all forever. [83] O Israel, bless the Lord; praise and exalt him above all forever. [84] Priests of the Lord, bless the Lord; praise and exalt him above all forever. [85] Servants of the Lord, bless the Lord; praise and exalt him above all forever. [86] Spirits and souls of the just, bless the Lord; praise and exalt him above all forever. [87] Holy men of humble heart, bless the Lord; praise and exalt him above all forever. [88] Anania, Azaria, Misael, bless the Lord; praise and exalt him above all forever. For he has delivered us from the nether world, and saved us from the power of death; he has freed us from the raging flame and delivered us from the fire. [89] Give thanks to the Lord, for he is good, for his mercy endures forever. [90] Bless the God of gods, all you who fear the Lord; praise him and give him thanks, because his mercy endures forever."

Hearing them sing, and astonished at seeing them alive, [91] King Nabuchodonosor rose in haste and asked his nobles, "Did we not cast three men bound into the fire?" "Assuredly, O king," they answered. [92] "But," he replied, "I see four men unfettered and unhurt, walking in the fire, and the fourth looks like a son of God."* [93] Then Nabuchodonosor came to the opening of the white-hot furnace and called to Sidrach, Misach, and Abdenago: "Servants of the most high God, come out." Thereupon Sidrach, Misach, and Abdenago came out of the fire. [94] When the satraps, prefects, governors, and nobles of the king came together, they saw that the fire had had no power over the bodies of these men; not a hair of their heads had been singed, nor were their garments altered; there was not even a smell of fire about them. [95] Nabuchodonosor exclaimed, "Blessed be the God of Sidrach, Misach, and Abdenago, who sent his angel to deliver the servants that trusted in him; they disobeyed the royal command and yielded their bodies rather than serve or worship any god except their own God. [96] Therefore I decree for nations and peoples of every language that whoever blasphemes the God of Sidrach, Misach, and Abdenago shall be cut to pieces and his house destroyed. For there is no other God who can rescue like this." [97] Then the king promoted Sidrach, Misach, and Abdenago in the province of Babylon.

Vision of the Great Tree.* [98] King Nabuchodonosor to the nations and peoples of every language, wherever they dwell on earth: abundant peace! [99] It has seemed good to me to publish the signs and wonders which the most high God* has accomplished in my regard.

[100] *g* How great are his signs, how mighty his wonders; his kingdom is an everlasting kingdom, and his dominion endures through all generations.

CHAPTER 4.

[1] I, Nabuchodonosor, was at home in my palace, content and prosperous. [2] I had a terrifying dream as I lay in bed, and the images and the visions of my mind frightened me. [3] So I issued a decree that all the wise men of Babylon

g Dn 4, 31; 7, 14.

3, 92: A son of God: an angel; cf Jb 1, 6.

3, 98–4, 34: This section has the form of a letter written by Nabuchodonosor to his subjects.

3, 99: The most high God: the Jews, especially in the diaspora, used this title to distinguish their God from those of the pagans. On the lips of a polytheist (so also in v 93) it was merely the title of another god. It was an ancient divine name used in Chanaan; cf Gn 14, 18.

should be brought before me to give the interpretation of the dream. 4 When the magicians, enchanters, Chaldeans, and astrologers had come in, I related the dream before them; but none of them could tell me its meaning. 5 *b* Finally there came before me Daniel, whose name is Baltassar after the name of my god,* and in whom is the spirit of the holy God. I repeated the dream to him: 6 "Baltassar, chief of the magicians, I know that the spirit of the holy God is in you and no mystery is too difficult for you; tell me the meaning of the visions that I saw in my dream.

7 "These were the visions I saw while in bed: I saw a tree of great height at the center of the world. 8 It was large and strong, with its top touching the heavens, and it could be seen to the ends of the earth. 9 Its leaves were beautiful and its fruit abundant, providing food for all. Under it the wild beasts found shade, in its branches the birds of the air nested; all men ate of it. 10 In the vision I saw while in bed, a holy sentinel* came down from heaven, 11 and cried out:

*" 'Cut down the tree and lop off its branches, strip off its leaves and scatter its fruit; let the beasts flee its shade, and the birds its branches. 12 But leave in the earth its stump and roots, fettered with iron and bronze, in the grass of the field. Let him be bathed with the dew of heaven; his lot be to eat, among beasts, the grass of the earth. 13 Let his mind be changed from the human; let him be given the sense of a beast, till seven years pass over him. 14 *i* By decree of the sentinels is this decided, by order of the holy ones, this sentence; that all who live may know that the Most High rules over the kingdom of men: he can give it to whom he will, or set over it the lowliest of men.'

15 "This is the dream that I, King Nabuchodonosor, had. Now, Baltassar, tell me its meaning. Although none of the wise men in my kingdom can tell me the meaning, you can, because the spirit of the holy God is in you."

16 Then Daniel, whose name was Baltassar, was appalled for a while, terrified by his thoughts. "Baltassar," the king said to him, "let not the dream or its meaning terrify you." 17 "My lord," Baltassar replied, "this dream should be for your enemies, and its meaning for your foes.* The large, strong tree that you saw, with its top touching the heavens, that could be seen by the whole earth, 18 which had beautiful foliage and abundant fruit, providing food for all, under which the wild beasts lived, and in whose branches the birds of the air dwelt—19 you are that tree, O king, large and strong! Your majesty has become so great as to touch the heavens, and your rule extends over the whole earth. 20 As for the king's vision of a holy sentinel that came down from heaven and proclaimed: 'Cut down the tree and destroy it, but leave in the earth its stump and roots, fettered with iron and bronze in the grass of the field; let him be bathed with the dew of heaven, and let his lot be among wild beasts till seven years pass over him'—21 this is its meaning, O king; this is the sentence which the Most High has passed upon my lord king: 22 *j* You shall be cast out from among men and dwell with wild beasts; you shall be given grass to eat like an ox and be bathed with the dew of heaven;* seven years shall pass over you, until you know that the Most High rules over the kingdom of men and gives it to whom he will. 23 The command that the stump and roots of the tree are to be left means that your kingdom shall be preserved for you, once you have learned it is heaven that rules. 24 *k* Therefore, O king, take my advice; atone for your sins by good deeds, and for your misdeeds by kindness to the poor; then your prosperity will be long."*

25 All this happened to King Nabuchodonosor. 26 Twelve months later, as he was walking on the roof of the royal palace in Babylon, 27 the king said, "Babylon the great! Was it not I, with my great strength, who built it as a royal residence

h Gn 41, 38.—i 1 Kgs 2, 8; 16, 11; Is 62, 6.—j Dn 5, 21.—k Sir 3, 30; 4, 8.

4, 5: After the name of my god: Baltassar, the Babylonian name given to Daniel at the king's orders (Dn 1, 7), is Balatsu-ussur, "protect his life." In the king's intention, this would be an abbreviation for Bel-balatsu-ussur. It would thus include an appeal to the god Bel, originally the name of the city god of Nippur, and later identified with Marduk, the chief god of Babylon. Daniel's use of the name would refer the prayer rather to the true God.

4, 10: A holy sentinel: an angel. This term is found in the Bible only in this chapter of Daniel, but it is common in later Jewish literature.

4, 11ff: As the tree is Nabuchodonosor (v 19), the description passes from metaphor to the reality.

4, 17: "This dream . . . for your foes": Daniel speaks as a courtier.

4, 22: The description is of a form of insanity called lycanthropy, in which the patient acts like a wolf.

4, 24: A classic Scriptural text for the efficacy of good works.

for my splendor and majesty?"* 28 While these words were still on the king's lips, a voice spoke from heaven, "It has been decreed for you, King Nabuchodonosor, that your kingdom is taken from you! 29 You shall be cast out from among men, and shall dwell with wild beasts; you shall be given grass to eat like an ox, and seven years shall pass over you, until you learn that the Most High rules over the kingdom of men and gives it to whom he will." 30 *At once this was fulfilled. Nabùchodonosor was cast out from among men, he ate grass like an ox, and his body was bathed with the dew of heaven, until his hair grew like the feathers of an eagle, and his nails like the claws of a bird.

31 *I* When this period was over, I, Nabuchodonosor, raised my eyes to heaven: my reason was restored to me, and I blessed the Most High, I praised and glorified him who lives forever: His dominion is an everlasting dominion, and his kingdom endures through all generations. 32 All who live on the earth are counted as nothing; he does as he pleases with the powers of heaven as well as with those who live on the earth. There is no one who can stay his hand or say to him, "What have you done?"

33 At the same time my reason returned to me, and for the glory of my kingdom, my majesty and my splendor returned to me. My nobles and lords sought me out; I was restored to my kingdom, and became much greater than before. 34 Therefore, I, Nabuchodonosor, now praise and exalt and glorify the King of heaven, because all his works are right and his ways just; and those who walk in pride he is able to humble.

1 Dn 3, 100; 7, 14.

4, 27: The words attributed to the king are similar to the boastings in the royal inscriptions by which the Mesopotamian kings testified to their mighty works.

4, 30ff: There is no certainty of any such thing happening to Nabuchodonosor as is described here. Some scholars think that the Nabuchodonosor of this chapter is actually Nabonidus, the father of Belsassar, who was mysteriously absent from Babylon for a number of years. The Biblical author's chief interest was not in the historicity of this popular tale, but in the object lesson it contained for the proud "divine" kings of the Seleucid dynasty.

5, 1: King Belsassar: Belsassar was actually the crown prince, but he had been given royal authority in Babylon by his father Nabonidus.

5, 2: Nabuchodonosor, his father: several kings of Babylon intervened between Nabuchodonosor and Belsassar. Either the term father is used here in the broad sense of "remote predecessor," or the name Nabuchodonosor is used for "Nabonidus."

CHAPTER 5.

The Writing on the Wall. 1 King Belsassar* gave a great banquet for a thousand of his lords, with whom he drank. 2 Under the influence of the wine, he ordered the gold and silver vessels which Nabuchodonosor, his father,* had taken from the temple in Jerusalem, to be brought in so that the king, his lords, his wives and his entertainers might drink from them. 3 When the gold and silver vessels taken from the house of God in Jerusalem had been brought in, and while the king, his lords, his wives and his entertainers were drinking 4 wine from them, they praised their gods of gold and silver, bronze and iron, wood and stone.

5 Suddenly, opposite the lampstand, the fingers of a human hand appeared, writing on the plaster of the wall in the king's palace. When the king saw the wrist and hand that wrote, 6 his face blanched; his thoughts terrified him, his hip joints shook, and his knees knocked. 7 The king shouted for the enchanters, Chaldeans, and astrologers to be brought in. "Whoever reads this writing and tells me what it means," he said to the wise men of Babylon, "shall be clothed in purple, wear a golden collar about his neck, and be third in the government of the kingdom." 8 But though all the king's wise men came in, none of them could either read the writing or tell the king what it meant. 9 Then King Belsassar was greatly terrified; his face went ashen, and his lords were thrown into confusion.

10 When the queen heard of the discussion between the king and his lords, she entered the banquet hall and said, "O king, live forever! Be not troubled in mind, nor look so pale! 11 There is a man in your kingdom in whom is the spirit of the holy God; during the lifetime of your father he was seen to have brilliant knowledge and god-like wisdom. In fact, King Nabuchodonosor, your father, made him chief of the magicians, enchanters, Chaldeans, and astrologers, 12 because of the extraordinary mind possessed by this Daniel, whom the king named Baltassar. He knew and understood how to interpret dreams, explain enigmas, and solve difficulties. Now therefore, summon Daniel to tell you what this means."

13 Then Daniel was brought into the
presence of the king. The king asked
him, "Are you the Daniel, the Jewish
exile, whom my father, the king, brought
from Juda? 14 I have heard that the spirit
of God is in you, that you possess bril-
liant knowledge and extraordinary wis-
dom. 15 Now, the wise men and enchant-
ers were brought in to me to read this
writing and tell me its meaning, but they
could not say what the words meant. 16
But I have heard that you can interpret
dreams and solve difficulties; if you are
able to read the writing and tell me what
it means, you shall be clothed in purple,
wear a gold collar about your neck, and
be third in the government of the king-
dom."

17 Daniel answered the king: "You may
keep your gifts, or give your presents to
someone else; but the writing I will read
for you, O king, and tell you what it
means. 18 The Most High God gave your
father Nabuchodonosor a great kingdom
and glorious majesty. 19 Because he made
him so great, the nations and peoples of
every language dreaded and feared him.
Whomever he wished, he killed or let
live; whomever he wished, he exalted or
humbled. 20 But when his heart became
proud and his spirit hardened by inso-
lence, he was put down from his royal
throne and deprived of his glory; 21 *m* he
was cast out from among men and was
made insensate as a beast; he lived with
wild asses, and ate grass like an ox; his
body was bathed with the dew of heaven,
until he learned that the Most High God
rules over the kingdom of men and ap-
points over it whom he will. 22 You, his
son, Belsassar, have not humbled your
heart, though you knew all this; 23 you
have rebelled against the Lord of heaven.
You had the vessels of his temple brought
before you, so that you and your nobles,
your wives and your entertainers, might
drink wine from them; and you praised
the gods of silver and gold, bronze and
iron, wood and stone, that neither see nor
hear nor have intelligence. But the God
in whose hand is your life breath and the
whole course of your life, you did not
glorify. 24 By him were the wrist and
hand sent, and the writing set down.

25 "This is the writing that was in-
scribed: Mene, Tekel, and Peres.* These
words mean: 26 *Mene, God has num-
bered your kingdom and put an end to
it; 27 Tekel, you have been weighed on
the scales and found wanting; 28 Peres,
your kingdom has been divided and given
to the Medes and Persians."

29 Then by order of Belsassar they
clothed Daniel in purple, with a gold col-
lar about his neck, and proclaimed him
third in the government of the kingdom.
30 The same night Belsassar, the Chaldean
king, was slain.

CHAPTER 6.

1 And Darius the Mede* succeeded to
the kingdom at the age of sixty-two.

In the Lions' Den. 2 Darius decided to
appoint over his entire kingdom one hun-
dred and twenty satraps, to safeguard his
interests; 3 these were accountable to three
supervisors, one of whom was Daniel. 4
Daniel outshone all the supervisors and
satraps because an extraordinary spirit
was in him, and the king thought of giv-
ing him authority over the entire king-
dom. 5 Therefore the supervisors and sa-
traps tried to find grounds for accusation
against Daniel as regards the administra-
tion. But they could accuse him of no
wrongdoing; because he was trustworthy,
no fault of neglect or misconduct was to
be found in him. 6 Then these men said
to themselves, "We shall find no grounds
for accusation against this Daniel unless
by way of the law of his God." 7 So these
supervisors and satraps went thronging to
the king and said to him, "King Darius,
live forever! 8 *n* All the supervisors of the
kingdom, the prefects, satraps, nobles,
and governors are agreed that the follow-
ing prohibition ought to be put in force
by royal decree: no one is to address any
petition to god or man for thirty days,
except to you, O king; otherwise he shall

m Dn 4, 22.—n Est 1, 19.

5, 25: Mene, Tekel, and Peres: these seem to be the Aramaic names of weights and monetary values: the mina, the shekel (the sixtieth part of a mina), and the parsu (a half-mina).

5, 26ff: Daniel interprets these three terms by a play on the words: Mene, connected with the verb meaning to number; Tekel, with the verb meaning to weigh; Peres, with the verb meaning to divide. There is also a play on the last term with the word for Persians.

6, 1: Darius the Mede: unknown in profane history. The Median kingdom had already been conquered by Cyrus the Persian, and it was Cyrus who captured Babylon. Evidently the author of Daniel has deliberately adopted an apocalyptic view of history, derived from prophecy (cf Is 13, 17ff; Jer 51, 11. 28ff), according to which the Medes formed the second of four world kingdoms preceding the Messianic times; see note on Dn 2, 36-45. The character of Darius the Mede has probably been modeled on that of the Persian King Darius the Great (522-486 B. C.), the second successor of Cyrus.

be cast into a den of lions. [9] Now, O king, issue the prohibition over your signature, immutable and irrevocable* under Mede and Persian law." [10] So King Darius signed the prohibition and made it law.

[11] Even after Daniel heard that this law had been signed, he continued his custom of going home to kneel in prayer and give thanks to his God in the upper chamber three times a day, with the windows open toward Jerusalem. [12] So these men rushed in and found Daniel praying and pleading before his God. [13] Then they went to remind the king about the prohibition: "Did you not decree, O king, that no one is to address a petition to god or man for thirty days, except to you, O king; otherwise he shall be cast into a den of lions?" The king answered them, "The decree is absolute, irrevocable under the Mede and Persian law." [14] To this they replied, "Daniel, the Jewish exile, has paid no attention to you, O king, or to the decree you issued; three times a day he offers his prayer." [15] The king was deeply grieved at this news and he made up his mind to save Daniel; he worked till sunset to rescue him. [16] But these men insisted. "Keep in mind, O king," they said, "that under the Mede and Persian law every royal prohibition or decree is irrevocable." [17] So the king ordered Daniel to be brought and cast into the lions' den.* To Daniel he said, "May your God, whom you serve so constantly, save you." [18] To forestall any tampering, the king sealed with his own ring and the rings of the lords the stone that had been brought to block the opening of the den.

[19] Then the king returned to his palace for the night; he refused to eat and he dismissed the entertainers. Since sleep was impossible for him, [20] the king rose very early the next morning and hastened to the lions' den. [21] As he drew near, he cried out to Daniel sorrowfully, "O Daniel, servant of the living God, has the God whom you serve so constantly been able to save you from the lions?" [22] *o* Daniel answered the king: "O king, live forever! [23] My God has sent his angel and closed the lions' mouths so that they have not hurt me. For I have been found innocent before him; neither to you have I done any harm, O king!" [24] This gave the king great joy. At his order Daniel was removed from the den, unhurt because he trusted in his God. [25] The king then ordered the men who had accused Daniel, along with their children and their wives, to be cast into the lions' den. Before they reached the bottom of the den, the lions overpowered them and crushed all their bones.

[26] Then King Darius wrote to the nations and peoples of every language, wherever they dwell on earth: "All peace to you! [27] I decree that throughout my royal domain the God of Daniel is to be reverenced and feared: "For he is the living God, enduring forever; his kingdom shall not be destroyed, and his dominion shall be without end. [28] *p* He is a deliverer and savior, working signs and wonders in heaven and on earth, and he delivered Daniel from the lions' power."

[29] So Daniel fared well during the reign of Darius and the reign of Cyrus the Persian.

II: DANIEL'S VISIONS

CHAPTER 7.

Vision of the Four Beasts.* [1] In the first year of King Belsassar of Babylon, Daniel had a dream as he lay in bed, and was terrified by the visions of his mind. Then he wrote down the dream; the account began: [2] In the vision I saw during the night, suddenly the four winds of heaven stirred up the great sea,* [3] from which emerged four immense beasts, each different from the others. [4] The first was like a lion, but with eagle's wings.* While

o 1 Mc 2, 60.—p Dn 1, 21.

6, 9: Immutable and irrevocable: the passages in Est 1, 19 and 8, 8 also refer to the immutability of Medo-Persian laws. The historian Diodorus Siculus indicates that such a concept existed in the time of Darius III (335-331 B. C.), the last of the Persian kings. Cf vv 13. 16.

6, 17: The lions' den: a pit too deep to be easily scaled; its opening was blocked with a stone (v 18).

7, 1-27: The significance of this vision is the same as that of Nabuchodonosor's dream in chapter 2; see note on Dn 2, 36-45. To the four succeeding world kingdoms, Babylonian, Median, Persian, and Greek, is opposed the Messianic kingdom of the people of God. The imagery of this chapter has been used extensively in the Apocalypse of St. John, where it is applied to the Roman empire, the persecutor of the Church.

7, 2: The great sea: the primordial ocean beneath the earth, according to primitive cosmology (Gn 7, 11; 49, 25). This was thought to contain various monsters (Is 27, 1; Jb 7, 12), and in particular mythological monsters symbolizing the chaos which God had vanquished in ancient times (Jb 9, 13; 26, 13; etc.).

7, 4: The representation of the Babylonian empire as a winged lion, a common motif in Babylonian art, symbolizes the bestial power hostile to God. The two wings that were plucked represent Nabuchodonosor and Belsassar. On two feet like a man . . . a human mind: contrasts with what is said in Dn 4, 13. 30.

I watched, the wings were plucked; it was raised from the ground to stand on two feet like a man, and given a human mind. 5 The second was like a bear;* it was raised up on one side, and among the teeth in its mouth were three tusks. It was given the order, "Up, devour much flesh." 6 After this I looked and saw another beast, like a leopard;* on its back were four wings like those of a bird, and it had four heads. To this beast dominion was given. 7 After this, in the visions of the night I saw the fourth beast,* different from all the others, terrifying, horrible, and of extraordinary strength; it had great iron teeth with which it devoured and crushed, and what was left it trampled with its feet. 8 I was considering the ten horns it had, when suddenly another, a little horn, sprang out of their midst, and three of the previous horns were torn away to make room for it. This horn had eyes like a man, and a mouth that spoke arrogantly. 9 *As I watched, thrones were set up and the Ancient One took his throne. His clothing was snow bright, and the hair on his head was as white as wool; his throne was flames of fire, with wheels of burning fire. 10 *q* A surging stream of fire flowed out from where he sat; thousands upon thousands were ministering to him, and myriads upon myriads attended him.

The court was convened, and the books were opened. 11 I watched, then, from the first of the arrogant words which the horn spoke, until the beast was slain and its body thrown into the fire to be burnt up. 12 The other beasts, which also lost their dominion, were granted a prolongation of life for a time and a season. 13 As the visions during the night continued, I saw one like a son of man* coming, on the clouds of heaven; when he reached the Ancient One and was presented before him, 14 *r* he received dominion, glory, and kingship; nations and peoples of every language serve him. His dominion is an everlasting dominion that shall not be taken away, his kingship shall not be destroyed.

15 I, Daniel, found my spirit anguished within its sheath of flesh, and I was terrified by the visions of my mind. 16 I approached one of those present and asked him what all this meant in truth; in answer, he made known to me the meaning of the things: 17 "These four great beasts stand for four kingdoms which shall arise on the earth. 18 But the holy ones of the Most High shall receive the kingship, to possess it forever and ever."

19 But I wished to make certain about the fourth beast, so very terrible and different from the others, devouring and crushing with its iron teeth and bronze claws, and trampling with its feet what was left; 20 about the ten horns on its head, and the other one that sprang up, before which three horns fell; about the horn with the eyes and the mouth that spoke arrogantly, which appeared greater than its fellows. 21 For, as I watched, that horn made war against the holy ones and was victorious 22 until the Ancient One arrived; judgment was pronounced in favor of the holy ones of the Most High, and the time came when the holy ones possessed the kingdom. 23 He answered me thus:

"The fourth beast shall be a fourth kingdom on earth, different from all the others; it shall devour the whole earth, beat it down, and crush it. 24 The ten horns shall be ten kings rising out of that kingdom; another shall rise up after them, different from those before him, who shall lay low three kings. 25 He shall speak against the Most High and oppress the holy ones of the Most High, thinking to change the feast days and the law.*

q Ap 5, 11.—r Dn 3, 100; 4, 31; Mi 4, 7; Lk 1, 32.

7, 5: A bear: represents the Median empire, its three tusks symbolizing its destructive nature; hence, the command: "Up, devour much flesh."

7, 6: A leopard: used to symbolize the swiftness with which Cyrus the Persian established his kingdom. Four heads: corresponding to the four Persian kings of Dn 11, 2.

7, 7f: Alexander's empire was different from all the others in that it was Western rather than Oriental in inspiration. The ten horns represent the kings of the Seleucid dynasty, the only part of the Hellenistic empire that concerned the author. The little horn is Antiochus IV Epiphanes (175-163 B. C.), the worst of the Seleucid kings, who usurped the throne.

7, 9f: A vision of the heavenly throne of God (the Ancient One) who sits in judgment (symbolized by fire) over the nations. Some of the details of the vision, depicting the divine majesty and omnipotence, are to be found in Ez 1.

7, 13f: One like a son of man: in contrast to the worldly kingdoms opposed to God, which appear as beasts, the glorified people of God that will form His kingdom on earth is represented in human form (v 18). Just as our Lord applied the figure of the stone hewn from the mountain to Himself (Dn 2, 36-45), He also made the title "Son of Man" His most characteristic way of referring to Himself, as the One in whom and through whom the salvation of God's people came to be realized.

7, 25: The reference is to the persecutions of Antiochus IV and his attempt to force the Jews to give up their customs and to adopt Hellenistic ways (1 Mc 1, 33f). A year, two years, and a half-year: an indefinite, evil period of time. As

They shall be handed over to him for a
year, two years, and a half-year. [26] But
when the court is convened, and his
power is taken away by final and absolute
destruction, [27] then the kingship and do-
minion and majesty of all the kingdoms
under the heavens shall be given to the
holy people of the Most High, whose
kingdom shall be everlasting: all domin-
ions shall serve and obey him."

[28] The report concluded: I, Daniel, was
greatly terrified by my thoughts, and my
face blanched, but I kept the matter to
myself.*

CHAPTER 8.

Vision of the Ram and He-goat.* [1] After
this first vision, I, Daniel, had another,
in the third year of the reign of King
Belsassar. [2] In my vision I saw myself in
the fortress of Susa* in the province of
Elam; I was beside the river Ulai. [3] I
looked up and saw standing by the river
a ram with two great horns, the one
larger and newer than the other. [4] I saw
the ram butting toward the west, north,
and south. No beast could withstand it
or be rescued from its power; it did what
it pleased and became very powerful.

[5] As I was reflecting, a he-goat with a
prominent horn on its forehead suddenly
came from the west across the whole
earth without touching the ground. [6] It
approached the two-horned ram I had
seen standing by the river, and rushed
toward it with savage force. [7] I saw it at-
tack the ram with furious blows when
they met, and break both its horns. It
threw the ram, which had not the force
to withstand it, to the ground, and tram-
pled upon it; and no one could rescue it
from its power.

[8] The he-goat became very powerful,
but at the height of its power the great
horn was shattered, and in its place came
up four others, facing the four winds of
heaven. [9] Out of one of them came a lit-
tle horn* which kept growing toward the
south, the east, and the glorious country.
[10] Its power extended to the host of
heaven,* so that it cast down to earth
some of the host and some of the stars
and trampled on them. [11] It boasted even
against the prince of the host, from
whom it removed the daily sacrifice, and
whose sanctuary it cast down, [12] as well
as the host, while sin replaced the daily
sacrifice. It cast truth to the ground, and
was succeeding in its undertaking.

[13] I heard a holy one speaking, and an-
other said to whichever one it was that
spoke, "How long shall the events of this
vision last concerning the daily sacrifice,
the desolating sin* which is placed there,
the sanctuary, and the trampled host?"
[14] He answered him, "For two thousand
three hundred evenings and mornings;
then the sanctuary shall be purified."

[15] While I, Daniel, sought the meaning
of the vision I had seen, a manlike figure
stood before me, [16] and on the Ulai I
heard a human voice that cried out,
"Gabriel,* explain the vision to this man."
[17] When he came near where I was stand-
ing, I fell prostrate in terror. But he said
to me, "Understand, son of man, that the
vision refers to the end time."* [18] As he
spoke to me, I fell forward in a faint; he
touched me and made me stand up. [19] "I
will show you," he said, "what is to hap-
pen later in the period of wrath; for at
the appointed time, there will be an end.

[20] "The two-horned ram you saw rep-
resents the kings of the Medes and Per-
sians. [21] The he-goat is the king of the
Greeks, and the great horn on its forehead
is the first king. [22] The four that rose in
its place when it was broken are four
kingdoms that will issue from his nation,
but without his strength.

[23] "After their reign, when sinners have
reached their measure, there shall arise

seven is the Jewish "perfect" number, half of it signifies great imperfection. Actually, this corresponds fairly accurately to the duration of Antiochus' persecution.

7, 28: This verse ends the Aramaic part of the Book of Daniel.

8, 1-27: This vision repeats the major part of the preceding one, though in a more explicit fashion. As explained in vv 20ff, the two-horned ram represents the combined kingdom of the Medes and Persians, destroyed by Alexander's Hellenistic empire originating in the west. Once again the author is interested only in the Seleucid dynasty, which emerged from the dissolution of Alexander's empire after his death in 323 B. C.

8, 2: The fortress of Susa: the royal palace of the Persian kings in the ancient territory of Elam, east of Babylonia. The river Ulai: a canal along the northern side of Susa.

8, 9: The little horn, as in chapter 7, is Antiochus IV. The glorious country: Palestine.

8, 10ff: The host of heaven: ordinarily meaning the stars, here refers to the people of God; cf Dn 12, 3. The prince of the host: God Himself, with whose holy religion Antiochus interfered (1 Mc 1, 45).

8, 13: The desolating sin: the Hebrew contains a wordplay (shomem) on the name Baal Shamem ("lord of the heavens," the Greek Zeus Olympios), referring to the statue with which Antiochus profaned the temple of Jerusalem (2 Mc 6, 2).

8, 16: The angel Gabriel is mentioned here for the first time in the Bible. There is wordplay in the preceding verse on geber—manlike figure.

8, 17: The end time: the day of the Lord, when God sits in judgment on His enemies (v 19).

a king, impudent and skilled in intrigue.
24 He shall be strong and powerful, bring
about fearful ruin, and succeed in his
undertaking. He shall destroy powerful
peoples; 25 his cunning shall be against
the holy ones, his treacherous conduct
shall succeed. He shall be proud of heart
and destroy many by stealth. But when
he rises against the prince of princes, he
shall be broken without a hand being
raised. 26 The vision of the evenings and
the mornings is true, as spoken; do you,
however, keep this vision undisclosed,
because the days are to be many."

27 I, Daniel, was weak and ill for some
days; then I arose and took care of the
king's affairs. But I was appalled at the
vision, which I could not understand.

CHAPTER 9.

Gabriel and the Seventy Weeks. 1 It
was the first year that Darius,* son of
Xerxes, of the race of the Medes, reigned
over the kingdom of the Chaldeans; 2 *s* in
the first year of his reign I, Daniel, tried
to understand in the Scriptures the count-
ing of the years of which the Lord spoke
to the prophet Jeremia: that for the
ruins of Jerusalem seventy years* must
be fulfilled.

3 I turned to the Lord God, pleading in
earnest prayer, with fasting, sackcloth,
and ashes. 4 *t* I prayed to the Lord, my
God, and confessed, "Ah, Lord, great
and awesome God, you who keep your
merciful covenant toward those who love
you and observe your commandments! 5
u We have sinned, been wicked and done
evil; we have rebelled and departed from
your commandments and your laws. 6
We have not obeyed your servants the
prophets, who spoke in your name to our
kings, our princes, our fathers, and all
the people of the land. 7 Justice, O Lord,
is on your side; we are shamefaced even
to this day: the men of Juda, the resi-
dents of Jerusalem, and all Israel, near
and far, in all the countries to which you
have scattered them because of their
treachery toward you. 8 O Lord, we are
shamefaced, like our kings, our princes,
and our fathers, for having sinned against
you. 9 But yours, O Lord, our God, are
compassion and forgiveness! Yet we re-
belled against you 10 and paid no heed to
your command, O Lord, our God, to live
by the law you gave us through your serv-
ants the prophets. 11 *v* Because all Israel
transgressed your law and went astray,
not heeding your voice, the sworn male-
diction, recorded in the law of Moses,
the servant of God, was poured out over
us for our sins. 12 You carried out the
threats you spoke against us and against
those who governed us, by bringing upon
us in Jerusalem the greatest calamity that
has ever occurred under heaven. 13 As it
is written* in the law of Moses, this
calamity came full upon us. As we did
not appease the Lord, our God, by turn-
ing back from our wickedness and rec-
ognizing his constancy, 14 so the Lord
kept watch over the calamity and brought
it upon us. You, O Lord, our God, are
just in all that you have done, for we did
not listen to your voice.

15 *w* "Now, O Lord, our God, who led
your people out of the land of Egypt with
a strong hand, and made a name for your-
self even to this day, we have sinned, we
are guilty. O Lord, in keeping with all
your just deeds, 16 let your anger and
your wrath be turned away from your
city Jerusalem, your holy mountain. On
account of our sins and the crimes of our
fathers, Jerusalem and your people have
become the reproach of all our neighbors.
17 Hear, therefore, O God, the prayer and
petition of your servant; and for your
own sake, O Lord, let your face shine
upon your desolate sanctuary. 18 *x* Give
ear, O my God, and listen; open your
eyes and see our ruins and the city
which bears your name. When we pre-
sent our petition before you, we rely not
on our just deeds, but on your great
mercy. 19 O Lord, hear! O Lord, pardon!
O Lord, be attentive and act without de-
lay, for your own sake, O my God, be-
cause this city and your people bear your
name!"

20 I was still occupied with my prayer,

s 2f: Jer 25, 11; 29, 10.—t 2 Esd 1, 5.—u Bar 1, 17.—v Dt 27, 15.—w Bar 2, 11; Ex 14, 22.—x Jer 25, 29.

9, 1: Darius: see the note on Dn 6, 1.

9, 2: Seventy years: the prophet Jeremia (25, 11; 29, 10) prophesied a Babylonian captivity of seventy years, a round number signifying the complete passing away of the existing generation. Jeremia's prophecy was fulfilled in the capture of Babylon by Cyrus and the subsequent return of the Jews to Palestine. However, the author of Daniel, living during the persecution of Antiochus, sees the conditions of the Exile still existing; therefore in his meditation he extends Jeremia's number to seventy weeks of years (v 24), i.e., seven times seventy years, to characterize the Jewish victory over the Seleucids as the ultimate fulfillment of the prophecy.

9, 13: As it is written: the first time that this formula of Scriptural citation is used in the Bible. The reference (v 11) is to the sanctions of Lv 26, 14ff; Dt 28, 15ff.

confessing my sin and the sin of my people Israel, presenting my petition to the Lord, my God, on behalf of his holy mountain—21 [y] I was still occupied with this prayer, when Gabriel, the one whom I had seen before in vision, came to me in rapid flight at the time of the evening sacrifice.* 22 He instructed me in these words: "Daniel, I have now come to give you understanding. 23 When you began your petition, an answer was given which I have come to announce, because you are beloved. Therefore, mark the answer and understand the vision.

24 "Seventy weeks* are decreed for your people and for your holy city: then transgression will stop and sin will end, guilt will be expiated, everlasting justice will be introduced, vision and prophecy ratified, and a most holy will be anointed. 25 Know and understand this: from the utterance of the word that Jerusalem was to be rebuilt* until one who is anointed and a leader, there shall be seven weeks. During sixty-two weeks it shall be rebuilt, with streets and trenches, in time of affliction. 26 After the sixty-two weeks an anointed* shall be cut down when he does not possess the city; and the people of a leader who will come shall destroy the sanctuary. Then the end shall come like a torrent; until the end there shall be war, the desolation that is decreed. 27 [z] For one week* he shall make a firm compact with the many; half the week he shall abolish sacrifice and oblation; on the temple wing shall be the horrible abomination until the ruin that is decreed is poured out upon the horror."

y Dn 8, 16.—z Mt 24, 15; Jn 1, 45.

9, 21: At the time of the evening sacrifice: between three and four in the afternoon.

9, 24: Seventy weeks: i. e., of years. Just as Jeremia's seventy years was an approximation (see note on v 2), the four hundred and ninety years here is not to be taken literally. Similarly, the distribution of the "weeks" in the following verses indicates only relative proportions of the total figure. A most holy: an expression used almost always of an object, the altar or the temple, but once (1 Par 23, 13) of Aaron the high priest. The author sees the definitive establishment of the kingdom of God, realized in the reconsecration of the temple after Antiochus' desecration, or personified in the holy community (like the Son of Man of chapter 7). The Fathers of the Church almost unanimously understood the reference to be to Christ, the final realization of the prophecy.

9, 25: From the utterance . . . to be rebuilt: from the time of Jeremia's prophecy. One . . . anointed and a leader: either Cyrus, who was called the anointed of the Lord to end the Exile (Is 45, 1), or the high priest Josue, who presided over the rebuilding of the altar of sacrifice after the Exile (1 Esd 3, 2). Seven weeks: forty-nine years, an approximation of the time of the Exile. During sixty-two weeks . . . rebuilt: a period of 434 years, roughly approximating the interval between the rebuilding of Jerusalem after the Exile and the beginning of the Seleucid persecution.

9, 26: An anointed: doubtless the high priest Onias III, murdered in 171 B. C., from which the author dates the beginning of the persecution. Onias was in exile when he was killed. A leader: Antiochus IV.

9, 27: One week: the final phase of the period in view, the time of Antiochus' persecution; he is Antiochus himself. The many: the faithless Jews who allied themselves with the heathen; cf 1 Mc 1, 11ff. Half the week: three and a half years; see note on Dn 7, 25. The temple was desecrated by Antiochus from 167 to 165 B. C. The temple wing: probably the main portal. The horrible abomination: see note on Dn 8, 13. Perhaps an inscription was placed on the portal of the temple dedicating it to the Olympian Zeus. Our Lord referred to this passage in His own prediction of the destruction of Jerusalem (Mt 24, 15).

CHAPTER 10.

Vision of the Hellenistic Wars.* 1 In the third year of Cyrus, king of Persia, a revelation was given to Daniel, who had been named Baltassar. The revelation was certain: a great war; he understood it from the vision. 2 In those days, I, Daniel, mourned* three full weeks. 3 I ate no savory food, I took no meat or wine, and I did not anoint myself at all until the end of the three weeks.

4 On the twenty-fourth day of the first month* I was on the bank of the great river, the Tigris. 5 As I looked up, I saw a man* dressed in linen with a belt of fine gold around his waist. 6 His body was like chrysolite, his face shone like lightning, his eyes were like fiery torches, his arms and feet looked like burnished bronze, and his voice sounded like the roar of a multitude. 7 I alone, Daniel, saw the vision; but great fear seized the men who were with me; they fled and hid themselves, although they did not see the vision. 8 So I was left alone, seeing this great vision. No strength remained in me; I turned the color of death and was powerless. 9 When I heard the sound of his voice, I fell face forward in a faint.

10 But then a hand touched me, raising me to my hands and knees. 11 "Daniel, beloved," he said to me, "understand the words which I am speaking to you; stand up, for my mission now is to you." When he said this to me, I stood up trembling. 12 "Fear not, Daniel," he continued; "from the first day you made up your mind to

10, 1—12, 13: This final vision repeats some of the material contained in the others. It is concerned with history of the worldly kingdoms from the time of Cyrus to the defeat of the tyrant Antiochus.

10, 2: Mourned: perhaps the author intends to recall the interruption in the rebuilding of the temple, which occurred during this time (1 Esd 4, 1-4).

10, 4: The first month: the month Nisan (mid-March to mid-April).

10, 5f: The heavenly person of the vision is probably the angel Gabriel, as in Dn 9, 21. Chrysolite: or topaz, a yellowish precious stone.

acquire understanding and humble yourself before God, your prayer was heard. Because of it I started out, [13] but the prince of the kingdom of Persia* stood in my way for twenty-one days, until finally Michael, one of the chief princes, came to help me. I left him there with the prince of the kings of Persia, [14] and came to make you understand what shall happen to your people in the days to come; for there is yet a vision concerning those days."

[15] While he was speaking thus to me, I fell forward and kept silent. [16] Then something like a man's hand touched my lips; I opened my mouth and said to the one facing me, "My lord, I was seized with pangs at the vision and I was powerless. [17] How can my lord's servant speak with you, my lord? For now no strength or even breath is left in me." [18] The one who looked like a man touched me again and strengthened me, saying, [19] "Fear not, beloved, you are safe; take courage and be strong." [20] When he spoke to me, I grew strong and said, "Speak, my lord, for you have strengthened me." "Do you know," he asked, "why I have come to you? Soon I must fight the prince of Persia again. When I leave, the prince of Greece will come; [21] *a* but I shall tell you what is written in the truthful book. No one supports me against all these except Michael, your prince, [1] standing* as a reinforcement and a bulwark for me. [2] Now I shall tell you the truth.

CHAPTER 11.

"Three kings of Persia* are yet to come; and a fourth shall acquire the greatest riches of all. Strengthened by his riches, he shall rouse all the kingdom of Greece. [3] But a powerful king shall appear and rule with great might, doing as he pleases. [4] No sooner shall he appear than his kingdom shall be broken and divided in the four directions under heaven; but not among his descendants or in keeping with his mighty rule, for his kingdom shall be torn to pieces and belong to others than they.

[5] *"The king of the south shall grow strong, but one of his princes shall grow stronger still and govern a domain greater than his. [6] After some years they shall become allies: the daughter of the king of the south shall come to the king of the north in the interest of peace. But her bid for power shall fail: and her line shall not be recognized, and she shall be given up, together with those who brought her, her son and her husband. But later [7] a descendant of her line shall succeed to his rank, and shall come against the rampart and enter the stronghold of the king of the north, and conquer them. [8] Even their gods, with their molten images and their precious vessels of silver and gold, he shall carry away as booty into Egypt. For years he shall have nothing to do with the king of the north. [9] Then the latter shall invade the land of the king of the south, and return to his own country.

[10] "But his sons shall prepare and assemble a great armed host, which shall advance like a flood, then withdraw. When it returns and surges around the stronghold, [11] the king of the south, provoked, shall go out to fight against the king of the north, whose great host shall make a stand but shall be given into his hand [12] and be carried off. In the pride of his heart, he shall lay low tens of thousands, but he shall not triumph. [13] For the king of the north shall raise another army, greater than before; after some years he shall attack with this large army and great resources. [14] *b* In those times many shall resist the king of the south, and outlaws of your people shall rise up in fulfillment of vision, but they shall fail. [15] When the king of the north comes, he shall set up siegeworks and take the fortified city by storm. The power of the south shall not withstand him, and not even his picked troops shall have the strength to resist. [16] He shall attack him and do as

a Ap 12, 7.—b Is 19, 1.

10, 13: The prince of the kingdom of Persia: the guardian angel of Persia. The later Judaism ascribed protecting angels to various groups of human society, often as little more than personifications. Michael: the angel who is the protector of God's people (v 21).

11, 1f: Standing . . . truth: these are the first two verses of ch 11.

11, 2-4: The three kings of Persia who follow Cyrus are uncertain, since there were more than three Persian kings between Cyrus and the dissolution of the kingdom. The fourth is doubtless Xerxes I (486-465 B. C.), the great campaigner against Greece. The powerful king is Alexander the Great, who ended the Persian empire by his victory at Issus in 333 B. C.

11, 5-45: These verses describe the dynastic histories of the Ptolemies in Egypt (the king of the south) and the Seleucids in Syria (the king of the north), the two divisions of the Hellenistic empire that were of interest to the author (v 6). In vv 10-20 is described the struggle between the two kingdoms for the control of Palestine, in which the Seleucids were eventually victorious. The reference in v 20 is to Seleucus IV, who sent Heliodorus to plunder the temple treasure in Jerusalem (2 Mc 3). Finally, vv 21-45 describe the career of Antiochus IV and his persecution, in details that have been seen above.

he pleases, with no one to withstand him. He shall stop in the glorious land, dealing destruction. 17 He shall set himself to penetrate the entire strength of his kingdom. He shall conclude an agreement with him and give him a daughter in marriage in order to destroy the kingdom, but this shall not succeed in his favor. 18 He shall turn to the coastland and take many, but a leader shall put an end to his shameful conduct, so that he cannot renew it against him. 19 He shall turn to the strongholds of his own land, but shall stumble and fall, to be found no more. 20 In his stead one shall arise who will send a tax collector through the glorious kingdom, but he shall soon be destroyed, though not in conflict or in battle.

21 "There shall rise in his place a despicable person, to whom the royal insignia shall not be given. By stealth and fraud he shall seize the kingdom. 22 Armed might shall be completely overwhelmed by him and crushed, and even the prince of the covenant. 23 After allying with him, he shall treacherously rise to power with a small party. 24 By stealth he shall enter prosperous provinces and do that which his fathers or grandfathers never did; he shall distribute spoil, booty, and riches among them and devise plots against their strongholds; but only for a time. 25 He shall call on his strength and cleverness to meet the king of the south with a great army; the king of the south shall prepare for battle with a very large and strong army, but he shall not succeed because of the plots devised against him. 26 Even his table companions shall seek to destroy him, his army shall be overwhelmed, and many shall fall slain. 27 The two kings, resolved on evil, shall sit at table together and exchange lies, but they shall have no success, because the appointed end is not yet.

28 "He shall turn back toward his land with great riches, his mind set against the holy covenant; he shall arrange matters and return to his land. 29 At the time appointed he shall come again to the south, but this time it shall not be as before. 30 When ships of the Chetthim* confront him, he shall lose heart and retreat. Then he shall direct his rage and energy against the holy covenant; those who forsake it he shall once more single out. 31 Armed forces shall move at his command and defile the sanctuary stronghold, abolishing the daily sacrifice and setting up the horrible abomination. 32 By his deceit he shall make some who were disloyal to the covenant apostatize; but those who remain loyal to their God shall take strong action. 33 The nation's wise men shall instruct the many; though for a time they will become victims of the sword, of flames, exile, and plunder. 34 When they fall, few people shall help them, but many shall join them out of treachery. 35 Of the wise men, some shall fall, so that the rest may be tested, refined, and purified, until the end time which is still appointed to come.

36 *"The king shall do as he pleases, exalting himself and making himself greater than any god; he shall utter dreadful blasphemies against the God of gods. He shall prosper only till divine wrath is ready, for what is determined must take place. 37 He shall have no regard for the gods of his ancestors or for the one in whom women delight; for no god shall he have regard, because he shall make himself greater than all. 38 Instead, he shall give glory to the god of strongholds; a god unknown to his fathers he shall glorify with gold, silver, precious stones, and other treasures. 39 To defend the strongholds he shall station a people of a foreign god. Whoever acknowledges him he shall provide with abundant honor; he shall make them rule over the many and distribute the land as a reward.

40 "At the appointed time the king of the south shall come to grips with him, but the king of the north shall overwhelm him with chariots and horsemen and a great fleet, passing through the countries like a flood. 41 He shall enter the glorious land and many shall fall, except Edom, Moab, and the chief part of Ammon, which shall escape from his power. 42 He shall extend his power over the countries, and not even the land of Egypt shall escape. 43 He shall control the riches of gold and silver and all the treasures of Egypt; Libya and Ethiopia shall be in his train. 44 When news from the east and

11, 30: Chetthim: originally this word meant Cypriots or other island dwellers. Here it means the Romans, who forced Antiochus to withdraw from Egypt during his second campaign there.

11, 36-39: Instead of venerating Apollo, one of the gods of his ancestors, Antiochus venerated, and even identified himself with, Zeus Olympios, whom the Romans equated with the god of their fortress in Rome, Jupiter Capitolinus, the god of strongholds.

the north terrifies him, he shall set out with great fury to slay and to doom many. 45 He shall pitch the tents of his royal pavilion between the sea and the glorious holy mountain, but he shall come to his end with none to help him.

CHAPTER 12.

1 "At that time there shall arise Michael, the great prince, guardian of your people; [c] it shall be a time unsurpassed in distress since nations began until that time. At that time your people shall escape, everyone who is found written in the book.*

2 "Many of those who sleep in the dust of the earth shall awake;* some shall live forever, others shall be an everlasting horror and disgrace.[d] 3 [e] But the wise shall shine brightly like the splendor of the firmament, and those who lead the many to justice shall be like the stars forever.

4 "As for you, Daniel, keep secret the message and seal the book until the end time; many shall fall away and evil shall increase."

5 I, Daniel, looked and saw two others, one standing on either bank of the river. 6 One of them said to the man clothed in linen, who was upstream, "How long shall it be to the end of these appalling things?" 7 [f] The man clothed in linen, who was upstream, lifted his right and left hands to heaven; and I heard him swear by him who lives forever that it should be for a year, two years, a half-year;* and that, when the power of the destroyer of the holy people was brought to an end, all these things should end. 8 I heard, but I did not understand; so I asked, "My lord, what follows this?" 9 "Go, Daniel," he said, "because the words are to be kept secret and sealed until the end time. 10 Many shall be refined, purified, and tested, but the wicked shall prove wicked; none of them shall have understanding, but the wise shall have it. 11 From the time that the daily sacrifice is abolished and the horrible abomination is set up, there shall be one thousand two hundred and ninety days. 12 Blessed is the man who has patience and perseveres until the one thousand three hundred and thirty-five days. 13 Go, take your rest, you shall rise for your reward at the end of days."

III: APPENDIX*

CHAPTER 13.

Susanna's Virtue. 1 In Babylon there lived a man named Joakim, 2 who married a very beautiful and God-fearing woman, Susanna, the daughter of Helcia; 3 her pious parents had trained their daughter according to the law of Moses. 4 Joakim was very rich; he had a garden near his house, and the Jews had recourse to him often because he was the most respected of them all.

5 That year, two elders of the people were appointed judges, of whom the Lord said, "Wickedness has come out of Babylon: from the elders who were to govern the people as judges." 6 These men, to whom all brought their cases, frequented the house of Joakim. 7 When the people left at noon, Susanna used to enter her husband's garden for a walk. 8 When the old men saw her enter every day for her walk, they began to lust for her. 9 They suppressed their consciences; they would not allow their eyes to look to heaven, and did not keep in mind just judgments. 10 Though both were enamored of her, they did not tell each other their trouble, 11 for they were ashamed to reveal their lustful desire to have her. 12 Day by day they watched eagerly for her. 13 One day they said to each other, "Let us be off for home, it is time for lunch." So they went out and parted; 14 but both turned back, and when they met again, they asked each other the reason. They admitted their lust, and then they agreed to look for an occasion when they could meet her alone.

15 One day, while they were waiting for the right moment, she entered the garden as usual, with two maids only. She decided to bathe, for the weather was warm. 16 Nobody else was there except the two

c Ap 12, 7.—d Mt 25, 46; Jn 5, 29.—e Wis 3, 7.—f Ap 10, 5f.

12, 1: Written in the book: the book of God's predestination.

12, 2: The first Israelites who have fallen (Dn 11, 33ff) shall awake, that is, rise to live forever. A resurrection of the wicked as in later, Christian teaching (Jn 5, 28f) is implied here if the others are included in the many; but cf Is 66, 24.

12, 7: A year, two years, a half year: see note on Dn 7, 25. The author's perspective is the end of Antiochus, and beyond, the final consummation of all things.

13, 1–14, 42: The short stories in these two chapters may have originally been about some other Daniel or Daniels than the hero of the main part of the book. They exist now only in Greek, but probably were first composed in Hebrew or Aramaic. They are excluded from the Jewish canon of Scripture, but the Church has always included them among the inspired writings.

elders, who had hidden themselves and were watching her. 17 "Bring me oil and soap," she said to the maids, "and shut the garden doors while I bathe." 18 They did as she said; they shut the garden doors and left by the side gate to fetch what she had ordered, unaware that the elders were hidden inside.

19 As soon as the maids had left, the two old men got up and hurried to her. 20 "Look," they said, "the garden doors are shut, and no one can see us; give in to our desire, and lie with us. 21 If you refuse, we will testify against you that you dismissed your maids because a young man was here with you."

22 "I am completely trapped," Susanna groaned. "If I yield, it will be my death; if I refuse, I cannot escape your power. 23 Yet it is better for me to fall into your power without guilt than to sin before the Lord." 24 Then Susanna shrieked, and the old men also shouted at her, 25 as one of them ran to open the garden doors. 26 When the people in the house heard the cries from the garden, they rushed in by the side gate to see what had happened to her. 27 At the accusations by the old men, the servants felt very much ashamed, for never had any such thing been said about Susanna.

28 When the people came to her husband Joakim the next day, the two wicked elders also came, fully determined to put Susanna to death. Before all the people they ordered: 29 "Send for Susanna, the daughter of Helcia, the wife of Joakim." When she was sent for, 30 she came with her parents, children and all her relatives. 31 Susanna, very delicate and beautiful, 32 was veiled; but those wicked men ordered her to uncover her face so as to sate themselves with her beauty. 33 All her relatives and the onlookers were weeping.

34 In the midst of the people the two elders rose up and laid their hands on her head. 35 Through her tears she looked up to heaven, for she trusted in the Lord wholeheartedly. 36 The elders made this accusation: "As we were walking in the garden alone, this woman entered with two girls and shut the doors of the garden, dismissing the girls. 37 A young man, who was hidden there, came and lay with her. 38 When we, in a corner of the garden, saw this crime, we ran toward them. 39 We saw them lying together, but the man we could not hold, because he was stronger than we; he opened the doors and ran off. 40 Then we seized this one and asked who the young man was, 41 but she refused to tell us. We testify to this." The assembly believed them, since they were elders and judges of the people, and they condemned her to death.

42 But Susanna cried aloud: "O eternal God, you know what is hidden and are aware of all things before they come to be: 43 you know that they have testified falsely against me. Here I am about to die, though I have done none of the things with which these wicked men have charged me."

44 The Lord heard her prayer. 45 As she was being led to execution, God stirred up the holy spirit of a young boy named Daniel, 46 and he cried aloud: "I will have no part in the death of this woman." 47 All the people turned and asked him, "What is this you are saying?" 48 He stood in their midst and continued, "Are you such fools, O Israelites! To condemn a woman of Israel without examination and without clear evidence? 49 Return to court, for they have testified falsely against her."

50 Then all the people returned in haste. To Daniel the elders said, "Come, sit with us and inform us, since God has given you the prestige of old age." 51 But he replied, "Separate these two far from one another that I may examine them."

52 After they were separated one from another, he called one of them and said: "How you have grown evil with age! Now have your past sins come to term: 53 *g* passing unjust sentences, condemning the innocent, and freeing the guilty, although the Lord says, 'The innocent and the just you shall not put to death.' 54 Now, then, if you were a witness, tell me under what tree you saw them together." 55 "Under a mastic tree,"* he answered. "Your fine lie has cost you your head," said Daniel; "for the angel of God shall receive the sentence from him and split you in two." 56 Putting him to one side, he ordered the other one to be brought. "Offspring of Canaan, not of Juda," Daniel said to him, "beauty has seduced

g Ex 23, 7.

13, 55-59: The contrast between the mastic tree, which is small, and the majestic oak emphasizes the contradiction between the statements of the two elders. In the Greek text there is a play on words between the names of these two trees and the mortal punishment decreed by Daniel for the elders.

you, lust has subverted your conscience. 57 This is how you acted with the daughters of Israel, and in their fear they yielded to you; but a daughter of Juda did not tolerate your wickedness.* 58 Now, then, tell me under what tree you surprised them together." 59 "Under an oak," he said. "Your fine lie has cost you also your head," said Daniel; "for the angel of God waits with a sword to cut you in two so as to make an end of you both."

60 The whole assembly cried aloud, blessing God who saves those that hope in him. 61 *b* They rose up against the two elders, for by their own words Daniel had convicted them of perjury. According to the law of Moses, they inflicted on them the penalty they had plotted to impose on their neighbor: 62 they put them to death. Thus was innocent blood spared that day.

63 Helcia and his wife praised God for their daughter Susanna, as did Joakim her husband and all her relatives, because she was found innocent of any shameful deed. 64 And from that day onward Daniel was greatly esteemed by the people.

CHAPTER 14.

Bel and the Dragon. 1 After King Astyages* was gathered to his fathers, Cyrus the Persian succeeded to his kingdom. 2 Daniel was the king's favorite and was held in higher esteem than any of the friends of the king.* 3 The Babylonians had an idol called Bel,* and every day they provided for it six barrels of fine flour, forty sheep, and six measures of wine. 4 The king worshiped it and went every day to adore it; but Daniel adored only his God. When the king asked him, 5 "Why do you not adore Bel?" Daniel replied, "Because I worship not idols made with hands, but only the living God who made heaven and earth and has dominion over all mankind." 6 Then the king continued, "You do not think Bel is a living god? Do you not see how much he eats and drinks every day?" 7 Daniel began to laugh. "Do not be deceived, O king," he said; "it is only clay inside and bronze outside; it has never taken any food or drink." 8 Enraged, the king called his priests and said to them, "Unless you tell me who it is that consumes these provisions, you shall die. 9 But if you can show that Bel consumes them, Daniel shall die for blaspheming Bel." Daniel said to the king, "Let it be as you say!" 10 There were seventy priests of Bel, besides their wives and children.

When the king went with Daniel into the temple of Bel, 11 the priests of Bel said, "See, we are going to leave. Do you, O king, set out the food and prepare the wine; then shut the door and seal it with your ring. 12 If you do not find that Bel has eaten it all when you return in the morning, we are to die; otherwise Daniel shall die for his lies against us." 13 They were not perturbed, because under the table they had made a secret entrance through which they always came in to consume the food. 14 After they departed the king set the food before Bel, while Daniel ordered his servants to bring some ashes, which they scattered through the whole temple; the king alone was present. Then they went outside, sealed the closed door with the king's ring, and departed. 15 The priests entered that night as usual, with their wives and children, and they ate and drank everything.

16 Early the next morning, the king came with Daniel. 17 "Are the seals unbroken, Daniel?" he asked. And Daniel answered, "They are unbroken, O king." 18 As soon as he had opened the door, the king looked at the table and cried aloud, "Great you are, O Bel; there is no trickery in you." 19 But Daniel laughed and kept the king from entering. "Look at the floor," he said; "whose footprints are these?" 20 "I see the footprints of men, women, and children!" said the king. 21 The angry king arrested the priests, their wives, and their children. They showed him the secret door by which they used to enter to consume what was on the table. 22 He put them to death, and handed Bel over to Daniel, who destroyed it and its temple.

23 There was a great dragon which the Babylonians worshiped. 24 "Look!" said the king to Daniel, "you cannot deny that this is a living god, so adore it." 25

h 61f: Dt 19, 18. 19.

13, 57: Besides the evident moral intent of this story, it appears to have served the purpose of contrasting the Northern and the Southern Kingdoms, Israel and Juda, in favor of the latter.

14, 1: King Astyages: the last of the Median kings, defeated by Cyrus in 550 B. C. This story preserves the fiction of a successive Median and Persian rule of Babylon.

14, 2: This verse in the Septuagint Greek text reads: "There was once a priest, Daniel by name, the son of Abal, a favorite of the king of Babylon." This may represent an earlier form of the story, before it was attached to the Book of Daniel.

14, 3: Bel: see note on Dn 4, 5.

But Daniel answered, "I adore the Lord, my God, for he is the living God. 26 Give me permission O king, and I will kill this dragon without sword or club." "I give you permission," the king said. 27 Then Daniel took some pitch, fat, and hair; these he boiled together and made into cakes. He put them into the mouth of the dragon, and when the dragon ate them, he burst asunder. "This," he said, "is what you worshiped."

28 When the Babylonians heard this, they were angry and turned against the king. "The king has become a Jew," they said; "he has destroyed Bel, killed the dragon, and put the priests to death." 29 They went to the king and demanded: "Hand Daniel over to us, or we will kill you and your family." 30 When he saw himself threatened with violence, the king was forced to hand Daniel over to them. 31 They threw Daniel into a lions' den, where he remained six days. 32 In the den were seven lions, and two carcasses and two sheep had been given to them daily. But now they were given nothing, so that they would devour Daniel.

33 In Judea there was a prophet, Habacuc; he mixed some bread in a bowl with the stew he had boiled, and was going to bring it to the reapers in the field, 34 when an angel of the Lord told him, "Take the lunch you have to Daniel in the lions' den at Babylon." 35 But Habacuc answered, "Babylon, sir, I have never seen, and I do not know the den!" 36 *i* The angel of the Lord seized him by the crown of his head and carried him by the hair; with the speed of the wind, he set him down in Babylon above the den. 37 "Daniel, Daniel," cried Habacuc, "take the lunch God has sent you." 38 "You have remembered me, O God," said Daniel; "you have not forsaken those who love you." 39 While Daniel began to eat, the angel of the Lord at once brought Habacuc back to his own place.

40 On the seventh day the king came to mourn for Daniel. As he came to the den and looked in, there was Daniel, sitting there! 41 The king cried aloud, "You are great, O Lord, the God of Daniel, and there is no other besides you!" 42 Daniel he took out, but those who had tried to destroy him he threw into the den, and they were devoured in a moment before his eyes.

i Ez 8, 3.

THE BOOK OF OSEE

Osee belonged to the Northern Kingdom and began his prophetic career in the last years of Jeroboam II (786-746 B. C.). Some believe that he was a priest, others that he was a cult prophet; the prophecy, our only source of information concerning his life, gives us no certain answer in the matter. The collected oracles reveal a very sensitive, emotional man who could pass quickly from violent anger to the deepest tenderness. The prophecy pivots around his own unfortunate marriage to Gomer, a personal tragedy which profoundly influenced his teaching. In fact, his own prophetic vocation and message were immeasurably deepened by the painful experience he underwent in his married life.

Gomer, the adulteress, symbolized faithless Israel. And just as Osee could not give up his wife forever even when she played the harlot, so Yahweh could not renounce Israel, who had been betrothed to Him. God would chastise, but it would be the chastisement of the jealous lover, longing to bring back the beloved to the fresh and pure joy of their first love.

Israel's infidelity took the form of idolatry and ruthless oppression of the poor. No amount of mechanically offered sacrifices could atone for her serious sins. Chastisement alone remained; God would have to strip her of the rich ornaments bestowed by her false lovers and thus bring her back to the true lover. A humiliated Israel would again seek Yahweh. The eleventh chapter of Osee is one of the summits of Old Testament theology; God's love for His people has never been expressed more tenderly. Osee began the tradition of describing the relation between Yahweh and Israel in terms of marriage. This symbolism appears later on in the Old Testament; and, in the New, both St. John and St. Paul express in the same imagery the union between Christ and His Church.

The Book of Osee is divided as follows: I. The Prophet's Marriage and Its Lesson (1, 1—3, 5). II. Israel's Guilt and Punishment (4, 1—14, 10).

I: THE PROPHET'S MARRIAGE AND ITS LESSON*

CHAPTER 1.

Marriage with an Unfaithful Wife. 1 The word of the Lord that came to Osee, the son of Beeri, in the days of Ozia, Joatham, Achaz, Ezechia, kings of Juda, and in the days of Jeroboam, son of Joas, king of Israel. 2 In the beginning of the Lord's speaking to Osee, the Lord said to Osee: Go, take a harlot wife* and harlot's children, for the land gives itself to harlotry, turning away from the Lord. 3 So he went and took Gomer, the daughter of Debelaim; and she conceived and bore him a son. 4 Then the Lord said to him: Give him the name Jezrael,* for in a little while I will punish the house of Jehu for the bloodshed at Jezrael and bring to an end the kingdom of the house of Israel; 5 on that day I will break the bow of Israel in the valley of Jezrael.

6 When she conceived again and bore a daughter, the Lord said to him: Give her the name Lo-ruhama;* I no longer feel pity for the house of Israel: rather, I abhor them utterly.

7 Yet for the house of Juda I feel pity; I will save them by the Lord, their God; but I will not save them by war, by sword or bow, by horses or horsemen.*

8 After she weaned Lo-ruhama, she conceived and bore a son. 9 Then the Lord said: Give him the name Lo-ammi,* for you are not my people, and I will not be your God.

CHAPTER 2.

Israel's Punishment and Restoration. 4 Protest against your mother, protest! for she is not my wife, and I am not her husband.* Let her remove her harlotry from before her, her adultery from between her breasts, 5 or I will strip her naked,* leaving her as on the day of her birth; I will make her like the desert, reduce her to an arid land, and slay her with thirst. 6 I will have no pity on her children, for they are the children of harlotry. 7 Yes, their mother has played the harlot; she that conceived them has acted shamefully. "I will go after my lovers,"* she said, "who give me my bread and my water, my wool and my flax, my oil and my drink."

10 Since she has not known that it was I who gave her the grain, the wine, and the oil, and her abundance of silver, and of gold, which they used for Baal; 11 therefore I will take back my grain in its time, and my wine in its season; I will snatch away my wool and my flax, with which she covers her nakedness. 12 So now I will lay bare her shame before the eyes of her lovers, and no one can deliver her out of my hand. 13 I will bring an end to all her joy, her feasts, her new moons, her Sabbaths, and all her solemnities. 14 I will lay waste her vines and fig trees, of which she said, "These are the hire my lovers have given me"; I will turn them into rank growth and wild beasts shall devour them. 15 I will punish her for the days of the Baals,* for whom she burnt incense while she decked herself out with her rings and her jewels, and, in going after her lovers, forgot me, says the Lord.

8 *Therefore, I will hedge in her way with thorns and erect a wall against her,

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1–3: This section is ordinarily thought to be biographical, the prophet's personal tragedy figuring as the relation of God to His people Israel. Osee's marriage to a harlot wife represents Israel's infidelity to her Lord; hence the symbolic names of the children (Os 1, 4-9). In Os 2, 4-25 the Lord protests this infidelity and decrees its consequences, but promises restoration in return for amendment; His punishments are medicinal. In chapter 3 Osee once more takes back his wife, but only conditionally, signifying God's long-suffering love for Israel and hope for her return.

1, 2: A harlot wife: this does not necessarily mean that Gomer was a harlot when Osee married her; the verse describes the event in its final consequences.

1, 4: Jezrael: the strategic valley in northern Israel where Jehu brought the dynasty of Omri to an end through bloodshed (4 Kgs 9-10). Jeroboam II was the last king but one of the house of Jehu; the prophecy in this verse was fulfilled by the murder of his son, who reigned only six months (4 Kgs 15, 8-10).

1, 6: Lo-ruhama: "she is not pitied." The "pity" that is here withheld from Israel is God's gratuitous love which inspires His beneficent acts.

1, 7: The terrible punishments announced by the prophets were so fully realized that later generations made a point of recalling the same prophets' messages of consolation also, even though it meant taking these from another context. Thus, an editor placed the words of Os 2, 1ff after the repudiation of Israel in Os 1, 9; here the more natural order has been restored. The present verse is another example of the same thing. In addition, it may be the work of a later hand, dating from a time when the prophecies of Osee were circulated in the south, after the dissolution of the Northern Kingdom that he had prophesied. The second part of the verse emphasizes the power of the Lord, who needs no human agents to fulfill His will. It may refer to the deliverance of Jerusalem from the siege of Sennacherib (4 Kgs 19, 35ff).

1, 9: Lo-ammi: "not my people."

2, 4: The Lord speaks of Israel, still using the example of Osee's wife.

2, 5: I will strip her naked: contemporary documents indicate that this was a conventional punishment for adultery.

2, 7: My lovers: the local fertility deities to whom, rather than to the Lord (v 10), the unfaithful Israelites attributed the produce of the land.

2, 8f: The crop failures, blight, etc., sent by the Lord (vv 11-14) have as their purpose to make Israel see the folly of her ways.

2, 15: The days of the Baals: ritual observances held in various local shrines in honor of Baal.

so that she cannot find her paths. [9] If she runs after her lovers, she shall not overtake them; if she looks for them she shall not find them. Then she shall say, "I will go back to my first husband, for it was better with me then than now."

[16] So I will allure her; I will lead her into the desert* and speak to her heart. [17] From there I will give her the vineyards she had, and the valley of Achor as a door of hope. She shall respond there as in the days of her youth, when she came up from the land of Egypt.

[18] On that day, says the Lord, she shall call me, "My husband," and never again "My baal."* [19] Then will I remove from her mouth the names of the Baals, so that they shall no longer be invoked. [20] I will make a covenant for them on that day, with the beasts of the field, with the birds of the air, and with the things that crawl on the ground. Bow and sword and war I will destroy from the land, and I will let them take their rest in security.

[21] *I will espouse you to me forever: I will espouse you in right and in justice, in love and in mercy; [22] I will espouse you in fidelity, and you shall know the Lord.

[23] On that day I will respond, says the Lord; I will respond to the heavens, and they shall respond to the earth; [24] the earth shall respond to the grain, and wine, and oil, and these shall respond to Jezrael. [25] *a* I will sow him for myself in the land, and I will have pity on Lo-ruhama. I will say to Lo-ammi, "You are my people," and he shall say, "My God!"

CHAPTER 3.

Triumph of Love. [1] Again the Lord said to me:* Give your love to a woman beloved of a paramour, an adulteress; even as the Lord loves the people of Israel, though they turn to other gods and are fond of raisin cakes.* [2] So I bought her for fifteen pieces of silver and a homor* and a lethec of barley. [3] Then I said to her: "Many days you shall wait for me; you shall not play the harlot or belong to any man; I in turn will wait for you."

[4] For the people of Israel shall remain many days without king or prince, without sacrifice or sacred pillar,* without ephod or household idols. [5] *b* Then the people of Israel shall turn back and seek the Lord, their God, and David, their king;* they shall come trembling to the Lord and to his bounty, in the last days.

[1] *The number of the Israelites shall be like the sand of the sea,*c* which can be neither measured nor counted. Whereas they were called, "Lo-ammi," they shall be called, "Children of the living God." [2] Then the people of Juda and of Israel shall be gathered together; they shall appoint for themselves one head and come up from other lands, for great shall be the day of Jezrael. [3] Say to your brothers, "Ammi," and to your sisters, "Ruhama."

II: ISRAEL'S GUILT AND PUNISHMENT

CHAPTER 4.

Crimes of Israel. [1] Hear the word of the Lord, O people of Israel, for the Lord has a grievance against the inhabitants of the land: There is no fidelity, no mercy, no knowledge of God in the land. [2] *d* False

a Rom 9, 25; I Pt 2, 10.—b Rom 9, 26.—c Ez 34, 23.—d Ex 20, 13-17.

2, 16f: Israel's journey in the desert represents for Osee the time of Israel's fidelity, before it was corrupted by the ways of Chanaan; cf Jer 2, 2-7; Am 5, 25. Thus, he pictures a restoration in terms of a new entry into the promised land.

2, 18: My baal: the word means "lord, master." It was commonly used by women of their husbands, but it is to be shunned as a title for the Lord because of its association with the pagan god Baal. Probably it had been so used by many Israelites, who saw little if any difference between the worship of the Lord and the worship of Baal.

2, 21f: The Lord will once more espouse Israel; the qualities ascribed to the renewed people are the bridal gift (cf Gn 24, 53) with which he will endow it. In right and in justice: two terms dear to Osee, used by him especially to condemn the popular social injustice and corruption of the legal processes. Here they mean right conduct in general. Love: one of the most characteristic words of Osee's prophecy. It means a dutiful love, based on a social relation; here it refers to the covenant between God and His people. It is a love fulfilled by the performance of mutual obligations. Mercy: from the same root as the word translated pity in Os 1, 6; cf v 25. And you shall know the Lord: another characteristic expression of Osee; cf Os 4, 1; 5, 4; 6, 3. 6. It means not an abstract but a practical knowledge, i. e., acknowledgment ofHis will, obedience to His law.

3, 1-5: Osee is instructed to take Gomer back, redeeming her from her paramours. On condition of her amendment, she will be restored to her former position of wife. This in turn signifies God's enduring love for His people. He will put the people through a period of trial—the dissolution of the kingdom—in order that they may return to Him wholeheartedly.

3, 1: Raisin cakes: offerings to the fertility goddess Ashera, the female counterpart of Baal; cf Jer 7, 18; 44, 19.

3, 2: Homor: about ten bushels. Lethec: a half-homor.

3, 4: Sacred pillar: the stone massebah, originally perhaps a phallic symbol, representing Baal. These were also used, with another signification, in Israelite worship; see notes on Gn 28, 18; Ex 34, 13. Ephod: an instrument used in consulting the deity; cf 1 Kgs 23, 6-12; 30, 7; see notes on Ex 28, 6. 15-30. Household idols: images regarded as the tutelary deities of the household; cf Gn 31, 19; Jgs 17, 5; 18, 14. 17f.

3. 5: David, their king: the Messianic king of the Davidic line who will restore the kingdom of God's people; cf Jer 23, 5; Ez 34, 23f. The last days: the Messianic age.

2, 1-3: These verses (transposed from ch 2) continue the conditional promise of restoration made in Os 3, 1-5, reversing the dire predictions of chapter 1; the symbolic names now become names of honor: Jezrael, "God sows"; Ammi, "my people"; Ruhama, "she is pitied."

swearing, lying, murder, stealing and adultery! In their lawlessness, bloodshed follows bloodshed. 3 Therefore the land mourns, and everything that dwells in it languishes: the beasts of the field, the birds of the air, and even the fish of the sea perish.

Guilt of the Priests. 4 But let no one protest, let no one complain; with you is my grievance, O priests!* 5 You shall stumble in the day, and the prophets shall stumble with you at night; I will destroy your mother. 6 My people perish for want of knowledge! Since you have rejected knowledge, I will reject you from my priesthood; since you have ignored the law of your God, I will also ignore your sons.

7 One and all they sin against me, exchanging their glory for shame. 8 They feed on the sin of my people, and are greedy for their guilt. 9 *e* The priests shall fare no better than the people: I will punish them for their ways, and repay them for their deeds. 10 They shall eat but not be satisfied, they shall play the harlot but not increase, because they have abandoned the Lord 11 to practice harlotry.

Old wine and new deprive my people of understanding. 12 They consult their piece of wood, and their wand* makes pronouncements for them, for the spirit of harlotry has led them astray; they commit harlotry, forsaking their God. 13 On the mountaintops they offer sacrifice and on the hills they burn incense, beneath oak and poplar and terebinth, because of their pleasant shade. That is why your daughters play the harlot, and your daughters-in-law are adulteresses. 14 Am I then to punish your daughters for their harlotry, your daughters-in-law for their adultery? You yourselves consort with harlots; and with prostitutes you offer sacrifice!* So must a people without understanding come to ruin.

15 Though you play the harlot, O Israel, let not Juda become guilty! Come not to Galgal,* nor up to Beth-Aven, to swear, "As the Lord lives!" 16 For Israel is as stubborn as a heifer; will the Lord now give them broad pastures as though they were lambs? 17 Ephraim* is an associate of idols, let him alone! 18 When their carousing is over, they give themselves to harlotry; in their arrogance they love shame. 19 The wind has bound them up in its pinions; they shall have only shame from their altars.*

CHAPTER 5.

Guilt of the Leaders. 1 Hear this, O priests, pay attention, O house of Israel,*f* O household of the king, give ear! It is you who are called to judgment. For you have become a snare at Maspha,* and a net spread upon Thabor. 2 In their perversity they have sunk into wickedness, and I am rejected by them all.

3 I know Ephraim, and Israel is not hidden from me; now Ephraim has played the harlot, Israel is defiled. 4 Their deeds do not allow them to return to their God; for the spirit of harlotry is in them, and they do not recognize the Lord.

5 The arrogance of Israel bears witness against him; Ephraim stumbles in his guilt, and Juda stumbles with them. 6 With their flocks and their herds they shall go to seek the Lord, but they shall not find him; he has withdrawn himself from them. 7 They have been untrue to the Lord, for they have begotten illegitimate children; now shall the new moon devour them together with their fields.

Political Upheavals.* 8 Blow the horn in Gabaa, the trumpet in Rama!* Sound the

e Is 24, 2.—f Mi 3, 1.

4, 4ff: Osee is particularly severe with the priests in the Northern Kingdom, who had led the way in the general apostasy from God's law. The prophets here associated with the priests (v 5) were doubtless cult prophets, who were often unworthy of their pretended calling; cf Jer 2, 8; 4, 9f; 6, 13f; 23, 9-40.

4, 12: Wood . . . wand: an idol used in divination.

4, 14: With prostitutes you offer sacrifice: the ritual prostitution practiced at the Chanaanite shrines was introduced even into sanctuaries dedicated to the Lord. In comparison, the adultery that had become common in Israel was a far less reprehensible crime.

4, 15: Galgal: not the Galgal of the south (Jos 4, 19f), but a sanctuary north of Bethel where there was an association of cult prophets (4 Kgs 2, 1ff; 4, 38). Beth-Aven: literally, "house of iniquity," Osee's nickname for Bethel, or a scribal substitute for Bethel, "house of god," in this context. Bethel was one of the royal shrines of Israel, where there was a schismatic public worship of the Lord; cf 3 Kgs 12, 26-30.

4, 17: Ephraim: the heartland of the Northern Kingdom. During the latter part of Osee's prophetic career, Ephraim was all that remained of Israel after the Assyrians had overrun Transjordan and Galilee.

4, 19: The Israelites shall be carried from their country as by a whirlwind. To this their idolatry has brought them.

5, 1: Maspha: probably the Maspha in Transjordan is meant; cf Jos 11, 8. Thabor: the mountain that dominates the valley of Jezrael.

5, 8-14: This passage refers to the Syro-Ephraimite war of 735-734 B. C., where a coalition of Aramea ns and Israelites attempted to dethrone the king of Juda. Juda repulsed the attempt with the aid of Assyria, and the latter devastated both Aram and Israel; cf 4 Kgs 16, 5-9. Osee condemns both Israel and Juda for the war.

5, 8: A vision of invasion, from Gabaa and Rama in northern Juda, into Israel.

alarm in Beth-Aven: "Look behind you,
O Benjamin!" [9] Ephraim shall become a
waste on the day of chastisement: against
the tribes of Israel I announce what is
sure to be. [10] *g* The princes of Juda have
become like those that move a boundary
line;* upon them I will pour out my
wrath like water.

[11] Is Ephraim maltreated, his rights violated? No, he has willingly gone after
filth!* [12] I am like a moth for Ephraim,
like maggots* for the house of Juda. [13]
When Ephraim saw his infirmity, and
Juda his sore, Ephraim went to Assyria,
and Juda sent to the great king.* But he
cannot heal you nor take away your sore.
[14] For I am like a lion to Ephraim, like
a young lion to the house of Juda; it is
I who rend the prey and depart, I carry it
away and no one can save it from me.

Insincere Conversion. [15] I will go back
to my place until they pay for their guilt
and seek my presence.*

CHAPTER 6.

[1] In their affliction, they shall look for
me: "Come, let us return to the Lord,
for it is he who has rent, but he will heal
us; he has struck us, but he will bind our
wounds. [2] *h* He will revive us after two
days; on the third day* he will raise us
up, to live in his presence. [3] Let us know,
let us strive to know the Lord; as certain
as the dawn is his coming, and his judgment shines forth like the light of day!
He will come to us like the rain, like
spring rain that waters the earth."

[4] What can I do with you, Ephraim?
What can I do with you, Juda? Your
piety* is like a morning cloud, like the
dew that early passes away. [5] For this
reason I smote them through the prophets, I slew them by the words of my
mouth; [6] *i* for it is love that I desire, not
sacrifice, and knowledge of God rather
than holocausts. [7] But they, in their land,
violated the covenant; there they were
untrue to me.

[8] Galaad is a city of evildoers, tracked
with blood. [9] As brigands ambush a man,
a band of priests slay on the way to
Sichem, committing monstrous crime. [10]
In the house of Israel I have seen a horrible thing: there harlotry is found in
Ephraim, Israel is defiled. [11] For you also,
O Juda, a harvest* has been appointed.

CHAPTER 7.

[1] When I would bring about the restoration of my people, when I would heal
Israel, the guilt of Ephraim stands out,
the wickedness of Samaria; they practice
falsehood, thieves break in, bandits plunder abroad. [2] Yet they do not remind
themselves that I remember all their
wickedness. Even now their crimes surround them, present to my sight.

Failure of the Monarchy.* [3] In their
wickedness they regale the king, the
princes too, with their deceits. [4] They are
all kindled to wrath like a blazing oven,
whose fire the baker desists from stirring
once the dough is kneaded until it has
risen. [5] On the day of our king, the princes
are overcome with the heat of wine. He
extends his hand among dissemblers; [6]
the plotters approach with hearts like
ovens. All the night their anger sleeps; in
the morning it flares like a blazing fire.
[7] They are all heated like ovens, and consume their rulers. All their kings have
fallen; none of them calls upon me.

Foreign Alliances. [8] Ephraim mingles
with the nations, Ephraim is a hearth cake
unturned.* [9] Strangers have sapped his
strength, but he takes no notice of it; of
gray hairs, too, there is a sprinkling, but
he takes no notice of it. [10] The arrogance

g Dt 19, 14; 27, 17.—*h* 1 Cor 15, 4.—*i* 1 Kgs 15, 22; Eccl 4, 17; Mt 9, 13; 12, 7.

5, 10: Like those that move a boundary line: comparison of the invaders to a classic case of social injustice; cf Dt 19, 14; 27, 17; Prv 23, 10f.

5, 11: Gone after filth: by allying himself with Aram.

5, 12: Moth . . . maggots: internal corruption will work the Lord's punishment on both Israel and Juda.

5, 13: Ephraim went . . . the great king: in 738 B. C. the Israelite King Manahem had to pay tribute to the Assyrian king Tiglath-pileser III, whose vassal he became (4 Kgs 15, 19f). Under the threat of the Syro-Ephraimite invasion King Achaz of Juda also submitted himself and his country to Tiglath-pileser (4 Kgs 16, 7-9). "The great king" was the title used by the Assyrian kings.

5, 15: The Lord withdraws himself from Israel, hoping for its repentance.

6, 2: After two days; on the third day: after a short lapse of time.

6, 4: Piety: the word is translated "love" in Os 2, 21 and in v 6 below.

6, 11: Harvest: when the land will reap the consequences of its sins.

7, 3-7: This passage refers to the dynastic upheavals of Israel's declining days. Between the death of Jeroboam II and the fall of Samaria to the Assyrians, a matter of some twenty five years, there were four separate dynasties on the throne and as many murdered kings. The prophet compares the Israelite nobles who were inflamed with passion to an overheated oven that consumes what it is supposed to bake; thus the land consumes its kings. Regale: with wine (v 5). Like fire smoldering through the night and blazing up in the morning, the sleeping anger of plotters soon breaks out in open rebellion; the succession of night and morning suggests the short reigns of the various kings of this troubled period.

7, 8: A hearth cake unturned: burnt on one side, half baked on the other, and therefore useless. Israel's decline in power is ascribed to its disastrous meddling in the power politics of the neighboring nations.

of Israel bears witness against him; yet they do not return to the Lord, their God, nor seek him, for all that.

11 Ephraim is like a dove, silly and senseless; they call upon Egypt, they go to Assyria. 12 Even as they go I will spread my net around them, like birds in the air I will bring them down. In an instant I will send them captive from their land.

Perversity of Israel. 13 Woe to them, they have strayed from me! Ruin to them, they have sinned against me! Though I wished to redeem them they spoke lies against me. 14 They have not cried to me from their hearts when they wailed upon their beds; for wheat and wine they lacerated themselves,* while they rebelled against me. 15 Though I trained and strengthened their arms, yet they devised evil against me. 16 They have again become useless, like a treacherous bow. Their princes shall fall by the sword because of the insolence of their tongues; thus they shall be mocked in the land of Egypt.

CHAPTER 8.

1 A trumpet to your lips, you who watch over the house of the Lord! Since they have violated my covenant, and sinned against my law, 2 while to me they cry out, "O God of Israel, we know you!" 3 The men of Israel have thrown away what is good; the enemy shall pursue them.

4 *They made kings, but not by my authority; they established princes, but without my approval. With their silver and gold they made idols for themselves, to their own destruction. 5 Cast away your calf, O Samaria! my wrath is kindled against them; how long will they be unable to attain innocence in Israel? 6 The work of an artisan, no god at all, destined for the flames—such is the calf of Samaria!

7 When they sow the wind, they shall reap the whirlwind; the stalk of grain that forms no ear can yield no flour; even if it could, strangers would swallow it. 8 Israel is swallowed up; he is now among the nations a thing of no value. 9 They went up to Assyria—a wild ass off on its own—Ephraim bargained for lovers. 10 Even though they bargain with the nations, I will now gather an army; king and princes shall shortly succumb under the burden.

11 When Ephraim made many altars to expiate sin, his altars became occasions of sin.* 12 Though I write for him my many ordinances, they are considered as a stranger's. 13 Though they offer sacrifice, immolate flesh and eat it, the Lord is not pleased with them. He shall still remember their guilt and punish their sins; they shall return to Egypt. 14 *i* Israel has forgotten his maker and built palaces. Juda, too, has fortified many cities; but I will send fire upon his cities, to devour their castles.

CHAPTER 9.

Exile without Worship. 1 Rejoice not, O Israel, exult not like the nations! For you have been unfaithful to your God, loving a harlot's hire upon every threshing floor.* 2 Threshing floor and wine press shall not nourish them, the new wine shall fail them.

3 They shall not dwell in the Lord's land; Ephraim shall return to Egypt, and in Assyria they shall eat unclean food. 4 They shall not pour libations of wine to the Lord, or proffer their sacrifices before him. Theirs will be like mourners' bread,* that makes unclean all who eat of it; such food as they have shall be for themselves; it cannot enter the house of the Lord.

5 What will you do on the festival day, the day of the Lord's feast?* 6 When they go from the ruins, Egypt shall gather them in, Memphis shall bury them. Weeds

j Am 2, 5.

7, 14: They lacerated themselves: a common oriental practice in prayers of earnest impetration (3 Kgs 18, 28); the practice was forbidden in Israelite religion (Lv 19, 28; Dt 14, 1).

8, 4-6: Israel's monarchy and separate sanctuary are here associated, as in 3 Kgs 12, 20-33; both were the result of rebellion against the divinely approved Davidic dynasty and the Jerusalem temple with the Ark of the Covenant. The calf image set up by Jeroboam I in the royal shrines prevented Israel from attaining innocence (vv 5f).

8, 11: The very multiplicity of sanctuaries throughout the land was a danger to the purity of worship. The local shrines were speedily assimilated to the cult places used by the Chanaanites, and the Lord was identified with the god Baal worshiped there. Thus the Deuteronomic writers, influenced by prophetic ideas, ended by restricting sacrificial worship to the one temple in Jerusalem.

9, 1f: Upon every threshing floor: an allusion to harvest festivals in honor of Baal, to whom the Israelites had attributed the fertility of the land; cf Os 2, 7.

9, 4: Mourners' bread: bread eaten at funeral rites; cf Dt 26, 13f. Contact with a corpse made a person ritually unclean, together with everything he touched. Such bread could not be offered to the Lord.

9, 5: The Lord's feast: doubtless the autumn feast of Booths, the most important of the Israelite public celebrations; cf Lv 23, 34.

shall overgrow their silver treasures, and thorns invade their tents.

The Prophet Ridiculed. 7 They have come, the days of punishment! they have come, the days of recompense! Let Israel know it! "The prophet is a fool, the man of the spirit is mad!" Because your iniquity is great, great, too, is your hostility.

8 A prophet is Ephraim's watchman with God, yet a fowler's snare is on all his ways, hostility in the house of his God. 9 They have sunk to the depths of corruption, as in the days of Gabaa;* he shall remember their iniquity and punish their sins.

Crime of Baal-Phogor. 10 Like grapes in the desert, I found Israel; like the first fruits of the fig tree in its prime, I considered your fathers. When they came to Baal-Phogor* and consecrated themselves to the Shame, they became as abhorrent as the thing they loved. 11 The glory of Ephraim flies away like a bird: no birth, no carrying in the womb, no conception. Were they to bear children, I would slay the darlings of their womb. 12 Even though they bring up their children, I will make them childless, till not one is left. Woe to them when I turn away from them! 13 Ephraim, as I saw, was like Tyre, planted in a beauteous spot; but Ephraim shall bring out his children to the slayer. 14 Give them, O Lord! give them what? Give them an unfruitful womb,* and dry breasts!

Crime of Galgal. 15 *k* All their wickedness is in Galgal;* yes, there they incurred my hatred. Because of their wicked deeds I will drive them out of my house. I will love them no longer; all their princes are rebels.

16 Ephraim is stricken, their root is dried up; they shall bear no fruit.

17 My God will disown them because they have not listened to him; they shall be wanderers among the nations.

CHAPTER 10.

Punishment of Idolatry. 1 Israel is a luxuriant vine whose fruit matches its growth. The more abundant his fruit, the more altars he built; the more productive his land, the more sacred pillars* he set up. 2 Their heart is false, now they pay for their guilt; God shall break down their altars and destroy their sacred pillars. 3 If they would say, "We have no king"—since they do not fear the Lord, what can the king do for them? 4 Nothing but make promises, swear false oaths, and make alliances, while justice grows wild like wormwood* in a plowed field!

5 The inhabitants of Samaria fear for the calf of Beth-Aven;* the people mourn for it and its priests wail over it, because the glory has departed from it. 6 It too shall be carried to Assyria, as an offering to the great king. Ephraim shall be taken into captivity, Israel be shamed by his schemes.

7 The king of Samaria shall disappear, like foam upon the waters. 8 *l* The high places of Aven shall be destroyed, the sin of Israel; thorns and thistles shall overgrow their altars. Then they shall cry out to the mountains, "Cover us!" and to the hills, "Fall upon us!"

9 *m* Since the days of Gabaa you have sinned, O Israel. There they took their stand; war was not to reach them in Gabaa. 10 *n* Against the wanton people I came and I chastised them; I gathered troops against them when I chastised them for their two crimes.*

Time to Seek the Lord. 11 Ephraim was a trained heifer, willing to thresh; I myself laid a yoke upon her fair neck; Ephraim was to be harnessed, Juda was to plow, Jacob was to break his furrows: 12 *o* "Sow for yourselves justice, reap the fruit of piety; break up for yourselves a new field, for it is time to seek the Lord, till he come and rain down justice upon you." 13 But you have cultivated wickedness, reaped perversity, and eaten the fruit of falsehood.

Because you have trusted in your chariots, and in your many warriors, 14 *p* turmoil shall break out among your tribes

k 1 Kgs 8, 5.—l Is 2, 19; Lk 23, 30; Ap 6, 16.—m Jgs 20, 1.—n Jer 4, 3.—o Is 45, 8.—p Jgs 8, 10ff.

9, 9: The days of Gabaa: a reference to the outrage committed at Gabaa in the days of the Judges (Jgs 19, 22-30).

9, 10: At Baal-Phogor (Nm 25, 1-5) the Israelites consecrated themselves to Baal, here called the Shame.

9, 14: An unfruitful womb: this appears to be a reversal of the ancient blessing of Joseph contained in Gn 49, 25f, in which the increase, hence fruitfulness, promised to the patriarch is even signified by the name of his son Ephraim, on whose descendants the prophet now invokes the curse of extinction.

9, 15: Galgal: see note on Os 4, 15.

10, 1: Sacred pillars: see note on Os 3, 4.

10, 4: Justice . . . like wormwood: the administration of justice, which should have been the mainstay of the people, has in corrupt hands become another instrument of oppression; cf Am 6, 13.

10, 5: The calf of Beth-Aven: see notes on Os 4, 15; 8, 4ff.

10, 10: Their two crimes: possibly the outrage described in Jgs 19 is conceived as a double crime, of adultery and murder. Or the prophet regards the proclamation of the monarchy (cf 1 Kgs 10, 23f) as a crime.

and all your fortresses shall be ravaged as
Salman ravaged Beth-Arbel* in time of
war, smashing mothers and their children.
15 So shall it be done to you, Bethel, be-
cause of your utter wickedness: at dawn
the king of Israel shall perish utterly.

CHAPTER 11.

When Israel Was a Child. 1 When Israel
was a child I loved him, out of Egypt* I
called my son. *q* 2 The more I called them,
the farther they went from me, sacrificing
to the Baals and burning incense to idols.
3 Yet it was I who taught Ephraim to
walk, who took them in my arms; 4 I
drew them with human cords, with bands
of love;* I fostered them like one who
raises an infant to his cheeks; yet, though
I stooped to feed my child, they did not
know that I was their healer.

5 He shall return to the land of Egypt,
and Assyria shall be his king; 6 the sword
shall begin with his cities and end by
consuming his solitudes. Because they re-
fused to repent, their own counsels shall
devour them. 7 His people are in sus-
pense about returning to him; and God,
though in unison they cry out to him,
shall not raise them up.

End of the Exile. 8 *r* How could I give
you up, O Ephraim, or deliver you up,
O Israel? How could I treat you as
Adama, or make you like Seboim?* My
heart is overwhelmed, my pity is stirred.
9 I will not give vent to my blazing anger,
I will not destroy Ephraim again; for I
am God and not man, the Holy One
present among you; I will not let the
flames consume you.

10 They shall follow the Lord, who
roars like a lion; when he roars, his sons
shall come frightened from the west, 11
out of Egypt they shall come trembling,
like sparrows, from the land of Assyria,
like doves; and I will resettle them in their
homes, says the Lord.

CHAPTER 12.

Infidelity of Israel. 1 Ephraim has sur-
rounded me with lies, the house of Israel,
with deceit; Juda is still rebellious against
God, against the Holy One, who is faith-
ful. 2 Ephraim chases the wind, ever pur-
suing the gale. His lies and falsehoods are
many: he comes to terms with Assyria,
and carries oil to Egypt.*

3 *The Lord has a grievance against
Israel: he shall punish Jacob for his con-
duct, for his deeds he shall repay him.
4 *s* In the womb he supplanted his brother,
and as a man he contended with God;
5 he contended with the angel and tri-
umphed, entreating him with tears. At
Bethel he met God and there he spoke
with him: 6 the Lord, the God of hosts,
the Lord is his name! 7 You shall return
by the help of your God, if you remain
loyal and do right and always hope in
your God.

8 A merchant who holds a false bal-
ance, who loves to defraud! 9 Though
Ephraim says, "How rich I have become;
I have made a fortune!" all his gain shall
not suffice him for the guilt of his sin.
10 I am the Lord, your God, since the
land of Egypt; I will again have you live
in tents, as in that appointed time. 11 I
granted many visions and spoke to the
prophets, through whom I set forth ex-
amples. 12 In Galaad is falsehood, they
have come to nought, in Galgal they sac-
rifice to bullocks; their altars are like
heaps of stones in the furrows of the
field.

13 *t* When Jacob fled to the land of
Aram, he served for a wife; for a wife
Israel tended sheep. 14 *u* By a prophet*
the Lord brought Israel out of Egypt, and
by a prophet they were protected. 15
Ephraim has exasperated his Lord; there-
fore he shall cast his blood-guilt upon
him and repay him for his outrage.

CHAPTER 13.

1 Ephraim's word caused fear, for he

q Mt 2, 15.—r Gn 19, 24f.—s Gn 25, 26; 32, 25.—t Gn 28, 5; 29, 20.—u Ex 14, 21f.

10, 14: As Salman ravaged Beth-Arbel: allusion to an invasion not otherwise mentioned in the Bible. Salman may have been the Moabite king of this name mentioned in an inscription of Tiglath-pileser III. There were several Beth-Arbels in Palestine; this one was probably in Transjordan.

11, 1: Out of Egypt: Osee, like most of the prophets, dates the real beginning of Israel from the time of Moses and the Exodus. Mt 2, 15 applies this text to the return of the Christ Child from Egypt.

11, 4: I drew them . . . with bands of love: not forcing them like draft animals, but drawing them with kindness and affection.

11, 8: Adama . . . Seboim: cities destroyed with Sodom and Gomorra (Dt 29, 22).

12, 2: He comes . . . Egypt: allusion to the commercial and military pacts with the great powers, consistently condemned by the prophets as derogatory of the Lord's claim on His people.

12, 3-7: Contemporary Israel and the Israel represented by its ancestor Jacob (Israel) are here alternated, a splendid example of the Hebrew concept of "corporate personality" or easy transition from the individual to the community of which he is part. Osee recalls the history of Jacob as it now appears in Genesis, but with some differences of detail and order.

12, 14: A prophet: Moses.

was exalted in Israel; but he sinned through Baal and died.

Punishment for Ingratitude. 2 Now they continue to sin, making for themselves molten images, silver idols according to their fancy, all of them the work of artisans. "To these," they say, "offer sacrifice." Men kiss calves! 3 Therefore, they shall be like a morning cloud or like the dew that early passes away, like chaff storm-driven from the threshing floor or like smoke out of the window.

4 *v* I am the Lord, your God, since the land of Egypt; you know no God besides me, and there is no savior but me. 5 I fed you in the desert, in the torrid land. 6 They ate their fill; when filled, they became proud of heart and forgot me. 7 Therefore, I will be like a lion to them, like a panther by the road I will keep watch. 8 I will attack them like a bear robbed of its young, and tear their hearts from their breasts; I will devour them on the spot like a lion, as though a wild beast were to rend them.

9 Your destruction, O Israel! who is there to help you? 10 *w* Where now is your king, that he may rescue you in all your cities? And your rulers, of whom you said, "Give me a king and princes"? 11 I give you a king in my anger, and I take him away in my wrath.*

12 The guilt of Israel is wrapped up, his sin is stored away. 13 The birth pangs shall come for him, but he shall be an unwise child; for when it is time he shall not present himself where children break forth.* 14 *x* Shall I deliver them from the power of the nether world? shall I redeem them from death? Where are your plagues, O death! where is your sting, O nether world!* My eyes are closed to compassion.

15 *y* Though he be fruitful among his fellows, an east wind shall come, a wind from the Lord, rising from the desert, that shall dry up his spring, and leave his fountain dry. It shall loot his land of every precious thing.

CHAPTER 14.

1 Samaria shall expiate her guilt, for she has rebelled against her God. They shall fall by the sword, their little ones shall be dashed to pieces, their expectant mothers shall be ripped open.

Sincere Conversion. 2 Return, O Israel, to the Lord, your God; you have collapsed through your guilt. 3 Take with you words, and return to the Lord; say to him, "Forgive all iniquity, and receive what is good, that we may render as offerings the bullocks from our stalls. 4 Assyria will not save us, nor shall we have horses to mount; we shall say no more, 'Our god,' to the work of our hands; for in you the orphan finds compassion."

5 I will heal their defection, I will love them freely; for my wrath is turned away from them. 6 I will be like the dew for Israel: he shall blossom like the lily; he shall strike root like the Lebanon cedar, 7 and put forth his shoots. His splendor shall be like the olive tree and his fragrance like the Lebanon cedar. 8 Again they shall dwell in his shade and raise grain; they shall blossom like the vine, and his fame shall be like the wine of Lebanon.

9 Ephraim! What more has he to do with idols? I have humbled him, but I will prosper him. "I am like a verdant cypress tree" – because of me you bear fruit!

* * *

10 *Let him who is wise understand these things; let him who is prudent know them. Straight are the paths of the Lord, in them the just walk, but sinners stumble in them.

v Is 43, 11.—w 1 Kgs 8, 5.—x 1 Cor 15, 54.—y Ez 19, 12.

13, 11: I give you a king . . . in my wrath: the Lord punishes the people of the Northern Kingdom by giving them incompetent kings who are soon deposed.

13, 13: Israel's sin is such as to warrant its destruction (v 12), because it refuses to do penance. It will therefore perish as surely as the unborn child which dies in its mother's body because it does not properly employ the only way to safety.

13, 14: Where . . . nether world: a vigorous affirmation of the Lord's determination to destroy Israel. St. Paul cites these words in a different sense (1 Cor 15, 54f), that of the ultimate victory of life over death in the resurrection of the body on the last day, wrought through the merits of Christ's passion and resurrection.

14, 10: A later addition in the style of the wisdom literature.

THE BOOK OF JOEL

This prophecy is rich in apocalyptic imagery and strongly eschatological in tone. It was composed about 400 B. C. Its prevailing theme is the Day of the Lord.

A terrible invasion of locusts ravaged Juda. So frightful was the scourge that the prophet visualized it as a symbol of the coming Day of the Lord. In the face of this threatening catastrophe, the prophet summoned the people to repent, to turn to the Lord with fasting and weeping. They were ordered to convoke a solemn assembly in which the priests would pray for deliverance. The Lord answered their prayer and promised to drive away the locusts and bless the land with peace and prosperity. To these material blessings would be added an outpouring of the spirit on all flesh. St. Peter, in his first discourse before the people at Pentecost (Acts 2, 16-21), sees in the coming of the Holy Spirit the fulfillment of this promise (1, 1-3, 5).

The concluding poem pictures the nations gathered in the Valley of Josaphat, where the Lord is about to pass judgment. Israel's enemies are summoned to hear the solemn indictment; their evil deeds are at last requited. The tumultuous throng assembled in the valley of decision is made up of the enemies of God and they face inevitable destruction. The oracle changes abruptly from the terrifying image of judgment to a vision of Israel restored and forever secure from her enemies. God is both the vindicator of His people and the source of their blessings (4, 1-21).

CHAPTER 1.

The Land Invaded. 1 The word of the Lord which came to Joel, the son of Phathuel.

2 Hear this, you elders! Pay attention, all you who dwell in the land! Has the like of this happened in your days, or in the days of your fathers? 3 Tell it to your children, and your children to their children, and their children to the next generation. 4 What the cutter left, the locust swarm has eaten; what the locust swarm left, the grasshopper has eaten; and what the grasshopper left, the devourer* has eaten.

5 Wake up, you drunkards, and weep; wail, all you drinkers of wine, because the juice of the grape will be withheld from your mouths. 6 For a people* has invaded my land, mighty and without number; his teeth are the teeth of a lion, and his molars those of a lioness. 7 He has laid waste my vine, and blighted my fig tree; he has stripped it, sheared off its bark; its branches are made white.

8 Lament like a virgin girt with sackcloth for the spouse of her youth. 9 Abolished are offering and libation from the house of the Lord; in mourning are the priests, the ministers of the Lord. 10 The field is ravaged, the earth mourns, because the grain is ravaged, the must has failed, the oil languishes.

11 Be appalled, you husbandmen! wail, you vinedressers! Over the wheat and the barley, because the harvest of the field has perished. 12 The vine has dried up, the fig tree is withered; the pomegranate, the date palm also, and the apple, all the trees of the field are dried up; yes, joy has withered away from among mankind.

Call to Penance. 13 Gird yourselves and weep, O priests! wail, O ministers of the altar! Come, spend the night in sackcloth, O ministers of my God! The house of your God is deprived of offering and libation. 14 [a] Proclaim a fast, call an assembly; gather the elders, all who dwell in the land, into the house of the Lord, your God, and cry to the Lord!

15 Alas, the day! for near is the day of the Lord, and it comes as ruin from the Almighty. 16 From before our very eyes has not the food been cut off; and from the house of our God, joy and gladness? 17 The casks rot away under their lids, the stores are destroyed, the barns are broken down, for the grain has failed. 18 How the beasts groan! The herds of cattle are bewildered! Because they have no pasturage, even the flocks of sheep have perished.

19 To you, O Lord, I cry! for fire has devoured the pastures of the plain, and flame has enkindled all the trees of the field. 20 Even the beasts of the field cry out to you; for the streams of water are

a Jl 2, 15.

1, 4: Cutter . . . locust . . . grasshopper . . . devourer: these names refer to various species of locusts: they can only be approximate.

1, 6: A people: the locusts compared to an invading army.

dried up, and fire has devoured the pastures of the plain.

CHAPTER 2.

The Day of the Lord. 1 Blow the trumpet in Sion, sound the alarm on my holy mountain! Let all who dwell in the land tremble, for the day of the Lord is coming; 2 yes, it is near, a day of darkness and of gloom, a day of clouds and somberness!

Like dawn spreading over the mountains, a people numerous and mighty! Their like has not been from of old, nor will it be after them, even to the years of distant generations. 3 Before them a fire devours, and after them a flame enkindles; like the garden of Eden is the land before them, and after them a desert waste; from them there is no escape.

4 Their appearance is that of horses; like steeds they run. 5 As with the rumble of chariots they leap on the mountaintops; as with the crackling of a fiery flame devouring stubble; like a mighty people arrayed for battle. 6 Before them peoples are in torment, every face blanches.

7 Like warriors they run, like soldiers they scale the wall; they advance, each in his own lane, without swerving from their paths. 8 No one crowds another, each advances in his own track; though they fall into the ditches, they are not checked.

9 They assault the city, they run upon the wall, they climb into the houses; in at the windows they come like thieves.

10 *b* Before them the earth trembles, the heavens shake; the sun and the moon are darkened, and the stars withhold their brightness.

11 *c* The Lord raises his voice at the head of his army; for immense indeed is his camp, yes, mighty, and it does his bidding. For great is the day of the Lord, and exceedingly terrible; who can bear it?

12 Yet even now, says the Lord, return to me with your whole heart, with fasting, and weeping, and mourning; 13 *d* rend your hearts, not your garments, and return to the Lord, your God. For gracious and merciful is he, slow to anger, rich in kindness, and relenting in punishment. 14 *e* Perhaps he will again relent and leave behind him a blessing, offerings and libations for the Lord, your God.

15 *f* Blow the trumpet in Sion! proclaim a fast, call an assembly; 16 gather the people, notify the congregation; assemble the elders, gather the children and the infants at the breast; let the bridegroom quit his room, and the bride her chamber.

17 Between the porch and the altar* let the priests, the ministers of the Lord, weep, and say, "Spare, O Lord, your people, and make not your heritage a reproach, with the nations ruling over them! Why should they say among the peoples, 'Where is their God?' "

Blessings for God's People. 18 Then the Lord was stirred to concern for his land and took pity on his people. 19 The Lord answered and said to his people: See, I will send you grain, and wine, and oil, and you shall be filled with them; no more will I make you a reproach among the nations. 20 No, the northerner* I will remove far from you, and drive him out into a land arid and waste, with his van toward the eastern sea, and his rear toward the western sea; and his foulness shall go up, and his stench shall go up.

21 Fear not, O land! exult and rejoice! for the Lord has done great things. 22 Fear not, beasts of the field! for the pastures of the plain are green; the tree bears its fruit, the fig tree and the vine give their yield.

23 *g* And do you, O children of Sion, exult and rejoice in the Lord, your God! He has given you the teacher of justice:* he has made the rain come down for you, the early and the late rain as before. 24 The threshing floors shall be full of grain and the vats shall overflow with wine and oil.

25 And I will repay you for the years which the locust has eaten, the grasshopper, the devourer, and the cutter, my great army which I sent among you. 26 You shall eat and be filled, and shall

b Jl 4, 15; Is 13, 10; Ez 32, 7f; Mt 24, 29; Mk 13, 24; Lk 21, 25f.—c Jer 30, 7; Am 5, 18; So 1, 15.—d Ps 85 (86), 5; Jon 4, 2.—e Jon 3, 9.—f Jl 1, 14.—g Os 10, 12.

2, 17: The priests stood in the open space between the outdoor altar of holocausts and the temple building, facing the latter in order thereby to look toward God present in the Holy of Holies.

2, 20: The northerner: the locusts, that are compared to an invading army, which in Palestine came from the north; cf Jer 1, 14f; 4, 6; Ez 26, 7; 38, 6. 15.

2, 23: The teacher of justice: the rain sent by God to show His fidelity to His promises, and to teach His people to be faithful to His commandments; cf Dt 11, 14. There is also a play on words here between the Hebrew word moreh (teacher) and the Hebrew word yoreh (the early rain). The expression likewise has a Messianic connotation; cf Is 30, 20. The founder of the Essene sect of Qumran (second century B. C.) was known as "The Teacher of Justice."

praise the name of the Lord, your God, because he has dealt wondrously with you; my people shall nevermore be put to shame. 27 And you shall know that I am in the midst of Israel; I am the Lord, your God, and there is no other; my people shall nevermore be put to shame.

CHAPTER 3.

1 Then afterward I will pour out my spirit* upon all mankind.[h] Your sons and daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; 2 even upon the servants and the handmaids, in those days, I will pour out my spirit.

3 And I will work wonders in the heavens and on the earth, blood, fire, and columns of smoke; 4 [i] the sun will be turned to darkness, and the moon to blood, at the coming of the Day of the Lord, the great and terrible day. 5 [j] Then everyone shall be rescued who calls on the name of the Lord; for on Mount Sion there shall be a remnant, as the Lord has said, and in Jerusalem survivors whom the Lord shall call.

CHAPTER 4.

Judgment upon the Nations. 1 Yes, in those days, and at that time, when I would restore the fortunes of Juda and Jerusalem, 2 I will assemble all the nations and bring them down to the Valley of Josaphat,* and I will enter into judgment with them there on behalf of my people and my inheritance, Israel; because they have scattered them among the nations, and divided my land. 3 Upon my people they have cast lots; they gave a boy for a harlot, and sold a girl for the wine they drank.

4 Moreover, what are you to me, Tyre and Sidon, and all the regions of Philistia? Would you take vengeance upon me by some action? But if you do take action against me, swiftly, speedily, I will return your deed upon your own head. 5 You took my silver and my gold, and brought my precious treasures into your temples! 6 You sold the people of Juda and Jerusalem to the Greeks, removing them far from their own country! 7 See, I will rouse them from the place into which you have sold them, and I will return your deed upon your own head. 8 I will sell your sons and your daughters to the people of Juda, who shall sell them to the Sabeans,* a nation far off. Indeed, the Lord has spoken.

9 Declare this among the nations: proclaim a war, rouse the warriors to arms! Let all the soldiers report and march! 10 Beat your plowshares into swords, and your pruning hooks into spears;* let the weak man say, "I am a warrior!"

11 Hasten and come, all you neighboring peoples, assemble there! [Bring down, O Lord, your warriors!*] 12 Let the nations bestir themselves and come up to the Valley of Josaphat; for there will I sit in judgment upon all the neighboring nations.

13 [k] Apply the sickle, for the harvest is ripe; come and tread, for the wine press is full;* the vats overflow, for great is their malice. 14 Crowd upon crowd in the valley of decision; for near is the day of the Lord in the valley of decision. 15 [l] Sun and moon are darkened, and the stars withhold their brightness. 16 [m] The Lord roars from Sion, and from Jerusalem raises his voice; the heavens and the earth quake, but the Lord is a refuge to his people, a stronghold to the men of Israel.

Salvation for God's Elect. 17 Then shall you know that I, the Lord, am your God, dwelling on Sion, my holy mountain; Jerusalem shall be holy, and strangers shall pass through her no more.

18 [n] And then, on that day, the mountains shall drip new wine, and the hills shall flow with milk; and the channels of Juda shall flow with water: a fountain shall issue from the house of the Lord,

h 1-5: Is 44, 3; Acts 2, 17-21.—i Jl 2, 10.—j Rom 10, 13.—k Ap 14, 15.—l Jl 2, 10; 3, 4.—m Jer 25, 30; Am 1, 2.—n Am 9, 13; Ez 47, 1-12; Za 14, 8.

3, 1f: I will pour out my spirit: in the Old Testament the spirit is the gift of God bestowed on those acting as His agents. The promise of the spirit is quoted by St. Peter in Acts 2, 17-21 as fulfilled in an eminent way by the gift of the Holy Spirit, the Third Person of the Blessed Trinity, bestowed on the Apostles.

4, 2: Valley of Josaphat: a symbolic name of the place of final judgment (v 14). The name Josaphat signifies "Yahweh judges." This place has been popularly identified with the Cedron Valley.

4, 8: Sabeans: a south Arabian people known for their commerce.

4, 10: This imagery is used in the reverse sense in Is 2, 4; Mi 4, 3. Here the warlike weapons are made in response to God's summons to armies which He selected to expel forever the unlawful invaders from the land of His chosen people.

4, 11: Warriors: the angels; cf Za 14, 5.

4, 13: Because of their numerous crimes, the nations are ripe for punishment. The use of warlike weapons against them is likened to the onslaught on the fields and vines at harvest time.

to water the Valley of Sattim.* [19] Egypt shall be a waste, and Edom a desert waste, because of violence done to the people of Juda, because they shed innocent blood in their land. [20] But Juda shall abide forever, and Jerusalem for all generations. [21] I will avenge their blood, and not leave it unpunished. The Lord dwells in Sion.

4, 18: The Valley of Sattim, or "the ravine of the acacia trees": perhaps a part of the Cedron Valley southeast of Jerusalem; the prophetic picture of a stream of water flowing from a fountain in the temple of Jerusalem is to be found in Ez 47, 1. The Sattim east of the Jordan (see note on Nm 25, 1) is hardly referred to here.

THE BOOK OF AMOS

Amos was a shepherd of Thecua in Juda, who exercised his ministry during the prosperous reign of Jeroboam II (786-746 B. C.). He prophesied in Israel at the great cult center of Bethel, from which he was finally expelled by the priest in charge of this royal sanctuary. The poetry of Amos, who denounces the hollow prosperity of the Northern Kingdom, is filled with imagery and language taken from his own pastoral background. The book is an anthology of his oracles and was compiled either by the prophet or by some of his disciples.

The prophecy begins with a sweeping indictment of Damascus, Philistia, Tyre, and Edom; but the forthright herdsman saves his climactic denunciation for Israel, whose injustice and idolatry are sins against the light granted to her. Israel could indeed expect the Day of Yahweh, but it would be a day of darkness, and not light. When Amos prophesied the overthrow of the sanctuary, the fall of the royal house, and the captivity of the people, it was more than Israelite officialdom could bear. The priest of Bethel drove Amos from the shrine—but not before hearing a terrible sentence pronounced upon himself.

Amos is a prophet of divine judgment, and the sovereignty of Yahweh in nature and history dominates his thought. But he was no innovator; his conservatism was in keeping with the whole prophetic tradition calling the people back to the high moral and religious demands of Yahweh's revelation. In common with the other prophets, Amos knew that divine punishment is never completely destructive; it is part of the hidden plan of God to bring salvation to men. The perversity of the human will may retard, but it cannot totally frustrate, this design of a loving God. The last oracle opens up a perspective of restoration under a Davidic king.

The Book of Amos may be divided as follows: I. Judgment of the Nations (1, 1—2, 16). II. Words and Woes for Israel (3, 1—6, 14). III. Symbolic Visions: Threats and Promises (7, 1—9, 8b). Epilogue: Messianic Perspective (9, 8c—15).

I: JUDGMENT OF THE NATIONS

CHAPTER 1.

[1] *a* The words of Amos, a shepherd from Thecua, which he received in vision concerning Israel, in the days of Ozia, king of Juda, and in the days of Jeroboam, son of Joas, king of Israel, two years before the earthquake:* [2] *b* The Lord will roar from Sion, and from Jerusalem raise his voice: the pastures of the shepherds will languish, and the summit of Carmel wither.

a Za 14, 5.—*b* Jer 25, 30; Jl 3, 16.

1, 1: The earthquake: which according to Hebrew tradition marked the crime of Ozia when he attempted to offer incense in the temple (2 Par 26, 16-21). Zacharia mentions it several centuries later (Za 14, 5).

1, 3: For three crimes . . . four: crime after crime, an indefinite number; cf Am 1, 6. The series of judgments on the foreign nations shows that the Lord demands the observance of the moral order everywhere; Israel and Juda, despite their privileged position, are no exception. I will not revoke my word: God will not withdraw His threat of punishment against each of these nations. They threshed Galaad: the people of Aram under King Hazael had devastated Galaad; cf 4 Kgs 10, 32f.

1, 4: Fire: devastation caused by the Assyrians (Am 1, 7. 10. 12. 14; 2, 2. 5); cf 1 Kgs 15, 18. Hazael and Benadad: kings of the Arameans whose capital was Damascus (v 5); they fought against Israel (4 Kgs 13, 3), and had long occupied the region of Galaad (v 3) in Transjordan.

1, 5: Bar of Damascus: the beam securing the main gate of the city against invaders, symbol of its defenses. Valley of Aven ("vale of wickedness") and Beth-Eden ("house of pleasure"): Aramean territory from southwest to northeast.

Aram. [3] Thus says the Lord: For three crimes of Damascus, and for four,* I will not revoke my word; because they threshed Galaad with sledges of iron, [4] I will send fire* upon the house of Hazael, to devour the castles of Benadad. [5] I will break the bar of Damascus;* I will root out those who live in the Valley of Aven, and the sceptered ruler of Beth-Eden; the people of Aram shall be exiled to Kir, says the Lord.

Philistia. [6] Thus says the Lord: For three crimes of Gaza, and for four, I will not revoke my word; because they

took captive whole groups to hand over to Edom, 7 I will send fire upon the wall of Gaza, to devour her castles; I will root out those who live in Azotus, and the sceptered ruler of Ascalon; 8 I will turn my hand against Accaron, and the last of the Philistines shall perish, says the Lord God.

Tyre. 9 Thus says the Lord: For three crimes of Tyre, and for four, I will not revoke my word; because they delivered whole groups captive to Edom, and did not remember the pact of brotherhood,* 10 I will send fire upon the wall of Tyre, to devour her castles.

Edom. 11 Thus says the Lord: For three crimes of Edom, and for four, I will not revoke my word; because he pursued his brother* with the sword, choking up all pity; because he persisted in his anger and kept his wrath to the end, 12 I will send fire upon Theman,* and it will devour the castles of Bosra.

Ammon. 13 Thus says the Lord: For three crimes of the Ammonites, and for four, I will not revoke my word; because they ripped open expectant mothers in Galaad, while extending their territory, 14 I will kindle a fire upon the wall of Rabba,* and it will devour her castles amid clamor on the day of battle and stormwind in a time of tempest. 15 Their king shall go into captivity, he and his princes with him, says the Lord.

CHAPTER 2.

Moab. 1 Thus says the Lord: For three crimes of Moab, and for four, I will not revoke my word; because he burned to ashes the bones of Edom's king,* 2 I will send fire upon Moab, to devour the castles of Carioth; Moab shall meet death amid uproar and shouts and trumpet blasts. 3 I will root out the judge from her midst, and her princes I will slay with him, says the Lord.

Juda. 4 Thus says the Lord: For three crimes of Juda, and for four, I will not revoke my word; because they spurned the law of the Lord, and did not keep his statutes; because the lies* which their fathers followed have led them astray, 5 I will send fire upon Juda, to devour the castles of Jerusalem.

Israel. 6 Thus says the Lord: For three crimes of Israel, and for four, I will not revoke my word;* because they sell the just man for silver, and the poor man for a pair of sandals.* 7 They trample the heads of the weak into the dust of the earth, and force the lowly out of the way. Son and father go to the same prostitute, profaning my holy name. 8 Upon garments taken in pledge they recline beside any altar;* and the wine of those who have been fined they drink in the house of their god.

9 *c* Yet it was I who destroyed the Amorrites before them, who were as tall as the cedars, and as strong as the oak trees. I destroyed their fruit above, and their roots beneath. 10 *d* It was I who brought you up from the land of Egypt, and who led you through the desert for forty years, to occupy the land of the Amorrites; 11 I who raised up prophets among your sons, and Nazirites* among your young men. Is this not so, O men of Israel? says the Lord. 12 But you gave the Nazirites wine to drink, and commanded the prophets not to prophesy.

13 Beware, I will crush you into the ground as a wagon crushes when laden with sheaves. 14 Flight shall perish from the swift, and the strong man shall not retain his strength; the warrior shall not save his life, 15 nor the bowman stand his ground; the swift of foot shall not escape, nor the horseman save his life. 16 And the most stouthearted of warriors shall flee naked on that day, says the Lord.

c Nm 21, 24; Dt 2, 24.—d Ex 14, 21; Dt 8, 2. 14.

1, 9: Pact of brotherhood: Hiram of Tyre had made a pact with Solomon and called him brother (3 Kgs 5, 12; 9, 13).

1, 11: Pursued his brother: the Edomites were descended from Esau, the brother of Jacob (Gn 25-27); nevertheless they constantly nourished enmity against Jacob's descendants, the Israelites.

1, 12: Theman and Bosra: two of the chief cities in Edom; cf Jer 49, 20.

1, 14: Rabba: now called Amman, the modern capital of the Hashemite Kingdom of Jordan.

2, 1: Here the prophet stresses the gravity of Moab's violation of the Semitic custom of providing honorable burial for the dead.

2, 4: The lies: false gods, who exist only in the minds of their worshipers. The crimes of Juda are infidelity and idolatry, in contrast to the sins for which the surrounding nations are judged.

2, 6-13: The detailed crimes of Israel are placed in strong contrast with the benefits with which the Lord favored His people.

2, 6: A pair of sandals: indicating how cheaply the rich regarded the poor.

2, 8: Upon garments . . . any altar: usurers kept the garments taken as pledges from the poor; but instead of restoring them to their owners before nightfall (Ex 22, 25; Dt 24, 12), they used them in idolatrous worship. Wine . . . their god: under the guise of a religious ceremony they drink the wine obtained through unjust fines.

2, 11: Nazirites: see note on Nm 6, 1ff.

II: WORDS AND WOES FOR ISRAEL

CHAPTER 3.

First Word. 1 Hear this word, O men of Israel, that the Lord pronounces over you, over the whole family that I brought up from the land of Egypt: 2 You alone have I favored, more than all the families of the earth;* Therefore I will punish you for all your crimes.

3 Do two walk together unless they have agreed? 4 Does a lion roar in the forest when it has no prey? Does a young lion cry out from its den unless it has seized something? 5 Is a bird brought to earth by a snare when there is no lure for it? Does a snare spring up from the ground without catching anything? 6 If the trumpet sounds in a city, will the people not be frightened? If evil befalls a city, has not the Lord caused it?* 7 Indeed, the Lord God does nothing without revealing his plan to his servants, the prophets.

8 The lion roars—who will not be afraid! The Lord God speaks — who will not prophesy!

9 Proclaim this in the castles of Azotus, in the castles of the land of Egypt:* "Gather about the mountain of Samaria, and see the great disorders within her, the oppression in her midst." 10 For they know not how to do what is right, says the Lord, storing up in their castles what they have extorted and robbed. 11 Therefore, thus says the Lord God: An enemy shall surround the land, and strip you of your strength, and pillage your castles.

12 Thus says the Lord: As the shepherd snatches from the mouth of the lion a pair of legs or the tip of an ear of his sheep, so the Israelites who dwell in Samaria shall escape with the corner of a couch or a piece of a cot.

13 Hear and bear witness against the house of Jacob, says the Lord God, the God of hosts: 14 On the day when I punish Israel for his crimes, I will visit also the altars of Bethel: the horns of the altar shall be broken off and fall to the ground. 15 Then will I strike the winter house and the summer house; the ivory apartments* shall be ruined, and their many rooms shall be no more, says the Lord.

CHAPTER 4.

Second Word. 1 Hear this word, women of the mountain of Samaria, you cows of Basan,* you who oppress the weak and abuse the needy; who say to your lords, "Bring drink for us!" 2 The Lord God has sworn by his holiness: Truly the days are coming upon you when they shall drag you away with hooks, the last of you with fishhooks; 3 you shall go out through the breached walls each by the most direct way, and you shall be cast into the mire, says the Lord.

4 Come to Bethel and sin, to Galgal, and sin the more;* each morning bring your sacrifices, every third day, your tithes; 5 burn leavened food as a thanksgiving sacrifice, proclaim publicly your freewill offerings, for so you love to do, O men of Israel, says the Lord God.

6 Though I have made your teeth clean of food in all your cities, and have made bread scarce in all your dwellings, yet you returned not to me, says the Lord.

7 Though I also withheld the rain from you when the harvest was still three months away; I sent rain upon one city but not upon another; one field was watered by rain, but another without rain dried up; 8 though two or three cities staggered to one city for water that did not quench their thirst; yet you returned not to me, says the Lord.

9 *e* I struck you with blight and searing wind; your many gardens and vineyards, your fig trees and olive trees the locust devoured; yet you returned not to me, says the Lord.

10 I sent upon you a pestilence like that of Egypt,* and with the sword I slew your young men; your horses I let be captured, to your nostrils I brought the stench of

e Ag 2, 17.

3, 2: God's choice of Israel brought its own responsibility.

3, 6: The sufferings which sinful man experiences through the permissive will of God are presented here, as elsewhere in the Old Testament, simply as caused by the Lord.

3, 9: Israel's southern neighbors, beyond Juda, are invited by the prophetic orator to witness the moral disorders of God's people.

3, 15: Ivory apartments: rooms containing furniture inlaid in ivory, similar to the pieces discovered in the excavations at Samaria.

4, 1: Basan: the region east of the Sea of Galilee, famous for its rich pasture and fattened herds, to which Amos likens the indolent women of Samaria.

4, 4f: This invitation to the sanctuaries of the Northern Kingdom is ironical. Pilgrimages to the shrines of Bethel and Galgal were the more displeasing to God because they were contrary to His will and ineffective toward improvement of morals.

4, 10: Pestilence like that of Egypt: plagues were well known in Egypt; cf Dt 7, 15; 28, 27. 60. Stench of your camps: caused by the unburied bodies.

your camps; yet you returned not to me, says the Lord.

11 *f* I brought upon you such upheaval
as when God overthrew Sodom and Gomorra:
you were like a brand plucked from the fire;
yet you returned not to me, says the Lord.

12 So now I will deal with you in my own way, O Israel!
and since I will deal thus with you, prepare to meet your God, O Israel:
13 him who formed the mountains, and created the wind,
and declares to man his thoughts;
who made the dawn and the darkness,
and strides upon the heights of the earth:
the Lord, the God of hosts by name.

CHAPTER 5.

Third Word. 1 Hear this word which I utter over you, a lament, O house of Israel:
2 She is fallen, to rise no more, the virgin Israel;
she lies abandoned upon her land, with no one to raise her up.

3 For thus says the Lord God:
The city that marched out with a thousand shall be left with a hundred,
another that marched out with a hundred shall be left with ten,
of the house of Israel.

4 For thus says the Lord to the house of Israel:
Seek me, that you may live,
5 but do not seek Bethel; do not come to Galgal,
and do not cross to Bersabee.
For Galgal shell be led into exile, and Bethel shall become nought.
6 Seek the Lord, that you may live,
lest he come upon the house of Joseph* like a fire that shall consume,
with none to quench it for the house of Israel:
8 *g* he who made the Pleiades and Orion,
who turns darkness into dawn, and darkens day into night;
who summons the waters of the sea, and pours them out upon the surface of the earth;
9 who flashes destruction upon the strong, and brings ruin upon the fortress;
whose name is Lord.

First Woe. 7 Woe to those who turn judgment to wormwood and cast justice to the ground!
10 They hate him who reproves at the gate* and abhor him who speaks the truth.
11 *h* Therefore, because you have trampled upon the weak and exacted of them levies of grain,
though you have built houses of hewn stone, you shall not live in them!
Though you have planted choice vineyards, you shall not drink their wine!
12 Yes, I know how many are your crimes, how grievous your sins:
oppressing the just, accepting bribes, repelling the needy at the gate!
13 Therefore the prudent man is silent at this time, for it is an evil time.

14 Seek good and not evil, that you may live;
then truly will the Lord, the God of hosts, be with you as you claim!
15 *i* Hate evil and love good, and let justice prevail at the gate;
then it may be that the Lord, the God of hosts, will have pity on the remnant of Joseph.

16 Therefore, thus says the Lord, the God of hosts, the Lord:
In every square there shall be lamentation, and in every street they shall cry, Alas! Alas!
They shall summon the farmers to wail and professional mourners to lament,
17 and in every vineyard there shall be lamentation when I pass through your midst, says the Lord.

Second Woe. 18 *j* Woe to those who yearn for the day of the Lord!* What will this day of the Lord mean for you?
Darkness and not light!
19 As if a man were to flee from a lion, and a bear should meet him;
or as if on entering his house he were to rest his hand against the wall, and a snake should bite him.
20 Will not the day of the Lord be darkness and not light, gloom without any brightness?

21 *k* I hate, I spurn your feasts,* I take no pleasure in your solemnities;
22 your cereal offerings I will not accept, nor consider your stall-fed peace offerings.
23 Away with your noisy songs! I will not listen to the melodies of your harps.
But if you would offer me holocausts,
24 then let

f Gn 19, 24.—g Am 9, 6.—h So 1, 13.—i Ps 96 (97), 10; Rom 12, 9.—j Jer 30, 7; Jl 2, 11; So 1, 15.—k Is 1, 11; Jer 6, 20; Mal 1, 12.

5, 6: House of Joseph: the kingdom of Israel or Northern Kingdom, the chief tribes of which were descended from Ephraim and Manasse, the sons of Joseph; cf Am 5, 15; 6, 6.

5, 10: At the gate: see note on Ps 126 (127), 5.

5, 18: Day of the Lord: a technical expression which in earliest times referred to God's special intervention in human affairs. Through it His power and justice triumphed in His people. The present passage is the first instance in which it means a day of punishment of sinners. During the Exile it assumed the meaning of a time when God would avenge Israel against her oppressors and bring about her restoration (Jer 50, 27; Ez 30, 3ff). Still later it came to mean the day of final judgment of the world when the good will be rewarded and the wicked punished (Mal 3, 19ff; Jl 2, 1ff; So 1, 14ff).

5, 21-27: The Lord condemns, not ritual worship in itself, but the cult whose exterior rites and solemnity have no relation to interior morality and justice. The Israelites falsely worshiped Him as neighboring nations adored Baal or Chamos, deities which were thought to protect their respective peoples against their enemies in return for ritual observances, without any relation to right conduct.

justice surge like water, and goodness like an unfailing stream. 25 *l* Did you bring me sacrifices and offerings for forty years in the desert, O house of Israel?* 26 You will carry away Sakkuth, your king, and Kaiwan, your star god,* the images that you have made for yourselves; 27 for I will exile you beyond Damascus, say I, the Lord, the God of hosts by name.

CHAPTER 6.

Third Woe. 1 Woe to the* complacent *m* in Sion, to the overconfident on the mount of Samaria,* leaders of a nation favored from the first, to whom the people of Israel have recourse! 2 Pass over to Chalane and see, go from there to Hamath the great, and down to Geth of the Philistines! Are you better than these kingdoms, or is your territory wider than theirs? 3 You would put off the evil day, yet you hasten the reign of violence!

4 Lying upon beds of ivory, stretched comfortably on their couches, they eat lambs taken from the flock, and calves from the stall! 5 Improvising to the music of the harp, like David, they devise their own accompaniment. 6 They drink wine from bowls and anoint themselves with the best oils; yet they are not made ill by the collapse of Joseph! 7 Therefore, now they shall be the first to go into exile, and their wanton revelry shall be done away with.

8 *n* The Lord God has sworn by his very self, say I, the Lord, the God of hosts: I abhor the pride of Jacob, I hate his castles, and I give over the city with everything in it; 9 should there remain ten men in a single house, these shall die. 10 Only a few shall be left to carry the dead out of the houses; if one says to a man inside a house, "Is anyone with you?" and he answers, "No one," then he shall say, "Silence!" for no one must mention the name of the Lord. 11 Indeed, the Lord has given the command to shatter the great house to bits, and reduce the small house to rubble.

12 Can horses run across a cliff? or can one plow the sea with oxen?* Yet you have turned judgment into gall, and the fruit of justice into wormwood. 13 You rejoice in Lodebar, and say, "Have we not, by our own strength, seized for ourselves Carnaim?"* 14 Beware, I am raising up against you, O house of Israel, say I, the Lord, the God of hosts, a nation* that shall oppress you from Labo of Hamath even to the Wadi Araba.

III: SYMBOLIC VISIONS: THREATS AND PROMISES

CHAPTER 7.

Vision of Locusts. 1 This is what the Lord God showed me: He was forming a locust swarm when the late growth began to come up (the late growth after the king's mowing*). 2 While they were eating all the grass in the land, I said: Forgive, O Lord God! How can Jacob stand? He is so small! 3 And the Lord repented of this. "It shall not be," said the Lord God.

Vision of Fire. 4 Then the Lord God showed me this: he called for a judgment by fire.* It had devoured the great abyss, and was consuming the land, 5 when I said: Cease, O Lord God! How can Jacob stand? He is so small! 6 The Lord repented of this. "This also shall not be," said the Lord God.

Vision of the Plummet. 7 Then the Lord God showed me this: he was standing by a wall, plummet in hand.* 8 The Lord asked me, "What do you see, Amos?" And when I answered, "A plummet," the Lord said: See, I will lay the plummet in the midst of my people Israel; I will for-

1 Acts 7, 42.—m Lk 6, 24.—n Jer 51, 14.

5, 25: The meaning is not certain; according to some, the idea is that during the forty years' wandering in the desert the simple, rudimentary worship of God was accompanied by the practice of justice, in contrast to the elaborate ritual unaccompanied by works of justice in the prophet's time.

5, 26: Sakkuth . . . star god: although the text is uncertain, it seems quite probable that reference is made to the Assyrian deities, Sakkuth, god of war and light, and Kaiwan, the planet Saturn. The people will go into exile, from which these gods have been unable to save them.

6, 1-7: The luxury of the people in Samaria will be punished by exile. They failed to learn the lesson from Chalane, Hamath and Geth at the approach of the powerful and warlike Assyrians.

6, 1: The complacent in Sion . . . the overconfident . . . of Samaria: the proud and self-interested rulers of Juda and Israel.

6, 12: Can horses . . . oxen?: one cannot change the course of nature, as the Israelites attempted to do by their sins of injustice.

6, 13: Lodebar . . . Carnaim: in Transjordan; they had been captured by the Israelites. Perhaps it is in irony that reference is made to these two cities, for the root of the first suggests "nothing" and that of the second, "horns" or "strength."

6, 14: A nation: Assyria.

7, 1: The king's mowing: the first mowing, a portion of which was payable to the king as a tax.

7, 4: Fire: understood by man as a burning drought.

7, 7: Plummet in hand: signifying that God is about to withdraw His mercy from His people and that the nation is to be measured for destruction.

give them no longer. 9 The high places of Isaac shall be laid waste, and the sanctuaries of Israel made desolate; I will attack the house of Jeroboam with the sword.

Amos and Amasia. 10 Amasia, the priest of Bethel, sent word to Jeroboam, king of Israel: "Amos has conspired against you here within Israel; the country cannot endure all his words. 11 For this is what Amos says: Jeroboam shall die by the sword, and Israel shall surely be exiled from its land."

12 To Amos, Amasia said: "Off with you, visionary, flee to the land of Juda! There earn your bread by prophesying, 13 but never again prophesy in Bethel; for it is the king's sanctuary and a royal temple." 14 Amos answered Amasia, "I was no prophet,* nor have I belonged to a company of prophets; I was a shepherd and a dresser of sycamores. 15 The Lord took me from following the flock and said to me, 16 Go, prophesy to my people Israel. Now hear the word of the Lord!"

You say: Prophesy not against Israel, preach not against the house of Isaac. 17 Now thus says the Lord: Your wife shall be made a harlot in the city, and your sons and daughters shall fall by the sword; your land shall be divided by measuring line, and you yourself shall die in an unclean land; Israel shall be exiled far from its land.

CHAPTER 8.

Vision of the Fruit Basket. 1 This is what the Lord God showed me: a basket of ripe fruit. 2 "What do you see, Amos?" he asked. I answered, "A basket of ripe fruit." Then the Lord said to me: The time is ripe to have done with my people Israel; I will forgive them no longer. 3 The temple songs shall become wailings on that day, says the Lord God. Many shall be the corpses, strewn everywhere.—Silence!

Against Greed. 4 Hear this, you who trample upon the needy and destroy the poor of the land! 5 "When will the New Moon be over," you ask, "that we may sell our grain, and the Sabbath, that we may display the wheat? We will diminish the epha,* add to the shekel, and fix our scales for cheating! 6 We will buy the lowly man for silver, and the poor man for a pair of sandals; even the refuse of the wheat we will sell!"

7 The Lord has sworn by the pride of Jacob:* Never will I forget a thing they have done! 8 Shall not the land tremble because of this, and all who dwell in it mourn, while it rises up and tosses like the Nile, and settles back like the river of Egypt?*

9 On that day, says the Lord God, I will make the sun set at midday and cover the earth with darkness in broad daylight. 10 *o* I will turn your feasts into mourning and all your songs into lamentations. I will cover the loins of all with sackcloth and make every head bald. I will make them mourn as for an only son, and bring their day to a bitter end.

11 Yes, days are coming, says the Lord God, when I will send famine upon the land: not a famine of bread, or thirst for water, but for hearing the word of the Lord. 12 Then shall they wander from sea to sea and rove from the north to the east in search of the word of the Lord, but they shall not find it.

13 On that day, fair virgins and young men shall faint from thirst; 14 those who swear by the shameful idol of Samaria, "By the life of your god, O Dan!" "By the life of your lover, O Bersabee!"* those shall fall, never to rise again.

CHAPTER 9.

Vision of the Altar.* 1 I saw the Lord standing beside the altar, and he said: Strike the bases, so that the doorjambs totter till you break them off on the heads of them all! Those who are left I will slay with the sword; not one shall flee, no survivor shall escape. 2 *p* Though they break through to the nether world, even from there my hand shall bring them out; though they climb to the heavens, I will bring them down; 3 though they hide on the summit of Carmel, there too I will hunt them out and take them away; though they hide from my gaze in the

o Tb 2, 6; 1 Mc 1, 41.—p Ps 138 (139), 8.

7, 14f: Amos denies that he belonged to the class of professional prophets; his vocation is due to the personal intervention of the Lord.

8, 5: Epha: a standard of measure; a little more than a bushel.

8, 7: The pride of Jacob: the sinful pride detested by God (Am 6, 8), in contrast to God Himself, who is the true Pride of Jacob.

8, 8: The figure is based on the annual flooding of the river Nile.

8, 14: Dan and Bersabee, the extreme northern and southern limits of the country, where idolatrous worship was offered.

9, 1-8: There will be no escape from God's punishment, symbolized here by the destruction of a building, probably the schismatic temple at Bethel.

bottom of the sea, I will command the serpent* there to bite them; [4] *q* though they are led into captivity by their enemies, there will I command the sword to slay them. I will fix my gaze upon them for evil, and not for good, [5] I, the Lord God of hosts. I melt the earth with my touch, so that all who dwell on it mourn, while it all rises up like the Nile, and settles back like the river of Egypt; [6] *r* I have built heaven, my upper chamber, and established my vault over the earth; I summon the waters of the sea and pour them out upon the surface of the earth, I, the Lord by name.

[7] *s* Are you not like the Ethiopians to me, O men of Israel, says the Lord? Did I not bring the Israelites from the land of Egypt as I brought the Philistines from Caphtor and the Arameans* from Kir? [8] The eyes of the Lord God are on this sinful kingdom: I will destroy it from off the face of the earth.

Epilogue: Messianic Perspective. But I will not destroy the house of Jacob completely, says the Lord. [9] For see, I have given the command to sift the house of Israel among all the nations, as one sifts with a sieve, letting no pebble fall to the ground. [10] By the sword shall all sinners among my people die, those who say, "Evil will not reach or overtake us." [11] *t* On that day I will raise up the fallen hut of David;* I will wall up its breaches, raise up its ruins, and rebuild it as in the days of old, [12] that they may conquer what is left of Edom and all the nations that shall bear my name, say I, the Lord, who will do this. [13] *u* Yes, days are coming, says the Lord, when the plowman shall overtake the reaper, and the vintager, him who sows the seed; the juice of grapes shall drip down the mountains, and all the hills shall run with it. [14] I will bring about the restoration of my people Israel; they shall rebuild and inhabit their ruined cities, plant vineyards and drink the wine, set out gardens and eat the fruits. [15] I will plant them upon their own ground; never again shall they be plucked from the land I have given them, say I, the Lord, your God.

THE BOOK OF ABDIA

The twenty-one verses of this book contain the shortest and sternest prophecy in the Old Testament. Nothing is known of the author, although his oracle against Edom, a long-standing enemy of Israel, indicates a date of composition sometime in the fifth century B. C. During this period the Edomites had been forced to abandon their ancient home near the Gulf of Aqaba and had settled in southern Juda, where they appear among the adversaries of the Jews returning from exile.

The prophecy is a bitter cry for vengeance against Edom for its heinous crimes. The mountain of Esau will be occupied and ravaged by the enemy but Sion shall remain inviolate. Juda and Israel shall again form one nation; and that triumphant refrain of Israelite eschatology will be heard once more: "The Kingdom is the Lord's!" Many of the verses in this prophecy can be paralleled in Jer 49, 7-22, but it is difficult to determine the precise relationship between these similar passages.

CHAPTER 1.

Title and Theme. [1] The vision of Abdia. [Thus says the Lord God:] Of Edom we have heard a message from the Lord, and a herald has been sent among the nations: "Up! let us go to war against him!" *a*

Edom Shall Perish. [2] *b* See, I make you small among the nations; you are held in dire contempt. [3] The pride of your heart has deceived you: you who dwell in the clefts of the rock, whose abode is in the heights, who say in your heart, "Who will bring me down to earth?" [4] Though you go as high as the eagle, and your nest be set among the stars, from there will I bring you down, says the Lord. [5] *c* If thieves came to you, if robbers by night—how are you ravaged!—would they not steal till they had enough?

q Jer 44, 11.—*r* Am 5, 8.—*s* Dt 2, 23; Jer 47, 4.—*t* Acts 15, 16.—*u* Jl 3, 18.—*a* Jer 49, 14.—*b* 2ff: Jer 49, 15f.—*c* Jer 49, 9.

9, 3: Serpent: the sea monster of familiar legend, subdued by God at the time of creation and lurking still in the ocean depths; cf Ps 88 (89), 10f.

9, 7: The Ethiopians . . . the Philistines . . . the Arameans: by nature Israel is not different from any other nation. It was not because of any merit on Israel's part that God delivered them from Egypt. Caphtor: the island of Crete.

9, 11f: In Acts 15, 15ff St. James interprets this passage in a Messianic sense. Fallen hut: the kingdom. All the nations that bear My name: the Gentile peoples who shall be converted to the Lord, that is, conquered by Him, and therefore shall bear His name.

If vintagers came to you, would they not
leave some gleanings?* [6] How they search
Esau, seek out his hiding places! [7] To the
border they drive you—all your allies;
they deceive you, they overpower you—
those at peace with you; those who eat
your bread lay snares beneath you: There
is no understanding in him!* [8] *d* Shall I
not, says the Lord, on that day make the
wise men* disappear from Edom, and
understanding from the mount of Esau?
[9] Your warriors, O Theman,* shall be
crushed, till all on Mount Esau are de-
stroyed.

The Cause. [10] *e* Because of violence to
your brother Jacob,* disgrace shall cover
you and you shall be destroyed forever.
[11] On the day when you stood by, on the
day when aliens carried off his posses-
sions, and strangers entered his gates and
cast lots over Jerusalem, you too were one
of them.*

[12] Gaze not upon the day of your
brother, the day of his disaster; exult not
over the children of Juda on the day of
their ruin; speak not haughtily on the day
of distress! [13] Enter not the gate of my
people on the day of their calamity; gaze
not, you at least, upon his misfortune on
the day of his calamity; lay not hands
upon his possessions on the day of his
calamity! [14] Stand not at the crossroads
to slay his refugees; betray not his fugi-
tives on the day of distress!

Judgment upon the Nations. [15] *f* For
near is the day of the Lord for all the
nations! As you have done, so shall it be
done to you, your deed shall come back
upon your own head; [16] as you have
drunk* upon my holy mountain, so shall
all the nations drink continually. Yes,
they shall drink and swallow, and shall
become as though they had not been.

Juda Shall Be Restored. [17] *But on
Mount Sion there shall be a portion saved;
the mountain shall be holy, and the house
of Jacob shall take possession of those
that dispossessed them. [18] The house of
Jacob shall be a fire, and the house of
Joseph a flame; the house of Esau shall
be stubble, and they shall set them ablaze
and devour them; then none shall sur-
vive of the house of Esau, for the Lord
has spoken. [19] They shall occupy the Ne-
geb, the mount of Esau, and the foothills
of the Philistines; and they shall occupy
the lands of Ephraim and the lands of
Samaria, and Benjamin shall occupy Ga-
laad. [20] The captives of this host of the
children of Israel shall occupy the Cha-
naanite land as far as Sarephta,* and the
captives of Jerusalem who are in Sepha-
rad shall occupy the cities of the Negeb.
[21] And saviors* shall ascend Mount Sion
to rule the mount of Esau, and the king-
ship shall be the Lord's.

d Is 29, 14; 1 Cor 1, 19.—e Gn 27, 41f.—f 15f: Ps 136 (137), 7ff.

5: Something of value may escape the robber, and the vintager always leaves something for the gleaners, but God's devastation of Edom will be complete.

7: There is no understanding in him: Edom's faithless allies assure one another that he does not have sense enough to be able to defend himself.

8: The wise men: Edom was proverbial for its wise men; cf Jer 49, 7.

9: Theman: one of the names used for the land southeast of Palestine, here synonymous with Edom. Esau: here used as the name of the land.

10: Your brother Jacob: Esau, also called Edom, and Jacob, the father of Juda, were the sons of Isaac (Gn 25, 24ff).

11: After the devastation of Juda, Edom occupied the southern part of its territory. Edomites also joined the invading Chaldean forces (13) and assisted them in capturing the people of Juda (14).

16: As you have drunk: the Lord addresses the people of Juda. As the people of Jerusalem have drunk the cup of retribution, so shall the nations, and especially Edom (18), suffer punishment. This metaphorical use of drinking the cup of God's wrath is common in the Bible; cf Jb 21, 20; Is 19, 14; Jer 25, 15f.

17ff: The Israelites shall be restored and shall occupy the lands of those who oppressed them. The survivors of Juda shall be rejoined by the returned exiles from northern Israel.

20: Sarephta: a town in Phoenicia, north of Tyre; cf 3 Kgs 17, 10. Ezechiel's ideal boundaries of the new Israel (Ez 47, 13ff) extend farther north. Sepharad: probably Sardis in western Asia Minor. The later rabbis thought it to be Spain.

21: Saviors: the victorious Israelites who will rule over their enemies after the fashion of the ancient Judges; cf Jgs 3, 9. 15. 31; 10, 1.

THE BOOK OF JONA

Written in the post-Exilic era, probably in the fifth century B. C., this book is a didactic story with an important theological message. It concerns a disobedient prophet who attempted to run away from his divine commission, was cast overboard and swallowed by a great fish, rescued in a marvelous manner, and sent on his way to Ninive, the traditional enemy of Israel. To the surprise of Jona, the wicked city listened to his message of doom and repented immediately. All, from king to lowliest subject, humbled themselves in sackcloth and ashes. Seeing their repentance, God did not carry out the punishment He had planned for them. Whereupon Jona complained to God about the unexpected success of his mission; he was bitter because Yahweh, instead of destroying, had led the people to repentance and then spared them.

From this partly humorous story, a very sublime lesson may be drawn. Jona stands for a narrow and vindictive mentality, all too common among the Jews of that period. Because they were the chosen people, a good many of them cultivated an intolerant nationalism which limited the mercy of God to their nation. It was abhorrent to their way of thinking that nations as wicked as Assyria should escape His wrath.

The prophecy, which is both instructive and entertaining, strikes directly at this viewpoint. It is a parable of mercy, showing that God's threatened punishments are but the expression of a merciful will which moves all men to repent and seek forgiveness. The universality of the story contrasts sharply with the particularistic spirit of many in the post-Exilic community. The book has also prepared the way for the Gospel with its message of redemption for all, both Jew and Gentile.

CHAPTER 1.

The First Mission. 1 This is the word of the Lord that came to Jona,[a] son of Amathi:* 2 Set out for the great city of Ninive,[b] and preach against it; their wickedness has come up before me." 3 But Jona made ready to flee to Tharsis away from the Lord. He went down to Joppe, found a ship going to Tharsis,* paid the fare, and went aboard to journey with them to Tharsis, away from the Lord.

4 The Lord, however, hurled a violent wind upon the sea, and in the furious tempest that arose the ship was on the point of breaking up. 5 Then the mariners became frightened and each one cried to his god. To lighten the ship for themselves, they threw its cargo into the sea. Meanwhile, Jona had gone down into the hold of the ship, and lay there fast asleep. 6 The captain came to him and said, "What are you doing asleep? Rise up, call upon your God! Perhaps God will be mindful of us so that we may not perish."

7 Then they said to one another, "Come, let us cast lots to find out on whose account we have met with this misfortune." So they cast lots, and thus singled out Jona. 8 "Tell us," they said, "what is your business? Where do you come from? What is your country, and to what people do you belong?" 9 "I am a Hebrew," Jona answered them; "I worship the Lord, the God of heaven, who made the sea and the dry land."

10 Now the men were seized with great fear and said to him, "How could you do such a thing!"—They knew that he was fleeing from the Lord, because he had told them.—11 "What shall we do with you," they asked, "that the sea may quiet down for us?" 12 For the sea was growing more and more turbulent. Jona said to them, "Pick me up and throw me into the sea, that it may quiet down for you; since I know it is because of me that this violent storm has come upon you."

13 Still the men rowed hard to regain the land, but they could not, for the sea grew ever more turbulent. 14 Then they cried to the Lord: "We beseech you, O Lord, let us not perish for taking this man's life; do not charge us with shedding innocent blood, for you, Lord, have done as you saw fit."* 15 Then they took Jona and threw him into the sea, and the sea's raging abated. 16 Struck with great fear of the Lord, the men offered sacrifice and made vows to him.

CHAPTER 2.

1 But the Lord sent a large fish, that swallowed Jona; and he remained in the belly of the fish three days and three nights.[c] 2 From the belly of the fish Jona said this prayer to the Lord, his God:

Psalm of Thanksgiving. 3 [d] Out of my distress I called to the Lord, and he answered me; from the midst of the nether world I cried for help, and you heard my voice. 4 For you cast me into the deep. into the heart of the sea, [e] and the flood enveloped me; all your breakers and your billows passed over me. 5 [f] Then I said, "I am banished from your sight! yet would I again look upon your holy temple." 6 [g] The waters swirled about me, threatening my life; the abyss enveloped me; seaweed clung about my head. 7 [h] Down I went to the roots of the mountains; the bars of the nether world were

a 4 Kgs 14, 25.—b Jon 3, 3; 4, 11.—c Mt 12, 40; 16, 4; Lk 11, 30; 1 Cor 15, 4.—d Pss 17 (18), 7; 118 (120), 1.—e Ps 41 (42), 8.—f Ps 30 (31), 23; Is 38, 11.—g Pss 17 (18), 5; 68 (69), 2.—h Pss 15 (16), 10; 29 (30), 4.

1, 1: Jona, son of Amathi: a prophet of this name lived at the time of Jeroboam II (786-746 B. C.).

1, 3: Tharsis: identified by many with Tartessus, an ancient Phoenician colony in southwest Spain; precise identification with any particular Phoenician center in the western Mediterranean is uncertain. To the Hebrews it stood for the far west.

1, 14: Since it has pleased the Lord to punish Jona, the mariners ask that in ridding themselves of him they be not charged with the crime of murder.

closing behind me forever, but you brought up my life from the pit, O Lord, my God. 8 *i* When my soul fainted within me, I remembered the Lord; my prayer reached you in your holy temple. 9 *j* Those who worship vain idols forsake their source of mercy. 10 *k* But I, with resounding praise, will sacrifice to you; what I have vowed I will pay: deliverance is from the Lord

11 Then the Lord commanded the fish to spew Jona upon the shore.

CHAPTER 3.

Conversion of Ninive. 1 The word of the Lord came to Jona a second time: 2 "Set out for the great city of Ninive, and announce to it the message that I will tell you." 3 So Jona made ready and went to Ninive, according to the Lord's bidding. Now Ninive was an enormously large city; it took three days to go through it. 4 Jona began his journey through the city, and had gone but a single day's walk announcing, "Forty days more and Ninive shall be destroyed,"* 5 when the people of Ninive believed God; they proclaimed a fast and all of them, great and small, put on sackcloth. *l*

6 When the news reached the king of Ninive, he rose from his throne, laid aside his robe, covered himself with sackcloth, and sat in the ashes. 7 Then he had this proclaimed throughout Ninive, by decree of the king and his nobles: "Neither man nor beast, neither cattle nor sheep, shall taste anything; they shall not eat, nor shall they drink water. 8 Man and beast shall be covered with sackcloth* and call loudly to God; every man shall turn from his evil way and from the violence he has in hand. 9 *m* Who knows, God may relent and forgive, and withhold his blazing wrath, so that we shall not perish." 10 When God saw by their actions how they turned from their evil way, he repented of the evil that he had threatened to do to them; he did not carry it out.

CHAPTER 4.

Jona's Anger: God's Reproof. 1 But this was greatly displeasing to Jona, and he became angry.* 2 *n* "I beseech you, Lord," he prayed, "is not this what I said while I was still in my own country? This is why I fled at first to Tharsis. I knew that you are a gracious and merciful God, slow to anger, rich in clemency, loathe to punish. 3 *o* And now, Lord, please take my life from me; for it is better for me to die than to live." 4 But the Lord asked, "Have you reason to be angry?"

5 Jona then left the city for a place to the east of it, where he built himself a hut and waited under it in the shade, to see what would happen to the city. 6 And when the Lord God provided a gourd plant,* that grew up over Jona's head, giving shade that relieved him of any discomfort, Jona was very happy over the plant. 7 But the next morning at dawn God sent a worm which attacked the plant, so that it withered. 8 And when the sun arose, God sent a burning east wind; and the sun beat upon Jona's head till he became faint. Then he asked for death, saying, "I would be better off dead than alive."

9 But God said to Jona, "Have you reason to be angry over the plant?" "I have reason to be angry," Jona answered, "angry enough to die." 10 *Then the Lord said, "You are concerned over the plant which cost you no labor and which you did not raise; it came up in one night and in one night it perished. 11 And should I not be concerned over Ninive, the great city, in which there are more than a hundred and twenty thousand persons who cannot distinguish their right hand from their left, not to mention the many cattle?"

i Pss 5, 8; 17 (18), 7; 87 (88), 3.—j Ps 30 (31), 7.—k Ps 49 (50), 14.—l Mt 12, 41; Lk 11, 32.—m Jl 2, 14.—n Ps 85 (86), 5; Jl 2, 13.—o 3 Kgs 19, 4.

3, 4: Shall be destroyed: the Hebrew expression reminds the reader of the "overthrowing" of the wicked cities, Sodom and Gomorra, by a special act of God.

3, 8: Beast . . . sackcloth: the animals carried the signs of this repentance, as on occasions of joy they bore garlands.

4, 1: He became angry: because of his narrowly nationalistic vindictiveness, Jona did not wish the Lord to forgive the Ninivites.

4, 6: Gourd plant: the Hebrew word kikayon means here a wide-leafed plant of the cucumber or castor-bean variety.

4, 10f: Jona is selfish in bemoaning his personal loss of a shady gourd plant without any concern over the threat of loss of life to the Ninivites through the destruction of their city. If God in His kindness provided the plant for His prophet without the latter's effort or merit, how much more is He disposed to show love and mercy toward all men, Jew and Gentile, when they repent of their sins and implore His pardon! God's providence is also shown here to extend even to animals.

THE BOOK OF MICHEA

Michea was a contemporary of Isaia. Of his personal life and call we know nothing except that he came from the obscure village of Moreseth in the foothills. His

were the broad vistas of the Judean lowland and the distant sea on the western horizon. With burning eloquence he attacked the rich exploiters of the poor, fraudulent merchants, venal judges, corrupt priests and prophets. To the man of the countryside the vices of the nation seemed centered in its capitals, for both Samaria and Jerusalem are singled out for judgment. An interesting notice in Jer 26, 17f informs us that the reform of Ezechia was influenced by the preaching of Michea.

The prophecy may be divided into three parts: I. The impending judgment of the Lord, followed by an exposition of its causes, Israel's sins. Censure of Juda's leaders for betrayal of their responsibility (1, 1—3, 12). II. The glory of the restored Sion. A prince of David's house will rule over a reunited Israel. (St. Matthew's Nativity narrative points to Christ's birth in Bethlehem as the fulfillment of this prophecy.) A remnant shall survive the chastisement of Juda and her adversaries shall be destroyed (4, 1—5, 14). III. The case against Israel, in which the Lord is portrayed as the plaintiff who has maintained fidelity to the covenant. The somber picture closes with a prayer for national restoration and a beautiful expression of trust in God's pardoning mercy (6, 1—7, 20). It should be noted that each of these three divisions begins with reproach and the threat of punishment, and ends on a note of hope and promise.

I: PUNISHMENT OF ISRAEL'S SINS

CHAPTER 1.

Divine Judgment. 1 The word of the Lord which came to Michea of Moreseth in the days of Joatham, Achaz, and Ezechia, kings of Juda: that is, the vision he received concerning Samaria and Jerusalem.

2 *a* Hear, O peoples, all of you, give heed, O earth, and all that fills you! Let the Lord God be witness against you, the Lord from his holy temple!*

3 *b* For see, the Lord comes forth from his place, he descends and treads upon the heights of the earth. 4 The mountains melt under him and the valleys split open, like wax before the fire, like water poured down a slope.

5 For the crime of Jacob all this comes to pass, and for the sins of the house of Israel. What is the crime of Jacob? Is it not Samaria? And what is the sin of the house of Juda? Is it not Jerusalem? 6 I will make Samaria a stone heap in the field, a place to plant for vineyards; I will throw down into the valley her stones, and lay bare her foundations. 7 *c* All her idols shall be broken to pieces, all her wages shall be burned in the fire, and all her statues I will destroy. As the wages of a harlot they were gathered, and to the wages of a harlot they shall return.*

8 *d* For this reason I lament and wail, I go barefoot and naked; I utter lamentation like the jackals, and mourning like the ostriches. 9 There is no remedy for the blow she has been struck; rather, it has come even to Juda, it reaches to the gate of my people, even to Jerusalem.

10 *e* Publish it not in Geth,* weep not at all! in Beth-aphra roll in the dust. 11 Pass by, you who dwell in Saphir! The inhabitants of Saanan come not forth from their city. The lamentation of Bethesel finds in you its grounds. 12 How can the inhabitants of Maroth hope for good? For evil has come down from the Lord to the gate of Jerusalem. 13 Harness steeds to the chariots, O inhabitants of Lachis; Lachis, the beginning of sin for daughter Sion, because there were in you the crimes of Israel. 14 Therefore you shall give parting gifts to Moreseth-Geth; Beth-achzib is a deception to the kings of Israel. 15 Yet must I bring to you the conqueror, O inhabitants of Maresa; even to Odollam shall go the glory of Israel.

16 Make yourself bald, pluck out your hair,* for the children whom you cherish; let your baldness be as the eagle's, because they are exiled from you.

CHAPTER 2.

Social Evils. 1 Woe to those who plan iniquity, and work out evil on their couches; in the morning light they accomplish it when it lies within their power. 2 They covet fields, and seize them; houses, and they take them; they cheat an owner of his house, a man of his

a Dt 32, 1; Is 1, 2.—b 3f: Is 26, 21; Na 1, 5; Hb 3, 10.—c Os 9, 1.—d Jb 30, 29.—e 2 Kgs 1, 20.

1, 2: His holy temple: God's heavenly temple; the prophet pictures a theophany (3f).

1, 7: The comparison of the unfaithful people with a prostitute, first found in Osee, is frequent with the prophets; probably ritual prostitution is meant; cf Am 2, 7f; Os 4, 14.

1, 10-15: The Judean cities here named were in the vicinity of Moreseth, the region with which Michea was most familiar. They were to experience divine chastisement. In the Hebrew, wordplays on the names of these cities abound. The text is partly obscure.

1, 16: Shaving the head was a sign of mourning; cf Is 3, 24; Am 8, 10.

inheritance.* 3 Therefore thus says the Lord: Behold, I am planning against this race an evil from which you shall not withdraw your necks; nor shall you walk with head high, for it will be a time of evil.

4 On that day a satire shall be sung over you, and there shall be a plaintive chant: "Our ruin is complete, our fields are portioned out among our captors, the fields of my people are measured out, and no one can get them back!" 5 Thus you shall have no one to mark out boundaries by lot* in the assembly of the Lord.

6 *"Preach not," they preach, "let them not preach of these things!" The shame will not withdraw. 7 How can it be said, O house of Jacob, "Is the Lord short of patience, or are such his deeds?" Do not my words promise good to him who walks uprightly?

8 But of late my people has risen up as an enemy: you have stripped off the mantle covering the tunic of those who go their way in confidence, as though it were spoils of war. 9 The women of my people you drive out from their pleasant houses; from their children you take away forever the honor I gave them."* 10 "Up! Be off, this is no place to rest"; for any trifle you exact a crippling pledge.*

11 If one, acting on impulse, should make the futile claim: "I pour you wine and strong drink as my prophecy," then he would be the prophet of this people.

12 *I will gather you, O Jacob, each and every one, I will assemble all the remnant of Israel; I will group them like a flock in the fold, like a herd in the midst of its corral; they shall not be thrown into panic by men. 13 With a leader to break the path they shall burst open the gate and go out through it; their king shall go through before them, and the Lord at their head.

CHAPTER 3.

Downfall of Present Leaders. 1 And I said: Hear, you leaders of Jacob, rulers of the house of Israel! Is it not your duty to know what is right, 2 *f* you who hate what is good, and love evil? You who tear their skin from them, and their flesh from their bones! 3 They eat the flesh of my people, and flay their skin from them, and break their bones. They chop them in pieces like flesh in a kettle, and like meat in a caldron. 4 When they cry to the Lord, he shall not answer them; rather shall he hide his face from them at that time, because of the evil they have done.

5 *g* Thus says the Lord regarding the prophets* who lead my people astray; who, when their teeth have something to bite, announce peace, but when one fails to put something in their mouth, proclaim war against him. 6 *h* Therefore you shall have night, not vision, darkness, not divination; the sun shall go down upon the prophets, and the day shall be dark for them. 7 Then shall the seers be put to shame, and the diviners confounded; they shall cover their lips, all of them, because there is no answer from God. 8 But as for me, I am filled with power, with the spirit of the Lord, with authority and with might; to declare to Jacob his crimes and to Israel his sins.

9 Hear this, you leaders of the house of Jacob, you rulers of the house of Israel! You who abhor what is just, and pervert all that is right; 10 who build up Sion with bloodshed, and Jerusalem with wickedness! 11 *i* Her leaders render judgment for a bribe, her priests give decisions for a salary, her prophets divine for money, while they rely on the Lord, saying, "Is not the Lord in the midst of us? No evil can come upon us!" 12 *j* Therefore, because of you, Sion shall be plowed like a field, and Jerusalem reduced to rubble, and the mount of the temple to a forest ridge.

II: THE NEW ISRAEL

CHAPTER 4.

The People To Be Restored. 1 In days

f Am 2, 7.—g Ez 13, 10.—h Jer 15, 9; Am 8, 9; Za 13, 3.—i Ez 22, 27; So 3, 3.—j Jer 26, 18.

2, 2: Land monopoly, also denounced by Isaia, was a chronic vice in Juda. To protect the poor against it, a man's inheritance, his ancestral property, was supposed to be inviolate; cf 3 Kgs 21, 1-4; but the wealthy in their greed were enslaving men for their debts and depriving them of their land.

2, 5: To mark out boundaries by lot: an allusion to the initial distribution of the land of Palestine among the Israelites; cf Jos 13-21. The appropriate punishment of those greedy for land will be the loss of their land to their enemies (v 4), a loss that will be irrevocable.

2, 6f: The words in quotation marks are the protestations of the people against the prophet's predictions of doom.

2, 9: The honor I gave them: their dignity as free Israelites.

2, 10: A crippling pledge: Israelite law forbade exacting pledges for loans that would work hardship on the borrower (Ex 22, 25f; Dt 24, 6. 10-13. 17); but the law was habitually violated.

2, 12f: This Messianic passage concerning the restoration after the Babylonian Exile seems out of place here and is probably a later addition.

3, 5-8: Almost all the prophetic books contain oracles against the false prophets. Here Michea accuses them of prophesying for venal motives and determining the prophecy by the price that is paid them; he contrasts his own disinterested preaching of the word of God.

to come the mount of the Lord's house
shall be established higher than the mountains;* it shall rise high above the hills,
and peoples shall stream to it:[k] [2] Many
nations shall come and say, "Come, let
us climb the mount of the Lord, to the
house of the God of Jacob, that he may
instruct us in his ways, that we may walk
in his paths." For from Sion shall go
forth instruction, and the word of the
Lord from Jerusalem. [3] He shall judge
between many peoples and impose terms
on strong and distant nations; they shall
beat their swords into plowshares, and
their spears into pruning hooks; one nation shall not raise the sword against
another, nor shall they train for war
again. [4] [l] Every man shall sit under his
own vine or under his own fig tree, undisturbed; for the mouth of the Lord of
hosts has spoken. [5] For all the peoples
walk each in the name of its god, but we
will walk in the name of the Lord, our
God, forever and ever.

[6] On that day, says the Lord, I will
gather the lame, and I will assemble the
outcasts, and those whom I have afflicted.
[7] [m] I will make of the lame a remnant,
and of those driven far off a strong nation; and the Lord shall be king over
them on Mount Sion, from now on forever. [8] And you, O Magdal-eder,* hillock
of daughter Sion! Unto you shall it come:
the former dominion shall be restored,
the kingdom of daughter Jerusalem.

[9] Now why do you cry out so? Are you
without a king? Or has your counselor
perished, that you are seized with pains
like a woman in travail? [10] Writhe in pain,
grow faint, O daughter Sion, like a woman in travail; for now shall you go forth
from the city and dwell in the fields; to
Babylon shall you go, there shall you be
rescued. There shall the Lord redeem you
from the hand of your enemies.*

[11] How many nations are gathered
against you! They say, "Let her be profaned, let our eyes see Sion's downfall!"
[12] But they know not the thoughts of the
Lord, nor understand his counsel, when
he has gathered them like sheaves on the
threshing floor. [13] [n] Arise and thresh, O
daughter Sion; your horn I will make iron
and your hoofs bronze, that you may
crush many peoples; you shall devote
their spoils to the Lord, and their riches
to the Lord of the whole earth.

Restoration through the Messia. [14] Now
fence yourself in, Bat-gader!* "They have
laid siege against us!" With the rod they
strike on the cheek the ruler of Israel.

CHAPTER 5.

[1] But you, Bethlehem-Ephratha* too
small to be among the clans of Juda,[o]
from you shall come forth for me one
who is to be ruler in Israel; whose origin
is from of old, from ancient times. [2]
[p] (Therefore the Lord will give them up,
until the time when she who is to give
birth* has borne, and the rest of his
brethren shall return to the children of
Israel.) [3] He shall stand firm and shepherd his flock by the strength of the Lord,
in the majestic name of the Lord, his
God; and they shall remain, for now his
greatness shall reach to the ends of the
earth; [4] he shall be peace.

If Assyria invades our country and
treads upon our land, we shall raise
against it seven shepherds, eight men of
royal* rank; [5] and they shall tend the
land of Assyria with the sword, and the
land of Nemrod* with the drawn sword;
and we shall be delivered from Assyria,
if it invades our land and treads upon our
borders.

[6] The remnant of Jacob shall be in the
midst of many peoples, like dew coming
from the Lord, like raindrops on the
grass, which wait for no man, nor tarry
for the sons of men. [7] And the remnant
of Jacob shall be among the nations, in

k 1ff: Is 2, 2ff.—l Os 14, 8; Am 9, 14.—m Is 6, 13; Dn 7, 14; So 3, 19; Lk 1, 32.—n Is 41, 15; Os 10, 11.—o Ru 1, 2; 1 Kgs 17, 12; Mt 2, 6; Jn 7, 42.—p 2f: Is 7, 14; 11, 1f.

4, 1ff: See note on Is 2, 2ff.

4, 8: Magdal-eder: "tower of the flock," an ancient place name (cf Gn 35, 21), here used symbolically of Jerusalem.

4, 10: For now . . . your enemies: probably a later addition to the text, when the prediction of exile had been fulfilled in the Babylonian captivity. The prophet sees the Exile as the means whereby God will purify and restore His people.

4, 14: Bat-gader: "house of the fenced-in place," another symbolic name for Jerusalem, then under siege from the Assyrians.

5, 1: In contrast to Bat-gader (Mi 4, 14), where the ruler of Israel, the reigning king, is in peril of his life from the Assyrians, is the tiny city and clan of Bethlehem-Ephratha, from which comes the ancient Davidic dynasty (whose origin is from of old, from ancient times) with its Messianic king, one who is to be ruler in Israel.

5, 2: She who is to give birth: the mother of the Messia; cf Is 7, 14.

5, 4f: This passage, expressing confidence in Juda's ability to deliver itself from Assyria, is in contrast with the preceding Messianic oracle, which ascribes deliverance to the Lord and His agent. Some believe that here the prophet is quoting the words of the defiant men of Juda. The shepherds and men of royal rank are one and the same: warriors capable of routing Assyria. The same kind of numerical progression is used by Amos (1, 3), and elsewhere in the Bible.

5, 5: Nemrod: the legendary ancestor of the Mesopotamians; cf Gn 10, 10ff.

the midst of many peoples, like a lion among beasts of the forest, like a young lion among flocks of sheep; when it passes through, it tramples and tears, and there is none to deliver. 8 Your hand shall be lifted above your foes, and all your enemies shall be destroyed.

9 *On that day, says the Lord, I will destroy the horses from your midst and ruin your chariots; 10 I will demolish the cities of your land and tear down all your fortresses. 11 I will abolish the means of divination from your use, and there shall no longer be soothsayers among you. 12 q I will abolish your carved images and the sacred pillars from your midst; and you shall no longer adore the works of your hands. 13 I will tear out the sacred poles* from your midst, and destroy your cities. 14 I will wreak vengeance in anger and wrath upon the nations that have not hearkened.

III: ADMONITION

CHAPTER 6.

Accusation and Answer. 1 Hear, then, what the Lord says: Arise, present your plea before the mountains, and let the hills hear your voice! *r* 2 Hear, O mountains, the plea of the Lord, pay attention, O foundations of the earth! For the Lord has a plea against his people, and he enters into trial with Israel.

3 *s* O my people, what have I done to you, or how have I wearied you? Answer me! 4 *t* For I brought you up from the land of Egypt, from the place of slavery I released you; and I sent before you Moses, Aaron, and Miriam. 5 *u* My people, what Moab's King Balac planned, and how Balaam, the son of Beor, answered him . . . from Sattim to Galgal,* that you may know the just deeds of the Lord.

6 *With what shall I come before the Lord, and bow before God most high? *v* Shall I come before him with holocausts, with calves a year old? 7 Will the Lord be pleased with thousands of rams, with myriad streams of oil? Shall I give my firstborn* for my crime, the fruit of my body for the sin of my soul? 8 *w* You have been told, O man, what is good, and what the Lord requires of you: only to do the right and to love goodness, and to walk humbly with your God.

9 Hark! the Lord cries to the city.* [It is wisdom to fear your name!] Hear, O tribe and city council, 12 you whose rich men are full of violence, whose inhabitants speak falsehood with deceitful tongues in their heads! 10 Am I to bear any longer criminal hoarding and the meager epha that is accursed? 11 Shall I acquit criminal balances, bags of false weights?

13 Rather I will begin to strike you with devastation because of your sins. 15 *x* You shall sow, yet not reap, tread out the olive, yet pour no oil, and the grapes, yet drink no wine. 14 *y* You shall eat, without being satisfied, food that will leave you empty what you acquire, you cannot save; what you do save, I will deliver up to the sword. 16 You have kept the decrees of Amri,* and all the works of the house of Achab, and you have walked in their counsels; therefore I will deliver you up to ruin, and your citizens to derision; and you shall bear the reproach of the nations.

CHAPTER 7.

Condemnation and Prayer. 1 Alas! I am as when the fruit is gathered, as when the vines have been gleaned; there is no cluster to eat, no early fig that I crave. 2 *z* The faithful are gone from the earth, among men the upright are no more! They all lie in wait to shed blood, each one ensnares the other 3 *a* Their hands succeed at evil; the prince makes demands, the judge is had for a price, the great man speaks as he pleases, 4 the best of them is like a brier, the most upright

q Os 3, 4; 10, 1f.—r Is 6, 2; Abd 1.—s Jer 12, 5.—t Ex 15, 21.—u Nm 22, 23.—v 6f: Os 6, 6; 8, 13; Am 5, 21.—w Dt 26, 16; Za 7, 9; Mt 23, 23.—x Os 4, 10.—y Dt 28, 38; Am 5, 11; Ag 1, 6.—z Is 1, 21; Os 4, 2.—a Is 1, 23.

5, 9-13: Part of the Messianic restoration will consist in the removal of everything that has drawn Israel away from the Lord; this includes not only the objects of false worship, but also the armaments in which the idolators had trusted.

5, 12f: Sacred pillars . . . sacred poles: see note on Ex 34, 13.

6, 5: From Sattim to Galgal: from the east to the west side of the Jordan; the events described in Jos 3-5 are meant. The text is defective; however, it is evident that this verse continues the remembrance of God's deeds of mercy to Israel, beginning with the Exodus (v 4) and extending to the conquest, deeds which have provoked so little response from His people.

6, 6ff: The people ask how they shall worship the Lord, proposing the various forms of sacrifice. The prophet replies that sacrifice avails nothing without the true spirit of religion. This is one of the best expressions of the prophetic teaching on religion, the preparation for such New Testament passages as Jas 1, 27.

6, 7: Shall I give my first-born: through Chanaanite influence the abominable practice of human sacrifice had been introduced under impious kings (cf 4 Kgs 16, 3; 21, 6).

6, 9: The city: Jerusalem as the embodiment of the crimes of the entire land.

6, 16: Juda has followed the example of the Northern Kingdom epitomized in the semipaganism of Amri and his son Achab (3 Kgs 16, 25-34), copying both the corrupted worship and the social injustice of their reigns.

like a thorn hedge. The day announced
by your watchmen! your punishment has
come; now is the time of your confusion.
5 *b* Put no trust in a friend, have no con-
fidence in a companion; against her who
lies in your bosom guard the portals of
your mouth.* 6 *c* For the son dishonors
his father, the daughter rises up against
her mother, the daughter-in-law against
her mother-in-law, and a man's enemies
are those of his household. 7 *d* But as for
me, I will look to the Lord, I will put
my trust in God my savior; my God will
hear me!

8 *Rejoice not over me, O my enemy!
though I have fallen, I will arise; though
I sit in darkness, the Lord is my light. 9
The wrath of the Lord I will endure be-
cause I have sinned against him, until he
takes up my cause, and establishes my
right. He will bring me forth to the light;
I will see his justice. 10 When my enemy
sees this, shame shall cover her: she who
said to me, "Where is the Lord, thy
God?" My eyes shall see her downfall;
now shall she be trampled underfoot, like
the mire in the streets.

11 *It is the day for building your walls;
on that day the boundary shall be taken
away. 12 *e* It is the day; and they shall
come to you from Assyria and from
Egypt, from Tyre even to the River, from
sea to sea, and from mountain to moun-
tain; 13 and the land shall be a waste be-
cause of its citizens, as a result of their
deeds.

14 *Shepherd your people with your
staff, the flock of your inheritance, that
dwells apart in a woodland, in the midst
of Carmel. Let them feed in Basan and
Galaad, as in the days of old; 15 as in
the days when you came from the land
of Egypt, show us wonderful signs.

16 The nations shall behold and be put
to shame, in spite of all their strength;
they shall put their hands over their
mouths; their ears shall become deaf. 17
They shall lick the dust like the serpent,
like reptiles on the ground; they shall
come quaking from their fastnesses, trem-
bling in fear of you [the Lord, our God].

18 *f* Who is there like you, the God
who removes guilt and pardons sin for
the remnant of his inheritance; who does
not persist in anger forever, but delights
rather in clemency, 19 and will again have
compassion on us, treading underfoot our
guilt? You will cast into the depths of the
sea all our sins; 20 *g* you will show faith-
fulness to Jacob, and grace to Abraham,
as you have sworn to our fathers from
days of old.

b Jer 9, 3.—c Mt 10, 35f.—d Is 8, 17.—e Za 14, 16.—f Jer 10, 6; Acts 10, 43.—g Ps 104 (105), 6; Is 41, 8; 63, 16.

7, 5f: Corresponding to the widespread civil corruption and apostasy from religion is the breakdown of normal human and family relations.

7, 8ff: The unnamed enemy of Juda mentioned in these verses may be Assyria or one of the neighboring countries, such as Edom, which stood by to profit at Juda's downfall.

7, 11ff: This prophecy of restoration and repopulation of the promised land by the Jews now in exile appears to be from the period after the destruction of Jerusalem by the Chaldeans (587 B. C.).

7, 14-17: This prayer appears to be from the time after the return from exile (537 B. C.), when the people, few in number, possessed only a fragment of their former land, and were surrounded by hostile nations.

THE BOOK OF NAHUM

Shortly before the fall of Ninive in 612 B. C., Nahum uttered his prophecy against the hated city. To understand the prophet's exultant outburst of joy over the impending destruction it is necessary to recall the savage cruelty of Assyria, which had made it the scourge of the ancient Near East for almost three centuries. The royal inscriptions of Assyria afford the best commentary on the burning denunciation of "the bloody city." In the wake of their conquests, mounds of heads, impaled bodies, enslaved citizens, and avaricious looters testified to the ruthlessness of the Assyrians. Little wonder that Juda joined in the general outburst of joy over the destruction of Ninive!

But Nahum is not a prophet of unrestrained revenge. God's moral government of the world is asserted. Yahweh is the avenger but He is also merciful, a citadel in the day of distress. Ninive's doom was a judgment on the wicked city. Before many years passed, Jerusalem too was to learn the meaning of such a judgment.

The Book is divided as follows: The Lord's Coming in Judgment (1, 2—2, 1. 3). The Imminent Fall of Ninive (2, 2—3, 19).

CHAPTER 1.

1 Oracle about Ninive. The book of the vision of Nahum of Elcos.

The Lord's Coming in Judgment. 2 *A jealous and avenging God* is the Lord, an avenger is the Lord, and angry; the Lord brings vengeance on his adversaries, and lays up wrath for his enemies; 3 *a* the Lord is slow to anger, yet great in power, and the Lord never leaves the guilty unpunished. In hurricane and tempest is his path, and clouds are the dust at his feet; 4 *b* he rebukes the sea and leaves it dry, and all the rivers he dries up. Withered are Basan and Carmel, and the bloom of Lebanon* fades; 5 the mountains quake before him, and the hills dissolve; the earth is laid waste before him, the world and all who dwell in it. 6 *c* Before his wrath, who can stand firm, and who can face his blazing anger? His fury is poured out like fire, and the rocks are rent asunder before him.* 7 The Lord is good, a refuge on the day of distress; he takes care of those who have recourse to him, 8 when the flood rages; he makes an end of his opponents, and his enemies he pursues with darkness.

9 What are you imputing to the Lord?* It is he who will make an end! The enemy shall not rise a second time; 10 as when a tangle of thornbushes is set aflame, like dry stubble, they shall be utterly consumed. 12 For, says the Lord, be they* ever so many and so vigorous, still they shall be mown down and disappear. Though I have humbled you, I will humble you no more. 13 *d* Now will I break his yoke from off you, and burst asunder your bonds. 11 From you he came who devised evil against the Lord, the scoundrel planner.*

14 The Lord has commanded regarding you:* no descendant shall come to bear your name; from your temple I will abolish the carved and the molten image; I will make your grave a mockery.

CHAPTER 2.

1 See, upon the mountains there advances the bearer of good news, announcing peace! *e* Celebrate your feasts, O Juda, fulfill your vows! For nevermore shall you be invaded by the scoundrel; he is completely destroyed. 3 The Lord will restore the vine of Jacob, the pride of Israel, though ravagers have ravaged them and ruined the tendrils.

The Fall of Ninive. 2 The hammer comes up against you;* guard the rampart, keep watch on the road, gird your loins, marshal all your strength! 4 The shields of his warriors are crimsoned, the soldiers colored in scarlet; fiery steel are the chariots on the day of his mustering. The horses are frenzied; 5 the chariots dash madly through the streets and wheel in the squares, looking like firebrands, flashing like lightning bolts. 6 His picked troops are called, ranks break at their charge; to the wall they rush, the mantelet* is set up. 7 The river gates are opened, the palace shudders, 8 its mistress is led forth captive, and her handmaids,* under guard, moaning like doves, beating their breasts. 9 Ninive is like a pool whose waters escape; "Stop! Stop!" but none turns back. 10 "Plunder the silver, plunder the gold!" There is no end to the treasure, to their wealth in precious things of every kind!

11 *f* Emptiness, desolation, waste; melting hearts and trembling knees, writhing in every frame, every face blanched! 12 Where is the lions' cave, the young lions' den, where the lion* went in and out, and the cub, with no one to disturb them? 13 The lion snatched enough for his cubs, and strangled for his lionesses; he filled his dens with prey, and his caves with plunder. 14 I come against you, says the Lord of hosts; I will consume in smoke your chariots, and the sword shall devour your young lions; your preying on the

a Ex 19, 16ff.—b Is 33, 9; Hb 3, 6ff.—c So 1, 15; 2, 3.—d Is 9, 4; 10, 27.—e Is 52, 7; Rom 10, 15.—f Jl 2, 6.

1, 2-8: A poem written in the style of the alphabetic psalms; cf Pss 9A; 24 (25); 110 (111); 118 (119). Here, however, most of the verses beginning with the letters of the second half of the alphabet are not preserved.

1, 2: A jealous . . . God: see note on Ex 20, 5.

1, 4: Basan, Carmel and Lebanon were famous for their forests.

1, 6f: The coming of God in judgment has two aspects: to those who oppose Him it will be unbearable; to those who have recourse to Him it will bring strength and consolation.

1, 9: What are you imputing to the Lord?: the people of Juda are asked what they think God has in mind.

1, 12: They: the enemies of Juda. You: Juda. His yoke: the dominion of the Assyrian king over Juda.

1, 11: From you . . . the scoundrel planner: addressed to Ninive, the capital city of Sennacherib, king of Assyria, who besieged Jerusalem c. 700 B. C.

1, 14: You: the king of Assyria.

2, 2: The hammer comes up against you: the enemy is about to crush Ninive.

2, 6: Mantelet: a movable shelter protecting the besiegers.

2, 8: Mistress . . . and her handmaids: either the queen of Ninive with the ladies of her court, or the statue of Ishtar, Ninive's chief goddess, with her temple prostitutes.

2, 12: The lion: the king of Assyria.

land I will bring to an end, the cry of your lionesses shall be heard no more.

CHAPTER 3.

Ruin Imminent and Inevitable. 1 Woe to the bloody city,[g] all lies, full of plunder, whose looting never stops! 2 The crack of the whip, the rumbling sound of wheels; horses a-gallop, chariots bounding, 3 cavalry charging, the flame of the sword, the flash of the spear, the many slain, the heaping corpses, the endless bodies to stumble upon! 4 *b* For the many debaucheries of the harlot, fair and charming, a mistress of witchcraft, who enslaved nations with her harlotries, and peoples by her witchcraft: 5 *i* I am come against you, and I will strip your skirt from you; I will show your nakedness to the nations, to the kingdoms your shame!* 6 I will cast filth upon you, disgrace you and put you to shame; 7 till everyone who sees you runs from you, saying, "Ninive is destroyed; who can pity her? Where can one find any to console her?"

8 *j* Are you better than No-Amon* that was set among the streams, surrounded by waters, with the flood for her rampart and water her wall? 9 Ethiopia was her strength, and Egypt, and others without end; Phut and the Libyans were her auxiliaries. 10 Yet even she went captive into exile, even her little ones were dashed to pieces at the corner of every street; for her nobles they cast lots, and all her great men were put into chains. 11 *k* You, too, shall drink of this till you faint away; you, too, shall seek a refuge from the foe. 12 All your fortresses are but fig trees, bearing early figs that fall, when shaken, into the hungry mouth. 13 *l* See, the troops are women in your midst; to your foes the gates of your land are open wide, fire has consumed their bars. 14 *Draw water for the siege, strengthen your fortresses; go down into the mud and tread the clay, take hold of the brick mold! 15 There the fire shall consume you, the sword shall cut you down.

Multiply like the grasshoppers, multiply like the locusts! 16 Make your couriers more numerous than the stars, your garrisons as many as grasshoppers, and your scribes as locust swarms gathered on the rubble fences on a cold day! Yet when the sun warms them, the grasshoppers will spread their wings and fly, and vanish, no one knows where.

18 Alas! how your shepherds slumber, O king of Assyria, your nobles have gone to rest; your people are scattered upon the mountains, with none to gather them. 19 There is no healing for your hurt, your wound is mortal. All who hear this news of you clap their hands over you; for who has not been overwhelmed, steadily, by your malice?

g Hb 2, 12.—h Mi 1, 7; Ap 17, 1f.—i Is 47, 3; Jer 13, 26; Os 2, 12.—j 46, 25.—k Mi 2, 11.—l Jer 51, 30.

3, 5f: The punishment of adulteresses.

3, 8: No-Amon: No was the Egyptian name of the capital of Upper Egypt, called Thebes by the Greeks; its tutelary deity was Amon. This great city was destroyed by the Assyrians in 663 B. C.

3, 14: An ironic exhortation to prepare the city for a futile defense. Go down . . . brick mold: make bricks for the city walls

THE BOOK OF HABACUC

The prophecy dates from the years 605-597 B. C., or between the great Babylonian victory at Carchemish and Nabuchodonosor's invasion of Juda which culminated in the capture of Jerusalem. The situation of Juda was desperate at this time, with political intrigue and idolatry widespread in the small kingdom. The first two chapters consist of a dialogue between the prophet and the Lord. For what may be the first time in Israelite literature, a man questions the ways of God, as Habacuc calls Him to account for His government of the world. To this question God replies that He has prepared a chastising rod, Babylon, which will be the avenging instrument in His hand. There is added the divine assurance that the just Israelite will not perish in the calamities about to be visited on the nation.

The third chapter is a magnificent religious lyric, filled with reminiscences of Israel's past and rich in literary borrowings from the poetry of ancient Chanaan, though still expressing authentic Israelite faith. God appears in all His majestic splendor and executes vengeance on Juda's enemies. The prophecy ends with a joyous profession of confidence in the Lord, the Savior.

CHAPTER 1.

1 The oracle which Habacuc the prophet received in vision.

The Prophet's Complaint and Its Answer. 2 *How long, O Lord? I cry for help but you do not listen! I cry out to you, "Violence!" but you do not intervene. 3 Why do you let me see ruin; why must I look at misery? Destruction and violence are before me; there is strife, and clamorous discord. 4 This is why the law is benumbed, and judgment is never rendered: because the wicked circumvent the just; this is why judgment comes forth perverted.

5 *a* Look over the nations and see,* and be utterly amazed! For a work is being done in your days that you would not have believed, were it told. 6 For see, I am raising up Chaldea, that bitter and unruly people, that marches the breadth of the land to take dwellings not his own. 7 Terrible and dreadful is he, from himself derive his law and his majesty. 8 Swifter than leopards are his horses, and keener than wolves at evening.* His horses prance, his horsemen come from afar: they fly like the eagle hastening to devour; 9 each comes for the rapine, their combined onset is that of a stormwind that heaps up captives like sand. 10 He scoffs at kings, and princes are his laughingstock; he laughs at any fortress, heaps up a ramp, and conquers it. 11 Then he veers like the wind* and is gone—this culprit who makes his own strength his god!

12 *Are you not from eternity, O Lord, my holy God, immortal? O Lord, you have marked him for judgment, O Rock,* you have set him up for punishment! 13 Too pure are your eyes to look upon evil, and the sight of misery you cannot endure. Why, then, do you gaze on the faithless in silence while the wicked man devours one more just than himself? 14 You have made man like the fish of the sea, like creeping things without a master. 15 *He brings them all up with his hook, he hauls them away with his net, he gathers them in his seine; and so he rejoices and exults. 16 Therefore he sacrifices to his net,* and burns incense to his seine; for thanks to them his portion is generous, and his repast sumptuous. 17 Shall he, then, keep on brandishing his sword to slay peoples without mercy?

CHAPTER 2.

1 I will stand at my guard post, and station myself upon the rampart,*b* and keep watch to see what he will say to me, and what answer he will give to my complaint.

2 Then the Lord answered me and said: Write down the vision clearly upon the tablets, so that one can read it readily. 3 For the vision still has its time, presses on to fulfillment, and will not disappoint; if it delays, wait for it, it will surely come, it will not be late.

4 *c* The rash man has no integrity; but the just man, because of his faith, shall live.* Wealth, too, is treacherous: the proud, unstable man—5 he who opens wide his throat like the nether world, and is insatiable as death, who gathers to himself all the nations, and rallies to himself all the peoples—6 shall not all these take up a taunt against him, satire and epigrams about him, to say:

Woe to him who stores up what is not his: how long can it last! he loads him-

a Acts 13, 41.—b Ps 84 (85), 9.—c Rom 1, 17; Gal 3, 11; Heb 10, 38.

1, 2-4: Traditionally, these verses have been taken as the prophet's complaint against the internal evils of Juda; the language used is that employed by Amos, Isaia, and Jeremia to condemn the social abuses of their day. In vv 5ff the Lord answers this complaint by indicating the Chaldean empire as His instrument for punishing His people for these sins.

1, 5: Look over the nations and see: after Nabuchodonosor's defeat of Egypt in 605 B. C., there could be little doubt that it was the Chaldean ambition to dominate the entire Near East.

1, 8: Wolves at evening: the wolf is apparently thought of as more rabid and vicious in the evening when setting out for prey (Jer 5, 6; So 3, 3).

1, 11: Veers like the wind: the conquests of the ancient Near East were mainly raiding expeditions to collect tribute. As far as administration of conquered territories was concerned, both the Assyrians and Chaldeans were usually content to install friendly rulers and then depart. This culprit: though the Chaldeans were used by God as the agents of His punishment, this did not diminish their own guilt as ruthless marauders.

1, 12—2, 1: It is generally thought that this complaint is directed against the Chaldeans and their terrible destruction. But it may well be a continuation of Hb 1, 2-4, against the wicked Judaites who have merited God's punishment.

1, 12: O Rock: an ancient title celebrating the Lord's power; cf Ps 17 (18), 32.

1, 15: The he of this and the following verses, to whom is attributed such extensive evil and the destruction of many peoples, may be the wicked of Juda embodied in King Joakim, ally of the powerful Pharao Nechao of Egypt; the devastation wrought by Joakim and Nechao together is condemned.

1, 16: He sacrifices to his net: in v 15 the wicked ruler in question is represented as catching men in a net. This verse alludes to some rite involving the sacrificial veneration of the weapons of war.

2, 4: The just man, because of his faith, shall live: the faith which here enables the virtuous man to survive the impending doom is both a confident belief in God's justice, and patience in awaiting its execution. St. Paul quotes these words (Rom 1, 17; Gal 3, 11; Heb 10, 38) to confirm his teaching that man receives justification and supernatural life through faith in Christ.

self down with debts. 7 Shall not your creditors rise suddenly? Shall not they who make you tremble awake? You shall become their spoil! 8 Because you despoiled many peoples all the rest of the nations shall despoil you; because of men's blood shed, and violence done to the land, to the city and to all who dwell in it.

9 Woe to him who pursues evil gain for his household, setting his nest on high to escape the reach of misfortune! 10 You have devised shame for your household, cutting off many peoples, forfeiting your own life: 11 *For the stone in the wall shall cry out, and the beam in the woodwork shall answer it!

12 *d* Woe to him who builds a city by bloodshed, and establishes a town by wickedness! 13 *e* Is not this from the Lord of hosts: peoples toil for the flames,* and nations grow weary for nought! 14 *f* But the earth shall be filled with the knowledge of the Lord's glory as water covers the sea.

15 Woe to you who give your neighbors a flood of your wrath to drink, and make them drunk, till their nakedness is seen! 16 You are filled with shame instead of glory; drink, you too, and stagger! On you shall revert the cup from the Lord's right hand, and utter shame on your glory. 17 For the violence done to Lebanon* shall cover you, and the destruction of the beasts shall terrify you; because of men's blood shed, and violence done to the land, to the city and to all who dwell in it.

19 Woe to him who says to wood, "Awake!" to dumb stone, "Arise!" Can such a thing give oracles? See, it is overlaid with gold and silver, but there is no life breath in it. 18 *Of what avail is the carved image, that its maker should carve it? Or the molten image and lying oracle, that its very maker should trust in it, and make dumb idols? 20 *g* But the Lord is in his holy temple; silence before him, all the earth!

CHAPTER 3.

1 Prayer of Habacuc, the prophet. To a plaintive tune.*

Canticle. 2 O Lord, I have heard your renown, and feared, O Lord, your work. In the course of the years revive it,* in the course of the years make it known; in your wrath remember compassion!

3 *God comes from Theman,* the Holy One from Mount Pharan. Covered are the heavens with his glory, and with his praise the earth is filled. 4 His splendor spreads like the light; rays shine forth from beside him, where his power is concealed. 5 Before him goes pestilence, and the plague follows in his steps. 6 He pauses to survey the earth; his look makes the nations tremble. The eternal mountains are shattered, the age-old hills bow low along his ancient ways. 7 I see the tents of Chusan collapse; trembling are the pavilions of the land of Madian.

8 Is your anger against the streams, O Lord? Is your wrath against the streams, your rage against the sea, that you drive the steeds of your victorious chariot? 9 Bared and ready is your bow, filled with arrows is your quiver. Into streams you split the earth; 10 at sight of you the mountains tremble. A torrent of rain descends; the ocean gives forth its roar. The sun forgets to rise, 11 the moon remains in its shelter, at the light of your flying arrows, at the gleam of your flashing spear.*b*

12 In wrath you bestride the earth, in fury you trample the nations. 13 *i* You come forth to save your people, to save your anointed one.* You crush the heads of the wicked, you lay bare their bases at the neck. 14 You pierce with your shafts the heads of their princes whose boast would be of devouring the wretched in their lair. 15 You tread the sea with your steeds amid the churning of the deep waters.

16 I hear, and my body trembles; at the

d Ez 24, 9; Na 3, 1.—e Jer 51, 58.—f Is 11, 9.—g Ps 10 (11), 4.—h Jos 10, 12.—i Is 51, 9ff.

2, 11f: The palaces, built at the expense of gross injustice (vv 6-10), call down vengeance on their builders. This is typical prophetic language for the condemnation of social crimes within Israel and Juda.

2, 13: Peoples toil for the flames: they build only to have fire consume their work, when they build contrary to God's will.

2, 17: The violence done to Lebanon: the spoliation of the cedar forests of Lebanon, used in lavish building projects by the great conquerors; cf Is 14, 8; 37, 24. The destruction of the beasts: the killing off of the wild animals through excessive hunting by the same conquerors; cf Bar 3, 16.

2, 18-20: Idolatrous worship is here shown to be folly by contrasting man-made idols with the majesty of the one true God.

3, 1: A later liturgical rubric. So also the end of v 19.

3, 2: In the course of the years revive it: renew today your wondrous deeds of the past.

3, 3-15: Cf the theophanies in Dt 33, 2f; Jgs 5, 4f; Pss 17 (18), 8-16; 67 (68), 8f; 76 (77), 17-21; 96 (97), 1-5; Na 1, 3-6; etc. Conventional language is employed to describe the appearance of the Lord, as in Ex 19, 16-19.

3, 3: Theman: a region in Edom. Mount Pharan: in the territory of Edom, or the northern part of the Sinaitic peninsula. The Lord is represented as coming from Sinai, where He had appeared to Moses and given Israel the Covenant and the Law.

3, 13: Your anointed one: the theocratic king, the head of God's people.

sound, my lips quiver. Decay invades my bones, my legs tremble beneath me. I await the day of distress that will come upon the people who attack us. 17 For though the fig tree blossom not nor fruit be on the vines, though the yield of the olive fail and the terraces produce no nourishment, though the flocks disappear from the fold and there be no herd in the stalls, 18 *i* yet will I rejoice in the Lord and exult in my saving God. 19 God, my Lord, is my strength; he makes my feet swift as those of hinds and enables me to go upon the heights.

For the leader; with stringed instruments.

THE BOOK OF SOPHONIA

The title of the prophecy informs us that the ministry of Sophonia took place during the reign of Josia (640-609 B. C.). The protest against the worship of false gods and the condemnation of the pro-Assyrian court ministers who served as regents during Josia's minority allow us to place the work in the first decade of the reign. Accordingly, the prophecy of Sophonia comes rightly before that of Jeremia, who was probably influenced by it in both language and ideas.

The age of Sophonia was a time of religious degradation, when the old idolatries reappeared and men worshiped sun, moon, and stars. Rites completely alien to the pure monotheism taught by Moses flourished in Jerusalem. To the corrupt city Sophonia announced the impending judgment, the Day of the Lord. The prophecy may be divided into three sections, corresponding to the three chapters of the book:

The Day of the Lord: A day of doom. The last few verses of this oracle give the classic description of the Day of the Lord as an overwhelming disaster. The Christian Hymn Dies Irae *is based on this passage (1, 2—18).*

The Day of the Lord: A day of judgment of the nations, traditional enemies of God's people (2, 1—15).

Reproach and Promise for Jerusalem: Despite Juda's infidelities, the Lord in His mercy will spare a holy remnant, which will finally enjoy peace. The prophecy closes with a hymn of joy sung by the remnant restored to Sion (3, 1—20).

CHAPTER 1.

1 The word of the Lord which came to Sophonia, the son of Chusi, the son of Godolia, the son of Amaria, the son of Hezecia, in the days of Josia, the son of Amon, king of Juda.

The Day of the Lord: A Day of Doom.

2 I will completely sweep away all things from the face of the earth, says the Lord.
3 *a* I will sweep away man and beast, I will sweep away the birds of the sky, and the fishes of the sea. I will overthrow the wicked; I will destroy mankind from the face of the earth, says the Lord. 4 I will stretch out my hand against Juda, and against all the inhabitants of Jerusalem; I will destroy from this place the last vestige of Baal, the very names of his priests,
5 *b* and those who adore the host of heaven* on the roofs, with those who adore the Lord but swear by Melchom; 6 and those who have fallen away from the Lord, and those who do not seek the Lord.

7 Silence in the presence of the Lord God! for near is the day of the Lord, yes, the Lord has prepared a slaughter feast, he has consecrated* his guests. 8 On the day of the Lord's slaughter feast I will punish the princes, and the king's sons, and all that dress in foreign apparel. 9 I will punish, on that day, all who leap over the threshold,* who fill the house of their master with violence and deceit. 10 On that day, says the Lord, a cry will be heard from the Fish Gate, a wail from the New Quarter, loud crashing from the hills. 11 Wail, O inhabitants of the Mortar!* for all the merchants will be destroyed, all who weigh out silver, done away with. 12 At that time I will explore Jerusalem with lamps; I will punish the

i 18f: Ps 17 (18), 32f; Mi 7, 7.—*a* Os 4, 3.—*b* Jer 8, 2; 19, 13.

1, 5: The host of heaven: the stars, the worship of which was introduced into Juda by the Assyrians. Melchom: the god of the Ammonites; cf 3 Kgs 11, 5. 7. 33; 4 Kgs 23, 13.

1, 7: He has consecrated his guests: God has prepared those whom He has invited to assist at this sacrificial banquet; cf Jer 46, 10; Ez 39, 17.

1, 9: Leap over the threshold: the reference is to a superstitious custom of the pagans, witnessed to at least in regard to the worship of Dagon (1 Kgs 5, 5).

1, 10f: The New Quarter . . . the Mortar: sections of Jerusalem (cf 4 Kgs 22, 14).

men who thicken on their lees,* who say in their hearts, "Neither good nor evil can the Lord do." 13 *c* Their wealth shall be given to pillage and their houses to devastation; they will build houses, but shall not dwell in them, plant vineyards, but not drink their wine. 14 Near is the great day of the Lord, near and very swiftly coming; hark, the day of the Lord! bitter, then, the warrior's cry. 15 *d* A day of wrath is that day, a day of anguish and distress, a day of destruction and desolation, a day of darkness and gloom, a day of thick black clouds, 16 *e* a day of trumpet blasts and battle alarm against fortified cities, against battlements on high. 17 I will hem men in till they walk like the blind, because they have sinned against the Lord; and their blood shall be poured out like dust, and their brains like dung. 18 *f* Neither their silver nor their gold shall be able to save them on the day of the Lord's wrath, when in the fire of his jealousy all the earth shall be consumed. For he shall make an end, yes, a sudden end, of all who live on the earth.

CHAPTER 2.

The Day of the Lord: A Day of Judgment. 1 Gather, gather yourselves together, O nation without shame!* 2 Before you are driven away, like chaff that passes on; before there comes upon you the blazing anger of the Lord: before there comes upon you the day of the Lord's anger. 3 Seek the Lord, all you humble of the earth, who have observed his law; seek justice, seek humility; perhaps you may be sheltered on the day of the Lord's anger. 4 *g* For Gaza shall be forsaken, and Ascalon shall be a waste, Azotus they shall drive out at midday, and Accaron* shall be uprooted. 5 Woe to you who dwell by the seacoast, to the Cretan folk!* The word of the Lord is against you, I will humble you, land of the Philistines, and leave you to perish without an inhabitant! 6 The coastland of the Cretans shall become fields for shepherds, and folds for flocks. 7 The coast shall belong to the remnant of the house of Juda; by the sea they shall pasture. In the houses of Ascalon at evening they shall couch their flocks, for the Lord their God shall visit them, and bring about their restoration.

8 I have heard the revilings uttered by Moab, and the insults of the Ammonites, when they reviled my people and made boasts against their territory. 9 Therefore, as I live, says the Lord of hosts, the God of Israel, Moab shall become like Sodom, the land of Ammon like Gomorra: a field of nettles and a salt pit and a waste forever. The remnant of my people shall plunder them, the survivors of my nation dispossess them. 10 Such shall be the requital of their pride, because they reviled and boasted against the people of the Lord of hosts. 11 The Lord shall inspire them with fear when he makes all the gods of earth to waste away; then, each from its own place, all the coastlands of the nations shall adore him.

12 You too, O Chusites,* shall be slain by the sword of the Lord. 13 He will stretch out his hand against the north, to destroy Assyria; he will make Ninive a waste, dry as the desert. 14 *h* In her midst shall settle in droves all the wild life of the hollows; the screech owl and the desert owl shall roost in her columns; their call shall resound from the window, the raven's croak from the doorway. 15 Is this the exultant city* that dwelt secure; that told herself, "There is no other than I!" How has she become a waste, a lair for wild beasts? Whoever passes by her hisses, and shakes his fist!

CHAPTER 3.

Reproach and Promise for Jerusalem. 1 Woe to the city, rebellious and polluted, to the tyrannical city! 2 *i* She hears no voice, accepts no correction; in the Lord she has not trusted, to her God she has not drawn near. 3 *j* Her princes in her midst are roaring lions; her judges are wolves of the night that have had no bones to gnaw by morning. 4 *k* Her prophets are insolent, treacherous men; her priests profane what is holy, and do violence to the law. 5 The Lord within her is just, who does no wrong; morning after morning he renders judgment unfailingly, at dawn.

c Am 5, 11.—d Jer 30, 7; Jl 2, 11; Am 5, 18.—e Am 2, 2.—f So 3, 8; Ez 7, 19.—g Am 1, 6ff; Za 9, 5.—h Is 34, 11.—i Jer 2, 30; 7, 28.—j Ez 22, 27; Mi 3, 11.—k Jer 23, 32.

1, 12: The men who thicken on their lees: those who are overconfident because, like bottles of wine in which the sediment has settled to the bottom, they have remained at peace and undisturbed for a long time.

2, 1: Nation without shame: Juda.

2, 4: Gaza . . . Ascalon . . . Azotus . . . Accaron: four of the five cities of the Philistine confederation. The fifth city, Geth is not mentioned, perhaps because it was already destroyed.

2, 5: Cretan folk: the Philistines, who came from Crete; see note on Dt 2, 23.

2, 12: Chusites: the Egyptians, at this time under a Chusite or Ethiopian dynasty.

2, 15: The exultant city: Ninive.

6 *l* I have destroyed nations, their battlements are laid waste; I have made their streets deserted, with no one passing through; their cities are devastated, with no man dwelling in them. 7 I said, "Surely now you will fear me, you will accept correction"; she should not fail to see all I have visited upon her. Yet all the more eagerly have they done all their corrupt deeds. 8 *m* Therefore, wait for me, says the Lord, against the day when I arise as accuser; for it is my decision to gather together the nations, to assemble the kingdoms, in order to pour out upon them my wrath, all my blazing anger; for in the fire of my jealousy shall all the earth be consumed.

9 For then I will change and purify the lips of the peoples, that they all may call upon the name of the Lord, to serve him with one accord; 10 from beyond the rivers of Ethiopia and as far as the recesses of the North, they shall bring me offerings.

11 On that day you need not be ashamed of all your deeds, your rebellious actions against me; for then will I remove from your midst the proud braggarts, and you shall no longer exalt yourself on my holy mountain. 12 *n* But I will leave as a remnant in your midst a people humble and lowly, who shall take refuge in the name of the Lord: 13 *o* the remnant of Israel. They shall do no wrong and speak no lies; nor shall there be found in their mouths a deceitful tongue; they shall pasture and couch their flocks with none to disturb them.

14 *p* Shout for joy, O daughter Sion! sing joyfully, O Israel! Be glad and exult with all your heart, O daughter Jerusalem! 15 The Lord has removed the judgment against you, he has turned away your enemies; the King of Israel, the Lord, is in your midst, you have no further misfortune to fear. 16 *q* On that day, it shall be said to Jerusalem: Fear not, O Sion, be not discouraged! 17 The Lord, your God, is in your midst, a mighty savior; he will rejoice over you with gladness, and renew you in his love, he will sing joyfully because of you, 18 as one sings at festivals.

I will remove disaster from among you, so that none may recount your disgrace. 19 *r* Yes, at that time I will deal with all who oppress you: I will save the lame, and assemble the outcasts; I will give them praise and renown in all the earth, when I bring about their restoration. 20 At that time I will bring you home, and at that time I will gather you; for I will give you renown and praise, among all the peoples of the earth, when I bring about your restoration before your very eyes, says the Lord.

THE BOOK OF AGGAI

Post-exilic prophecy begins with Aggai, who received the word of the Lord in the second year of Darius (520 B. C.). The Jews who returned from the Exile in Babylonia had encountered formidable obstacles in their efforts to re-establish Jewish life in Juda. The Samaritans had succeeded in blocking the rebuilding of the Temple; but after Darius acceded to the throne (522), permission was given to resume the work. At this critical moment, when defeatism and a certain lethargy had overtaken his repatriated countrymen, Aggai came forward with his exhortations to them to complete the great task. The first oracle, an appeal to the Jews, is contained in chapter 1. To this appeal Aggai added a short oracle of encouragement (2, 1-9) for the sake of those who gloomily contrasted the former magnificence of Solomon's Temple with the Second Temple: the Lord would be present in this new abode, and its glory, enhanced by the offerings of the Gentiles, would surpass the ancient splendor. The prophecy may be divided into five oracles: The call to rebuild the Temple. The economic distress so apparent in Juda is due to the Jews' neglect of the Lord while they provide for their own needs (1, 1–15). The future glory of the new Temple, surpassing that of the old (2, 1–9). Unworthiness of a people, who may be Samaritans, to offer sacrifice at the newly restored altar. This oracle is cast in the literary form of a torah, an instruction given the people by a priest (2, 10–14). A promise of immediate blessings, which follows upon the undertaking (chapter 1) to rebuild the Temple (2, 15–19). A pledge to Zorobabel, descendant of David, repository of the Messianic hopes (2, 20–23.)

CHAPTER 1.

Exhortation To Rebuild the Temple of the Lord. 1 On the first day of the sixth month in the second year* of King Darius,

1 Jer 2, 15.—m So 1, 18.—n Os 14, 4.—o Mi 4, 4.—p Za 9, 9.—q Mt 4, 27.—r Mi 4, 6.

1, 1: The sixth month in the second year: August/September in 520 B. C.

the word of the Lord came through the prophet Aggai to the governor of Juda, Zorobabel, son of Salathiel, and to the high priest Josue, son of Josedec: *a*

2 Thus says the Lord of hosts: This people says: "Not now has the time come to rebuild the house of the Lord." 3 (Then this word of the Lord came through Aggai, the prophet:) 4 *b* Is it time for you to dwell in your own paneled houses, while this house lies in ruins?*

5 Now thus says the Lord of hosts: Consider your ways! 6 *c* You have sown much, but have brought in little; you have eaten, but have not been satisfied; you have drunk, but have not been exhilarated; have clothed yourselves, but not been warmed; and he who earned wages earned them for a bag with holes in it.

7 Thus says the Lord of hosts: Consider your ways! 8 Go up into the hill country; bring timber, and build the house that I may take pleasure in it and receive my glory, says the Lord. 9 *d* You expected much, but it came to little; and what you brought home, I blew away. For what cause? says the Lord of hosts. Because my house lies in ruins, while each of you hurries to his own house. 10 *e* Therefore the heavens withheld from you their dew, and the earth her crops. 11 And I called for a drought upon the land and upon the mountains; upon the grain, and upon the wine, and upon the oil, and upon all that the ground brings forth; upon men and upon beasts, and upon all that is produced by hand.

12 Then Zorobabel, son of Salathiel, and the high priest Josue, son of Josedec, and all the remnant of the people* listened to the voice of the Lord, their God, and to the words of the prophet Aggai, because the Lord, their God, had sent him, and the people feared because of the Lord. 13 And the Lord's messenger, Aggai, proclaimed to the people as the message of the Lord: I am with you, says the Lord.

14 Then the Lord stirred up the spirit of the governor of Juda, Zorobabel, son of Salathiel, and the spirit of the high priest Josue, son of Josedec, and the spirit of all the remnant of the people, so that they came and set to work on the house of the Lord of hosts, their God, 15 on the twenty-fourth day of the sixth month.

CHAPTER 2.

Future Glory of the New Temple. In the second year of King Darius, 1 on the twenty-first day of the seventh month, the word of the Lord came through the prophet Aggai: 2 Tell this to the governor of Juda, Zorobabel, son of Salathiel, and to the high priest Josue, son of Josedec, and to the remnant of the people:

3 Who is left among you that saw this house in its former glory? And how do you see it now? Does it not seem like nothing in your eyes? 4 *f* But now take courage, Zorobabel, says the Lord, and take courage, Josue, high priest, son of Josedec, and take courage, all you people of the land says the Lord, and work! For I am with you, says the Lord of hosts. 5 *g* This is the pact that I made with you when you came out of Egypt, and my spirit continues in your midst; do not fear.

6 *For thus says the Lord of hosts: One moment yet, a little while, and I will shake the heavens and the earth, the sea and the dry land.*b* 7 *i* I will shake all the nations, and the treasures of all the nations will come in, and I will fill this house with glory, says the Lord of hosts. 8 Mine is the silver and mine the gold says the Lord of hosts. *i* Greater will be the future glory of this house than the former, says the Lord of hosts; and in this place I will give peace, says the Lord of hosts!

Offerings of the Unclean Rejected. 10 On the twenty-fourth day of the ninth month, in the second year of King Darius, the word of the Lord came to the prophet Aggai: Thus says the Lord of hosts: 11 *k* Ask the priests for a decision: 12 *If a man carries sanctified flesh in the fold of his garment and the fold touches bread, or pottage, or wine, or oil, or any other food, do they become sanctified? "No," the priests answered. 13 *l* Then Ag-

a 1 Esd 4, 24; 5, 1; 6, 14.—b 2 Kgs 7, 2.—c Dt 28, 38ff; Mi 6,15.—d 4 Kgs 25, 9.—e Gn 27, 28; Am 4, 6-9.—f Za 8, 9.—g Ex 29 ,45; Lv 26, 45.—h Heb 12, 26.—i Gn 49, 10; Is 60, 5. 9. 11; Mal 3, 1; Ap 21, 26.—j Is 2, 2ff; Za 6, 13.—k Dt 17, 8-13; Za 7, 3.—l Nm 19, 11. 13. 22.

1, 4: The luxury of the homes of the wealthy with their paneled houses contrasts sadly with the ruined state of the Lord's house.

1, 12: The remnant of the people: a technical term in Aggai and Zacharia for the returned exiles.

2, 6-9: From the later period of Ezechiel's preaching onward, the temple became, as here, one of the dominant Messianic themes. Greater will be the future glory of this house than the former: because Christ will enter it.

2, 12ff: According to the ritual concepts of the Jews, uncleanness was more contagious than sacredness. Inasmuch as the people were unclean, their offerings became unclean (Nm 19, 22).

gai said: If a person unclean from contact with a corpse touches any of these, do they become unclean? The priests answered, "They become unclean." 14 Then Aggai continued: So is this people, and so is this nation in my sight, says the Lord: and so are all the works of their hands; and what they offer there is unclean.

Promise of Immediate Blessings.* 15 But now, consider from this day forward. Before there was a stone laid upon a stone in the temple of the Lord, 16 *m* how did you fare?

When one went to a heap of grain for twenty measures, it would yield but ten· when another went to the vat to draw fifty measures, there would be but twenty. 17 I struck you in all the works of your hands with blight, searing wind, and hail, yet you did not return to me, says the Lord.

18 [Consider from this day forward: from the twenty-fourth day of the ninth month.* From the day on which the temple of the Lord was founded, consider!]

19 Indeed, the seed has not sprouted, nor have the vine, the fig, the pomegranate and the olive tree yet borne. From this day, I will bless!

Pledge to Zorobabel. 20 The message of the Lord came a second time to Aggai on the twenty-fourth day of the month:* 21 Tell this to Zorobabel, the governor of Juda: I will shake the heavens and the earth; 22 *n* I will overthrow the thrones of kingdoms, destroy the power of the kingdoms of the nations. I will overthrow the chariots and their riders, and the riders with their horses shall go down by one another's sword. 23 *o* On that day, says the Lord of hosts, I will take you, Zorobabel,* son of Salathiel, my servant, says the Lord, and I will set you as a signet ring; for I have chosen you, says the Lord of hosts.

THE BOOK OF ZACHARIA

Zacharia's initial prophecy is dated to 520 B. C., the same year as that in which Aggai received the prophetic call. The first eight chapters of the Book of Zacharia contain oracles which certainly belong to him while the last six (sometimes called "Deutero-Zacharia") represent the work of one or more unknown authors. In the prophecies proper to Zacharia eight symbolic visions are recorded, all meant to promote the work of rebuilding the Temple and to encourage the returned exiles, especially their leaders, Josue and Zorobabel. In the final chapter of this first division Zacharia portrays the Messianic future under the figure of a prosperous land to which the nations come in pilgrimage, eager to follow the God of Israel.

The second part of Zacharia is divided into two sections, each with its own introductory title. The first (9-11) consists of oracles whose historical background, date and authorship are extremely difficult to determine. With 9, 9 begins the Messianic vision of the coming of the Prince of Peace. The verses describing the triumphant appearance of the humble king are taken up by the four Evangelists to describe the entry of Christ into Jerusalem on Palm Sunday. Chapter 12 is introduced by an oracle proclaiming the victory of God's people over the heathen. The prophecy closes by describing, in apocalyptic imagery, the final assault of the enemy on Jerusalem, after which the Messianic age begins.

CHAPTER 1.

Necessity of Conversion. 1 In the second year of Darius, in the eighth month,* the word of the Lord came to the prophet Zacharia,*a* son of Barachia, son of Addo: 2 The Lord was indeed angry with your fathers. . . . 3 and say to them: Thus says the Lord of hosts: Return to me, says the Lord of hosts, and I will return to you, says the Lord of hosts. 4 *b* Be not like your fathers whom the former prophets warned: Thus says the Lord of hosts: Turn from your evil ways and from your wicked deeds. But they would not listen or pay attention to me, says the Lord. 5 Your fathers, where are they? And the prophets, can they live forever? 6 *c* But my words and my decrees, which I en-

m Is 5, 10.—n Ez 38, 21; Dn 2, 44; Za 14, 13; Lk 1, 52.—o Ct 8, 6; Sir 49, 11; Is 42, 1; 44, 1f.—a Esd 4, 24; 5, 1; 6, 14.—b Jer 25, 5; 35, 15; Mal 3, 7.—c Lam 2, 17; Lv 26, 14ff; Dt 28, 15.

2, 15-19: This prophecy is intimately linked with chapter 1, and should be read with it.

2, 18: The ninth month: the ordinal ninth has been copied incorrectly from Ag 2, 10. This note clearly concerns the twenty-fourth day of the sixth month, on which the temple of the Lord was founded (Ag 1, 15).

2, 20: The month: probably again the sixth month, as in Ag 1, 15 and 2, 18; see note on the latter.

2, 23: This promise to Zorobabel, reversing the punishment of his grandfather (Jer 22, 24), is a continuation of the Messianic hope; cf Za 6, 11f.

1, 1: The second year . . . eighth month: October/November, 520 B. C.

trusted to my servants the prophets, did not these overtake your fathers? Then they repented and admitted: "The Lord of hosts has treated us according to our ways and deeds, just as he had determined he would."

The Four Horsemen. 7 In the second year of Darius, on the twenty-fourth day of Sabat, the eleventh month,* the word of the Lord came to the prophet Zacharia, son of Barachia, son of Addo, in the following way: 8 *d* I had a vision during the night. There appeared the driver of a red horse,* standing among myrtle trees in a shady place, and behind him were red, sorrel, and white horses. 9 Then I asked, "What are these, my lord?"; and the angel who spoke with me answered me, "I will show you what these are." 10 *e* The man who was standing among the myrtle trees spoke up and said, "These are they whom the Lord has sent to patrol the earth." 11 And they answered the angel of the Lord who was standing among the myrtle trees and said, "We have patrolled the earth, see, the whole earth is tranquil and at rest!"

12 *f* Then the angel of the Lord spoke out and said, "O Lord of hosts, how long will you be without mercy for Jerusalem and the cities of Juda that have felt your anger these seventy years?"* 13 *g* To the angel who spoke with me, the Lord replied with comforting words.

14 *h* And the angel who spoke with me said to me, Proclaim: Thus says the Lord of hosts: I am deeply moved for the sake of Jerusalem and Sion, 15 *i* and I am exceedingly angry with the complacent nations;* whereas I was but a little angry, they added to the harm. 16 *j* Therefore, says the Lord: I will turn to Jerusalem in mercy; my house shall be built in it, says the Lord of hosts, and a measuring line* shall be stretched over Jerusalem. 17 *k* Proclaim further: Thus says the Lord of hosts: My cities shall again overflow with prosperity; the Lord will again comfort Sion, and again choose Jerusalem.

d Ap 6, 4.—e Za 6, 7.—f Za 7, 5; Jer 25, 11; Dn 9, 2.—g Jer 29, 10.—h Za 8, 2; Jl 2, 18.—i Is 47, 6; Abd 10-14.—j Za 8, 3; 1 Esd 6, 14.—k Is 51, 3.—l Ap 11, 1.—m Dt 28, 64.—n Ez 36, 11.—o Dt 32, 10; Ps16 (17), 8.—p Ez 37, 26.

1, 7: The second year . . . eleventh month: January/February, 519 B. C.

1, 8-11: The driver of a red horse: apparently distinct from the man, or angel of the Lord . . . standing among the myrtle trees, who spoke with the prophet. The four horsemen are sent by God to the four corners of the earth (Za 2, 10), to see if the whole earth is at peace.

1, 12: These seventy years: see note on Jer 25, 1-14.

1, 15: The complacent nations: the neighbors of Juda, especially Edom, which enjoyed their present prosperity and security at Juda's expense.

1, 16: Measuring line: not for devastation, as in Is 34, 11, but for reconstruction.

2, 1-4: Four horns: symbolic of the hostile forces which, from the four corners of the earth, invaded and devastated the land of Juda. Four blacksmiths: the powers used by God to destroy these enemies of His people.

2, 8: That young man: the angel or man with a measuring line of v 5.

2, 10: The land of the north: Babylonia (v 11).

CHAPTER 2.

Four Horns and Four Blacksmiths. 1 I raised my eyes and looked: there were four horns.* 2 Then I asked the angel who spoke with me what these were. He answered me, "These are the horns that scattered Juda and Israel and Jerusalem."

3 Then the Lord showed me four blacksmiths. And I asked, "What are these coming to do?" 4 And he said, "Here are the horns that scattered Juda, so that no man raised his head any more; but these have come to terrify them: to cast down the horns of the nations that raised their horns to scatter the land of Juda."

The New Jerusalem. 5 *l* Again I raised my eyes and looked: there was a man with a measuring line in his hand. 6 *m* "Where are you going?" I asked. "To measure Jerusalem," he answered; "to see how great is its width and how great its length."

7 Then the angel who spoke with me advanced, and another angel came out to meet him and said to him, 8 *n* "Run, tell this to that young man:* People will live in Jerusalem as though in open country, because of the multitude of men and beasts in her midst. 9 But I will be for her an encircling wall of fire, says the Lord, and I will be the glory in her midst."

10 Up, up! Flee from the land of the north,* says the Lord; for I had scattered you to the four winds of heaven, says the Lord. 11 Up, O Sion! Escape, you who dwell with daughter Babylon. 12 *o* For thus says the Lord of hosts [after, glory, he has sent me] concerning the nations that have plundered you: Whoever touches you touches the apple of my eye. 13 See, I wave my hand over them; they become plunder for their slaves. Thus you shall know that the Lord of hosts has sent me.

14 *p* Sing and rejoice, O daughter Sion! See, I am coming to dwell among you, says the Lord. 15 Many nations shall join themselves to the Lord on that day, and they shall be his people, and he will dwell

among you, and you shall know that the Lord of hosts has sent me to you. 16 The Lord will possess Juda as his portion in the holy land, and he will again choose Jerusalem. 17 Silence, all mankind, in the presence of the Lord! for he stirs forth from his holy dwelling.

CHAPTER 3.

Josue the High Priest. 1 Then he showed me Josue the high priest standing before the angel of the Lord, while Satan stood at his right hand to accuse him.*q* 2 *r* And the angel of the Lord said to Satan, "May the Lord rebuke you, Satan; may the Lord who had chosen Jerusalem rebuke you! Is not this man a brand snatched from the fire?"

3 Now Josue was standing before the angel clad in filthy garments.* 4 *s* He spoke and said to those who were standing before him, "Take off his filthy garments, and clothe him in festal garments." 5 He also said, "Put a clean miter on his head." And they put a clean miter on his head and clothed him with the garments. Then the angel of the Lord, standing, said, "See, I have taken away your guilt."

6 The angel of the Lord then gave Josue this assurance: 7 "Thus says the Lord of hosts: If you walk in my ways and heed my charge, you shall judge my house and keep my courts, and I will give you access among these standing here. 8 *t* Listen, O Josue, high priest! You and your associates who sit before you are men of good omen.* Yes, I will bring my servant the Shoot. 9 *u* Look at the stone that I have placed before Josue, one stone with seven facets.* I will engrave its inscription, says the Lord of hosts, and I will take away the guilt of the land in one day. 10 *v* On that day, says the Lord of hosts, you will invite one another under your vines and fig trees."

CHAPTER 4.

4 Then I said to the angel who spoke with me, "What are these things, my lord?" 5 And the angel who spoke with me replied, "Do you not know what these things are?" "No, my lord," I answered. 6 Then he said to me, "This is the Lord's message to Zorobabel: Not by an army, nor by might, but by my spirit, says the Lord of hosts. 7 *w* What are you, O great mountain?* Before Zorobabel you are but a plain. He shall bring out the capstone amid exclamations of 'Hail, Hail' to it."

8 This word of the Lord then came to me: 9 *x* The hands of Zorobabel have laid the foundations of this house, and his hands shall finish it; then you shall know that the Lord of hosts has sent me to you. 10 *y* For even they who are scornful on that day of small beginnings shall rejoice to see the select stone in the hands of Zorobabel. These seven facets are the eyes of the Lord that range over the whole earth.

The Lampstand. 1 Then the angel who spoke with me returned and awakened me, like a man awakened from his sleep. 2 *z* "What do you see?" he asked me. "I see a lampstand all of gold, with a bowl at the top," I replied; "on it are seven lamps with their tubes, 3 *a* and beside it are two olive trees, one on the right and the other on the left." 11 I then asked him, "What are these two olive trees at each side of the lampstand?" 12 And again I asked, "What are the two olive tufts which freely pour out fresh oil through the two golden channels?" 13 "Do you not know what these are?" he said to me. "No, my lord," I answered him. 14 He said, "These are the two anointed* who stand by the Lord of the whole earth."

CHAPTER 5.

The Flying Scroll.* 1 Then I raised my eyes again *b* and saw a scroll flying. 2 "What do you see?" he asked me. I an-

q Ag 1, 1; 1 Par 21, 1.—r Rom 8, 33; Jude 9.—s Lk 15, 22.—t Is 4, 2; 11, 1; Jer 23, 5; 33, 15.—u Za 4, 10.—v 3 Kgs 4, 25.—w 1 Esd 3, 11f; Ps 117 (118), 22.—x 1 Esd 6, 15ff.—y Za 3, 9.—z Ap 1, 12.—a Ap 11, 4.—b Ez 2, 9.

3, 3: Filthy garments: symbolic of mourning for the dead, or of national catastrophe, and implying acknowledgment of guilt (v 5).

3, 8: Men of good omen: the restoration of the priesthood is a sign of the coming of the Messianic times. My servant the Shoot: identified, in the earliest form of Za 6, 11f as the prophet composed it, with Zorobabel, direct descendant of King David and rebuilder of the temple; and, as such, a type of the Messia; cf Jer 23, 5.

3, 9: One stone with seven facets: apparently the same as the select stone of Za 4, 10, which seems to be a precious gem. The seven facets are explained in Za 4, 10 as signifying the Lord's vigilance over the world. I will engrave its inscription: the same Hebrew verb for engrave is used in Ex 28, 9. 11 in regard to the inscriptions on the twelve precious stones of the priestly breastpiece.

4, 7: Great mountain: figure of the obstacles confronting Zorobabel in building the temple. A plain: figure of the ease with which he will overcome these obstacles.

4, 1ff.11-14: The two anointed: literally, "the two sons of oil," Josue, the anointed high priest, and Zorobabel, the anointed prince. Just as the two olive trees in this imagery supply the sacred seven-branched lampstand (cf Ex 25, 31-40) with oil (v 12), so these two men, in ministering to the community, stand by (serve) the Lord.

5, 1-4: The enormous scroll, thirty feet by fifteen (the dimensions in length and breadth of the portico of Solomon's Temple, 3 Kgs 6, 3), contains a list of maledictions on sinners, similar to that in Dt 27, 15-26. The thief and the perjurer represent all sinners, who are expelled from the holy community.

swered, "I see a scroll flying; it is twenty cubits long and ten cubits wide."[3] Then he said to me: "This is the curse which is to go forth over the whole earth; in accordance with it shall every thief be swept away, and in accordance with it shall every perjurer be expelled from here. [4] [c] I will send it forth, says the Lord of hosts, and it shall come into the house of the thief, or into the house of him who perjures himself with my name; it shall lodge within his house, consuming it, timber and stones."

The Flying Bushel.* [5] Then the angel who spoke with me came forward and said to me, "Raise your eyes and see what this is that comes forth." [6] "What is it?" I asked. And he answered, "This is a bushel container coming. This is their guilt in all the land." [7] Then a leaden cover was lifted, and there was a woman sitting inside the bushel. [8] "This is Wickedness," he said; and he thrust her inside the bushel, pushing the leaden cover into the opening. [9] Then I raised my eyes and saw two women coming forth with a wind ruffling their wings, for they had wings like the wings of a stork. As they lifted up the bushel into the air, [10] I said to the angel who spoke with me, "Where are they taking the bushel?" [11] [d] He replied, "To build a temple for it in the land of Senaar; when the temple is ready, they will deposit it there in its place."

CHAPTER 6.

Four Chariots. [1] Again I raised my eyes and saw four chariots* coming out from between two mountains; and the mountains were of bronze. [2] [e] The first chariot had red horses, the second chariot black horses, [3] the third chariot white horses, and the fourth chariot spotted horses—all of them strong horses. [4] I asked the angel who spoke with me, "What are these, my lord?" [5] [f] The angel said to me in reply, "These are the four winds of the heavens, which are coming forth after being reviewed by the Lord of all the earth." [6] The chariot with the black horses was turning toward the land of the north, the red and the white horses went after them, and the spotted ones went toward the land of the south. [7] As these strong horses emerged, eager to set about patrolling the earth, he said, "Go, patrol the earth!" Then, as they patrolled the earth, [8] he called out to me and said, "See, they that go forth to the land of the north will make my spirit rest in the land of the north."

The Coronation. [9] This word of the Lord then came to me: [10] Take from the returned captives Holdai, Tobia, Idaia; and go the same day to the house of Josia, son of Sophonia (these had come from Babylon). [11] Silver and gold you shall take, and make a crown; place it on the head of [Josue, son of Josedec, the high priest] Zorobabel.* [12] [g] And say to him: Thus says the Lord of hosts: Here is a man whose name is Shoot, and where he is he shall sprout, and he shall build the temple of the Lord. [13] [h] Yes, he shall build the temple of the Lord, and taking up the royal insignia, he shall sit as ruler upon his throne. The priest shall be at his right hand, and between the two of them there shall be friendly understanding. [14] The crown itself shall be a memorial offering in the temple of the Lord in favor of Holdai, Tobia, Idaia, and the son of Sophonia. [15] [i] And they who are from afar shall come and build the temple of the Lord, and you shall know that the Lord of hosts has sent me to you. And if you heed carefully the voice of the Lord, your God. . . .

CHAPTER 7.

True Fasting. [1] In the fourth year of Darius the king [the word of the Lord came to Zacharia], on the fourth day of Casleu, the ninth month,* [2] Bethel-Sarasar sent Rogammelech and his men to implore favor of the Lord [3] [j] and to ask the priests of the house of the Lord of hosts, and the prophets, "Must I mourn and abstain in the fifth month as I have been

c Lv 19, 12.—d Gn 11, 2ff.—e Za 1, 8; Ap 6, 4.—f Ps 103 (104), 4.—g Za 3, 8; Eph 2, 20; Heb 3, 3.—h Ps 109 (110), 4; Heb 3, 1.—i Eph 2, 19f.—j Za 8, 19.

5, 5-11: The woman sealed in the bushel container is a figure of the general corruption of the people of Juda. She is removed from the Holy Land and transported to Senaar, that is, Babylonia, where a dwelling is being prepared for her; this is a symbol of the reign of Wickedness in pagan lands, contrasted with the reign of holiness in the Lord's dwelling on Mount Sion.

6, 1-8: The four chariots represent the angelic hosts sent by the Lord to the four ends of the earth. The chariot with the black horses brings the spirit, i. e., anger of the Lord against the land of the north, Babylonia.

6, 11: Make a crown; place it on the head of [Josue, son of Josedec, the high priest] Zorobabel: According to the current Hebrew text, Josue the high priest is to be crowned. However, since the crown is a sign of royalty, the original text must have had the name of Zorobabel here, not that of Josue. In Za 3, 8 Josue is a different man from the one called the Shoot, and in v 12 it is upon the Shoot that the crown is to be placed.

7, 1: The fourth year of Darius . . . the fourth day of Casleu, the ninth month: November, 518 B. C.

doing these many years?" [4] Thereupon this word of the Lord of hosts came to me: [5] *k* Say to all the people of the land and to the priests: When you fasted and mourned in the fifth and in the seventh month these seventy years, was it really for me that you fasted? [6] And when you were eating and drinking, was it not for yourselves that you ate, and for yourselves that you drank? [7] *l* Were not these the words which the Lord spoke through the former prophets, when Jerusalem and the surrounding cities were inhabited and at peace, when the Negeb and the foothills were inhabited? [8] [This word of the Lord came to Zacharia: [9] *m* Thus says the Lord of hosts:] Render true judgment, and show kindness and compassion toward each other. [10] *n* Do not oppress the widow or the orphan, the alien or the poor; do not plot evil against one another in your hearts. [11] *o* But they refused to listen; they stubbornly turned their backs and stopped their ears so as not to hear. [12] *p* And they made their hearts diamond-hard so as not to hear the teaching and the message that the Lord of hosts had sent by his spirit through the former prophets. [13] *q* Then the Lord of hosts in his great anger said that, as they had not listened when he called, so he would not listen when they called, [14] *r* but would scatter them with a whirlwind among all the nations that they did not know. Thus the land was left desolate after them with no one traveling to and fro; they made the pleasant land into a desert.

CHAPTER 8.

In the Days of the Messia. [1] This word of the Lord of hosts came: Thus says the Lord of hosts: [2] *s* I am intensely jealous for Sion, stirred to jealous wrath for her. [3] *t* Thus says the Lord: I will return to Sion, and I will dwell within Jerusalem· Jerusalem shall be called the faithful city, and the mountain of the Lord of hosts, the holy mountain.

[4] Thus says the Lord of hosts: Old men and old women, each with staff in hand because of old age, shall again sit in the streets of Jerusalem. [5] The city shall be filled with boys and girls playing in her streets. [6] Thus says the Lord of hosts: Even if this should seem impossible in the eyes of the remnant of this people, shall it in those days be impossible in my eyes also, says the Lord of hosts? [7] *u* Thus says the Lord of hosts: Lo, I will rescue my people from the land of the rising sun, and from the land of the setting sun. [8] *v* I will bring them back to dwell within Jerusalem. They shall be my people, and I will be their God, with faithfulness and justice.

[9] *w* Thus says the Lord of hosts: Let your hands be strong, you who in these days hear these words spoken by the prophets on the day when the foundation of the house of the Lord of hosts was laid for the building of the temple. [10] For before those days there were no wages for men, or hire for beasts; those who came and went had no security from the enemy, for I set every man against his neighbor. [11] But now I will not deal with the remnant of this people as in former days, says the Lord of hosts, [12] for it is the seedtime of peace: the vine shall yield its fruit, the land shall bear its crops, and the heavens shall give their dew; all these things I will have the remnant of the people possess. [13] *x* Just as you were a curse among the nations, O house of Juda and house of Israel, so will I save you that you may be a blessing; do not fear, but let your hands be strong.

[14] *y* Thus says the Lord of hosts: As I determined to harm you when your fathers provoked me to wrath, says the Lord of hosts, and I did not relent, [15] so again in these days I have determined to favor Jerusalem and the house of Juda; do not fear! [16] *z* These then are the things you should do: Speak the truth to one another; let there be honesty and peace in the judgments at your gates, [17] *a* and let none of you plot evil against another in his heart, nor love a false oath. For all these things I hate, says the Lord.

[18] This word of the Lord of hosts came to me: [19] Thus says the Lord of hosts: The fast days of the fourth, the fifth, the seventh, and the tenth months* shall become occasions of joy and gladness, cheerful festivals for the house of Juda;

k Is 58, 5; Rom 14, 6.—l Jer 17, 26.—m Is 58, 6.—n Ex 22, 21-24; Dt 24, 17; Is 1, 17; Jer 5, 28.—o 2 Esd 9, 29; Os 4, 16.—p Ez 11, 19; 36, 26; 2 Esd 9, 29.—q Is 1, 15; Mi 3, 4.—r Dt 4, 27.—s Na 1, 2.—t Is 2, 2; Jer 31, 23.—u Is 11, 11; Jer 30, 18.—v Jer 4, 2.—w 1 Esd 5, 1; Ag 2, 18.—x Is 19, 24; Jer 42, 18; Ag 2, 19 ;So 3, 20.—y Jer 31, 28.—z Za 7, 9.—a Za 7, 10.

8, 19: The fast day of the fourth month recalled the fall of Jerusalem in June, 587 B. C. (4 Kgs 25, 3f); that of the fifth month, the burning of the temple by Nabuzardan in July of the same year (4 Kgs 25, 8f); that of the seventh month, the murder of Godolia in September of the same year (Jer 41, 1f); that of the tenth month, the beginning of the final siege of Jerusalem in January, 588 B. C. (4 Kgs 25, 1).

only love faithfulness and peace. 20 Thus says the Lord of hosts: There shall yet come peoples, the inhabitants of many cities; 21 *b* and the inhabitants of one city shall approach those of another, and say, "Come! let us go to implore the favor of the Lord"; and, "I too will go to seek the Lord." 22 *c* Many peoples and strong nations shall come to seek the Lord of hosts in Jerusalem and to implore the favor of the Lord. 23 *d* Thus says the Lord of hosts: In those days ten men of every nationality, speaking different tongues, shall take hold, yes, take hold of every Jew by the edge of his garment and say, "Let us go with you, for we have heard that God is with you."

CHAPTER 9.

Invasion by the Lord.* 1 A burden: The word of the Lord is upon the land of Hadrach, and Damascus is its resting place, for the cities of Aram are the Lord's, as are all the tribes of Israel, 2 *e* Hamath also, on its border, Tyre too, and Sidon, however wise they be. 3 Tyre built herself a stronghold, and heaped up silver like dust, and gold like the mire of the streets. 4 *f* Lo, the Lord will strip her of her possessions, and smite her power on the sea, and she shall be devoured by fire. 5 Ascalon shall see it and be afraid; Gaza also: she shall be in great anguish; Accaron too, for her hope shall come to nought. The king shall disappear from Gaza, and Ascalon shall not be inhabited, 6 *g* and the baseborn* shall occupy Azotus. I will destroy the pride of the Philistine 7 and take from his mouth his bloody meat, and his abominations from between his teeth: he also shall become a remnant* for our God, and shall be like a family in Juda, and Accaron shall be like the Jebusites. 8 I will encamp by my house* as a guard that none may pass to and fro; no oppressor shall pass over them again, for now I have regard for their affliction.

Restoration under the Messia. 9 *h* Rejoice heartily, O daughter Sion, shout for joy, O daughter Jerusalem! See, your king shall come to you; a just savior is he, meek, and riding on an ass, on a colt, the foal of an ass.* 10 *i* He shall banish the chariot from Ephraim, and the horse from Jerusalem; the warrior's bow shall be banished, and he shall proclaim peace to the nations. His dominion shall be from sea to sea, and from the River* to the ends of the earth. 11 *j* As for you, for the blood of your covenant with me,* I will bring forth your prisoners from the dungeon. 12 *k* In the return to the fortress of the waiting prisoners,* this very day, I will return you double for your exile. 13 For I will bend Juda as my bow, I will arm myself with Ephraim; I will arouse your sons, O Sion, [against your sons, O Yavan,] and I will use you as a warrior's sword.

14 The Lord shall appear over them, and his arrow shall shoot forth as lightning; the Lord God shall sound the trumpet, and come in a storm from the south. 15 The Lord of hosts shall be a shield over them, they shall overcome sling stones and trample them underfoot; they shall drink blood like wine, till they are filled with it like libation bowls, like the corners of the altar. 16 *l* And the Lord, their God, shall save them on that day, his people, like a flock. For they are the jewels in a crown raised aloft over his land. 17 For what wealth is theirs, and what beauty! grain that makes the youths flourish, and new wine, the maidens!

CHAPTER 10.

The New Order of Things. 1 Ask of the Lord rain in the spring season! *m* It is the Lord who makes the storm clouds, and sends men the pouring rain! for everyone,

b Is 2, 3.—c Is 60, 3.—d Is 66, 23.—e Jer 49, 23.—f Is 23, 1-18; Ez 26, 1-28. 26.—g Am 1, 8.—h Is 62, 11; Jer 23, 5; Mt 21, 5; Jn 12, 15.—i Os 1, 7.—j Is 42, 7; Ex 24, 8—k Is 61, 7.—l Is 62, 3.—m Dt 11, 14; Jer 14, 22.

9, 1-8: Divine judgment is about to fall on the surrounding hostile peoples: Aram (Syria), including the cities of Hadrach and Damascus; Phoenicia, with its cities of Tyre and Sidon; Philistia, with its cities of Ascalon, Gaza, Accaron, and Azotus.

9, 6: The baseborn: people of mixed ancestry.

9, 7: Remnant: see note on Ag 1, 12. The Jebusites: the pre-Israelite inhabitants of Jerusalem, conquered by David and incorporated into Israel.

9, 8: My house: the Holy Land; cf Os 8, 1; 9, 15; Jer 12, 7.

9, 9: The Messia will come, not as a conquering warrior, but in lowliness and peace. Not like the last kings of Juda, who rode in chariots and on horses (Jer 17, 25; 22, 4), but like the princes of old (Gn 49, 11; Jgs 5, 10; 10, 4), the Messia will ride on an ass. The Evangelists see a literal fulfillment of this prophecy in the Savior's triumphant entry into Jerusalem (Mt 21, 4f; Jn 12, 14f).

9, 10: The River: the Euphrates; see note on Ps 71 (72), 8.

9, 11: The blood of your covenant with me: the covenant between the Lord and Israel sealed with sacrificial blood (Ex 24, 8).

9, 12: The waiting prisoners: the exiles awaiting the return to their country, where they will receive a double compensation for the double punishment they had suffered; cf Is 40, 2; 61, 7.

grassy fields. 2 *n* For the teraphim* speak nonsense, the diviners have false visions: deceitful dreams they tell, empty comfort they offer. This is why they wander like sheep, wretched: they have no shepherd. 3 My wrath is kindled against the shepherds, and I will punish the leaders; for the Lord of hosts will visit his flock, the house of Juda, and make them his stately war horse.

4 From him shall come leader and chief, from him warrior's bow and every officer. 5 They shall all be warriors, trampling the mire of the streets in battle; they shall wage war because the Lord is with them, and shall put the horsemen to rout. 6 I will strengthen the house of Juda, the house of Joseph I will save; I will bring them back, because I have mercy on them, they shall be as though I had never cast them off, for I am the Lord, their God, and I will hear them. 7 Then Ephraim shall be valiant men, and their hearts shall be cheered as by wine. Their children shall see it and be glad, their hearts shall rejoice in the Lord.

8 *o* I will whistle for them to come together, and when I redeem them they will be as numerous as before. 9 I sowed them among the nations, yet in distant lands they remember me; they shall rear their children and return. 10 *p* I will bring them back from the land of Egypt, and gather them from Assyria. I will bring them into Galaad and into Lebanon, but these shall not suffice them; 11 *q* I will cross over to Egypt and smite the waves of the sea and all the depths of the Nile shall be dried up. The pride of Assyria shall be cast down, and the scepter of Egypt taken away. 12 *r* I will strengthen them in the Lord, and they shall walk in his name, says the Lord.

CHAPTER 11.

1 Open your doors, O Lebanon, that the fire may devour your cedars! 2 Wail, you cypress trees, for the cedars are fallen, the mighty have been despoiled. Wail, you oaks of Basan, for the impenetrable forest is cut down! 3 Hark! the wailing of the shepherds, their glory has been ruined. Hark! the roaring of the young lions, the jungle of the Jordan is laid waste.

Allegory of the Shepherds.* 4 Thus said the Lord, my God: Shepherd the flock to be slaughtered. 5 *s* For they who buy them slay them with impunity; while those who sell them say, "Blessed be the Lord, I have become rich!" Even their own shepherds do not feel for them. 6 (Nor shall I spare the inhabitants of the earth any more, says the Lord. Yes, I will deliver each of them into the power of his neighbor, or into the power of his king; they shall crush the earth, and I will not deliver it out of their power.)

7 *t* So I became the shepherd of the flock to be slaughtered for the sheep merchants. I took two staffs, one of which I called "Favor," and the other, "Bonds," and I fed the flock. 8 In a single month I did away with the three shepherds. I wearied of them, and they behaved badly toward me. 9 *u* "I will not feed you," I said. "What is to die, let it die; what is to perish, let it perish, and let those that are left devour one another's flesh."

10 Then I took my staff "Favor" and snapped it asunder, breaking off the covenant which I had made with all peoples; that day it was broken off. 11 The sheep merchants who were watching me understood that this was the word of the Lord. 12 *v* I said to them, "If it seems good to you, give me my wages; but if not, let it go." And they counted out my wages, thirty pieces of silver. 13 *w* But the Lord said to me, "Throw it in the treasury, the handsome price at which they valued me." So I took the thirty pieces of silver and threw them into the treasury in the house of the Lord.

14 Then I snapped asunder my other staff, "Bonds," breaking off the brotherhood between Juda and Israel. 15 The Lord said to me: This time take the gear of a foolish shepherd. 16 *x* For I will raise up a shepherd in the land who will take no note of those that perish, nor seek the

n Jer 10, 8; Ez 34, 5.—o Ez 36, 37.—p Is 11, 11; 49, 20; Os 11, 11.—q Is 11, 15; Ez 30, 13.—r Mi 4, 5.—s Jer 50, 7.—t Os 5, 6.—u Jer 15, 2.—v Ex 21, 32; Mt 26, 15.—w Mt 27, 9f.—x Ez 34, 2ff.

10, 2: Teraphim: household idols, used for divination; cf Gn 31, 19. 34f; Jgs 17, 5; 18, 17f. 20; Ez 21, 26; Os 3, 4.

11, 4-17: In this allegory the prophet becomes the good shepherd of God's flock, which is being slaughtered; he is the defender of the people exploited by bad rulers. The three shepherds, rulers in general, are to destroy one another in a short time (a single month). The service of the good shepherd is contemptuously valued at thirty pieces of silver, the legal indemnity (Ex 21, 32) for a gored slave. The prophet is thus a type of Christ, whose mission of salvation to His people was appraised by the Sanhedrists, the false shepherds, at the same base price (Mt 26, 14ff). In the case of the prophet as well as of Christ (Mt 27, 5), the money is thrown into the temple treasury, i. e., paid to God, showing thereby how shamefully His divine love and care are requited.

strays, nor heal the injured, nor feed what survives—he will eat the flesh of the fat ones and tear off their hoofs!

17 *y* Woe to my foolish shepherd who forsakes the flock! May the sword fall upon his arm and upon his right eye; let his arm wither away entirely, and his right eye be blind forever!

CHAPTER 12.

Jerusalem God's Instrument.* 1 A burden: the word of the Lord concerning Israel.*z* Thus says the Lord, who spreads out the heavens, lays the foundations of the earth, and forms the spirit of man within him: 2 *a* See, I will make Jerusalem a bowl to stupefy all peoples round about. [Juda will be besieged, even Jerusalem.] 3 *b* On that day I will make Jerusalem a weighty stone for all peoples. All who attempt to lift it shall injure themselves badly, and all the nations of the earth shall be gathered against her. 4 On that day, says the Lord, I will strike every horse with fright, and its rider with madness. I will strike blind all the horses of the peoples, but upon the house of Juda I will open my eyes, 5 and the princes of Juda shall say to themselves, "The inhabitants of Jerusalem have their strength in the Lord of hosts, their God." 6 *c* On that day I will make the princes of Juda like a brazier of fire in the woodland, and like a burning torch among sheaves, and they shall devour right and left all the surrounding peoples; but Jerusalem shall still abide on its own site. 7 The Lord shall save the tents of Juda first, that the glory of the house of David and the glory of the inhabitants of Jerusalem may not be exalted over Juda. 8 *d* On that day, the Lord will shield the inhabitants of Jerusalem, and the weakling among them shall be like David on that day, and the house of David godlike, like an angel of the Lord before them. 9 On that day I will seek the destruction of all nations that come against Jerusalem.

Messianic Jerusalem. 10 *e* I will pour out on the house of David and on the inhabitants of Jerusalem a spirit of grace and petition; and they shall look on him whom they have thrust through, and they shall mourn for him as one mourns for an only son, and they shall grieve over him as one grieves over a first-born.*

11 *f* On that day the mourning in Jerusalem shall be as great as the mourning of Adadremmon in the plain of Mageddon.* And the land shall mourn, each family apart: 12 the family of the house of David, and their wives; the family of the house of Nathan, and their wives; 13 the family of the house of Levi, and their wives; the family of Semei, and their wives; 14 and all the rest of the families, each family apart, and the wives apart.

CHAPTER 13.

The End of Falsehood. 1 On that day there shall be open to the house of David and to the inhabitants of Jerusalem, a fountain to purify from sin* and uncleanness.*g* 2 *h* On that day, says the Lord of hosts, I will destroy the names of the idols from the land, so that they shall be mentioned no more; I will also take away the prophets and the spirit of uncleanness from the land. 3 *i* If a man still prophesies, his parents, father and mother, shall say to him, "You shall not live, because you have spoken a lie in the name of the Lord." When he prophesies, his parents, father and mother, shall thrust him through.

4 On that day, every prophet shall be ashamed to prophesy his vision, neither shall he assume the hairy mantle* to mislead, but he shall say, 5 *j* "I am no prophet, I am a tiller of the soil, for I have owned land since my youth." 6 And if anyone asks him, "What are these

y Jn 10, 12.—z Is 42, 5.—a Is 51, 17; Jer 51, 7.—b Mt 21, 44.—c Abd 18.—d Ex 32, 34.—e Jer 6, 26; Jn 19, 34; Ap 1, 7.—f 2 Par 35, 22-25.—g Heb 9, 14; 1 Pt 1, 18f; Ap 1, 5.—h Mi 5, 12; 2 Pt 2, 1.—i Dt 18, 20; Mi 3, 5ff.—j Am 7, 14.

12, 1-9: Under the image of the deliverance of Juda and Jerusalem from invading enemies, the prophet foretells the ultimate victory of God's people in the Messianic age.

12, 10: The divine blessings (a spirit of grace and petition) will be poured out on God's people through the intervention of an unnamed sufferer (him whom they have thrust through), similar to the Servant of the Lord in Is 52, 13—53, 12. In Jn 19, 37 the Evangelist sees in this passage a prophecy fulfilled in the piercing of Christ's side.

12, 11: The mourning for the pierced victim in Jerusalem is compared to a lamentation in the plain of Mageddon apparently over a certain personage called Adadremmon. The reference is no longer clear. Both Adad (Hadad) and Remmon were names of the Semitic storm god, often identified with the god Baal. Some see here a reference to the annual mourning by the pagans over the death of the fertility god. According to others, Adadremmon is the name of a place near Mageddon, and the reference would then be to the mourning over the death of King Josia, who was killed in battle there; cf 2 Par 35, 22-25.

13, 1: A fountain to purify from sin: in contrast to the lustral water used in ritual purification; cf Nm 19, 9. 13. 20; 31, 23. The Lord Himself is the fountain of living water (Jer 2, 13); cf Is 12, 2ff.

13, 4: Hairy mantle: worn by prophets as a mark of their calling; cf 4 Kgs 1, 8; Mt 3, 4.

wounds on your chest?"* he shall answer, "With these I was wounded in the house of my dear ones."

The Song of the Sword. 7 *k* Awake, O sword, against my shepherd, against the man who is my associate, says the Lord of hosts. Strike the shepherd that the sheep may be dispersed,* and I will turn my hand against the little ones. 8 In all the land, says the Lord, two thirds of them shall be cut off and perish, and one third shall be left. 9 *l* I will bring the one third through fire, and I will refine them as silver is refined, and I will test them as gold is tested. They shall call upon my name, and I will hear them. I will say, "They are my people," and they shall say, "The Lord is my God."

CHAPTER 14.

The Fight for Jerusalem.* 1 Lo, a day shall come for the Lord when the spoils shall be divided in your midst. 2 And I will gather all the nations against Jerusalem for battle: the city shall be taken, houses plundered, women ravished; half of the city shall go into exile, but the rest of the people shall not be removed from the city. 3 Then the Lord shall go forth and fight against those nations, fighting as on a day of battle. 4 That day his feet shall rest upon the Mount of Olives, which is opposite Jerusalem to the east. The Mount of Olives shall be cleft in two from east to west by a very deep valley, and half of the mountain shall move to the north and half of it to the south. 5 And the valley of the Lord's mountain shall be filled up when the valley of those two mountains reaches its edge; it shall be filled up as it was filled up by the earthquake in the days of King Ozia of Juda. Then the Lord, my God, shall come, and all his holy ones with him.

6 On that day there shall no longer be cold or frost. 7 *m* There shall be one continuous day, known to the Lord, not day and night, for in the evening time there shall be light.

8 *n* On that day, living waters shall flow from Jerusalem, half to the eastern sea, and half to the western sea, and it shall be so in summer and in winter. 9 *o* The Lord shall become king over the whole earth; on that day the Lord shall be the only one, and his name the only one.

10 *p* And from Geba to Rimmon in the Negeb, all the land shall turn into a plain; but Jerusalem shall remain exalted in its place. From the Gate of Benjamin to the place of the First Gate, to the Corner Gate; and from the Tower of Hananeel to the king's wine presses, 11 *q* they shall occupy her. Never again shall she be doomed; Jerusalem shall abide in security.

12 And this shall be the plague with which the Lord shall strike all the nations that have fought against Jerusalem: their flesh shall rot while they stand upon their feet, and their eyes shall rot in their sockets, and their tongues shall rot in their mouths.

13 On that day there shall be among them a great tumult from the Lord: every man shall seize the hand of his neighbor, and the hand of each shall be raised against that of his neighbor. 14 Juda also shall fight against Jerusalem. The riches of all the surrounding nations shall be gathered together, gold, silver, and garments, in great abundance.

15 Similar to this plague shall be the plague upon the horses, mules, camels, asses, and upon all the beasts that are in those camps.

16 *r* All who are left of all the nations that came against Jerusalem shall come up year after year to worship the King, the Lord of hosts, and to celebrate the feast of Tabernacles. 17 If any of the families of the earth does not come up to Jerusalem to worship the King, the Lord of hosts, no rain shall fall upon them. 18 And if the family of Egypt does not come up, or enter, upon them shall fall the plague which the Lord will inflict upon all the nations that do not come up to celebrate the feast of Tabernacles. 19 This

k Mt 26, 31.—l Jer 30, 22; Ps 65 (66), 10.—m Ap 21, 23.—n Za 13, 1; Ez 47, 1-8; Jl 3, 18.—o Dt 6, 4; Eph 4, 5f; Ap 11, 15.—p Za 12, 6; 2 Esd 3, 6; 12, 38—q Jer 31, 40; Ap 22, 3.—r Lv 23, 34. 43; 2 Esd 8, 14; Is 60, 6. 9.

13, 6: Wounds on your chest: literally, "wounds between your hands." The false prophets, like the prophet of Baal (3 Kgs 18, 28), apparently inflicted wounds on themselves; to defend himself against the accusation of being a false prophet, a man will deny having inflicted wounds on himself and say instead that he received them at home, "in the house of my dear ones." In the liturgy this text is applied to Christ in an accommodated sense.

13, 7: When the shepherd is killed, the sheep are scattered. In Mt 26, 31 the Evangelist quotes from this verse, in somewhat different form, the words, I will smite the shepherd, and the sheep of the flock will be scattered, as said by Christ shortly before His arrest in the Garden of Olives and the flight of the Apostles.

14, 1-21: An apocalyptic description of the Day of the Lord, in which Jerusalem, the figure of God's elect, after much suffering (siege: vv 1ff; riot: v 13; plague vv 12. 15), is rescued by the Lord (vv 4f) and given great blessings (vv 6-11. 14. 16-21).

shall be the punishment of Egypt, and the punishment of all the nations that do not come up to celebrate the feast of Tabernacles.

20 On that day there shall be upon the bells of the horses, "Holy to the Lord." The pots in the house of the Lord shall be as the libation bowls before the altar. 21 *s* And every pot in Jerusalem and in Juda shall be holy to the Lord of hosts; and all who come to sacrifice shall take them and cook in them. On that day there shall no longer be any merchant in the house of the Lord of hosts.

THE BOOK OF MALACHIA

This work was composed by an anonymous writer shortly before Nehemia's arrival in Jerusalem (445 B. C.). Because of the sharp reproaches he was leveling against the priests and rulers of the people, the author probably wished to conceal his identity. To do this he made a proper name out of the Hebrew expression for "My Messenger" (Malachi), which occurs in 1, 1 and 3, 1. The historical value of the prophecy is considerable in that it gives us a picture of life in the Jewish community returned from Babylon, between the period of Aggai and the reform measures of Ezra and Nehemia. It is likely that the author's trenchant criticism of abuses and religious indifference in the community prepared the way for these necessary reforms.

The chosen people had made a sorry return for divine love. The priests, who should have been leaders, had dishonored God by their blemished sacrifices. In his first chapter, the writer foresees the time when all nations will offer a pure oblation (1, 11) — a prophecy whose fulfillment the Church sees in the Sacrifice of the Mass. The author then turns from priests to people, denouncing their marriages with pagans and their callous repudiation of Israelite wives. Imbued with the rationalist and critical spirit of the times, many had wearied God with the question, "Where is the God of justice?" To this question the prophet replies that the Day of the Lord is coming. But first the forerunner must come, who will prepare the soil for repentance and true worship. The Gospel writers point to John the Baptist as the forerunner ushering in the Messianic age, the true Day of the Lord. When the ground is prepared God will appear, measuring out rewards and punishments and purifying the nation in the furnace of judgment. He will create a new order in which the ultimate triumph of good is inevitable.

CHAPTER 1.

1 An oracle. The word of the Lord to Israel through Malachi.

Israel Preferred to Edom. 2 *a* I have loved you, says the Lord; but you say, "How have you loved us?" 3 *Was not Esau Jacob's brother? says the Lord: yet I loved Jacob, but hated Esau; *b* I made his mountains a waste, his heritage a desert for jackals. 4 *c* If Edom says, "We have been crushed but we will rebuild the ruins," thus says the Lord of hosts: They indeed may build, but I will tear down, and they shall be called the land of guilt, 5 the people with whom the Lord is angry forever. Your own eyes shall see it, and you will say, "Great is the Lord, even beyond the land of Israel." *d*

Sins of the Priests and Levites. 6 A son honors his father, and a servant fears his master; if then I am a father, where is the honor due to me? And if I am a master, where is the reverence due to me?—So says the Lord of hosts to you, O priests, who despise his name. But you ask, "How have we despised your name?" 7 By offering polluted food on my altar! Then you ask, "How have we polluted it?" By saying the table of the Lord may be slighted! 8 *e* When you offer a blind animal for sacrifice, is this not evil? When you offer the lame or the sick, is it not evil? Present it to your governor; see if he will accept it, or welcome you, says the Lord of hosts.* 9 So now if you im-

s Mt 21, 12; Jn 2, 13-16.—a Dt 7, 6ff; Ez 16; Am 1, 11.—b Gn 25, 23; Rom 9, 13.—c Is 34, 5f; 63, 1-6; Jer 49, 7-22; Abd 21.—d Is 60.—e Lv 22, 19-25; Dt 15, 21.

1, 3ff: The thought passes from the person Esau to his descendants, Edom, and from the person Jacob to his descendants, Israel. Loved: preferred; hated: rejected; cf Gn 25, 21ff. St. Paul uses this passage as an example of God's freedom of choice in calling the Gentiles to the faith (Rom 9, 13).

1, 8: The offering in sacrifice of a lame, sick or blind animal was forbidden in the Law (Lv 22, 17-25; Dt 17, 1).

plore God for mercy on us, when you have done the like will he welcome any of you? says the Lord of hosts.

10 *Oh, that one among you would shut the temple gates to keep you from kindling fire on my altar in vain! I have no pleasure in you, says the Lord of hosts; neither will I accept any sacrifice from your hands, 11 *f* for from the rising of the sun, even to its setting, my name is great among the nations; and everywhere they bring sacrifice to my name, and a pure offering; for great is my name among the nations, says the Lord of hosts. 12 But you behave profanely toward me by thinking the Lord's table and its offering may be polluted, and its food slighted. 13 You also say, "What a burden!" and you scorn it, says the Lord of hosts; you bring in what you seize, or the lame, or the sick; yes, you bring it as a sacrifice. Shall I accept it from your hands? says the Lord. 14 Cursed is the deceiver, who has in his flock a male, but under his vow sacrifices to the Lord a gelding; for a great King am I, says the Lord of hosts, and my name will be feared among the nations.

CHAPTER 2.

1 And now, O priests, this commandment is for you: If you do not listen, 2 *g* and if you do not lay it to heart, to give glory to my name, says the Lord of hosts, I will send a curse upon you and of your blessing I will make a curse. Yes, I have already cursed it, because you do not lay it to heart. 3 Lo, I will deprive you of the shoulder* and I will strew dung in your faces, the dung of your feasts, and you will be carried off with it. 4 *h* Then you will know that I sent you this commandment because I have a covenant with Levi, says the Lord of hosts. 5 *i* My covenant with him was one of life and peace; fear I put in him, and he feared me, and stood in awe of my name. 6 *j* True doctrine was in his mouth, and no dishonesty was found upon his lips; he walked with me in integrity and uprightness, and turned many away from evil. 7 *k* For the lips of the priest are to keep knowledge, and instruction is to be sought from his mouth, because he is the messenger of the Lord of hosts. 8 But you have turned aside from the way, and have caused many to falter by your instruction; you have made void the covenant of Levi, says the Lord of hosts. 9 I, therefore, have made you contemptible and base before all the people, since you do not keep my ways, but show partiality in your decisions.

Sins of the People. 10 *Have we not all the one Father? Has not the one God created us? Why then do we break faith with each other, violating the covenant of our fathers? *l* 11 *m* Juda has broken faith; an abominable thing has been done in Israel and in Jerusalem. Juda has profaned the temple which the Lord loves, and has married an idolatrous woman. 12 May the Lord cut off from the man who does this both witness and advocate out of the tents of Jacob, and anyone to offer sacrifice to the Lord of hosts!

13 This also you do: the altar of the Lord you cover with tears, weeping and groaning, because he no longer regards your sacrifice nor accepts it favorably from your hand; 14 *n* and you say, "Why is it?"—Because the Lord is witness between you and the wife of your youth, with whom you have broken faith though she is your companion, your betrothed wife. 15 *o* Did he not make one being, with flesh and spirit: and what does that one require but godly offspring? You must then safeguard life that is your own, and not break faith with the wife of your youth. 16 For I hate divorce, says the Lord, the God of Israel, and covering one's garment with injustice, says the Lord of hosts; you must then safeguard life that is your own, and not break faith.

17 You have wearied the Lord with your words, yet you say, "How have we wearied him?" By your saying, "Every evildoer is good in the sight of the Lord, and he is pleased with him"; or else, "Where is the just God?

f Ps 112 (113), 3; Is 59, 19.—g Lv 26, 14-45; Dt 28, 15-68.—h Nm 25, 12f.—i Nm 25, 12; Ez 37, 26ff.—j Dt 33, 8-11.—k Lv 10, 10f; Dt 17, 9f; Jer 18, 18; Ag 2, 12.—l Mt 23, 9; Jb 31, 15; Eph 4, 6.—m 1 Esd 9, 2; 2 Esd 13, 25. —n Gn 31, 49f; Prv 5, 18ff.—o Gn 2, 7. 22ff.

1, 10f: The imperfect sacrifices offered without sincerity by the people of Juda are displeasing to the Lord. He will rather be pleased with the offerings of the Gentile nations throughout the world (from the rising of the sun, even to its setting), which anticipate the pure offering to be sacrificed in Messianic times, the universal Sacrifice of the Mass, as we are told by the Council of Trent.

2, 3: I will deprive you of the shoulder: this part of a sacrificial animal, allotted by the Law (Dt 18, 3) to the priests, will be withheld from them.

2, 10-16: Intermarriage of Israelites with foreigners was forbidden according to Dt 7, 1-4. After the Exile this law was strictly enforced (1 Esd 9-10). Foreign marriages are here portrayed as a violation of the covenant (v 10), which made the sacrifices offered by the offenders unacceptable to God (v 13). They were all the more reprehensible when accompanied by the divorce of Israelite wives (vv 14ff). This gradual return to the primitive ideal of the indissolubility of marriage was fully realized in New Testament times through the teaching of Christ; cf Mt 19, 3-12.

CHAPTER 3.

The Messenger of the Covenant. [1] Lo, I
am sending my messenger [p] to prepare
the way before me;* and suddenly there
will come to the temple the Lord whom
you seek, and the messenger of the cove-
nant whom you desire. Yes, he is coming,
says the Lord of hosts. [2] But who will
endure the day of his coming? And who
can stand when he appears? For he is like
the refiner's fire, or like the fuller's lye.
[3] [q] He will sit refining and purifying
[silver], and he will purify the sons of
Levi, refining them like gold or like sil-
ver that they may offer due sacrifice to
the Lord. [4] Then the sacrifice of Juda and
Jerusalem will please the Lord, as in the
days of old, as in years gone by. [5] I will
draw near to you for judgment, and I will
be swift to bear witness against the sor-
cerers, adulterers, and perjurers, those
who defraud the hired man of his wages,
against those who defraud widows and
orphans; those who turn aside the stran-
ger, and those who do not fear me, says
the Lord of hosts.

[6] *Surely I, the Lord, do not change,
nor do you cease to be sons of Jacob. [7]
[r] Since the days of your fathers you have
turned aside from my statutes, and have
not kept them. Return to me, and I will
return to you, says the Lord of hosts. Yet
you say, "How must we return?" [8] [s] Dare
a man rob God? Yet you are robbing me!
And you say, "How do we rob you?" In
tithes and in offerings! [9] You are indeed
accursed, for you, the whole nation, rob
me. [10] [t] Bring the whole tithe into the
storehouse,* that there may be food in
my house, and try me in this, says the
Lord of hosts: Shall I not open for you
the floodgates of heaven, to pour down
blessing upon you without measure? [11] For
your sake I will forbid the locust to de-
stroy your crops; and the vine in the field
will not be barren, says the Lord of hosts.
[12] Then all nations will call you blessed,
for you will be a delightful land, says the
Lord of hosts.

[13] You have defied me in word, says
the Lord, yet you ask, "What have we
spoken against you?" [14] [u] You have said,
"It is vain to serve God, and what do we
profit by keeping his command, and go-
ing about in penitential dress in awe of
the Lord of hosts? [15] Rather must we call
the proud blessed; for indeed evildoers
prosper, and even tempt God with im-
punity." [16] [v] Then they who fear the Lord
spoke with one another, and the Lord
listened attentively; and a record book*
was written before him of those who fear
the Lord and trust in his name. [17] [w] And
they shall be mine, says the Lord of
hosts, my own special possession, on the
day I take action. And I will have com-
passion on them, as a man has com-
passion on his son who serves him. [18]
Then you will again see the distinction
between the just and the wicked; between
him who serves God, and him who does
not serve him. [19] [x] For lo, the day is com-
ing, blazing like an oven, when all the
proud and all evildoers will be stubble,
and the day that is coming will set them
on fire, leaving them neither root nor
branch, says the Lord of hosts. [20] [y] But
for you who fear my name, there will
arise the sun of justice with its healing
rays; and you will gambol like calves out
of the stall [21] and tread down the wicked;
they will become ashes under the soles of
your feet, on the day I take action, says
the Lord of hosts.

[22] [z] Remember the law of Moses my
servant, which I enjoined upon him on
Horeb, the statutes and ordinances for all
Israel.

[23] [a] Lo, I will send you Elia,* the proph-
et, before the day of the Lord comes,
the great and terrible day, to turn the hearts
of the fathers to their children, and the
hearts of the children to their fathers, [24]
lest I come and strike the land with
doom.

Lo, I will send you Elia, the prophet before
the day of the Lord comes, the great and ter-
rible day.*

p Is 40, 3; Mt 11, 10; Mk 1, 2; Lk 1, 17; 7, 27.—q Is 1, 25; Za 13, 9.—r Za 1, 3f; Acts 7, 51.—s 2 Esd 13, 10-14.—t 2 Par 31, 10f; Neh 10, 38; 13, 12; Prv 3, 9f.—u Jb 21, 14f; 22, 17; Ps 72 (73), 11f.—v Ap 20, 12.—w Ex 19, 5; Dt 7, 6; Pss 102 (103), 13; 134 (135), 4.—x Is 13, 9; 34, 8; Jl 3, 3; So 1, 18; 2 Pt 3, 7.—y Lk 1, 78f.—z Ex 20; Lv 26; Dt 4, 1. 5f.—a Mt 11, 14; 17, 10; Mk 9, 10ff; Lk 1, 17.

3, 1: My messenger . . . before me: in v 23 this messenger is called Elia. In Mt 11, 10 these words are quoted by Christ as referring to John the Baptist, who prepared the way for the coming of the Savior; cf Mt 3, 1ff. 11f; 17, 11ff; Mk 1, 2-8; Lk 3, 2-18; Jn 1, 31-34.

3, 6f: God is faithful to His promises. He will not abandon the Israelites, who are still His people.

3, 10: Storehouse: the temple treasury.

3, 16: Record book: see note on Ex 32, 32.

3, 23: Elia: described in 4 Kgs 2, 11 as taken heavenward in a fiery chariot. Here his return to earth seems to be foretold. Jewish tradition has interpreted this literally; Christ declares it to be fulfilled in the coming of John the Baptist (Mt 17, 10-13).

3, 24: The words in fine print, a repetition of v 23a-d, have been added by the scribes so that the collection of the twelve minor prophets will not end with the threat of doom.

FIRST BOOK OF MACHABEES

The Books of Machabees are so called because they contain the history of the people of God under the command of Judas Machabeus and his brethren. The title Machabeus, from the Hebrew word meaning "Hammer," was given to Judas because of his daring and bravery in battle against the oppressors of the Jews. The two Books of Machabees treat of the persecution of the Jews beginning with the reign of Antiochus IV of Syria (175 B. C.) to the death of the High Priest Simon in 135 B. C. The First Book of Machabees embraces the period between 175 and 135 B. C. The original Hebrew text of the First Book of Machabees has been lost. The book has come down to us in the Greek Septuagint Version, the Bible of the primitive Christian Church. Although both the Jews and Protestants do not regard these books as Sacred Scripture, they have always been so regarded by the Church who has authoritatively and infallibly declared that they belong to the canon of inspired and sacred writings.

PROLOGUE

CHAPTER 1.

Beginning of Hellenism in Palestine. 1 Now [a] it came to pass, after that Alexander the *son of* Philip the Macedonian, who first reigned in Greece, coming out of the land of Cethim, had overthrown Darius king of the Persians and Medes, 2 he fought many battles, and took the strongholds of all, and slew the kings of the earth. 3 And he went through even to the ends of the earth, and took the spoils of many nations; and the earth was quiet before him. 4 And he gathered a power and a very strong army, and his heart was exalted and lifted up. 5 And he subdued countries of nations, and princes, and they became tributaries to him.

6 And after these things he fell down upon his bed, and knew that he should die. 7 And he called his servants the nobles that were brought up with him from his youth, and he divided his kingdom* among them, while he was yet alive. 8 And Alexander reigned twelve years, and he died.[b]

9 And his servants made themselves kings everyone in his place. 10 And they all put crowns upon themselves after his death, and their sons after them many years, and evils were multiplied in the earth.

I: EPIPHANES AND MATHATHIAS

1. Antiochus IV Persecutes the Jews

11 And there came out of them a wicked root. Antiochus the Illustrious,* the son of King Antiochus, who had been a hostage at Rome, and he reigned in the hundred and thirty-seventh year [c] of the kingdom of the Greeks.

12 In those days there went out of Israel wicked men, and they persuaded many, saying: Let us go, and make a covenant with the heathens that are round about us, for since we departed from them, many evils have befallen us. 13 And the word seemed good in their eyes. 14 And some of the people determined to do this, and went to the king, and he gave them license to do after the ordinances of the heathens.

15 And they built a place of exercise in Jerusalem, according to the laws of the nations. 16 And they made themselves prepuces, and departed from the holy covenant, and joined themselves to the heathens, and were sold to do evil.

17 [d] And the kingdom was established before Antiochus, and he had a mind to reign over the land of Egypt, that he might reign over two kingdoms. 18 And he entered into Egypt with a great multitude, with chariots and elephants, and horsemen, and a great number of ships. 19 And he made war against Ptolemy king of Egypt, but Ptolemy was afraid at his presence, and fled, and many were wounded unto death. 20 And he took the strong cities in the land of Egypt, and he took the spoils of the land of Egypt.

a 336 B. C.—b 323 B. C.—c 175 B. C.—d 170 B. C.

1, 7: Divided his kingdom, etc.: this is otherwise related by Quintus Curtius, though he admits that many were of that opinion. But here we find from the sacred text that he was in error.

1, 11: Antiochus the Illustrious: Epiphanes, the younger son of Antiochus the Great, who usurped the kingdom, to the prejudice of his nephew Demetrius, son of his elder brother Seleucus Philopator. Of the kingdom of the Greeks: counting not from the beginning of the reign of Alexander, but from the first year of Seleucus Nicator.

Antiochus Profanes the Temple. 21 And after Antiochus had ravaged Egypt in the hundred and forty-third year, [e] he returned and went up against Israel. 22 And he went up to Jerusalem with a great multitude. 23 And he proudly entered into the sanctuary, and took away the golden altar, and the candlestick of light, and all the vessels thereof, and the table of proposition, and the pouring vessels, and the vials, and the little mortars of gold, and the veil, and the crowns, and the golden ornament that was before the temple: and he broke them all in pieces. 24 And he took the silver and gold, and the precious vessels; and he took the hidden treasures which he found. And when he had taken all away, he departed into his own country. 25 And he made a great slaughter of men, and spoke very proudly.

26 And there was great mourning in Israel, and in every place where they were. 27 And the princes and the ancients mourned, and the virgins and the young men were made feeble, and the beauty of the women was changed. 28 Every bridegroom took up lamentation, and the bride that sat in the marriage bed, mourned. 29 And the land was moved for the inhabitants thereof, and all the house of Jacob was covered with confusion.

30 And after two full years [f] the king sent the chief collector* of *his* tributes to the cities of Juda, and he came to Jerusalem with a great multitude. 31 And he spoke to them peaceable words in deceit, and they believed him. 32 And he fell upon the city suddenly, and struck it with a great slaughter, and destroyed much people in Israel. 33 And he took the spoils of the city, and burnt it with fire, and threw down the houses thereof, and the walls thereof round about: 34 and they took the women captive, and the children, and the cattle they possessed.

35 And they built the city of David* with a great and strong wall, and with strong towers, and made it a fortress for them. 36 And they placed there a sinful nation, wicked men, and they fortified themselves therein; and they stored up armor and victuals, and gathered together the spoils of Jerusalem, 37 and laid them up there; and they became a great snare. 38 And this was a place to lie in wait against the sanctuary, and an evil devil* in Israel. 39 And they shed innocent blood round about the sanctuary, and defiled the holy place. 40 And the inhabitants of Jerusalem fled away by reason of them, and the city was made the habitation of strangers, and she became a stranger to her own seed, and her children forsook her. 41 Her sanctuary was desolate like a wilderness, [g] her festival days were turned into mourning, her sabbaths into reproach, her honors were brought to nothing. 42 Her dishonor was increased according to her glory, and her excellency was turned into mourning.

The Edict of Antiochus. 43 [h] And king Antiochus wrote to all his kingdom, that all the people should be one, and everyone should leave his own law. 44 And all nations consented according to the word of king Antiochus. 45 And many of Israel consented to his service, and they sacrificed to idols, and profaned the sabbath.

46 And the king sent letters by the hands of messengers to Jerusalem, and to all the cities of Juda, that they should follow the law of the nations of the earth, 47 and should forbid holocausts and sacrifices, and atonements to be made in the temple of God, 48 and should prohibit the sabbath and the festival days to be celebrated. 49 And he commanded the holy places to be profaned, and the holy people of Israel. 50 And he commanded altars to be built, and temples, and idols, and swine's flesh to be immolated, and unclean beasts. 51 And that they should leave their children uncircumcised, and let their souls be defiled with all uncleannesses and abominations, to the end that they should forget the law, and should change all the justifications of God. 52 And that whosoever would not do according to the word of king Antiochus should be put to death.

53 According to all these words he wrote to his whole kingdom, and he appointed rulers over the people that should force them to do these things. 54 And they commanded the cities of Juda to sacrifice. 55 Then many of the people were gathered to them that had forsaken the law of the Lord, and they committed evils in the

e 170 B. C.—f 168 B. C.—g Tb 2, 6; Am 8, 10.—h 168 B. C.

1, 30: The chief collector: Apollonius.

1, 35: The city of David: i.e., the castle of Sion.

1, 38: An evil devil: i.e., an adversary watching constantly to do harm, as the evil spirit is always watching and seeking whom he may devour.

land. 56 And they drove away the people of Israel into lurking holes, and into the secret places of fugitives.

57 On the fifteenth day of the month Casleu, in the hundred and forty-fifth year, [i] king Antiochus set up the abominable idol* of desolation upon the altar of God, and they built altars throughout all the cities of Juda round about. 58 And they burnt incense, and sacrificed at the doors of the houses, and in the streets. 59 And they cut in pieces and burnt with fire the books of the law of God. 60 And everyone with whom the books of the testament of the Lord were found, and whosoever observed the law of the Lord, they put to death, according to the edict of the king. 61 Thus by their power did they deal with the people of Israel, that were found in the cities month after month. 62 And on the five and twentieth day of the month they sacrificed upon the altar of the idol that was over against the altar *of God.*

63 [j] Now the women that circumcised their children were slain according to the commandment of king Antiochus. 64 And they hanged the children about their necks in all their houses; and those that had circumcised them, they put to death. 65 And many of the people of Israel determined with themselves, that they would not eat unclean things: and they chose rather to die than to be defiled with unclean meats. 66 And they would not break the holy law of God, and they were put to death. 67 And there was very great wrath upon the people.

2. Mathathias and His Sons

CHAPTER 2.

Zeal and Success of Mathathias. 1 In those days [k] arose Mathathias the son of John, the son of Simeon, a priest of the sons of Joarib, from Jerusalem, and he abode in the mountain of Modin. 2 And he had five sons: John who was surnamed Gaddis; 3 and Simon, who was surnamed Thasi; 4 and Judas, who was called Machabeus; 5 and Eleazar, who was surnamed Abaron; and Jonathan, who was surnamed Apphus. 6 These saw the evils that were done in the people of Juda, and in Jerusalem.

7 And Mathathias said: Woe is me! Wherefore was I born to see the ruin of my people, and the ruin of the holy city, and to dwell there, when it is given into the hands of the enemies? 8 The holy places are come into the hands of strangers: her temple is become as a man without honor. 9 The vessels of her glory are carried away captive; her old men are murdered in the streets, and her young men are fallen by the sword of the enemies. 10 What nation hath not inherited her kingdom, and gotten of her spoils? 11 All her ornaments are taken away. She that was free is made a slave. 12 And behold our sanctuary, and our beauty, and our glory is laid waste, and the Gentiles have defiled them. 13 To what end then should we live any longer? 14 And Mathathias and his sons rent their garments. and they covered themselves with haircloth, and made great lamentation.

15 And they that were sent from king Antiochus came thither, to compel them that were fled into the city of Modin to sacrifice, and to burn incense, and to depart from the law of God. 16 And many of the people of Israel consented, and came to them, but Mathathias and his sons stood firm. 17 And they that were sent from Antiochus, answering, said to Mathathias: Thou art a ruler, and an honorable and great man in this city, and adorned with sons and brethren. 18 Therefore, come thou first, and obey the king's commandment, as all nations have done, and the men of Juda, and they that remain in Jerusalem; and thou and thy sons shall be in the number of the king's friends, and enriched with gold, and silver, and many presents.

19 Then Mathathias answered, and said with a loud voice: Although all nations obey king Antiochus, so as to depart every man from the service of the law of his fathers, and consent to his commandments, 20 I and my sons and my brethren will obey the law of our fathers. 21 God be merciful unto us. It is not profitable for us to forsake the law and the justices of God. 22 We will not hearken to the words of king Antiochus, neither will we sacrifice, and transgress the commandments of our law, to go another way.

23 Now as he left off speaking these words, there came a certain Jew in the sight of all to sacrifice to the idols upon

i 168 B. C.—j 2 Mc 6, 10.—k 168 B. C.

1, 57: The abominable idol, etc.: the statue of Jupiter Olympius.

the altar in the city of Modin, according to the king's commandment. 24 And Mathathias saw and was grieved, and his reins trembled, and his wrath was kindled according to the judgment of the law, and running upon him he slew him upon the altar. 25 Moreover the man whom king Antiochus had sent, who compelled them to sacrifice, he slew at the same time, and pulled down the altar, 26 and showed zeal for the law, *l* as Phinees did by Zamri the son of Salomi.

Mathathias Flees to the Mountains. 27 And Mathathias cried out in the city with a loud voice, saying: Everyone that hath zeal for the law, and maintaineth the testament, let him follow me. 28 So he and his sons fled into the mountains, and left all that they had in the city. 29 The many that sought after judgment and justice, went down into the desert, 30 and they abode there, they and their children, and their wives, and their cattle, because afflictions increased upon them.

31 And it was told to the king's men, and to the army that was in Jerusalem in the city of David, that certain men who had broken the king's commandment, were gone away into the secret places in the wilderness, and that many were gone after them. 32 And forthwith they went out towards them, and made war against them on the sabbath day, 33 and they said to them: Do you still resist? Come forth, and do according to the edict of king Antiochus, and you shall live. 34 And they said: We will not come forth, neither will we obey the king's edict, to profane the sabbath day. 35 And they made haste to give them battle. 36 But they answered them not, neither did they cast a stone at them, nor stopped up the secret places, 37 saying: Let us all die in our innocency; and heaven and earth shall be witnesses for us, that you put us to death wrongfully. 38 So they gave them battle on the sabbath, and they were slain with their wives, and their children, and their cattle, to the number of a thousand persons. 39 And Mathathias and his friends heard of it, and they mourned for them exceedingly. 40 And every man said to his neighbor: If we shall all do as our brethren have done, and not fight against the heathens for our lives and our justifications, they will now quickly root us out of the earth. 41 And they determined in that day, saying: Whosoever shall come up against us to fight on the sabbath day, we will fight against him; and we will not all die, as our brethren that were slain in the secret places.

42 Then was assembled to them the congregation of the Assideans,* the stoutest of Israel, everyone that had a good will for the law. 43 And all they that fled from the evils joined themselves to them, and were a support to them. 44 And they gathered an army, and slew the sinners in their wrath, and the wicked men in their indignation; and the rest fled to the nations for safety. 45 And Mathathias and his friends went round about, and they threw down the altars. 46 And they circumcised all the children whom they found in the confines of Israel that were uncircumcised; and they did valiantly. 47 And they pursued after the children of pride, and the work prospered in their hands. 48 And they recovered the law out of the hands of the nations, and out of the hands of the kings; and they yielded not the horn* to the sinner.

Last Days of Mathathias. 49 Now the days drew near that Mathathias should die, and he said to his sons: Now hath pride and chastisement gotten strength, and the time of destruction, and the wrath of indignation. 50 Now therefore, O my sons, be ye zealous for the law, and give your lives for the covenant of your fathers. 51 And call to remembrance the works of the fathers, which they have done in their generations; and you shall receive great glory and an everlasting name. 52 *m* Was not Abraham found faithful in temptation, and it was reputed to him unto justice? 53 *n* Joseph in the time of his distress kept the commandment, and he was made lord of Egypt. 54 *o* Phinees our father, by being fervent in the zeal of God, received the covenant of an everlasting priesthood. 55 *p* Jesus,* whilst he fulfilled the word, was made ruler in Israel. 56 *q* Caleb, for bearing witness before the congregation, received an inheritance. 57 *r* David by his mercy ob-

l Nm 25, 13.—m Gn 22, 2.—n Gn 41, 40.—o Nm 25, 13; Sir 45, 28.—p Jos 1, 2.—q Nm 14, 6; Jos 14, 14.—r 2 Kgs 2, 4.

2, 42: The Assideans: a set of men that led a religious life and were zealous for the law and worship of God.

2, 48: They yielded not the horn, etc.: i.e., they did not permit the power of Antiochus to abolish the law and religion of God.

2, 55: Jesus: Josue.

tained the throne of an everlasting kingdom. 58 [s] Elias, while he was full of zeal for the law, was taken up into heaven. 59 [t] Ananias and Azarias and Misael by believing, were delivered out of the flame. 60 [u] Daniel in his innocency was delivered out of the mouth of the lions. 61 And thus consider through all generations, that none that trust in him fail in strength. 62 And fear not the words of a sinful man, for his glory is dung, and worms. 63 Today he is lifted up, and tomorrow he shall not be found, because he is returned into his earth, and his thought is come to nothing. 64 You therefore, my sons, take courage, and behave manfully in the law; for by it you shall be glorious.

65 And behold, I know that your brother Simon is a man of counsel. Give ear to him always, and he shall be a father to you. 66 And Judas Machabeus who is valiant and strong from his youth up, let him be the leader of your army, and he shall manage the war of the people. 67 And you shall take to you all that observe the law; and revenge ye the wrong of your people. 68 Render to the Gentiles their reward, and take heed to the precepts of the law.

69 And he blessed them, and was joined to his fathers. 70 And he died in the hundred and forty-sixth [v] year. And he was buried by his sons in the sepulchres of his fathers in Modin, and all Israel mourned for him with great mourning.

II: JUDAS MACHABEUS

1. Reign of Antiochus IV Epiphanes

CHAPTER 3.

Apollonius and Seron Overthrown. 1 Then his son Judas, called Machabeus, rose up in his stead. 2 And all his brethren helped him, and all they that had joined themselves to his father, and they fought with cheerfulness the battle of Israel. 3 And he got his people great honor, and put on a breastplate as a giant, and girt his warlike armor about him in battles, and protected the camp with his sword.

4 In his acts he was like a lion, and like a lion's whelp roaring for his prey. 5 And he pursued the wicked and sought them out, and them that troubled his people he burnt with fire. 6 And his enemies were driven away for fear of him, and all the workers of iniquity were troubled; and salvation prospered in his hand. 7 And he grieved many kings, and made Jacob glad with his works, and his memory is blessed forever. 8 And he went through the cities of Juda, and destroyed the wicked out of them, and turned away wrath from Israel. 9 And he was renowned even to the utmost part of the earth, and he gathered them that were perishing.

10 And Apollonius gathered together the Gentiles, and a numerous and great army from Samaria, to make war against Israel. 11 And Judas understood it, and went forth to meet him. And he overthrew him, and killed him, and many fell down slain, and the rest fled away. 12 And he took their spoils, and Judas took the sword of Apollonius, and fought with it all his lifetime.

13 And Seron captain of the army of Syria heard that Judas had assembled a company of the faithful, and a congregation with him, 14 and he said: I will get me a name, and will be glorified in the kingdom, and will overthrow Judas and those that are with him, that have despised the edict of the king. 15 And he made himself ready. And the host of the wicked went up with him, strong succours, to be revenged of the children of Israel. 16 And they approached even as far as Bethoron; and Judas went forth to meet him, with a small company. 17 But when they saw the army coming to meet them, they said to Judas: How shall we, being few, be able to fight against so great a multitude and so strong, and we are ready to faint with fasting today? 18 And Judas said: It is an easy matter for many to be shut up in the hands of a few; and there is no difference in the sight of the God of heaven to deliver with a great multitude, or with a small company. 19 For the success of war is not in the multitude of the army, but strength cometh from heaven. 20 They come against us with an insolent multitude and with pride, to destroy us, and our wives, and our children, and to take our spoils. 21 But we will fight for our lives and our laws. 22 And the Lord himself will overthrow them before our face; but as for you, fear them not. 23 And as

s 4 Kgs 2, 11.—t Dn 3, 50.—u Dn 6, 22.—v 166 B. C.

soon as he had made an end of speaking, he rushed suddenly upon them, and Seron and his host were overthrown before him: 24 and he pursued him by the descent of Bethoron even to the plain, and there fell of them eight hundred men, and the rest fled into the land of the Philistines.

25 And the fear of Judas and of his brethren and the dread *of them* fell upon all the nations round about them. 26 And his fame came to the king, and all nations told of the battles of Judas.

Antiochus Wishes To Destroy the Jews. 27 Now when king Antiochus heard these words, he was angry in his mind, and he sent and gathered the forces of all his kingdom, an exceeding strong army. 28 And he opened his treasury, and gave out pay to the army for a year, and he commanded them that they should be ready for all things. 29 And he perceived that the money of his treasures failed, and that the tributes of the country were small because of the dissension, and the evil that he had brought upon the land, that he might take away the laws of old times. 30 And he feared that he should not have as fomerly enough for charges and gifts, which he had given before with a liberal hand, for he had abounded more than the kings that had been before him. 31 And he was greatly perplexed in mind, and purposed to go into Persia, and to take tributes of the countries, and to gather much money.

32 And he left Lysias, a nobleman of the blood royal, to oversee the affairs of the kingdom from the river Euphrates even to the river of Egypt, 33 and to bring up his son Antiochus, till he came again. 34 And he delivered to him half the army, and the elephants. And he gave him charge concerning all that he would have done, and concerning the inhabitants of Judea and Jerusalem; 35 and that he should send an army against them, to destroy and root out the strength of Israel and the remnant of Jerusalem and to take away the memory of them from that place; 36 and that he should settle strangers to dwell in all their coasts, and divide their land by lot. 37 *w* So the king took the half of the army that remained, and went forth from Antioch the chief city of his kingdom in the hundred and forty-seventh year. And he passed over the river Euphrates, and went through the higher countries.

38 Then Lysias chose Ptolemy the son of Dorymenus, and Nicanor, and Gorgias, mighty men of the king's friends. 39 And he sent with them forty thousand men and seven thousand horsemen, to go into the land of Juda, and to destroy it according to the king's orders. 40 So they went forth with all their power, and came and pitched near Emmaus in the plain country. 41 And the merchants of the countries heard the fame of them; and they took silver and gold in abundance, and servants; and they came into the camp to buy the children of Israel for slaves. And there were joined to them the forces of Syria and of the land of the strangers.

Judas Prepares for War. 42 And Judas and his brethren saw that evils were multiplied, and that the armies approached to their borders; and they knew the orders the king had given to destroy the people and utterly abolish them. 43 And they said every man to his neighbor: Let us raise up the low condition of our people, and let us fight for our people and our sanctuary. 44 And the assembly was gathered that they might be ready for battle, and that they might pray, and ask mercy and compassion.

45 Now Jerusalem was not inhabited, but was like a desert: there was none of her children that went in or out, and the sanctuary was trodden down, and the children of strangers were in the castle. There was the habitation of the Gentiles, and joy was taken away from Jacob, and the pipe and harp ceased there.

46 And they assembled together, and came to Maspha over against Jerusalem, for in Maspha was a place of prayer heretofore in Israel. 47 And they fasted that day, and put on haircloth, and put ashes upon their heads, and they rent their garments. 48 And they laid open the books of the law, in which the Gentiles searched for the likeness of their idols; 49 and they brought the priestly ornaments, and the first-fruits and tithes, and stirred up the Nazarites that had fulfilled their days; 50 and they cried with a loud voice toward heaven, saying: What shall we do with these, and whither shall we carry them? 51 For thy holies are trodden down, and

w 166 B. C.

are profaned, and thy priests are in mourning, and are brought low. 52 And behold the nations are come together against us to destroy us. Thou knowest what they intend against us. 53 How shall we be able to stand before their face, unless thou, O God, help us? 54 Then they sounded with trumpets, and cried out with a loud voice.

55 And after this Judas appointed captains over the people, over thousands, and over hundreds, and over fifties, and over tens. 56 x And he said to them that were building houses, or had betrothed wives, or were planting vineyards, or were fearful, that they should return every man to his house, according to the law. 57 So they removed the camp, and pitched on the south side of Emmaus. 58 And Judas said: Gird yourselves, and be valiant men, and be ready against the morning, that you may fight with these nations that are assembled against us to destroy us and our sanctuary. 59 For it is better for us to die in battle than to see the evils of our nation, and of the holies. 60 Nevertheless as it shall be the will *of God* in heaven, so be it done.

CHAPTER 4.

Judas Routs the King's Army. 1 Then y Gorgias took five thousand men and a thousand of the best horsemen, and they removed out of the camp by night, 2 that they might come upon the camp of the Jews, and strike them suddenly. And the men that were of the castle were their guides. 3 And Judas heard of it, and rose up, he and the valiant men, to attack the king's forces that were in Emmaus. 4 For as yet the army was dispersed* from the camp. 5 And Gorgias came by night into the camp of Judas, and found no man, and he sought them in the mountains, for he said: These men flee from us.

6 And when it was day, Judas showed himself in the plain with three thousand men only, who neither had armor nor swords.* 7 And they saw the camp of the Gentiles that it was strong, and the men in breastplates, and the horsemen round about them, and these were trained up to war. 8 And Judas said to the men that were with him: Fear ye not their multitude, neither be ye afraid of their assault. 9 z Remember in what manner our fathers were saved in the Red Sea, when Pharao pursued them with a great army. 10 And now let us cry to heaven, and the Lord will have mercy on us, and will remember the covenant of our fathers, and will destroy this army before our face this day. 11 And all nations shall know that there is one that redeemeth and delivereth Israel.

12 And the strangers lifted up their eyes, and saw them coming against them. 13 And they went out of the camp to battle, and they that were with Judas sounded the trumpet. 14 And they joined battle: and the Gentiles were routed, and fled into the plain. 15 But all the hindmost of them fell by the sword, and they pursued them as far as Gezeron, and even to the plains of Idumea, and of Azotus, and of Jamnia. And there fell of them to the number of three thousand men.

16 And Judas returned again with his army that followed him, 17 and he said to the people: Be not greedy of the spoils, for there is war before us, 18 and Gorgias and his army are near us in the mountain. But stand ye now against our enemies, and overthrow them, and you shall take the spoils afterwards with safety.

19 And as Judas was speaking these words, behold part of them appeared looking forth from the mountain. 20 And Gorgias saw that his men were put to flight, and that they had set fire to the camp, for the smoke that was seen declared what was done. 21 And when they had seen this, they were seized with great fear, seeing at the same time Judas and his army in the plain ready to fight. 22 So they all fled away into the land of the strangers.

23 And Judas returned to take the spoils of the camp, and they got much gold, and silver, and blue silk, and purple of the sea, and great riches. 24 And returning home they sang a hymn, and blessed God in heaven, because he is good, because his mercy endureth forever. 25 So Israel had a great deliverance that day.

Judas Routs Lysias. 26 And such of the strangers as escaped, went and told Ly-

x Dt 20, 5. 6; Jgs 7, 3.—y 166 B. C.—z Ex 14, 9.

4, 4: The army was dispersed: i.e., in different divisions, not altogether encamped.

4, 6: Who neither had armor nor swords: such as they wished for.

sias all that had happened. 27 And when he heard these things, he was amazed and discouraged, because things had not succeeded in Israel according to his mind, and as the king had commanded.

28 So the year [a] following Lysias gathered together threescore thousand chosen men, and five thousand horsemen, that he might subdue them. 29 And they came into Judea, and pitched their tents in Bethoron, and Judas met them with ten thousand men.

30 And they saw that the army was strong, and he prayed, and said: Blessed art thou, O Savior of Israel, [b] who didst break the violence of the mighty by the hand of thy servant David, [c] and didst deliver up the camp of the strangers into the hands of Jonathan the son of Saul and of his armorbearer. 31 Shut up this army in the hands of thy people Israel, and let them be confounded in their host and their horsemen. 32 Strike them with fear, and cause the boldness of their strength to languish, and let them quake at their own destruction. 33 Cast them down with the sword of them that love thee, and let all that know thy name, praise thee with hymns.

34 And they joined battle, and there fell of the army of Lysias five thousand men. 35 And when Lysias saw that his men were put to flight, and how bold the Jews were, and that they were ready either to live or to die manfully, he went to Antioch, and chose soldiers, that they might come again into Judea with greater numbers.

Judas Cleanses the Temple. 36 Then Judas and his brethren said: Behold our enemies are discomfited. Let us go up now to cleanse the holy places and to repair them. 37 And all the army assembled together, and they went up into mount Sion. 38 And they saw the sanctuary desolate, and the altar profaned, and the gates burnt, and shrubs growing up in the courts as in a forest or on the mountains, and the chambers joining to the temple, thrown down.[d] 39 And they rent their garments, and made great lamentation, and put ashes on their heads, 40 and they fell down to the ground on their faces, and they sounded with the trumpets of alarms, and they cried towards heaven.

41 Then Judas appointed men to fight against them that were in the castle, till they had cleansed the holy places. 42 And he chose priests without blemish, whose will was set upon the law of God: 43 and they cleansed the holy places, and took away the stones that had been defiled into an unclean place. 44 And he considered about the altar of holocausts that had been profaned, what he should do with it. 45 And a good counsel came into their minds to pull it down, lest it should be a reproach to them, because the Gentiles had defiled it; so they threw it down. 46 And they laid up the stones in the mountain of the temple in a convenient place, till there should come a prophet, and give answer concerning them. 47 And they took whole stones according to the law, and built a new altar according to the former. 48 And they built up the holy places, and the things that were within the temple, and they sanctified the temple and the courts. 49 And they made new holy vessels, and brought in the candlestick, and the altar of incense, and the table into the temple. 50 And they put incense upon the altar, and lighted up the lamps that were upon the candlestick, and they gave light in the temple. 51 And they set the loaves upon the table, and hung up the veils, and finished all the works that they had begun to make.

The Dedication of the Altar. 52 And they arose before the morning on the five and twentieth day of the ninth month (which is the month of Casleu), in the hundred and forty-eighth year.[e] 53 And they offered sacrifice according to the law upon the new altar of holocausts which they had made. 54 According to the time, and according to the day wherein the heathens had defiled it, in the same was it dedicated anew with canticles, and harps, and lutes, and cymbals. 55 And all the people fell upon their faces, and adored, and blessed up to heaven, him that had prospered them.

56 And they kept the dedication of the altar eight days, and they offered holocausts with joy, and sacrifices of salvation, and of praise. 57 And they adorned the front of the temple with crowns of gold and escutcheons, and they renewed the gates, and the chambers, and hanged doors upon them. 58 And there was exceeding great joy among the people, and

a 165 B. C.—b 1 Kgs 17, 50.—c 1 Kgs 14, 13.—d 165 B. C.—e 165 B. C.

the reproach of the Gentiles was turned away. 59 *f* And Judas, and his brethren, and all the church of Israel decreed, that the day of the dedication of the altar should be kept in its season from year to year for eight days, from the five and twentieth day of the month of Casleu, with joy and gladness.

60 They built up also at that time mount Sion, with high walls and strong towers round about, lest the Gentiles should at any time come and tread it down as they did before. 61 And he placed a garrison there to keep it, and he fortified it to secure Bethsura, that the people might have a defense against Idumea.

CHAPTER 5.

War against the Neighboring Peoples. 1 Now it came to pass, when the nations round about heard that the altar and the sanctuary were built up as before, that they were exceeding angry. 2 And they thought to destroy the generation of Jacob that were among them, and they began to kill some of the people, and to persecute them.

3 Then Judas fought against the children of Esau in Idumea, and them that were in Acrabathane, because they beset the Israelites round about, and he made a great slaughter of them. 4 And he remembered the malice of the children of Bean, who were a snare and a stumbling block to the people, by lying in wait for them in the way. 5 And they were shut up by him in towers, and he set upon them, and devoted them to utter destruction, and burnt their towers with fire, and all that were in them.

6 Then he passed over to the children of Ammon, where he found a mighty power and much people, and Timotheus was their captain. 7 And he fought many battles with them, and they were discomfited in their sight, and he smote them. 8 And he took the city of Gazar and her towns, and returned into Judea.

9 And the Gentiles that were in Galaad assembled themselves together against the Israelites that were in their quarters to destroy them, and they fled into the fortress of Datheman. 10 And they sent letters to Judas and his brethren, saying: The heathens that are round about are gathered together against us, to destroy us; 11 and they are preparing to come, and to take the fortress into which we are fled; and Timotheus is the captain of their host. 12 Now therefore come, and deliver us out of their hands, for many of us are slain. 13 And all our brethren that were in the places of Tubin, are killed; and they have carried away their wives and their children captives, and taken their spoils, and they have slain there almost a thousand men. 14 And while they were yet reading these letters, behold there came other messengers out of Galilee with their garments rent, who related according to these words: 15 saying that they of Ptolemais, and of Tyre, and of Sidon, were assembled against them, and all Galilee is filled with strangers, in order to consume us.

16 Now when Judas and the people heard these words, a great assembly met together to consider what they should do for their brethren that were in trouble, and were assaulted by them. 17 And Judas said to Simon his brother: Choose thee men, and go and deliver thy brethren in Galilee, and I and my brother Jonathan will go into the country of Galaad. 18 And he left Joseph, the son of Zacharias, and Azarias captains of the people with the remnant of the army in Judea to keep it. 19 And he commanded them, saying: Take ye the charge of this people, but make no war against the heathens, till we return. 20 Now three thousand men were allotted to Simon to go into Galilee, and eight thousand to Judas to go into the land of Galaad.

21 And Simon went into Galilee, and fought many battles with the heathens; and the heathens were discomfited before his face, and he pursued them even to the gate of Ptolemais. 22 And there fell of the heathens almost three thousand men, and he took the spoils of them. 23 And he took with him those that were in Galilee and in Arbatis with their wives, and children, and all that they had, and he brought them into Judea with great joy.

24 And Judas Machabeus and Jonathan his brother passed over the Jordan, and went three days' journey through the desert. 25 And the Nabutheans met them, and received them in a peaceable manner, and told them all that happened to their brethren in the land of Galaad, 26 and that many of them were shut up in

f Jn 10, 22.

Barasa, and in Bosor, and in Alima, and in Casphor, and in Mageth, and in Carnaim, all these strong and great cities; 27 yea, and that they were kept shut up in the rest of the cities of Galaad, and that they had appointed to bring their army on the morrow near to these cities, and to take them and to destroy them all in one day.

The Fortress Is Besieged. 28 Then Judas and his army suddenly turned their march into the desert, to Bosor, and took the city; and he slew every male by the edge of the sword, and took all their spoils, and burnt it with fire. 29 And they removed from thence by night, and went till they came to the fortress. 30 And it came to pass that early in the morning, when they lifted up their eyes, behold there were people without number, carrying ladders and engines to take the fortress, and assault them. 31 And Judas saw that the fight was begun, and the cry of the battle went up to heaven like a trumpet, and a great cry out of the city; 32 and he said to his host: Fight ye today for your brethren. 33 And he came with three companies behind them, and they sounded their trumpets, and cried out in prayer. 34 And the host of Timotheus understood that it was Machabeus, and they fled away before his face; and they made a great slaughter of them, and there fell of them in that day almost eight thousand men. 35 And Judas turned aside to Maspha, and assaulted, and took it, and he slew every male thereof, and took the spoils thereof, and burnt it with fire. 36 From thence he marched, and took Casbon, and Mageth, and Bosor, and the rest of the cities of Galaad.

37 But after this Timotheus gathered another army, and camped over against Raphon beyond the torrent. 38 And Judas sent men to view the army, and they brought him word, saying: All the nations, that are round about us, are assembled unto him an army exceeding great. 39 And they have hired the Arabians to help them, and they have pitched their tents beyond the torrent, ready to come to fight against thee. And Judas went to meet them. 40 And Timotheus said to the captains of his army: When Judas and his army come near the torrent of water, if he pass over unto us first, we shall not be able to withstand him, for he will certainly prevail over us. 41 But if he be afraid to pass over, and camp on the other side of the river, we will pass over to them and shall prevail against him.

42 Now when Judas came near the torrent of water, he set the scribes of the people by the torrent, and commanded them, saying: Suffer no man to stay behind, but let all come to the battle. 43 And he passed over to them first, and all the people after him, and all the heathens were discomfited before them, and they threw away their weapons, and fled to the temple that was in Carnaim. 44 And he took that city, and the temple he burnt with fire, with all things that were therein; and Carnaim was subdued, and could not stand against the face of Judas.

Judas Assaults Ephron. 45 And Judas gathered together all the Israelites that were in the land of Galaad, from the least even to the greatest, and their wives, and children, and an army exceeding great, to come into the land of Juda. 46 And they came as far as Ephron. Now this was a great city situated in the way, strongly fortified, and there was no means to turn from it on the right hand or on the left, but the way was through the midst of it. 47 And they that were in the city shut themselves in, and stopped up the gates with stones; and Judas sent to them with peaceable words, 48 saying: Let us pass through your land, to go into our country, and no man shall hurt you. We will only pass through on foot. But they would not open to them. 49 Then Judas commanded proclamation to be made in the camp, that they should make an assault, every man in the place where he was. 50 And the men of the army drew near, and he assaulted that city all the day and all the night, and the city was delivered into his hands. 51 And they slew every male with the edge of the sword, and he razed the city, and took the spoils thereof, and passed through all the city over them that were slain.

52 Then they passed over the Jordan to the great plain that is over against Bethsan. 53 And Judas gathered together the hindmost, and he exhorted the people all the way through, till they came into the land of Juda. 54 And they went up to mount Sion with joy and gladness, and offered holocausts, because not one of

them was slain, till they had returned in peace.

55 Now in the days that Judas and Jonathan were in the land of Galaad, and Simon his brother in Galilee before Ptolemais, 56 Joseph the son of Zacharias, and Azarias, captain of the soldiers, heard of the good success, and the battles that were fought, 57 and he said: Let us also get us a name, and let us go fight against the Gentiles that are round about us. 58 And he gave charge to them that were in his army, and they went towards Jamnia. 59 And Gorgias and his men went out of the city, to give them battle. 60 And Joseph and Azarias were put to flight, and were pursued unto the borders of Judea. And there fell, on that day of the people of Israel about two thousand men, and there was a great overthrow of the people, 61 because they did not hearken to Judas and his brethren, thinking that they should do manfully. 62 But they were not of the seed of those men by whom salvation was brought to Israel. 63 And the men of Juda were magnified exceedingly in the sight of all Israel, and of all the nations where their name was heard. 64 And people assembled to them with joyful acclamations.

65 Then Judas and his brethren went forth, and attacked the children of Esau, in the land towards the south, and he took Chebron and her towns, and he burnt the walls thereof and the towers all round it. 66 And he removed his camp to go into the land of the aliens, and he went through Samaria. 67 In that day some priests fell in battle, while desiring to do manfully they went out unadvisedly to fight. 68 And Judas turned to Azotus into the land of the strangers, and he threw down their altars, and he burnt the statues of their gods with fire, and he took the spoils of the cities, and returned into the land of Juda.

CHAPTER 6.

Repentance and Death of Antiochus. 1 Now king Antiochus was going through the higher countries, and he heard that the city of Elymais in Persia was greatly renowned, and abounding in silver and gold, 2 and that there was in it a temple, exceeding rich: and coverings of gold, and breastplates, and shields which king Alexander, son of Philip the Macedonian that reigned first in Greece, had left there. 3 Lo, he came, and sought to take the city and to pillage it, but he was not able, because the design was known to them that were in the city. 4 And they rose up against him in battle, and he fled away from thence, and departed with great sadness, and returned towards Babylonia.

5 And whilst he was in Persia, there came one that told him how the armies that were in the land of Juda were put to flight; 6 and that Lysias went with a very great power, and was put to flight before the face of the Jews, and that they were grown strong by the armor, and power, and store of spoils, which they had gotten out of the camps which they had destroyed; 7 and that they had thrown down the abomination which he had set upon the altar in Jerusalem, and that they had compassed about the sanctuary with high walls as before, and Bethsura also his city.

8 And it came to pass when the king heard these words, that he was struck with fear, and exceedingly moved: and he laid himself down upon his bed, and fell sick for grief, because it had not fallen out to him as he imagined. 9 And he remained there many days, for great grief came more and more upon him, and he made account that he should die.

10 And he called for all his friends, and said to them: Sleep is gone from my eyes, and I am fallen away, and my heart is cast down for anxiety. 11 And I said in my heart: Into how much tribulation am I come, and into what floods of sorrow, wherein now I am: I that was pleasant and beloved in my power! 12 But now I remember the evils that I have done in Jerusalem, from whence also I took away all the spoils of gold and of silver that were in it, and I sent to destroy the inhabitants of Juda without cause. 13 I know therefore that for this cause these evils have found me; and behold I perish with great grief in a strange land.

14 Then he called Philip, one of his friends, and he made him regent over all his kingdom. 15 And he gave him the crown, and his robe, and his ring, that he should go to Antiochus his son, and should bring him up for the kingdom.

16 So king Antiochus died there in the year one hundred and forty-nine.[g]

2. Reign of Antiochus V Eupator

17 And Lysias understood that the king was dead, and he set up Antiochus his son to reign, whom he brought up young, and he called his name Eupator.

18 Now they that were in the castle had shut up the Israelites round about the holy places, and they were continually seeking their hurt, and to strengthen the Gentiles. 19 And Judas purposed to destroy them, and he called together all the people, to besiege them. 20[b] And they came together, and besieged them in the year one hundred and fifty, and they made battering slings and engines. 21 And some of the besieged got out, and some wicked men of Israel joined themselves unto them. 22 And they went to the king, and said: How long dost thou delay to execute the judgment, and to revenge our brethren? 23 We determined to serve thy father and to do according to his orders, and obey his edicts; 24 and for this they of our nation are alienated from us, and have slain as many of us as they could find, and have spoiled our inheritances. 25 Neither have they put forth their hand against us only, but also against all our borders. 26 And behold they have approached this day to the castle of Jerusalem to take it, and they have fortified the stronghold of Bethsura. 27 And unless thou speedily prevent them, they will do greater things than these, and thou shalt not be able to subdue them.

28 Now when the king heard this, he was angry, and he called together all his friends, and the captains of his army, and them that were over the horsemen. 29 There came also to him from other realms, and from the islands of the sea, hired troops. 30 And the number of his army was a hundred thousand footmen, and twenty thousand horsemen, and thirty-two elephants, trained to battle. 31 And they went through Idumea, and approached to Bethsura, and fought many days, and they made engines; but they sallied forth* and burnt them with fire, and fought manfully.

32 And Judas departed from the castle, and removed the camp to Bethzacharam, over against the king's camp. 33 And the king rose before it was light, and made his troops march on fiercely towards the way of Bethzacharam. And the armies made themselves ready for the battle, and they sounded the trumpets. 34 And they showed the elephants the blood of grapes and mulberries to provoke them to fight. 35 And they distributed the beasts by the legions: and there stood by every elephant a thousand men in coats of mail, and with helmets of brass on their heads; and five hundred horsemen set in order were chosen for every beast. 36 These before the time* wheresoever the beast was, they were there; and whithersoever it went, they went: and they departed not from it. 37 And upon the beast, there were strong wooden towers, which covered everyone of them: and engines upon them, and upon everyone thirty-two valiant men, who fought from above, and an Indian to rule the beast. 38 And the rest of the horsemen he placed on this side and on that side at the two wings, with trumpets to stir up the army, and to hasten them forward that stood thick together in the legions thereof.

39 Now when the sun shone upon the shields of gold, and of brass, the mountains glittered therewith, and they shone like lamps of fire. 40 And part of the king's army was distinguished by the high mountains, and the other part by the low places; and they marched on warily and orderly. 41 And all the inhabitants of the land were moved at the noise of their multitude, and the marching of the company, and the rattling of the armor, for the army was exceeding great and strong.

Death of Eleazar. 42 And Judas and his army drew near for battle: and there fell of the king's army six hundred men. 43 And Eleazar the son of Saura saw one of the beasts harnessed with the king's harness: and it was higher than the other beasts: and it seemed to him that the king was on it. 44 And he exposed himself to deliver his people and to get himself an everlasting name. 45 And he ran up to it boldly in the midst of the legion, killing on the right hand, and on the left, and they fell by him on this side and that side. 46 And he went between the feet of the elephant, and put himself under

g 164 B. C.—h 163 B. C.

6, 31: But they sallied forth: the citizens of Bethsura sallied forth and burnt them, i.e., burnt the engines of the besiegers.

6, 36: These before the time: i.e., these were ready for every occasion.

it: and slew it, and it fell to the ground upon him, and he died there. 47 Then they seeing the strength of the king and the fierceness of his army, turned away from them.

48 But the king's army went up against them to Jerusalem; and the king's army pitched their tents against Judea and mount Sion. 49 And he made peace with them that were in Bethsura; and they came forth out of the city, because they had no victuals, being shut up there, for it was the year of rest to the land. 50 *i* And the king took Bethsura, and he placed there a garrison to keep it. 51 And he turned his army against the sanctuary for many days, and he set up there battering slings, and engines and instruments to cast fire, and engines to cast stones and javelins, and pieces to shoot arrows, and slings. 52 And they also made engines against their engines, and they fought for many days. 53 But there were no victuals in the city, because it was the seventh year; and such as had stayed in Judea of them that came from among the nations, had eaten the residue of all that which had been stored up. 54 And there remained in the holy places but a few, for the famine had prevailed over them; and they were dispersed every man to his own place.

The King Makes Peace. 55 *j* Now Lysias heard that Philip, whom king Antiochus while he lived had appointed to bring up his son Antiochus, and to reign, to be king, 56 was returned from Persia, and Media, with the army that went with him, and that he sought to take upon him the affairs of the kingdom. 57 Wherefore he made haste to go, and say to the king and to the captains of the army: We decay daily, and our provisions of victuals is small, and the place that we lay siege to is strong, and it lieth upon us to take order for the affairs of the kingdom. 58 Now therefore let us come to an agreement with these men, and make peace with them and with all their nation. 59 And let us covenant with them, that they may live according to their own laws as before. For because of our despising their laws, they have been provoked, and have done all these things. 60 And the proposal was acceptable in the sight of the king and of the princes. And he sent to them to make peace, and they accepted of it. 61 And the king and the princes swore to them, and they came out of the stronghold. 62 Then the king entered into mount Sion, and saw the strength of the place, and he quickly broke the oath that he had taken, and gave commandment to throw down the wall round about. 63 And he departed in haste, and returned to Antioch, where he found Philip master of the city. And he fought against him, and took the city.

3. Demetrius I Soter

CHAPTER 7.

The Wicked Alcimus: High Priest. 1 In the hundred and fifty-first year *k* Demetrius the son of Seleucus departed from the city of Rome, and came up with a few men into a city of the seacoast, and reigned there. 2 And it came to pass, as he entered into the house of the kingdom of his fathers, that the army seized upon Antiochus and Lysias, to bring them unto him. 3 And when he knew it, he said: Let me not see their face. 4 So the army slew them. And Demetrius sat upon the throne of his kingdom.

5 And there came to him the wicked and ungodly men of Israel, and Alcimus was at the head of them, who desired to be made high priest. 6 And they accused the people to the king, saying: Judas and his brethren have destroyed all thy friends, and he hath driven us out of our land. 7 Now therefore send some man whom thou trustest, and let him go, and see all the havoc he hath made amongst us, and in the king's lands, and let him punish all his friends and their helpers.

8 Then the king chose Bacchides, one of his friends that ruled beyond the great river in the kingdom, and was faithful to the king, and he sent him 9 to see the havoc that Judas had made. And the wicked Alcimus he made high priest, and commanded him to take revenge upon the children of Israel. 10 And they arose, and came with a great army into the land of Juda, and they sent messengers, and spoke to Judas and his brethren with peaceable words deceitfully. 11 But they gave no heed to their words, for they saw that they were come with a great army.

Deceit of Alcimus and Bacchides. 12 Then there assembled to Alcimus and

i 163 B. C.—j 1 Mc 6, 15.—k 162 B. C.

Bacchides a company of the scribes to require things that are just: 13 and first the Assideans that were among the children of Israel, and they sought peace of them. 14 For they said: One that is a priest of the seed of Aaron is come. He will not deceive us. 15 And he spoke to them peaceably, and he swore to them, saying: We will do you no harm nor your friends. 16 And they believed him. And he took threescore of them, and slew them in one day, according to the word that is written: 17 *l* The flesh of thy saints, and the blood of them they have shed round about Jerusalem, and there was none to bury them. 18 Then fear and trembling fell upon all the people, for they said: There is no truth nor justice among them, for they have broken the covenant, and the oath which they made.

19 And Bacchides removed the camp from Jerusalem, and pitched in Bethzecha, and he sent, and took many of them that were fled away from him, and some of the people he killed, and threw them into a great pit. 20 Then he committed the country to Alcimus, and left with him troops to help him. So Bacchides went away to the king. 21 But Alcimus did what he could to maintain his chief priesthood. 22 And they that disturbed the people resorted to him, and they got the land of Juda into their power, and did much hurt in Israel. 23 And Judas saw all the evils that Alcimus and they that were with him did to the children of Israel much more than the Gentiles. 24 And he went out into all the coasts of Judea round about, and took vengeance upon the men that had revolted, and they ceased to go forth any more into the country. 25 And Alcimus saw that Judas and they that were with him prevailed; and he knew that he could not stand against them, and he went back to the king, and accused them of many crimes.

Nicanor Is Sent against Judas. 26 *m* And the king sent Nicanor one of his principal lords, who was a great enemy to Israel, and he commanded him to destroy the people. 27 *n* And Nicanor came to Jerusalem with a great army, and he sent to Judas and to his brethren deceitfully with friendly words, 28 saying: Let there be no fighting between me and you: I will come with a few men to see your faces with peace. 29 And he came to Judas, and they saluted one another peaceably; and the enemies were prepared to take away Judas by force. 30 And the thing was known to Judas that he was come to him with deceit; and he was much afraid of him, and would not see his face any more. 31 And Nicanor knew that his counsel was discovered, and he went out to fight against Judas near Capharsalama. 32 And there fell of Nicanor's army almost five thousand men, and they fled into the city of David.

33 And after this Nicanor went up into mount Sion, and some of the priests and the people came out to salute him peaceably, and to show him the holocausts that were offered for the king. 34 But he mocked and despised them, and abused them, and he spoke proudly; 35 and swore in anger, saying: Unless Judas and his army be delivered into my hands, as soon as ever I return in peace, I will burn this house. And he went out in a great rage. 36 And the priests went in, and stood before the face of the altar and the temple. And weeping, they said: 37 Thou, O Lord, hast chosen this house for thy name to be called upon therein, that it might be a house of prayer and supplication for thy people. 38 Be avenged of this man and his army, and let them fall by the sword. Remember their blasphemies, and suffer them not to continue any longer.

Judas Slays Nicanor. 39 Then Nicanor went out from Jerusalem, and encamped near to Bethoron, and an army of Syria joined him. 40 But Judas pitched in Adarsa with three thousand men, and Judas prayed, and said: 41 *o* O Lord, when they that were sent by king Sennacherib blasphemed thee, an angel went out, and slew of them a hundred and eighty-five thousand. 42 Even so destroy this army in our sight today, and let the rest know that he hath spoken ill against thy sanctuary, and judge thou him according to his wickedness. 43 And the armies joined battle on the thirteenth day of the month Adar. And the army of Nicanor was defeated, and he himself was first slain in the battle. 44 And when his army saw that Nicanor was slain, they threw away their weapons, and fled. 45 And they pursued after them one day's journey from Ada-

l Ps 78 (79), 1. 2. 3.—*m* 2 Mc 15, 1.—*n* 161 B. C.—*o* 4 Kg. 35; Tb 1, 21; Sir 48, 24; Is 37, 36; 2 Mc 8, 19.

zer, even till ye come to Gazara, and they sounded the trumpets after them with signals. 46 And they went forth out of all the towns of Judea round about, and they pushed them with the horns,* and they turned again to them, and they were all slain with the sword, and there was not left of them so much as one. 47 And they took the spoils of them for a booty, and they cut off Nicanor's head, and his right hand which he had proudly stretched out, and they brought it and hung it up over against Jerusalem. 48 And the people rejoiced exceedingly, and they spent that day with great joy. 49 And he ordained that this day should be kept every year, being the thirteenth of the month of Adar. 50 And the land of Juda was quiet for a short time.

CHAPTER 8.

The Pax Romana. 1 Now Judas heard of the fame of the Romans, that they are powerful and strong, and willingly agree to all things that are requested of them; and that whosoever have come to them, they have made amity with them, and that they are mighty in power. 2 And they heard* of their battles and their noble acts, which they had done in Galatia, how they had conquered them and brought them under tribute; 3 and how great things they had done in the land of Spain, and that they had brought under their power the mines of silver and of gold that are there, and had gotten possession of all the place by their counsel and patience; 4 and had conquered places that were very far off from them, and kings that came against them from the ends of the earth, and had overthrown them with great slaughter; and the rest pay them tribute every year; 5 and that they had defeated in battle Philip, and Perses the king of the Ceteans* and the rest that had borne arms against them, and had conquered them; 6 and how Antiochus the great king of Asia, who went to fight against them having a hundred and twenty elephants with horsemen, and chariots, and a very great army, was routed by them; 7 and how they took him alive, and appointed to him, that both he and they that should reign after him, should pay a great tribute, and that he should give hostages, and that which was agreed upon, 8 and the country of the Indians, and of the Medes, and of the Lydians, some of their best provinces, and those which they had taken from them they gave to king Eumenes;* 9 and that they who were in Greece had a mind to go and to destroy them, and they had knowledge thereof, 10 and they sent a general against them, and fought with them, and many of them were slain, and they carried away their wives and their children captives, and spoiled them, and took possession of their land, and threw down their walls, and brought them to be their servants unto this day: 11 and the other kingdoms and islands, that at any time had resisted them, they had destroyed and brought under their power. 12 But with their friends, and such as relied upon them, they kept amity, and had conquered kingdoms that were near, and that were far off, for all that heard their name were afraid of them. 13 That whom they had a mind to help to a kingdom, those reigned; and whom they would, they deposed from the kingdom; and they were greatly exalted. 14 And none of all these wore a crown, or was clothed in purple, to be magnified thereby. 15 And that they had made themselves a senate house, and consulted daily three hundred and twenty men that sat in council always for the people, that they might do the things that were right. 16 And that they committed their government to one man* every year, to rule over all their country, and they all obey one, and there is no envy nor jealousy amongst them.

The League with the Romans. 17 So Judas chose Eupolemus the son of John, the son of Jacob, and Jason the son of Eleazar, and he sent them to Rome to make a league of amity and confederacy with them, 18 and that they might take off from them the yoke of the Grecians, for they saw that they oppressed the kingdom of Israel with servitude. 19 And they went to Rome, a very long journey, and they entered into the senate house, and

7, 46: Horns: i.e., strength.

8, 2: They heard, etc.: what is here set down of the history and character of the ancient Romans is not an assertion or affirmation of the sacred writer, but only a relation of what Judas had heard of them.

8, 5: Ceteans: i.e., the Macedonians.

8, 8: Eumenes: king of Pergamus.

8, 16: To one man: there were two, one succeeding the other. No envy, etc.: so Judas had heard. This was true of ancient Romans whom envy or jealousy had not yet divided into factions and civil wars, which occurred later in the time of Marius and Sylla, etc.

said: 20 Judas Machabeus, and his brethren, and the people of the Jews have sent us to you, to make alliance and peace with you, and that we may be registered your confederates and friends. 21 And the proposal was pleasing in their sight.

22 And this is the copy of the writing that they wrote back again, graven in tables of brass, and sent to Jerusalem, that it might be with them there for a memorial of the peace and alliance: 23 GOOD SUCCESS BE TO THE ROMANS, and to the people of the Jews, by sea and by land forever, and far be the sword and enemy from them. 24 But if there come first any war upon the Romans, or any of their confederates, in all their dominions, 25 the nation of the Jews shall help them according as the time shall direct, with all their heart. 26 Neither shall they give them, whilst they are fighting, or furnish them with wheat, or arms, or money, or ships, as it hath seemed good to the Romans; and they shall obey their orders, without taking anything of them. 27 In like manner also if war shall come first upon the nation of the Jews, the Romans shall help them with all their heart, according as the time shall permit them. 28 And there shall not be given to them that come to their aid, either wheat, or arms, or money, or ships, as it hath seemed good to the Romans; and they shall observe their orders without deceit. 29 According to these articles did the Romans covenant with the people of the Jews. 30 And if after this one party or the other shall have a mind to add to these *articles,* or take away anything, they may do it at their pleasure; and whatsoever they shall add, or take away, shall be ratified. 31 Moreover concerning the evils that Demetrius the king hath done against them, we have written to him, saying: Why hast thou made thy yoke heavy upon our friends and allies, the Jews? 32 If therefore they come again to us complaining of thee, we will do them justice, and will make war against thee by sea and land.

CHAPTER 9.

Judas Fights against Bacchides. 1 In the meantime when Demetrius heard that Nicanor and his army were fallen in battle, he sent again Bacchides and Alcimus into Judea, and the right wing of his army with them. 2 And they took the road that leadeth to Galgal, and they camped in Masaloth, which is in Arabella; and they made themselves masters of it, and slew many people.

3 In the first month of the hundred and fifty-second year they brought the army to Jerusalem. 4 And they arose, and went to Berea with twenty thousand men and two thousand horsemen.

5 Now Judas had pitched his tents in Laisa, and three thousand chosen men with him. 6 And they saw the multitude of the army that they were many, and they were seized with great fear: and many withdrew themselves out of the camp, and there remained of them no more than eight hundred men. 7 And Judas saw that his army slipped away, and the battle pressed upon him, and his heart was cast down, because he had not time to gather them together, and he was discouraged. 8 Then he said to them that remained: Let us arise, and go against our enemies, if we may be able to fight against them. 9 But they dissuaded him, saying: We shall not be able, but let us save our lives now, and return to our brethren, and then we will fight against them, for we are but few. 10 Then Judas said: God forbid we should do this thing, and flee away from them; but if our time be come, let us die manfully for our brethren, and let us not stain our glory.

11 And the army removed out of the camp, and they stood over against them: and the horsemen were divided into two troops, and the slingers and the archers went before the army, and they that were in the front *were* all men of valor. 12 And Bacchides was in the right wing, and the legion drew near on two sides, and they sounded the trumpets. 13 And they also that were on Judas' side, even they also cried out, and the earth shook at the noise of the armies; and the battle was fought from morning even unto the evening. 14 And Judas perceived that the stronger part of the army of Bacchides was on the right side, and all the stout of heart came together with him. 15 And the right wing was discomfited by them, and he pursued them even to the mount Azotus. 16 And they that were in the left wing saw that the right wing was discomfited, and they followed after Judas, and them that were with him, at their back. 17 And the battle was hard fought, and there fell

many wounded of the one side and of the other. 18 And Judas was slain, and the rest fled away.

19 And Jonathan and Simon took Judas their brother, and buried him in the sepulchre of their fathers in the city of Modin. 20 And all the people of Israel bewailed him with great lamentation, and they mourned for him many days, 21 and said: How is the mighty man fallen, that saved the people of Israel! 22 But the rest of the words of the wars of Judas, and of the noble acts that he did, and of his greatness, are not written, for they were very many.

III: JONATHAN, LEADER OF THE JEWS

1. Demetrius I Soter

23 And it came to pass after the death of Judas, that the wicked began to put forth their heads in all the confines of Israel, and all the workers of iniquity rose up. 24 In those days there was a very great famine, and they and all their country yielded to Bacchides. 25 And Bacchides chose the wicked men, and made them lords of the country. 26 And they sought out and made diligent search after the friends of Judas, and brought them to Bacchides, and he took vengeance of them, and abused them. 27 And there was a great tribulation in Israel, such as was not since the day that there was no prophet seen in Israel.

28 And all the friends of Judas came together, and said to Jonathan: 29 Since thy brother Judas died, there is not a man like him to go forth against our enemies, Bacchides and them that are the enemies of our nation. 30 Now therefore we have chosen thee this day to be our prince, and captain in his stead to fight our battles. 31 So Jonathan took upon him the government at that time, and rose up in the place of Judas his brother.

32 And Bacchides had knowledge of it, and sought to kill him. 33 And Jonathan and Simon his brother knew it, and all that were with them; and they fled into the desert of Thecua, and they pitched by the water of the lake Asphar, 34 and Bacchides understood it, and he came himself with all his army over the Jordan on the sabbath day.

35 And Jonathan sent his brother, a captain of the people, to desire the Nabutheans his friends, that they would lend them their equipage, which was copious. 36 And the children of Jamri came forth out of Madaba, and took John, and all that he had, and went away with them. 37 After this it was told Jonathan, and Simon his brother, that the children of Jambri made a great marriage, and were bringing the bride out of Madaba, the daughter of one of the great princes of Chanaan, with great pomp. 38 And they remembered the blood of John their brother; and they went up, and hid themselves under the covert of the mountain. 39 And they lifted up their eyes, and saw: and behold a tumult, and great preparation; and the bridegroom came forth, and his friends, and his brethren to meet them with timbrels, and musical instruments, and many weapons. 40 And they rose up against them from the place where they lay in ambush, and slew them, and there fell many wounded, and the rest fled into the mountains, and they took all their spoils. 41 And the marriage was turned into mourning, and the noise of their musical instruments into lamentation. 42 And they took revenge for the blood of their brother; and they returned to the bank of the Jordan.

A Thousand Men Slain. 43 And Bacchides heard it, and he came on the sabbath day even to the bank of the Jordan with a great power. 44 And Jonathan said to his company: Let us arise, and fight against our enemies, for it is not now as yesterday, and the day before. 45 For behold the battle is before us, and the water of the Jordan on this side and on that side, and banks, and marshes, and woods; and there is no place for us to turn aside. 46 *p* Now therefore cry ye to heaven, that ye may be delivered from the hand of your enemies. And they joined battle. 47 And Jonathan stretched forth his hand to strike Bacchides, but he turned away from him backwards. 48 And Jonathan and they that were with him leaped into the Jordan, and swam over the Jordan to them. 49 And there fell of Bacchides' side that day a thousand men. And they returned to Jerusalem.

50 And they built strong cities in Judea, the fortress that was in Jericho, and in Ammaus, and in Bethoron, and in Bethel, and Thamnata, and Phara, and Thopo,

p 2 Par 20, 3.

with high walls, and gates, and bars. 51 And he placed garrisons in them, that they might wage war against Israel. 52 And he fortified the city of Bethsura, and Gazara, and the castle, and set garrisons in them and provisions of victuals. 53 And he took the sons of the chief men of the country for hostages, and put them in the castle in Jerusalem in custody.

54 *q* Now in the year one hundred and fifty-three, the second month, Alcimus commanded the walls of the inner *court* of the sanctuary to be thrown down, and the works of the prophets to be destroyed; and he began to destroy. 55 At that time Alcimus was struck, and his works were hindered, and his mouth was stopped, and he was taken with a palsy, so that he could no more speak a word, nor give order concerning his house. 56 And Alcimus died at that time in great torment.

57 And Bacchides saw that Alcimus was dead, and he returned to the king, and the land was quiet for two years. 58 And all the wicked held a council, saying: Behold Jonathan, and they that are with him, dwell at ease, and without fear. Now therefore let us bring Bacchides hither, and he shall take them all in one night. 59 So they went, and gave him counsel. 60 And he arose to come with a great army, and he sent secretly letters to his adherents that were in Judea, to seize upon Jonathan and them that were with him; but they could not, for their design was known to them. 61 And he apprehended of the men of the country, that were the principal authors of the mischief, fifty men, and slew them. 62 And Jonathan, and Simon, and they that were with him retired into Bethbessen, which is in the desert: and he repaired the breaches thereof, and they fortified it.

Jonathan and Simon in Bethbessen. 63 And when Bacchides knew it he gathered together all his multitude, and sent word to them that were of Judea, 64 and he came, and camped above Bethbessen, and fought against it many days, and made engines. 65 But Jonathan left his brother Simon in the city, and went forth into the country, and came with a number of men, 66 and struck Odares, and his brethren, and the children of Phaseron in their tents; and he began to slay, and to increase in forces. 67 But Simon and they that were with him, sallied out of the city, and burnt the engines. 68 And they fought against Bacchides, and he was discomfited by them; and they afflicted him exceedingly, for his counsel and his enterprise was in vain.

69 And he was angry with the wicked men that had given him counsel to come into their country, and he slew many of them; and he purposed to return with the rest into their country. 70 And Jonathan had knowledge of it and he sent ambassadors to him to make peace with him, and to restore to him the prisoners. 71 And he accepted it willingly, and did according to his words, and swore that he would do him no harm all the days of his life. 72 And he restored to him the prisoners whom he before had taken out of the land of Juda, and he returned and went away into his own country, and he came no more into their borders.

73 So the sword ceased from Israel; and Jonathan dwelt in Machmas and Jonathan began there to judge the people; and he destroyed the wicked out of Israel.

CHAPTER 10.

Alexander Balas as King. 1 Now in the hundred and sixtieth year *r* Alexander the son of Antiochus, surnamed the Illustrious, came up and took Ptolemais, and they received him, and he reigned there. 2 And king Demetrius heard of it, and gathered together an exceeding great army, and went forth against him to fight.

3 And Demetrius sent a letter to Jonathan with peaceable words, to magnify him. 4 For he said: Let us first make a peace with him, before he make one with Alexander against us. 5 For he will remember all the evils that we have done against him, and against his brother, and against his nation. 6 And he gave him authority to gather together an army and to make arms, and that he should be his confederate; and the hostages that were in the castle, he commanded to be delivered to him.

7 And Jonathan came to Jerusalem, and read the letters in the hearing of all the people, and of them that were in the castle. 8 And they were struck with great fear, because they heard that the king had given him authority to gather together an army. 9 And the hostages were delivered to Jonathan, and he restored

q 160 B. C.—*r* 153 B. C.

them to their parents. 10 And Jonathan dwelt in Jerusalem, and began to build and repair the city. 11 And he ordered workmen to build the walls, and mount Sion round about with square stones for fortification; and so they did. 12 And the strangers that were in the strongholds, which Bacchides had built, fled away. 13 And every man left his place, and departed into his own country. 14 Only in Bethsura there remained some of them, that had forsaken the law and the commandments of God, for this was a place of refuge for them.

15 And king Alexander heard of the promises that Demetrius had made Jonathan: and they told him of the battles and the worthy acts that he and his brethren had done, and the labors that they had endured. 16 And he said: Shall we find such another man? Now therefore we will make him our friend and our confederate. 17 So he wrote a letter, and sent it to him according to these words, saying:

18 King Alexander to his brother Jonathan, greeting. 19 We have heard of thee, that thou art a man of great power, and fit to be our friend. 20 Now therefore we make thee this day high priest of thy nation, and that thou be called the king's friend (and he sent him a purple robe, and a crown of gold), and that thou be of one mind with us in our affairs, and keep friendship with us. 21 Then Jonathan put on the holy vestment in the seventh month, in the year one hundred and threescore, at the feast day of the tabernacles; and he gathered together an army, and made a great number of arms.

Demetrius Seeks the Jews' Friendship. 22 And Demetrius heard these words, and was exceeding sorry, and said: 23 What is this that we have done, that Alexander hath prevented us to gain the friendship of the Jews to strengthen himself? 24 I also will write to them words of request, and offer dignities and gifts, that they may be with me to aid me. 25 And he wrote to them in these words: King Demetrius to the nation of the Jews, greeting. 26 Whereas you have kept covenant with us, and have continued in our friendship, and have not joined with our enemies, we have heard of it and are glad. 27 Wherefore now continue still to keep fidelity towards us, and we will reward you with good things, for what you have done in our behalf. 28 And we will remit to you many charges, and will give you gifts. 29 And now I free you and all the Jews from tributes, and I release you from the customs of salt, and remit the crowns, and the thirds of the seed. 30 And the half of the fruit of trees, which is my share, I leave to you from this day forward, so that it shall not be taken of the land of Juda, and of the three cities that are added thereto out of Samaria and Galilee, from this day forth and forever. 31 And let Jerusalem be holy and free, with the borders thereof; and let the tenths and tributes be for itself. 32 I yield up also the power of the castle that is in Jerusalem, and I give it to the high priest, to place therein such men as he shall choose to keep it. 33 And every soul of the Jews that hath been carried captive from the land of Juda in all my kingdom, I set at liberty freely, that all be discharged from tributes even of their cattle. 34 And I will that all the feasts, and the sabbaths, and the new moons, and the days appointed, and three days before the solemn day, and three days after the solemn day, be all *days* of immunity and freedom, for all the Jews that are in my kingdom. 35 And no man shall have power to do anything against them, or to molest any of them, in any cause. 36 And let there be enrolled in the king's army to the number of thirty thousand of the Jews; and allowance shall be made them as is due to all the king's forces, and certain of them shall be appointed to be in the fortresses of the great king. 37 And some of them shall be set over the affairs of the kingdom, that are of trust, and let the governors be taken from among themselves, and let them walk in their own laws, as the king hath commanded in the land of Juda. 38 And the three cities that are added to Judea, out of the country of Samaria, let them be accounted with Judea, that they may be under one, and obey no other authority but that of the high priest. 39 Ptolemais, and the confines thereof, I give as a free gift to the holy places, that are in Jerusalem, for the necessary charges of the holy things. 40 And I give every year fifteen thousand sicles of silver out of the king's accounts, of what

belongs to me; [41] and all that is above, which they that were over the affairs the years before had not paid, from this time they shall give it to the works of the house. [42] Moreover the five thousand sicles of silver which they received from the account of the holy places every year, shall also belong to the priests that execute the ministry. [43] And whosoever shall flee into the temple that is in Jerusalem, and in all the borders thereof, being indebted to the king for any matter, let them be set at liberty, and all that they have in my kingdom, let them have it free. [44] For the building also, or repairing the works of the holy places, the charges shall be given out of the king's revenues. [45] For the building also of the walls of Jerusalem, and the fortifying thereof round about, the charges shall be given out of the king's account, as also for the building of the walls in Judea.

[46] Now when Jonathan and the people heard these words, [s] they gave no credit to them nor received them, because they remembered the great evil that he had done in Israel, for he had afflicted them exceedingly. [47] And their inclinations were towards Alexander, because he had been the chief promoter of peace in their regard, and him they always helped.

[48] [t] And king Alexander gathered together a great army, and moved his camp near to Demetrius. [49] And the two kings joined battle, and the army of Demetrius fled away, and Alexander pursued after him, and pressed them close. [50] And the battle was hard fought till the sun went down; and Demetrius was slain that day.

2. Alexander I Balas

Jonathan Is Honored by the King. [51] And Alexander sent ambassadors to Ptolemy* king of Egypt, with words to this effect, saying: [52] Forasmuch as I am returned into my kingdom, and am set in the throne of my ancestors, and have gotten the dominion, and have overthrown Demetrius, and possessed our country, [53] and have joined battle with him, and both he and his army have been destroyed by us, and we are placed in the throne of his kingdom; [54] now therefore let us make friendship one with another; and give me now thy daughter to wife, and I will be thy son-in-law, and I will give both thee and her gifts worthy of thee. [55] And king Ptolemy answered, saying: Happy is the day wherein thou didst return to the land of thy fathers, and sattest in the throne of their kingdom. [56] And now I will do to thee as thou hast written; but meet me at Ptolemais, that we may see one another, and I may give her to thee as thou hast said. [57] So Ptolemy went out of Egypt, with Cleopatra his daughter, and he came to Ptolemais in the hundred and sixty-second year.[u] [58] And king Alexander met him, and he gave him his daughter Cleopatra; and he celebrated her marriage at Ptolemais with great glory, after the manner of kings. [59] And king Alexander wrote to Jonathan, that he should come and meet him. [60] And he went honorably to Ptolemais, and he met there the two kings, and he gave them much silver, and gold, and presents; and he found favor in their sight. [61] And some pestilent men of Israel, men of a wicked life, assembled themselves against him to accuse him; and the king gave no heed to them. [62] And he commanded that Jonathan's garments should be taken off, and that he should be clothed with purple; and they did so. And the king made him sit by himself. [63] And he said to his princes: Go out with him into the midst of the city, and make proclamation, that no man complain against him of any matter, and that no man trouble him for any manner of cause. [64] So when his accusers saw his glory proclaimed and him clothed with purple, they all fled away. [65] And the king magnified him, and enrolled him amongst his chief friends, and made him governor and partaker of his dominion. [66] And Jonathan returned into Jerusalem with peace and joy.

The Army of Demetrius II. [67] [v] In the year one hundred and sixty-five Demetrius the son of Demetrius came from Crete into the land of his fathers. [68] And king Alexander heard of it, and was much troubled, and returned to Antioch.

[69] And king Demetrius made Apollonius his general, who was governor of Celesyria. And he gathered together a great army, and came to Jamnia, and he sent to Jonathan the high priest, [70] saying: Thou alone standest against us, and I am laughed at, and reproached, because thou showest thy power against us

s 1 Mc 7, 11.—t 150 B. C.—u 151 B. C.—v 148 B. C.

10, 51: Ptolemy: surnamed Philometer.

in the mountains. 71 Now therefore if thou trustest in thy forces, come down to us into the plain, and there let us try one another, for with me is the strength of war. 72 Ask, and learn who I am, and the rest that help me, who also say that your foot cannot stand before our face, for thy fathers have twice been put to flight in their own land. 73 And now how wilt thou be able to abide the horsemen, and so great an army in the plain, where there is no stone, nor rock, nor place to flee to?

74 Now when Jonathan heard the words of Apollonius, he was moved in his mind, and he chose ten thousand men, and went out of Jerusalem, and Simon his brother met him to help him. 75 And they pitched their tents near Joppe, but they shut him out of the city, because a garrison of Apollonius was in Joppe, and he laid siege to it. 76 And they that were in the city being affrighted, opened the gates to him, so Jonathan took Joppe. 77 And Apollonius heard of it, and he took three thousand horsemen and a great army. 78 And he went to Azotus as one that was making a journey, and immediately he went forth into the plain, because he had a great number of horsemen, and he trusted in them. And Jonathan followed after him to Azotus, and they joined battle. 79 And Apollonius left privately in the camp a thousand horsemen behind them. 80 And Jonathan knew that there was an ambush behind him, and they surrounded his army, and cast darts at the people from morning till evening. 81 But the people stood still, as Jonathan had commanded them, and so their horses were fatigued. 82 Then Simon drew forth his army, and attacked the legion, for the horsemen were wearied, and they were discomfited by him, and fled. 83 And they that were scattered about the plain, fled into Azotus, and went into Bethdagon, their idol's temple, there to save themselves. 84 But Jonathan set fire to Azotus, and the cities that were round about it, and took the spoils of them, and the temple of Dagon; and all them that were fled into it, he burnt with fire. 85 So they that were slain by the sword, with them that were burnt, were almost eight thousand men. 86 And Jonathan removed his army from thence, and camped against Ascalon; and they went out of the city to meet him with great honor. 87 And Jonathan returned into Jerusalem with his people, having many spoils.

88 And it came to pass, when Alexander the king heard these words, that he honored Jonathan yet more. 89 And he sent him a buckle of gold, as the custom is, to be given to such as are of the royal blood. And he gave him Accaron and all the borders thereof in possession.

CHAPTER 11.

Ptolemy VI Wages War. 1 And *w* the king of Egypt gathered together an army, like the sand that lieth upon the seashore, and many ships; and he sought to get the kingdom of Alexander by deceit, and join it to his own kingdom. 2 And he went out into Syria with peaceable words, and they opened to him the cities, and met him: for king Alexander had ordered them to go forth to meet him, because he was his father-in-law.

3 Now when Ptolemy entered into the cities, he put garrisons of soldiers in every city. 4 And when he came near to Azotus, they showed him the temple of Dagon that was burnt with fire, and Azotus and the suburbs thereof that were destroyed, and the bodies that were cast abroad, and the graves of them that were slain in the battle, which they had made near the way. 5 And they told the king that Jonathan had done these things, to make him odious, but the king held his peace. 6 And Jonathan came to meet the king at Joppe with glory, and they saluted one another, and they lodged there. 7 And Jonathan went with the king as far as the river, called Eleutherus, and he returned into Jerusalem.

8 And king Ptolemy got the dominion of the cities by the seaside, even to Seleucia, and he devised evil designs against Alexander. 9 And he sent ambassadors to Demetrius, saying: Come, let us make a league between us, and I will give thee my daughter whom Alexander hath, and thou shalt reign in the kingdom of thy father. 10 For I repent that I have given him my daughter, for he hath sought to kill me. 11 And he slandered him, because he coveted his kingdom. 12 And he took away his daughter, and gave her to Demetrius, and alienated himself from

w 145 B. C.

Alexander, and his enmities were made manifest. 13 And Ptolemy entered into Antioch, and set two crowns upon his head, that of Egypt and that of Asia. 14 Now king Alexander was in Cilicia at that time, because they that were in those places had rebelled. 15 *x* And when Alexander heard of it, he came to give him battle, and king Ptolemy brought forth his army and met him with a strong power, and put him to flight. 16 And Alexander fled into Arabia, there to be protected; and king Ptolemy was exalted. 17 And Zabdiel the Arabian took off Alexander's head, and sent it to Ptolemy. 18 And king Ptolemy died the third day after. And they that were in the strongholds were destroyed by them that were within the camp.

3. Demetrius II Nicator

19 *y* And Demetrius reigned in the hundred and sixty-seventh year. 20 In those days Jonathan gathered together them that were in Judea, to take the castle that was in Jerusalem; and they made many engines of war against it. 21 Then some wicked men that hated their own nation, went away to king Demetrius, and told him that Jonathan was besieging the castle. 22 And when he heard it, he was angry, and forthwith he came to Ptolemais, and wrote to Jonathan that he should not besiege the castle, but should come to him in haste, and speak to him. 23 But when Jonathan heard this, he bade them besiege it still, and he chose some of the ancients of Israel, and of the priests, and put himself in danger. 24 And he took gold, and silver, and raiment, and many other presents, and went to the king of Ptolemais, and he found favor in his sight. 25 And certain wicked men of his nation made complaints against him. 26 And the king treated him as his predecessors had done before; and he exalted him in the sight of all his friends. 27 And he confirmed him in the high priesthood and all the honors he had before, and he made him the chief of his friends.

28 And Jonathan requested of the king that he would make Judea free from tribute, and the three governments, and Samaria, and the confines thereof, and he promised him three hundred talents. 29 And the king consented, and he wrote letters to Jonathan of all these things to this effect: 30 King Demetrius to his brother Jonathan, and to the nation of the Jews, greeting. 31 We send you here a copy of the letter which we have written to Lasthenes our parent concerning you, that you might know it.

King Demetrius Writes to Lasthenes. 32 King Demetrius to Lasthenes his parent, greeting. 33 We have determined to do good to the nation of the Jews who are our friends, and keep the things that are just with us, for their good will which they bear towards us. 34 We have ratified therefore unto them all the borders of Judea, and the three cities, *Apherema,** Lydda, and Ramatha, which are added to Judea out of Samaria, and all their confines, to bé set apart to all them that sacrifice in Jerusalem, instead of the payments which the king received of them every year, and for the fruits of the land, and of the trees. 35 And as for other things that belonged to us of the tithes, and of the tributes, from this time we discharge them of them, the saltpans also; and the crowns that were presented to us. 36 We give all to them, and nothing hereof shall be revoked from this time forth and forever. 37 Now therefore see that thou make a copy of these things, and let it be given to Jonathan, and set upon the holy mountain in a conspicuous place.

38 And king Demetrius seeing that the land was quiet before him, and nothing resisted him, sent away all his forces, every man to his own place, except the foreign army, which he had drawn together from the islands of the nations. So all the troops of his fathers hated him. 39 Now there was one Tryphon who had been of Alexander's party before, who seeing that all the army murmured against Demetrius, went to Emalchuel the Arabian, who brought up Antiochus the son of Alexander. 40 And he pressed him much to deliver him to him, that he might be king in his father's place; and he told him all that Demetrius had done, and how his soldiers hated him. And he remained there many days.

41 And Jonathan sent to king Demetrius, desiring that he would cast out them that were in the castle in Jerusalem, and those that were in the strongholds,

x 145 B. C.—*y* 145 B. C.

11, 34: Apherema: is found only in the Greek version.

because they fought against Israel. 42 And Demetrius sent to Jonathan, saying: I will not only do this for thee and for thy people, but I will greatly honor thee and thy nation, when opportunity shall serve. 43 Now therefore thou shalt do well if thou send me men to help me, for all my army is gone from me.

The Jews Rescue Demetrius. 44 And Jonathan sent him three thousand valiant men to Antioch, and they came to the king, and the king was very glad of their coming. 45 And they that were of the city assembled themselves together, to the number of a hundred and twenty thousand men, and would have killed the king. 46 And the king fled into the palace, and they of the city kept the passages of the city, and began to fight. 47 And the king called the Jews to his assistance; and they came to him all at once, and they all dispersed themselves through the city. 48 And they slew in that day a hundred thousand men, and they set fire to the city, and got many spoils that day, and delivered the king. 49 And they that were of the city saw that the Jews had got the city as they would; and they were discouraged in their mind, and cried to the king, making supplication, and saying: 50 Grant us peace, and let the Jews cease from assaulting us and the city. 51 And they threw down their arms and made peace, and the Jews were glorified in the sight of the king, and in the sight of all that were in his realm, and were renowned throughout the kingdom, and returned to Jerusalem with many spoils. 52 So king Demetrius sat in the throne of his kingdom, and the land was quiet before him. 53 And he falsified all whatsoever he had said, and alienated himself from Jonathan, and did not reward him according to the benefits he had received from him, but gave him great trouble.

4. Antiochus VI Dionysus

54 And after this Tryphon returned and with him Antiochus the young boy, who was made king, and put on the diadem. 55 And there assembled unto him all the bands which Demetrius had sent away, and they fought against Demetrius, who turned his back and fled. 56 And Tryphon took the elephants, and made himself master of Antioch.

57 And young Antiochus wrote to Jonathan, saying: I confirm thee in the high priesthood, and I appoint thee ruler over the four cities, and to be one of the king's friends. 58 And he sent him vessels of gold for his service, and he gave him leave to drink in gold, and to be clothed in purple, and to wear a golden buckle. 59 And he made his brother Simon governor from the borders of Tyre even to the confines of Egypt.

The Exploits of Jonathan. 60 Then Jonathan went forth and passed through the cities beyond the river; and all the forces of Syria gathered themselves to him to help him, and he came to Ascalon, and they met him honorably out of the city. 61 And he went from thence to Gaza, and they that were in Gaza shut him out. And he besieged it, and burnt all the suburbs round about, and took the spoils. 62 And the men of Gaza made supplication to Jonathan, and he gave them the right hand. And he took their sons for hostages, and sent them to Jerusalem, and he went through the country as far as Damascus.

63 And Jonathan heard that the generals of Demetrius were come treacherously to Cades, which is in Galilee, with a great army, purposing to remove him from the affairs of the kingdom. 64 And he went against them, but left his brother Simon in the country. 65 And Simon encamped against Bethsura, and assaulted it many days, and shut them up. 66 And they desired him to make peace, and he granted it them. And he cast them out from thence, and took the city, and placed a garrison in it.

67 And Jonathan and his army encamped by the water of Genesar, and before it was light they were ready in the plain of Asor. 68 And behold the army of the strangers met him in the plain, and they laid an ambush for him in the mountains, but he went out against them. 69 And they that lay in ambush rose out of their places, and joined battle. 70 And all that were on Jonathan's side fled, and none was left of them but Mathathias the son of Absalom and Judas the son of Calphi, chief captain of the army. 71 And Jonathan rent his garments, and cast earth upon his head, and prayed. 72 And Jonathan turned again to them to battle, and he put them to flight, and they fought. 73 And they of his side that fled

saw *this*, and they turned again to him, and they all with him pursued *the enemies* even to Cades to their own camp, and they came even thither. 74 And there fell of the aliens in that day three thousand men; and Jonathan returned to Jerusalem.

CHAPTER 12.

Jonathan Renews the Roman League. 1 And Jonathan saw that the time served him, and he chose certain men and sent them to Rome, to confirm and to renew the amity with them. 2 And he sent letters to the Spartans, and to other places according to the same form. 3 And they went to Rome, and entered into the senate house, and said: Jonathan the high priest and the nation of the Jews have sent us to renew the amity and alliance as it was before. 4 And they gave them letters to their governors in every place, to conduct them into the land of Juda with peace.

5 And this is a copy of the letters which Jonathan wrote to the Spartans: 6 Jonathan the high priest, and the ancients of the nation, and the priests, and the rest of the people of the Jews, to the Spartans, their brethren, greeting. 7 There were letters sent long ago to Onias the high priest from Arius who reigned then among you, to signify that you are our brethren, as the copy here underwritten doth specify. 8 And Onias received the ambassador with honor, and received the letters wherein there was mention made of the alliance and amity. 9 We, though we needed none of these things, having for our comfort the holy books that are in our hands, 10 chose rather to send to you to renew the brotherhood and friendship, lest we should become strangers to you altogether, for there is a long time passed since you sent to us. 11 We therefore at all times without ceasing, both in our festivals, and other days, wherein it is convenient, remember you in the sacrifices that we offer, and in our observances, as it is meet and becoming to remember brethren. 12 And we rejoice at your glory. 13 But we have had many troubles and wars on every side, and the kings that are round about us, have fought against us. 14 But we would not be troublesome to you, nor to the rest of our allies and friends in these wars. 15 For we have had help from heaven, and we have been delivered, and our enemies are humbled. 16 We have chosen therefore Numenius the son of Antiochus, and Antipater the son of Jason, and have sent them to the Romans to renew with them the former amity and alliance. 17 And we have commanded them to go also to you, and to salute you, and to deliver you our letters, concerning the renewing of our brotherhood. 18 And now you shall do well to give us an answer hereto.

19 And this is the copy of the letter which he had sent to Onias: 20 Arius king of the Spartans to Onias the high priest, greeting. 21 It is found in writing concerning the Spartans and the Jews, that they are brethren, and that they are of the stock of Abraham. 22 And now since this is come to our knowledge, you do well to write to us of your prosperity. 23 And we also have written back to you: That our cattle and our possessions are yours; and yours, ours. We therefore have commanded that these things should be told you.

Jonathan Protects His People. 24 Now Jonathan heard that the generals of Demetrius were come again with a greater army than before to fight against him. 25 So he went out from Jerusalem, and met them in the land of Amath, for he gave them no time to enter into his country. 26 And he sent spies into their camp, and they came back and brought him word that they designed to come upon them in the night. 27 And when the sun was set, Jonathan commanded his men to watch, and to be in arms all night long ready to fight, and he set sentinels round about the camp. 28 And the enemies heard that Jonathan and his men were ready for battle, and they were struck with fear and dread in their heart; and they kindled fires in their camp. 29 But Jonathan and they that were with him knew it not till the morning, for they saw the lights burning. 30 And Jonathan pursued after them, but overtook them not, for they had passed the river Eleutherus.

31 And Jonathan turned upon the Arabians that are called Zabadeans, and he defeated them, and took the spoils of them. 32 And he went forward, and came to Damascus, and passed through all that country.

33 Simon also went forth, and came as far as Ascalon and the neighboring fortresses, and he turned aside to Joppe, and took possession of it 34 (for he heard that they designed to deliver the hold to them that took part with Demetrius), and he put a garrison there to keep it.

35 And Jonathan came back, and called together the ancients of the people, and he took a resolution with them to build fortresses in Judea, 36 and to build up walls in Jerusalem, and raise a mound between the castle and the city, to separate it from the city, that so it might have no communication, and that they might neither buy nor sell. 37 And they came together to build up the city, for the wall that was upon the brook towards the east was broken down, and he repaired that which is called Caphetetha. 38 And Simon built Adiada in Sephela, and fortified it, and set up gates and bars.

Jonathan Deceived and Imprisoned. 39 [z] Now when Tryphon had conceived a design to make himself king of Asia, and to take the crown, and to stretch out his hand against king Antiochus, 40 fearing lest Jonathan would not suffer him, but would fight against him, he sought to seize upon him, and to kill him. So he rose up and came to Bethsan. 41 And Jonathan went out to meet him with forty thousand men chosen for battle, and came to Bethsan.

42 Now when Tryphon saw that Jonathan came with a great army, he durst not stretch forth his hand against him, 43 but received him with honor, and commended him to all his friends, and gave him presents, and he commanded his troops to obey him, as himself. 44 And he said to Jonathan: Why hast thou troubled all the people, whereas we have no war? 45 Now therefore send them back to their own houses, and choose thee a few men that may be with thee, and come with me to Ptolemais, and I will deliver it to thee, and the rest of the strongholds, and the army, and all that have any charge, and I will return and go away, for this is the cause of my coming.

46 And Jonathan believed him, and did as he said, and sent away his army, and they departed into the land of Juda. 47 But he kept with him three thousand men, of whom he sent two thousand into Galilee, and one thousand went with him. 48 Now as soon as Jonathan entered into Ptolemais, they of Ptolemais shut the gates of the city, and took him, and all them that came in with him they slew with the sword.

49 Then Tryphon sent an army and horsemen into Galilee, and into the great plain to destroy all Jonathan's company. 50 But they, when they understood that Jonathan and all that were with him were taken and slain, encouraged one another, and went out ready for battle. 51 Then they that had come after them, seeing that they stood for their lives, returned back. 52 Whereupon they all came peaceably into the land of Juda. And they bewailed Jonathan, and them that had been with him, exceedingly; and Israel mourned with great lamentation. 53 Then all the heathens that were round about them, sought to destroy them. For they said: 54 They have no prince, nor any to help them. Now therefore let us make war upon them, and take away the memory of them from amongst men.

IV: SIMON, LEADER OF THE JEWS

1. Reign of Antiochus VI Dionysus

CHAPTER 13.

Tryphon's Perfidy. 1 Now Simon heard that Tryphon was gathering together a very great army to invade the land of Juda and to destroy it. 2 And seeing that the people was in dread and in fear, he went up to Jerusalem, and assembled the people, 3 and exhorted them, saying: You know what great battles I and my brethren, and the house of my father, have fought for the laws, and the sanctuary, and the distresses that we have seen, 4 by reason whereof all my brethren have lost their lives for Israel's sake, and I am left alone. 5 And now far be it from me to spare my life in any time of trouble, for I am not better than my brethren. 6 I will avenge then my nation and the sanctuary, and our children, and wives, for all the heathens are gathered together to destroy us out of mere malice.

7 And the spirit of the people was enkindled as soon as they heard these words. 8 And they answered with a loud voice, saying: Thou art our leader in the place of Judas, and Jonathan thy brother. 9

z 143 B.C.

Fight thou our battles, and we will do whatsoever thou shalt say to us.

10 So gathering together all the men of war, he made haste to finish all the walls of Jerusalem, and he fortified it round about. 11 And he sent Jonathan the son of Absalom and with him a new army into Joppe, and he cast out them that were in it, and himself remained there.

12 And Tryphon removed from Ptolemais with a great army to invade the land of Juda, and Jonathan was with him in custody. 13 But Simon pitched in Addus, over against the plain. 14 And when Tryphon understood that Simon was risen up in the place of his brother Jonathan, and that he meant to join battle with him, he sent messengers to him, 15 saying: We have detained thy brother Jonathan for the money that he owed in the king's account, by reason of the affairs which he had the management of. 16 But now send a hundred talents of silver, and his two sons for hostages, that when he is set at liberty he may not revolt from us, and we will release him.

17 Now Simon knew that he spoke deceitfully to him, nevertheless he ordered the money and the children to be sent, lest he should bring upon himself a great hatred of the people of Israel, who might have said: 18 Because he sent not the money and the children, therefore is he lost. 19 So he sent the children and the hundred talents; and he lied, and did not let Jonathan go.

Tryphon Slays Jonathan. 20 And after this Tryphon entered within the country to destroy it: and they went about by the way that leadeth to Ador. And Simon and his army marched to every place whithersoever they went.* 21 And they that were in the castle, sent messengers to Tryphon, that he should make haste to come through the desert, and send them victuals. 22 And Tryhon made ready all his horsemen to come that night; but there fell a very great snow, and he came not into the country of Galaad. 23 And when he approached to Bascama, he slew Jonathan and his sons there. 24 And Tryphon returned, and went into his own country.

25 And Simon sent and took the bones of Jonathan his brother, and buried them in Modin, in the city of his fathers. 26 And all Israel bewailed him with great lamentation: and they mourned for him many days. 27 And Simon built over the sepulchre of his father and of his brethren a building lofty to the sight, of polished stone behind and before. 28 And he set up seven pyramids one against another for his father and his mother, and his four brethren. 29 And round about these he set great pillars, and upon the pillars arms for a perpetual memory; and by the arms ships carved, which might be seen by all that sailed on the sea. 30 This is the sepulchre that he made in Modin even unto this day.

2. Tryphon and Demetrius II

31 But Tryphon when he was upon a journey with the young king Antiochus, treacherously slew him. 32 And he reigned in his place, and put on the crown of Asia, and brought great evils upon the land.

33 And Simon built up the strongholds of Judea, fortifying them with high towers, and great walls, and gates, and bars; and he stored up victuals in the fortresses.

34 And Simon chose men and sent to king Demetrius, to the end that he should grant an immunity to the land, for all that Tryphon did was to spoil. 35 And king Demetrius in answer to this request, wrote a letter in this manner: 36 King Demetrius to Simon the high priest, and friend of kings, and to the ancients, and to the nation of the Jews, greeting. 37 The golden crown, and the palm, which you sent, we have received, and we are ready to make a firm peace with you, and to write to the king's chief officers to release you the things that we have released. 38 For all that we have decreed in your favor shall stand in force. The strongholds that you have built, shall be your own. 39 And as for any oversight or fault committed unto this day, we forgive it, and the crown which you owed; and if any other thing were taxed in Jerusalem, now let it not be taxed. 40 And if any of you be fit to be enrolled among ours, let them be enrolled, and let there be peace between us.

41 *a* In the year one hundred and seventy the yoke of the Gentiles was taken

a 143 B. C.

13, 20: Simon and his army marched to every place withersoever they went: i.e., wherever Tryphon and his horsemen went in order to oppose them.

off from Israel. 42 And the people of Israel began to write in the instruments and public records: The first year under Simon the high priest, the great captain and prince of the Jews.

Gaza and Temple of Jerusalem Taken. 43 In those days Simon besieged Gaza, and camped round about it, and he made engines, and set them to the city, and he struck one tower, and took it. 44 And they that were within the engine leaped into the city; and there was a great uproar in the city. 45 And they that were in the city went up with their wives and children upon the wall, with their garments rent, and they cried with a loud voice, beseeching Simon to grant them peace. 46 And they said: Deal not with us according to our evil deeds, but according to thy mercy. 47 And Simon being moved, did not destroy them, but yet he cast them out of the city, and cleansed the houses wherein there had been idols, and then he entered into it with hymns, blessing the Lord. 48 And having cast out of it all uncleanness, he placed in it men that should observe the law. And he fortified it, and made it his habitation.

49 But they that were in the castle of Jerusalem were hindered from going out and coming into the country, and from buying and selling; and they were straitened with hunger, and many of them perished through famine. 50 And they cried to Simon for peace, and he granted it to them. And he cast them out from thence, and cleansed the castle from uncleannesses. 51 [b] And they entered into it the three and twentieth day of the second month, in the year one hundred and seventy-one, with thanksgiving and branches of palm trees, and harps, and cymbals, and psalteries, and hymns, and canticles, because the great enemy was destroyed out of Israel. 52 And he ordained that these days should be kept every year with gladness. 53 And he fortified the mountain of the temple that was near the castle, and he dwelt there himself, and they that were with him.

54 And Simon saw that John his son was a valiant man for war, and he made him captain of all the forces, and he dwelt in Gazara.

CHAPTER 14.

King of Persia Captures Demetrius II. 1 In the year [c] one hundred and seventy-two, king Demetrius assembled his army, and went into Media to get him succors to fight against Tryphon. 2 And Arsaces the king of Persia and Media heard that Demetrius was entered within his borders, and he sent one of his princes to take him alive, and bring him to him. 3 And he went and defeated the army of Demetrius, and took him, and brought him to Arsaces, and he put him into custody.

4 And all the land of Juda was at rest all the days of Simon, and he sought the good of his nation, and his power and his glory pleased them well all *his* days. 5 And with all his glory he took Joppe for a haven, and made an entrance to the isles of the sea. 6 And he enlarged the bounds of his nation, and made himself master of the country. 7 And he gathered together a great number of captives, and had the dominion of Gazara, and of Bethsura, and of the castle, and took away all uncleanness out of it, and there was none that resisted him. 8 And every man tilled his land with peace, and the land of Juda yielded her increase, and the trees of the fields their fruit. 9 The ancient men sat all in the streets, and treated together of the good things of the land, and the young men put on them glory and the robes of war. 10 And he provided victuals for the cities, and he appointed that they should be furnished with ammunition, so that the fame of his glory was renowned even to the end of the earth. 11 He made peace in the land, and Israel rejoiced with great joy. 12 And every man sat under his vine and under his fig tree, and there was none to make them afraid. 13 There was none left in the land to fight against them: kings were discomfited in those days. 14 And he strengthened all those of his people that were brought low, and he sought the law, and took away every unjust and wicked man. 15 He glorified the sanctuary, and multiplied the vessels of the holy places.

16 And it was heard at Rome, and as far as Sparta, that Jonathan was dead, and they were very sorry. 17 But when they heard that Simon his brother was

b 142 B. C.—c 141 B. C.

made high priest in his place, and was possessed of all the country and the cities therein, [18] they wrote to him in tables of brass to renew the friendship and alliance which they had made with Judas and with Jonathan, his brethren. [19] And they were read before the assembly in Jerusalem.

And this is the copy of the letters that the Spartans sent: [20] The princes and the cities of the Spartans to Simon the high priest, and to the ancients, and the priests, and the rest of the people of the Jews their brethren, greeting. [21] The ambassadors that were sent to our people have told us of your glory, and honor, and joy, and we rejoiced at their coming. [22] And we registered what was said by them in the councils of the people in this manner: Numenius the son of Antiochus, and Antipater the son of Jason, ambassadors of the Jews, came to us to renew the former friendship with us. [23] And it pleased the people to receive the men honorably, and to put a copy of their words in the public records, to be a memorial to the people of the Spartans. And we have written a copy of them to Simon the high priest.

[24] And after this Simon sent Numenius to Rome, with a great shield of gold of the weight of a thousand pounds, to confirm the league with them.

Simon: Prince and High Priest. And when the people of Rome had heard [25] these words, they said: What thanks shall we give to Simon and his sons? [26] For he hath restored his brethren, and hath driven away in fight the enemies of Israel from them. And they decreed him liberty, and registered it in tables of brass, and set it upon pillars in mount Sion.

[27] And this is a copy of the writing: The eighteenth day of the month Elul, in the year[d] one hundred and seventy-two, being the third year under Simon the high priest at Asaramel, [28] in a great assembly of the priests, and of the people, and the princes of the nation, and the ancients of the country, these things were notified: Forasmuch as there have often been wars in our country, [29] and Simon, the son of Mathathias of the children of Jarib, and his brethren have put themselves in danger, and resisted the enemies of their nation, for the maintenance of their holy places, and the law, and have raised their nation to great glory. [30] And Jonathan gathered together his nation, and was made their high priest, and he was laid to his people. [31] And their enemies desired to tread down and destroy their country, and to stretch forth their hands against their holy places. [32] Then Simon resisted and fought for his nation, and laid out much of his money, and armed the valiant men of his nation, and gave them wages: [33] and he fortified the cities of Judea, and Bethsura that lieth in the borders of Judea, where the armor of the enemies was before: and he placed there a garrison of Jews. [34] And he fortified Joppe which lieth by the sea, and Gazara, which bordereth upon Azotus, wherein the enemies dwelt before, and he placed Jews here, and furnished them with all things convenient for their reparation. [35] And the people seeing the acts of Simon, and to what glory he meant to bring his nation, made him their prince and high priest, because he had done all these things, and for the justice and faith which he kept to his nation, and for that he sought by all means to advance his people.

[36] And in his days things prospered in his hands, so that the heathens were taken away out of their country, and they also that were in the city of David in Jerusalem in the castle, out of which they issued forth, and profaned all places round about the sanctuary, and did much evil to its purity: [37] and he placed therein Jews for the defense of the country and of the city, and he raised up the walls of Jerusalem. [38] And king Demetrius confirmed him in the high priesthood. [39] According to these things he made him his friend, and glorified him with great glory. [40] For he had heard that the Romans had called the Jews their friends, and confederates and brethren, and that they had received Simon's ambassadors with honor; [41] and that the Jews and their priests had consented that he should be their prince and high priest forever, till there should arise a faithful prophet; [42] and that he should be chief over them, and that he should have the charge of the sanctuary, and that he should appoint rulers over their works, and over the country, and over the armor, and over the strongholds; [43] and that he should have care of the holy places, and that he

[d] 141 B. C.

should be obeyed by all, and that all the writings in the country should be made in his name, and that he should be clothed with purple and gold; 44 and that it should not be lawful for any of the people, or of the priests, to disannul any of these things, or to gainsay his words, or to call together an assembly in the country without him; or to be clothed with purple, or to wear a buckle of gold; 45 and whosoever shall do otherwise, or shall make void any of these things, shall be punished.

46 And it pleased all the people to establish Simon, and to do according to these words. 47 And Simon accepted thereof, and was well pleased to execute the office of the high priesthood, and to be captain and prince of the nation of the Jews, and of the priests, and to be chief over all.

48 And they commanded that this writing should be put in tables of brass, and that they should be set up within the compass of the sanctuary, in a conspicuous place. 49 And that a copy thereof should be put in the treasury, that Simon and his sons may have it.

3. Tryphon and Antiochus VII Sidetes

CHAPTER 15.

Antiochus Honors Simon. 1 And king Antiochus the son of Demetrius sent letters from the isles of the sea to Simon the priest and prince of the nation of the Jews, and to all the people. 2 And the contents were these: King Antiochus to Simon the high priest, and to the nation of the Jews, greeting. 3 Forasmuch as certain pestilent men have usurped the kingdom of our fathers, and my purpose is to challenge the kingdom, and to restore it to its former estate, and I have chosen a great army, and have built ships of war. 4 And I design to go through the country that I may take revenge of them that have destroyed our country, and that have made many cities desolate in my realm. 5 Now therefore I confirm unto thee all the oblations which all the kings before me remitted to thee, and what other gifts soever they remitted to thee. 6 And I give thee leave to coin thy own money in thy country. 7 And let Jerusalem be holy and free, and all the armor that hath been made, and the fortresses which thou hast built, and which thou keepest in thy hands, let them remain to thee. 8 And all that is due to the king, and what should be the king's hereafter, from this present and forever, is forgiven thee. 9 And when we shall have recovered our kingdom, we will glorify thee, and thy nation, and the temple with great glory, so that your glory shall be made manifest in all the earth.

10 In the year one hundred and seventy-four, [e] Antiochus entered into the land of his fathers, and all the forces assembled to him, so that few were left with Tryphon. 11 And king Antiochus pursued after him, and he fled along by the sea-coast and came to Dora. 12 For he perceived that evils were gathered together upon him, and his troops had forsaken him. 13 And Antiochus camped above Dora with a hundred and twenty thousand men of war and eight thousand horsemen. 14 And he invested the city, and the ships drew near by sea: and they annoyed the city by land and by sea, and suffered none to come in or to go out.

15 And Numenius, and they that had been with him, came from the city of Rome, having letters written to the kings, and countries, the contents whereof were these: 16 Lucius the consul of the Romans, to king Ptolemy,* greeting. 17 The ambassadors of the Jews our friends came to us, to renew the former friendship and alliance, being sent from Simon the high priest and the people of the Jews. 18 And they brought also a shield of gold of a thousand pounds. 19 It hath seemed good therefore to us to write to the kings and countries, that they should do them no harm, nor fight against them, their cities, or countries, and that they should give no aid to them that fight against them. 20 And it hath seemed good to us to receive the shield of them. 21 If therefore any pestilent men are fled out of their country to you, deliver them to Simon the high priest, that he may punish them according to their law.

22 These same things were written to king Demetrius, and to Attalus,* and to Ariarathes, and to Arsaces, 23 and to all the countries; and to Lampsacus, and to

e 139 B. C.

15, 16: Ptolemy: surnamed Physcon, brother and successor to Philometor.

15, 22: Attalus, etc.: Attalus was king of Pergamus; Ariarathes was king of Cappadocia; and Arsaces was king of the Parthians.

the Spartans, and to Delus, and Myndus, and Sicyon, and Caria, and Samus, and Pamphylia, and Lycia, and Alicarnassus, and Cos, and Side, and Aradus, and Rhodes, and Phaselis, and Gortyna, and Gnidus, and Cyprus, and Cyrene. 24 And they wrote a copy thereof to Simon the high priest, and to the people of the Jews.

Antiochus Quarrels with Simon. 25 But king Antiochus moved his camp to Dora the second time, assaulting it continually, and making engines; and he shut up Tryphon, that he could not go out. 26 And Simon sent to him two thousand chosen men to aid him, silver also, and gold, and abundance of furniture. 27 And he would not receive them, but broke all the covenant that he had made with him before, and alienated himself from him.

28 And he sent to him Athenobius one of his friends to treat with him, saying: You hold Joppe, and Gazara, and the castle that is in Jerusalem, which are cities of my kingdom: 29 their borders you have wasted, and you have made great havoc in the land, and have got the dominion of many places in my kingdom. 30 Now therefore deliver up the cities that you have taken, and the tributes of the places whereof you have gotten the dominion without the borders of Judea. 31 But if not, give me for them five hundred talents of silver, and for the havoc that you have made, and the tributes of the cities other five hundred talents, or else we will come and fight against you. 32 So Athenobius the king's friend came to Jerusalem, and saw the glory of Simon and his magnificence in gold, and silver, and his great equipage, and he was astonished, and told him the king's words.

33 And Simon answered him, and said to him: We have neither taken other men's land, neither do we hold that which is other men's, but the inheritance of our fathers, which was for some time unjustly possessed by our enemies. 34 But we having opportunity claim the inheritance of our fathers. 35 And as to thy complaints concerning Joppe and Gazara, they did great harm to the people, and to our country. *Yet* for these we will give a hundred talents. And Athenobius answered him not a word, 36 but returning in a rage to the king, made report to him of these words, and of the glory of Simon, and of all that he had seen, and the king was exceeding angry.

37 And Tryphon fled away by ship to Orthosias. 38 And the king appointed Cendebeus captain of the seacoast, and gave him an army of footmen and horsemen. 39 And he commanded him to march with his army towards Judea; and he commanded him to build up Gedor, and to fortify the gates of the city, and to war against the people. But the king himself pursued after Tryphon.

40 And Cendebeus came to Jamnia, and began to provoke the people, and to ravage Judea, and to take the people prisoners and to kill, and to build Gedor. 41 And he placed there horsemen and an army, that they might issue forth, and make incursions upon the ways of Judea, as the king had commanded him.

CHAPTER 16.

Sons of Simon Defeat Antiochus. 1 Then John* came up from Gazara, and told Simon his father what Cendebeus had done against their people. 2 And Simon called his two eldest sons, Judas and John, and said to them: I and my brethren, and my father's house, have fought against the enemies of Israel from our youth even to this day; and things have prospered so well in our hands that we have delivered Israel oftentimes. 3 And now I am old, but be you instead of me and my brethren, and go out and fight for our nation, and the help from heaven be with you.

4 Then he chose out of the country twenty thousand fighting men and horsemen, and they went forth against Cendebeus, and they rested in Modin. 5 And they arose in the morning, and went into the plain: and behold a very great army of footmen and horsemen came against them, and there was a running river between them. 6 And he* and his people pitched their camp over against them, and he saw that the people were afraid to go over the river, so he went over first. Then the men seeing him, passed over after him. 7 And he divided the people, and set the horsemen in the midst of the footmen, but the horsemen of the enemies were very numerous. 8

16, 1: John: he was afterwards surnamed Hircanus, and succeeded his father in both his dignities of high priest and prince. He conquered the Edomites and obliged them to a conformity with the Jews in religion, and destroyed the schismatical temple of the Samaritans.

16, 6: He: John.

And they sounded the holy trumpets, and Cendebeus and his army were put to flight, and there fell many of them wounded, and the rest fled into the stronghold. 9 At that time Judas, John's brother was wounded, but John pursued after them, till he came to Cedron,* which he had built. 10 And they fled even to the towers that were in the fields of Azotus, and he burnt them with fire. And there fell of them two thousand men, and he returned into Judea in peace.

Ptolemy Slays Simon and His Sons. 11 Now Ptolemy the son of Abobus was appointed captain in the plain of Jericho, and he had abundance of silver and gold, 12 for he was son-in-law of the high priest. 13 And his heart was lifted up; and he designed to make himself master of the country, and he purposed treachery against Simon and his sons, to destroy them.

14 Now Simon, as he was going through the cities that were in the country of Judea, and taking care for the good ordering of them, went down to Jericho, he and Mathathias and Judas his sons, in the year one hundred and seventy-seven, the eleventh month; the same is the month Sabath. 15 And the son of Abobus received him deceitfully into a little fortress that is called Doch, which he had built, and he made them a great feast, and hid men there. 16 And when Simon and his sons had drunk plentifully, Ptolemy and his men rose up and took their weapons, and entered into the banqueting place, and slew him, and his two sons, and some of his servants. 17 And he committed a great treachery in Israel, and rendered evil for good.

18 And Ptolemy wrote these things, and sent to the king that he should send him an army to aid him, and he would deliver him the country, and their cities, and tributes. 19 And he sent others to Gazara to kill John; and to the tribunes he sent letters to come to him, and that he would give them silver, and gold, and gifts. 20 And he sent others to take Jerusalem, and the mountain of the temple.

21 Now one running before, told John in Gazara that his father and his brethren were slain, and that he hath sent men to kill thee also. 22 But when he heard it he was exceedingly afraid, and he apprehended the men that came to kill him, and he put them to death, for he knew that they sought to ruin him.

23 And as concerning the rest of the acts of John, and his wars, and the worthy deeds which he bravely achieved, and the building of the walls which he made, and the things that he did: 24 behold these are written in the book of the days of his priesthood, from the time that he was made high priest after his father.

16, 9: Cedron: otherwise called Cedon, the city that Cendebeus was fortifying.

SECOND BOOK OF MACHABEES

The Second Book of Machabees is not a continuation of the history contained in the first Book. It relates many of the same facts more at large, and adds other remarkable particulars, omitted in the first Book, concerning the state of the Jews, both before and during the persecution of Antiochus. The author, who is not the same as that of the first Book, has given (as we learn from Chap 2, 20, etc.) a short abstract of what Jason of Cyrene had written in the five volumes concerning Judas and his brethren. He wrote in Greek, and begins with two letters sent by the Jews of Jerusalem to their brethren in Egypt.

PROLOGUE

CHAPTER 1.

Two Letters of the Jews at Jerusalem. 1 To the brethren the Jews that are throughout Egypt, the brethren, the Jews that are in Jerusalem and in the land of Judea send health and good peace. 2 May God be gracious to you, and remember his covenant that he made with Abraham, and Isaac, and Jacob, his faithful servants; 3 and give you all a heart to worship him, and to do his will with a great heart, and a willing mind. 4 May he open your heart in his law and in his commandments, and send you peace. 5 May he hear your prayers, and be reconciled unto you, and never

forsake you in the evil time. 6 And now here we are praying for you.

7 When Demetrius reigned, in the year [a] one hundred and sixty-nine, we Jews wrote to you, in the trouble and violence that came upon us in those years, after Jason withdrew himself from the holy land, and from the kingdom. 8 They burnt the gate, and shed innocent blood. Then we prayed to the Lord, and were heard, and we offered sacrifices and fine flour, and lighted the lamps, and set forth the loaves. 9 And now celebrate ye the days of Scenopegia* in the month of Casleu.

10 In the year [b] one hundred and eighty-eight, the people that is at Jerusalem, and in Judea, and the senate, and Judas, to Aristobolus, the preceptor of king Ptolemy, who is of the stock of the anointed priests, and to the Jews that are in Egypt, health and welfare. 11 Having been delivered by God out of great dangers, we give him great thanks, forasmuch as we have been in war with such a king.* 12 For he made numbers of men swarm out of Persia that have fought against us and the holy city. 13 For when the leader himself was in Persia, and with him a very great army, he fell in the temple of Nanea,* being deceived by the counsel of the priests of Nanea. 14 For Antiochus, with his friends, came to the place as though he would marry her, and that he might receive great sums of money under the title of a dowry. 15 And when the priests of Nanea had set it forth, and he with a small company had entered into the compass of the temple, they shut the temple. 16 When Antiochus was come in, and opening a secret entrance of the temple, they cast stones and slew the leader, and them that were with him, and hewed them in pieces, and cutting off their heads they threw them forth. 17 Blessed be God in all things, who hath delivered up the wicked.

a 143 B.C.—b 124 B.C.—c Dt 30, 3. 5; 2 Mc 2, 18.

1, 9: Scenopegia: the Encenia, or feast of the dedication of the altar, called here Scenopegia, or feast of tabernacles, from being celebrated with the like solemnity.

1, 11: Such a king: Antiochus Sidetes, who warred against the Jews, while Simon was yet alive (1 Mc 15, 39), and afterwards besieged Jerusalem under John Hircanus. Judas here mentioned, v 10, is not Judas Machabeus, who died in the year 188 of the kingdom of the Greeks, but either Judas the eldest son of John Hircanus, or Judas the Essene, renowned for the gift of prophecy.

1, 13: Nanea: a Persian goddess, which some have taken for Diana, others for Venus.

1, 19: Persia: Babylonia, called here Persia, from being afterwards a part of the Persian empire.

18 Therefore whereas we purpose to keep the purification of the temple on the five and twentieth day of the month of Casleu, we thought it necessary to signify it to you, that you also may keep the day of Scenopegia, and the day of the fire, that was given when Nehemias offered sacrifice, after the temple and the altar was built. 19 For when our fathers were led into Persia,* the priests that then were worshippers of God took privately the fire from the altar, and hid it in a valley where there was a deep pit without water, and there they kept it safe, so that the place was unknown to all men. 20 But when many years had passed, and it pleased God that Nehemias should be sent by the king of Persia, he sent some of the posterity of those priests that had hid it, to seek for the fire; and as they told us, they found no fire, but thick water. 21 Then he bade them draw it up, and bring it to him. And the priest Nehemias commanded the sacrifices that were laid on, to be sprinkled with the same water, both the wood and the things that were laid upon it. 22 And when this was done, and the time came that the sun shone out, which before was in a cloud, there was a great fire kindled, so that all wondered. 23 And all the priests made prayer, while the sacrifice was consuming, Jonathan beginning, and the rest answering.

24 And the prayer of Nehemias was after this manner: O Lord God, Creator of all things, dreadful and strong, just and merciful, who alone art the good king, 25 who alone art gracious, who alone art just, and almighty, and eternal, who deliverest Israel from all evil, who didst choose the fathers and didst sanctify them: 26 receive the sacrifice for all thy people Israel, and preserve thy own portion, and sanctify it. 27 Gather together our scattered people, deliver them that are slaves to the Gentiles, and look upon them that are despised and abhorred, that the Gentiles may know that thou art our God. 28 Punish them that oppress us, and that treat us injuriously with pride. 29 Establish thy people in thy holy place,[c] as Moses hath spoken. 30 And the priests sang hymns till the sacrifice was consumed.

31 And when the sacrifice was consumed, Nehemias commanded the water

that was left to be poured out upon the great stones; 32 which being done, there was kindled a flame from them, but it was consumed by the light that shined from the altar. 33 And when this matter became public, it was told to the king of Persia, that in the place where the priests that were led away had hid the fire, there appeared water with which Nehemias and they that were with him had purified the sacrifices. 34 And the king considering, and diligently examining the matter, made a temple* for it, that he might prove what had happened. 35 And when he had proved it, he gave the priests many goods and divers presents, and he took and distributed them to them with his own hand. 36 And Nehemias called this place Nephthar, which is interpreted purification. But many call it Nephi.

CHAPTER 2.

The Hidden Ark during the Captivity. 1 Now it is found in the descriptions* of Jeremias the prophet, that he commanded them that went into captivity, to take the fire, as it hath been signified, and how he gave charge to them that were carried away into captivity. 2 And how he gave them the law that they should not forget the commandments of the Lord, and that they should not err in their minds, seeing the idols of gold and silver, and the ornaments of them. 3 And with other such like speeches, he exhorted them that they would not remove the law from their heart. 4 It was also contained in the same writing, how the prophet, being warned by God, commanded that the tabernacle and the ark should accompany him, till he came forth to the mountain *d* where Moses went up, and saw the inheritance of God. 5 And when Jeremias came thither he found a hollow cave, and he carried in thither the tabernacle, and the ark, and the altar of incense, and so stopped the door. 6 Then some of them that followed him, came up to mark the place, but they could not find it. 7 And when Jeremias perceived it, he blamed them, saying: The place shall be unknown, till God gather together the congregation of the people, and receive them to mercy. 8 And then the Lord will show these things, and the majesty of the Lord shall appear, and there shall be a cloud as it was also showed to Moses, *e* and he showed it when Solomon prayed that the place might be sanctified to the great God.

9 For he treated wisdom in a magnificent manner; and like a wise man, he offered the sacrifice of the dedication, and of the finishing of the temple. 10 *f* And as Moses prayed to the Lord, and fire came down from heaven, and consumed the holocaust, *g* so Solomon also prayed, and fire came down from heaven and consumed the holocaust. 11 And Moses said: *h* Because the sin offering was not eaten, it was consumed. 12 So Solomon also celebrated the dedication eight days.

13 And these same things were set down in the memoirs and commentaries of Nehemias: and how he made a library, and gathered together out of the countries the books both of the prophets and of David, and the epistles of the kings, and concerning the holy gifts. 14 And in like manner Judas also gathered together all such things as were lost by the war we had, and they are in our possession. 15 Wherefore if you want these things, send some that may fetch them to you.

16 As we are then about to celebrate the purification* we have written unto you, and you shall do well if you keep the same days. 17 And we hope that God who hath delivered his people, and hath rendered to all the inheritance, and the kingdom, and the priesthood, and the sanctuary, 18 *i* as he promised in the law, will shortly have mercy upon us, and will gather us together from every land under heaven into the holy place. 19 For he hath delivered us out of great perils, and hath cleansed the place.

Preface of the Author. 20 Now as concerning Judas Machabeus, and his brethren, and the purification of the great temple, and the dedication of the altar; 21 as also the wars against Antiochus the Illustrious, and his son Eupator; 22 and the manifestations which came from heaven to them that behaved themselves manfully on the behalf of the Jews, so that, being but a few, they made themselves

d Dt 34, 1.—e 3 Kgs 8, 11; 2 Par 6, 14.—f Lv 9, 24.—g 2 Par 7, 1.—h Lv 10, 16. 17.—i Dt 30, 3. 5; 2 Mc 1, 29.

1, 34: A temple: i.e., an enclosure, or a wall round about the place where the fire was hid to separate it from profane uses, to the end that it might be respected as a holy place.

2, 1: The descriptions: i.e., the records or memoirs of Jeremias, a work that is now lost.

2, 16: The purification: i.e., the feast of the purifying or cleansing of the temple.

masters of the whole country, and put to flight the barbarous multitude, [23] and recovered again the most renowned temple in all the world, and delivered the city, and restored the laws that were abolished, the Lord with all clemency showing mercy to them, [24] and all such things as have been comprised in five books by Jason of Cyrene, we have attempted to abridge in one book. [25] For considering the multitude of books, and the difficulty that they find that desire to undertake the narrations of histories, because of the multitude of the matter, [26] we have taken care for those indeed that are willing to read, that it might be a pleasure of mind; and for the studious, that they may more easily commit to memory; and that all that read might receive profit. [27] And as to ourselves indeed, in undertaking this work of abridging, we have taken in hand no easy task,* yea rather a business full of watching and sweat. [28] But as they that prepare a feast, and seek to satisfy the will of others, for the sake of many we willingly undergo the labor. [29] Leaving to the authors the exact handling of every particular, and as for ourselves, according to the plan proposed, studying to be brief. [30] For as the master builder of a new house must have care of the whole building, but he that taketh care to paint it, must seek out fit things for the adorning of it, so must it be judged for us. [31] For to collect all that is to be known, to put the discourse in order, and curiously to discuss every particular point, is the duty of the author of a history. [32] But to pursue brevity of speech, and to avoid nice declarations of things, is to be granted to him that maketh an abridgment. [33] Here then we will begin the narration. Let this be enough by way of a preface, for it is a foolish thing to make a long prologue, and to be short in the story itself.

I: THE PERSECUTION OF THE JEWS

1. Seleucus IV Philopator

CHAPTER 3.

An Attempt To Plunder the Temple. [1] Therefore when the holy city was inhabited with all peace, and the laws as yet were very well kept, because of the godliness of Onias the high priest, and the hatred his soul had of evil, [2] it came to pass that even the kings themselves and the princes esteemed the place worthy of the highest honor, and glorified the temple with very great gifts, [3] so that Seleucus* king of Asia allowed out of his revenues all the charges belonging to the ministry of the sacrifices.

[4] But one Simon of the tribe of Benjamin, who was appointed overseer of the temple, strove in opposition to the high priest, to bring about some unjust thing in the city. [5] And when he could not overcome Onias, he went to Apollonius the son of Tharseas, who at that time was governor of Celesyria and Phœnicia, [6] and told him that the treasury in Jerusalem was full of immense sums of money, and the common store was infinite, which did not belong to the account of the sacrifices; and that it was possible to bring all into the king's hands.

[7] Now when Apollonius had given the king notice concerning the money that he was told of, he called for Heliodorus, who had the charge over his affairs, and sent him with commission to bring him the foresaid money. [8] So Heliodorus forthwith began his journey, under a color of visiting the cities of Celesyria and Phœnicia, but indeed to fulfill the king's purpose.

[9] And when he was come to Jerusalem, and had been courteously received in the city by the high priest, he told him what information had been given concerning the money, and declared the cause for which he was come, and asked if these things were so indeed. [10] Then the high priest told him that these were sums deposited, and provisions for the subsistence of the widows and the fatherless; [11] and that some part of that which wicked Simon had given intelligence of, belonged to Hircanus *son* of Tobias, a man of great dignity, and that the whole was four hundred talents of silver, and two hundred of gold; [12] but that to deceive them who had trusted to the place and temple which is honored throughout the whole world, for the reverence and holiness of it, was a thing which could not by any

2, 27: No easy task, etc.: the Holy Spirit who assists the sacred writers, does not exempt them from labor in seeking out the matter which they are to treat of, and the order and manner in which they are to deliver it. So St. Luke wrote the gospel having diligently attained to all things. Lk 1, 3.

4, 3: Seleucus: son of Antiochus the Great, and elder brother of Antiochus Epiphanes.

means be done. 13 But he, by reason of the orders he had received from the king, said that by all means the money must be carried to the king.

14 So on the day he had appointed, Heliodorus entered in to order this matter. But there was no small terror throughout the whole city. 15 And the priests prostrated themselves before the altar in their priests' vestments, and called upon him from heaven, who made the law concerning things given to be kept, that he would preserve them safe for them that had deposited them. 16 Now whosoever saw the countenance of the high priest, was wounded in heart, for his face and the changing of his color declared the inward sorrow of his mind. 17 For the man was so compassed with sadness and horror of the body, that it was manifest to them that beheld him, what sorrow he had in his heart. 18 Others also came flocking together out of their houses, praying and making public supplication, because the place was like to come into contempt. 19 And the women, girded with haircloth about their breasts, came together in the streets. And the virgins also that were shut up, came forth, some to Onias, and some to the walls, and others looked out of the windows. 20 And all holding up their hands towards heaven, made supplication. 21 For the expectation of the mixed multitude, and of the high priest who was in an agony, would have moved anyone to pity. 22 And these indeed called upon almighty God, to preserve the things that had been committed to them, safe and sure for those that had committed them.

Heliodorus Is Struck by God. 23 But Heliodorus executed that which he had resolved on, himself being present in the same place with his guard about the treasury. 24 But the spirit of the almighty God gave a great evidence of his presence, so that all that had presumed to obey him, falling down by the power of God, were struck with fainting and dread. 25 For there appeared to them a horse with a terrible rider upon him, adorned with a very rich covering; and he ran fiercely and struck Heliodorus with his fore feet, and he that sat upon him seemed to have armor of gold. 26 Moreover there appeared two other young men beautiful and strong, bright and glorious, and in comely apparel, who stood by him on either side, and scourged him without ceasing with many stripes. 27 And Heliodorus suddenly fell to the ground, and they took him up covered with great darkness, and having put him into a litter they carried him out. 28 So he that came with many servants, and all his guard into the aforesaid treasury, was carried out, no one being able to help him, the manifest power of God being known. 29 And he indeed by the power of God lay speechless, and without all hope of recovery. 30 But they praised the Lord because he had glorified his place; and the temple, that a little before was full of fear and trouble, when the almighty Lord appeared, was filled with joy and gladness.

31 Then some of the friends of Heliodorus forthwith begged of Onias, that he would call upon the Most High to grant him his life, who was ready to give up the ghost. 32 So the high priest considering that the king might perhaps suspect that some mischief had been done to Heliodorus by the Jews, offered a sacrifice of health for the recovery of the man. 33 And when the high priest was praying, the same young men in the same clothing stood by Heliodorus, and said to him: Give thanks to Onias the priest, because for his sake the Lord hath granted thee life. 34 And thou having been scourged by God, declare unto all men the great works and the power of God. And having spoken thus, they appeared no more.

35 So Heliodorus after he had offered a sacrifice to God, and made great vows to him that had granted him life, and given thanks to Onias, taking his troops with him, returned to the king. 36 And he testified to all men the works of the great God, which he had seen with his own eyes.

37 And when the king asked Heliodorus, who might be a fit man to be sent yet once more to Jerusalem, he said: 38 If thou hast any enemy or traitor to thy kingdom, send him thither, and thou shalt receive him again scourged, if so be he escape, for there is undoubtedly in that place a certain power of God. 39 For he that hath his dwelling in the heavens, is the visitor and protector of that place, and he striketh and destroyeth them that come to do evil to it. 40 And the things

concerning Heliodorus and the keeping of the treasury fell out in this manner.

CHAPTER 4.

Onias Is Accused of Treachery. 1 But Simon, of whom we spoke before, who was the betrayer of the money and of his country, spoke ill of Onias, as though he had incited Heliodorus to do these things, and had been the promoter of evils. 2 And he presumed to call him a traitor to the kingdom, who provided for the city, and defended his nation, and was zealous for the law of God. 3 But when the enmities proceeded so far, that murders also were committed by some of Simon's friends, 4 Onias considering the danger of this contention, and that Apollonius, who was the governor of Celesyria and Phœnicia, was outrageous, which increased the malice of Simon, went to the king, 5 not to be an accuser of his countrymen, but with a view to the common good of all the people. 6 For he saw that, except the king took care, it was impossible that matters should be settled in peace, or that Simon would cease from his folly.

2. Antiochus IV Epiphanes

7 But after the death of Seleucus, when Antiochus, who was called the Illustrious, had taken possession of the kingdom, Jason the brother of Onias ambitiously sought the high priesthood, 8 *j* and went to the king, promising him three hundred and sixty talents of silver, and out of other revenues fourscore talents. 9 Besides this he promised also a hundred and fifty more, if he might have license to set him up a place for exercise and a place for youth, and to entitle them that were at Jerusalem, Antiochians. 10 Which when the king had granted, and he had gotten the rule into his hands, forthwith he began to bring over his countrymen to the fashion of the heathens. 11 And abolishing those things which had been decreed of special favor by the kings in behalf of the Jews, by the means of John the father of that Eupolemus, who went ambassador to Rome to make amity and alliance, he disannulled the lawful ordinances of the citizens, and brought in fashions that were perverse. 12 For he had the boldness to set up, *k* under the very castle, a place of exercise, and to put all the choicest youths in brothel houses. 13 Now this was not the beginning, but an increase and progress of heathenish and foreign manners, through the abominable and unheard-of wickedness of Jason, that impious wretch and no priest, 14 insomuch that the priests were not now occupied about the offices of the altar, but despising the temple and neglecting the sacrifices, hastened to be partakers of the games, and of the unlawful allowance thereof, and of the exercise of the discus. 15 And setting nought by the honors of their fathers, they esteemed the Grecian glories for the best: 16 for the sake of which they incurred a dangerous contention, and followed earnestly their ordinances, and in all things they coveted to be like them, who were their enemies and murderers. 17 For acting wickedly against the laws of God doth not pass unpunished, but this the time following will declare.

18 Now when the game that was used every fifth year was kept at Tyre, the king being present, 19 the wicked Jason sent from Jerusalem sinful men to carry three hundred didrachmas of silver for the sacrifice of Hercules; but the bearers thereof desired it might not be bestowed on the sacrifices, because it was not necessary, but might be deputed for other charges. 20 So the money was appointed by him that sent it to the sacrifice of Hercules; but because of them that carried it was employed for the making of galleys.

21 Now when Apollonius the son of Mnestheus was sent into Egypt to treat with the nobles of king Philometor, and Antiochus understood that he was wholly excluded from the affairs of the kingdom, consulting his own interest, he departed thence and came to Joppe, and from thence to Jerusalem, 22 where he was received in a magnificent manner by Jason and the city, and came in with torch lights and with praises, and from thence he returned with his army into Phœnicia.

Menelaus Is Made High Priest. 23 Three years afterwards Jason sent Menelaus, brother of the aforesaid Simon, to carry money to the king, and to bring answers from him concerning certain necessary affairs. 24 But he being recommended to the king, when he had magnified the appearance of his power, got the high priesthood for himself, by offering more than Jason by three hundred talents of silver.

j 175 B. C.—*k* 1 Mc 1, 15.

25 So having received the king's mandate, he returned bringing nothing worthy of the high priesthood, but having the mind of a cruel tyrant and the rage of a savage beast. 26 Then Jason, who had undermined his own brother, being himself undermined, was driven out a fugitive into the country of the Ammonites.

27 So Menelaus got the principality; but as for the money he had promised to the king, he took no care, when Sostratus the governor of the castle called for it, 28 for to him appertained the gathering of the taxes; wherefore they were both called before the king. 29 And Menelaus was removed from the priesthood, Lysimachus his brother succeeding, and Sostratus was made governor of the Cyprians.

30 When these things were in doing, it fell out that they of Tharsus and Mallos raised a sedition, because they were given for a gift to Antiochis, the king's concubine. 31 The king therefore went in all haste to appease them, leaving Andronicus, one of his nobles, for his deputy.

32 Then Menelaus supposing that he had found a convenient time, having stolen certain vessels of gold out of the temple, gave them to Andronicus, and others he had sold at Tyre, and in the neighboring cities; 33 which when Onias understood most certainly, he reproved him, keeping himself in a safe place at Antioch beside Daphne. 34 Whereupon Menelaus coming to Andronicus, desired him to kill Onias. And he went to Onias, and gave him his right hand with an oath, and (though he were suspected by him), persuaded him to come forth out of the sanctuary, and immediately slew him, without any regard to justice. 35 For which cause not only the Jews, but also the other nations, conceived indignation, and were much grieved for the unjust murder of so great a man.

36 And when the king was come back from the places of Cilicia, the Jews that were at Antioch and also the Greeks went to him, complaining of the unjust murder of Onias. 37 Antiochus therefore was grieved in his mind for Onias, and being moved to pity, shed tears, remembering the sobriety and modesty of the deceased. 38 And being inflamed to anger, he commanded Andronicus to be stripped of his purple, and to be led about through all the city; and that in the same place wherein he had committed the impiety against Onias, the sacrilegious wretch should be put to death, the Lord repaying him his deserved punishment.

39 Now when many sacrileges had been committed by Lysimachus in the temple by the counsel of Menelaus, and the rumor of it was spread abroad, the multitude gathered themselves together against Lysimachus, a great quantity of gold being already carried away. 40 Wherefore the multitude making an insurrection, and their minds being filled with anger, Lysimachus armed about three thousand men, and began to use violence, one Tyrannus being captain, a man far gone both in age and in madness. 41 But when they perceived the attempt of Lysimachus, some caught up stones, some strong clubs, and some threw ashes upon Lysimachus, 42 and many of them were wounded, and some struck down to the ground, but all were put to flight. And as for the sacrilegious fellow himself, they slew him beside the treasury.

43 Now concerning these matters, an accusation was laid against Menelaus. 44 And when the king was come to Tyre, three men were sent from the ancients to plead the cause before him. 45 But Menelaus being convicted, promised Ptolemy* to give him much money to persuade the king to favor him. 46 So Ptolemy went to the king in a certain court where he was, as it were to cool himself, and brought him to be of another mind. 47 So Menelaus who was guilty of all the evil, was acquitted by him of the accusations. And those poor men, who, if they had pleaded their cause even before Scythians, should have been judged innocent, were condemned to death. 48 Thus they that prosecuted the cause for the city, and for the people, and the sacred vessels, did soon suffer unjust punishment. 49 Wherefore even the Tyrians being moved with indignation, were liberal towards their burial. 50 And so through the covetousness of them that were in power, Menelaus continued in authority, increasing in malice to the betraying of the citizens.

CHAPTER 5.

Jason's Wickedness and End. 1 At the same time Antiochus prepared for a sec-

4, 45: Ptolemy: the son of Dorymenus, a favorite of the king.

ond journey into Egypt. 2 And it came to pass that through the whole city of Jerusalem for the space of forty days there were seen horsemen running in the air, in gilded raiment, and armed with spears, like bands of soldiers; 3 and horses set in order by ranks, running one against another, with the shaking of shields, and a multitude of men in helmets, with drawn swords, and casting of darts, and glittering of golden armor, and of harnesses of all sorts. 4 Wherefore all men prayed that these prodigies might turn to good.

5 Now when there was gone forth a false rumor, as though Antiochus had been dead, Jason taking with him no fewer than a thousand men, suddenly assaulted the city; and though the citizens ran together to the wall, the city at length was taken, and Menelaus fled into the castle. 6 But Jason slew his countrymen without mercy, not considering that prosperity against one's own kindred is a very great evil, thinking they had been enemies, and not citizens, whom he conquered. 7 Yet he did not get the principality, but received confusion at the end for the reward of his treachery, and fled again into the country of the Ammonites.

8 At the last having been shut up by Aretas the king of the Arabians, in order for his destruction, flying from city to city, hated by all men, as a forsaker of the laws, and execrable, as an enemy of his country and countrymen, he was thrust out into Egypt. 9 And he that had driven many out of their country, perished in a strange land, going to Lacedemon, as if for kindred sake he should have refuge there. 10 But he that had cast out many unburied, was himself cast forth both unlamented and unburied, neither having foreign burial, nor being partaker of the sepulchre of his fathers.

Jerusalem Taken and Temple Plundered. 11 Now when these things were done, the king suspected that the Jews would forsake the alliance. Whereupon departing out of Egypt with a furious mind, he took the city by force of arms, 12 and commanded the soldiers to kill and not to spare any that came in their way, and to go up into the houses to slay. 13 Thus there was a slaughter of young and old, a destruction of women and children, and killing of virgins and infants. 14 And there were slain in the space of three whole days fourscore thousand, forty thousand were made prisoners, and as many sold.

15 But this was not enough; he presumed also to enter into the temple, the most holy in all the world, Menelaus, that traitor to the laws and to his country, being his guide. 16 And taking in his wicked hands the holy vessels, which were given by other kings and cities for the ornament and the glory of the place, he unworthily handled and profaned them. 17 Thus Antiochus going astray in mind, did not consider that God was angry for a while, because of the sins of the inhabitants of the city, and therefore this contempt had happened to the place. 18 Otherwise had they not been involved in many sins, *l* as Heliodorus, who was sent by king Seleucus to rob the treasury, so this man also, as soon as he had come, had been forthwith scourged, and put back from his presumption. 19 But God did not choose the people for the place's sake, but the place for the people's sake. 20 And therefore the place also itself was made partaker of the evils of the people; but afterwards shall communicate in the good things thereof, and as it was forsaken in the wrath of almighty God, shall be exalted again with great glory, when the great Lord shall be reconciled.

21 So when Antiochus had taken away out of the temple a thousand and eight hundred talents, he went back in all haste to Antioch, thinking through pride that he might now make the land navigable, and the sea passable on foot, such was the haughtiness of his mind. 22 He left also governors to afflict the people: at Jerusalem, Philip, a Phrygian by birth, but in manners more barbarous than he that set him there: 23 and in Gazarim, Andronicus and Menelaus, who bore a more heavy hand upon the citizens than the rest.

24 And whereas he was set against the Jews, he sent that hateful prince Apollonius with an army of two and twenty thousand men, commanding him to kill all that were of perfect age, and to sell the women and the younger sort, 25 who when he was come to Jerusalem, pretending peace, rested till the holy day of the sabbath, and then the Jews keeping holiday, he commanded his men to take arms. 26 And he slew all that were come forth

l 2 Mc 3, 25. 27.

to see; and running through the city with armed men, he destroyed a very great multitude. 27 But Judas Machabeus, who was the tenth, had withdrawn himself into a desert place, and there lived amongst wild beasts in the mountains with his company; and they continued feeding on herbs, that they might not be partakers of the pollution.

CHAPTER 6.

Antiochus Abolishes the Jewish Law. 1 But not long after the king sent a certain old man of Antioch, to compel the Jews to depart from the laws of their fathers and of God, 2 and to defile the temple that was in Jerusalem, and to call it the temple of Jupiter Olympius; and that in Gazarim* of Jupiter Hospitalis, according as they were that inhabited the place. 3 And very bad was the invasion of evils and grievous to all. 4 For the temple was full of the riot and revellings of the Gentiles, and of men lying with lewd women. And women thrust themselves of their accord into the holy places, and brought in things that were not lawful. 5 The altar also was filled with unlawful things, which were forbidden by the laws. 6 And neither were the sabbaths kept, nor the solemn days of the fathers observed, neither did any man plainly profess himself to be a Jew. 7 But they were led by bitter constraint on the king's birthday to the sacrifices; and when the feast of Bacchus was kept, they were compelled to go about crowned with ivy in honor of Bacchus. 8 And there went out a decree into the neighboring cities of the Gentiles, by the suggestion of the Ptolemeans, that they also should act in like manner against the Jews, to oblige them to sacrifice; 9 and whosoever would not conform themselves to the ways of the Gentiles, should be put to death. Then was misery to be seen. 10 *m* For two women were accused to have circumcised their children, whom, when they had openly led about through the city with the infants hanging at their breasts, they threw down headlong from the walls. 11 And others that had met together in caves that were near, and were keeping the sabbath day privately, being discovered by Philip,* were burnt with fire, because they made a conscience to help themselves with their hands, by reason of the religious observance of the day.

12 Now I beseech those that shall read this book, that they be not shocked at these calamities, but that they consider the things that happened, not as being for the destruction, but for the correction of our nation. 13 For it is a token of great goodness when sinners are not suffered to go on in their ways for a long time, but are presently punished. 14 For, not as with other nations (whom the Lord patiently expecteth, that when the day of judgment shall come, he may punish them in the fullness of their sins), 15 doth he also deal with us, so as to suffer our sins to come to their height, and then take vengeance on us. 16 And therefore he never withdraweth his mercy from us, but though he chastise his people with adversity, he forsaketh them not. 17 But let this suffice in a few words for a warning to the readers. And now we must come to the narration.

Eleazar Is Martyred. 18 Eleazar one of the chief of the scribes, a man advanced in years, and of a comely countenance, was pressed to open his mouth to eat swine's flesh. 19 But he, choosing rather a most glorious death than a hateful life, went forward voluntarily to the torment. 20 And considering in what manner he was come to it, patiently bearing, he determined not to do any unlawful things for the love of life. 21 But they that stood by, being moved with wicked pity,* for the old friendship they had with the man, taking him aside, desired that flesh might be brought, which it was lawful for him to eat, that he might make as if he had eaten, as the king had commanded, of the flesh of the sacrifice; 22 that by so doing he might be delivered from death. And for the sake of their old friendship with the man they did him this courtesy. 23 But he began to consider the dignity of his age, and his ancient years, and the inbred honor of his grey head, and his good life and conversation from a child; and he answered without delay, according to the ordinances of the holy law

m 1 Mc 1, 63.

6, 2: That in Gazarim: i.e., the temple of the Samaritans. Since they were originally strangers, the name Hospitalis (which signifies of or belonging to strangers) was applicable to the idol set up in their temple.

6, 11: Philip: the governor of Jerusalem.

6, 21: Wicked pity: their pity was wicked because of the proposal of saving his life by dissimulation.

made by God, saying, that he would rather be sent into the other world. 24 For it doth not become our age, said he, to dissemble. Whereby many young persons might think that Eleazar, at the age of fourscore and ten years, was gone over to the life of the heathens. 25 And so they, through my dissimulation, and for a little time of a corruptible life, should be deceived, and hereby I should bring a stain and a curse upon my old age. 26 For though, for the present time, I should be delivered from the punishments of men, yet should I not escape the hand of the Almighty neither alive nor dead. 27 Wherefore by departing manfully out of this life, I shall show myself worthy of my old age, 28 and I shall leave an example of fortitude to young men, if with a ready mind and constancy I suffer an honorable death, for the most venerable and most holy laws. And having spoken thus, he was forthwith carried to execution.

29 And they that led him, and had been a little before more mild, were changed to wrath for the words he had spoken, which they thought were uttered out of arrogancy. 30 But when he was now ready to die with the stripes, he groaned, and said: O Lord, who hast the holy knowledge, thou knowest manifestly that whereas I might be delivered from death, I suffer grievous pains in body, but in soul am well content to suffer these things because I fear thee. 31 Thus did this man die, leaving not only to young men, but also to the whole nation, the memory of his death for an example of virtue and fortitude.

CHAPTER 7.

Mother and Seven Sons Martyred. 1 It came to pass also, that seven brethren, together with their mother, were apprehended, and compelled by the king to eat swine's flesh against the law, for which end they were tormented with whips and scourges. 2 But one of them, who was the eldest, said thus: What wouldst thou ask, or learn of us? We are ready to die rather than to transgress the laws of God, received from our fathers. 3 Then the king being angry commanded fryingpans and brazen caldrons to be made hot, which forthwith being heated, 4 he commanded to cut out the tongue of him that had spoken first, and the skin of his head being drawn off, to chop off also the extremities of his hands and feet, the rest of his brethren and his mother looking on. 5 And when he was now maimed in all parts, he commanded him, being yet alive, to be brought to the fire, and to be fried in the fryingpan. And while he was suffering therein long torments, the rest, together with the mother, exhorted one another to die manfully, 6 saying: The Lord God will look upon the truth, and will take pleasure in us, *n* as Moses declared in the profession of the canticle: And in his servants he will take pleasure.

7 So when the first was dead after this manner, they brought the next to make him a mockingstock. And when they had pulled off the skin of his head with the hair, they asked him if he would eat, before he were punished throughout the whole body in every limb. 8 But he answered in his own language, and said: I will not do it. Wherefore he also in the next place received the torments of the first; 9 and when he was at the last gasp, he said thus: Thou indeed, O most wicked man, destroyest us out of this present life, but the King of the world will raise us up, who die for his laws, in the resurrection of eternal life.

10 After him the third was made a mockingstock, and when he was required, he quickly put forth his tongue, and courageously stretched out his hands, 11 and said with confidence: These I have from heaven, but for the laws of God I now despise them, because I hope to receive them again from him. 12 So that the king, and they that were with him, wondered at the young man's courage, because he esteemed the torments as nothing.

13 And after he was thus dead, they tormented the fourth in the like manner. 14 And when he was now ready to die, he spoke thus: It is better, being put to death by men, to look for hope from God, to be raised up again by him, for, as to thee, thou shalt have no resurrection unto life.

15 And when they had brought the fifth, they tormented him. But he looking upon the king, 16 said: Whereas thou hast power among men, though thou art corrupti-

n Dt 32, 36.

ble, thou dost what thou wilt, but think not that our nation is forsaken by God. 17 But stay patiently a while, and thou shalt see his great power, in what manner he will torment thee and thy seed.

18 After him they brought the sixth, and he being ready to die, spoke thus: Be not deceived without cause, for we suffer these things for ourselves, having sinned against our God, and things worthy of admiration are done to us. 19 But do not think that thou shalt escape unpunished, for that thou hast attempted to fight against God.

20 Now the mother was to be admired above measure, and worthy to be remembered by good men, who beheld her seven sons slain in the space of one day, and bore it with a good courage, for the hope that she had in God. 21 And she bravely exhorted every one of them in her own language, being filled with wisdom. And joining a man's heart to a woman's thought, 22 she said to them: I know not how you were formed in my womb, for I neither gave you breath, nor soul, nor life, neither did I frame the limbs of every one of you. 23 But the Creator of the world, that formed the nativity of man, and that found out the origin of all, he will restore to you again in his mercy both breath and life, as now you despise yourselves for the sake of his laws. 24 Now Antiochus, thinking himself despised, and withal despising the voice of the upbraider, when the youngest was yet alive, did not only exhort him by words, but also assured him with an oath that he would make him a rich and a happy man, and, if he would turn from the laws of his fathers, would take him for a friend, and furnish him with things necessary. 25 But when the young man was not moved with these things, the king called the mother, and counselled her to deal with the young man to save his life. 26 And when he had exhorted her with many words, she promised that she would counsel her son. 27 So bending herself towards him, mocking the cruel tyrant, she said in her own language: My son, have pity upon me, that bore thee nine months in my womb, and gave thee suck three years, and nourished thee, and brought thee up unto this age. 28 I beseech *thee,* my son, look upon heaven and earth, and all that is in them, and consider that God made them out of nothing, and mankind also, 29 so thou shalt not fear this tormentor, but being made a worthy partner with thy brethren, receive death, that in that mercy I may receive thee again with thy brethren.

30 While she was yet speaking these words, the young man said: For whom do you stay? I will not obey the commandment of the king, but the commandment of the law, which was given us by Moses. 31 But thou that has been the author of all mischief against the Hebrews, shalt not escape the hand of God. 32 For we suffer thus for our sins. 33 And though the Lord our God is angry with us a little while for our chastisement and correction, yet he will be reconciled again to his servants. 34 But thou, O wicked and of all men most flagitious, be not lifted up without cause with vain hopes whilst thou art raging against his servants. 35 For thou hast not yet escaped the judgment of the almighty God, who beholdeth all things. 36 For my brethren, having now undergone a short pain, are under the covenant of eternal life; but thou by the judgment of God shalt receive just punishment for thy pride. 37 But I, like my brethren, offer up my life and my body for the laws of our fathers, calling upon God to be speedily merciful to our nation, and that thou by torments and stripes mayest confess that he alone is God. 38 But in me and in my brethren the wrath of the Almighty, which hath justly been brought upon all our nation, shall cease. 39 Then the king being incensed with anger, raged against him more cruelly than all the rest, taking it grievously that he was mocked. 40 So this man also died undefiled, wholly trusting in the Lord.

41 And last of all after the sons the mother also was consumed. 42 But now there is enough said of the sacrifices, and of the excessive cruelties.

II: THE VICTORIES OF THE JEWS

1. Antiochus IV Epiphanes

CHAPTER 8.

Judas Machabeus and His Victories. 1 But Judas Machabeus, and they that were with him, went privately into the towns, and calling together their kinsmen and

friends, and taking unto them such as continued in the Jews' religion, they assembled six thousand men. 2 And they called upon the Lord that he would look upon his people that was trodden down by all, and would have pity on the temple that was defiled by the wicked; 3 that he would have pity also upon the city that was destroyed, that was ready to be made even with the ground, and would hear the voice of the blood that cried to him; 4 that he would remember also the most unjust deaths of innocent children, and the blasphemies offered to his name, and would show his indignation on this occasion. 5 Now when Machabeus had gathered a multitude, he could not be withstood by the heathens, for the wrath of the Lord was turned into mercy. 6 So coming unawares upon the towns and cities, he set them on fire, and taking possession of the most commodious places, he made no small slaughter of the enemies; 7 and especially in the nights he went upon these expeditions, and the fame of his valor was spread abroad everywhere.

8 Then Philip, seeing* that the man gained ground by little and little, and that things for the most part succeeded prosperously with him, wrote to Ptolemy the governor of Celesyria and Phœnicia, to send aid to the king's affairs. 9 And he with all speed sent Nicanor the son of Patroclus, one of his special friends, giving him no fewer than twenty thousand* armed men of different nations, to root out the whole race of the Jews, joining also with him Gorgias, a good soldier and of great experience in matters of war. 10 And Nicanor purposed to raise for the king the tribute of two thousand talents, that was to be given to the Romans, by making so much money of the captive Jews. 11 Wherefore he sent immediately to the cities upon the seacoast, to invite men together to buy up the Jewish slaves, promising that they should have ninety slaves for one talent, not reflecting on the vengeance, which was to follow him from the Almighty.

12 Now when Judas found that Nicanor was coming, he imparted to the Jews that were with him, that the enemy was at hand. 13 And some of them being afraid, and distrusting the justice of God, fled away. 14 Others sold all that they had left, and withal besought the Lord, that he would deliver them from the wicked Nicanor, who had sold them before he came near them; 15 and if not for their sakes, yet for the covenant that he had made with their fathers, and for the sake of his holy and glorious name that was invoked upon them. 16 But Machabeus calling together seven thousand* that were with him, exhorted them not to be reconciled to the enemies, nor to fear the multitude of the enemies who came wrongfully against them, but to fight manfully, 17 setting before their eyes the injury they had unjustly done the holy place, and also the injury they had done to the city, which had been shamefully abused, besides their destroying the ordinances of the fathers. 18 For, said he, they trust in their weapons, and in their boldness, but we trust in the Almighty Lord, who at a beck can utterly destroy both them that come against us and the whole world. 19 Moreover he put them in mind also of the helps their fathers had received from God, *o* and how under Sennacherib a hundred and eighty-five thousand had been destroyed, 20 and of the battle that they had fought against the Galatians* in Babylonia, how they, being in all but six thousand, when it came to the point, and the Macedonians their companions were at a stand, slew a hundred and twenty thousand, because of the help they had from heaven, and for this they received many favors. 21 With these words they were greatly encouraged, and disposed even to die for the laws and their country.

22 So he appointed his brethren captains over each division of his army, Simon, and Joseph, and Jonathan, giving to each one fifteen hundred men. 23 And after the holy Book had been read to them by Esdras, and he had given them for a watchword, The Help of God, him-

o 4 Kgs 19, 35; Tb 1, 21; Sir 48, 21; Is 37, 36; 1 Mc 7, 41.

8, 8: Philip seeing, etc.: the governor of Jerusalem found himself unable to contend with Judas, especially after the victories he had obtained over Apollonius and Seron. 1 Mc 3.

8, 9: Twenty thousand: the whole number of the forces sent at that time into Judea, was forty thousand footmen, and seven thousand horsemen, 1 Mc 3, 30. But only twenty thousand are here taken notice of, because there were no more with Nicanor at the time of the battle.

8, 16: Seven thousand: in the Greek it is six thousand. But then three thousand of them had no arms. 1 Mc 4, 6.

8, 20: Galatians: i.e., the Gauls, who having ravaged Italy and Greece, also invaded Asia in immense multitudes, where also they founded the kingdom of Galatia or Gallo-Graecia.

self leading the first band, he joined battle with Nicanor. 24 And the Almighty being their helper, they slew above nine thousand* men; and having wounded and disabled the greater part of Nicanor's army, they obliged them to fly. 25 And they took the money of them that came to buy them, and they pursued them on every side. 26 But they came back for want of time, for it was the day before the sabbath, and therefore they did not continue the pursuit. 27 But when they had gathered together their arms and their spoils, they kept the sabbath, blessing the Lord who had delivered them that day, distilling the beginning of mercy upon them. 28 Then after the sabbath they divided the spoils to the feeble and the orphans and the widows, and the rest they took for themselves and their servants. 29 When this was done, and they had all made a common supplication, they besought the merciful Lord to be reconciled to his servants unto the end.

The Spoils Are Divided. 30 Moreover they slew above twenty thousand of them that were with Timotheus and Bacchides who fought against them, and they made themselves masters of the high strongholds: and they divided amongst them many spoils, giving equal portions to the feeble, the fatherless and the widows, yea and the aged also. 31 And when they had carefully gathered together their arms, they laid them all up in convenient places, and the residue of their spoils they carried to Jerusalem. 32 They slew also Philarches who was with Timotheus, a wicked man, who had many ways afflicted the Jews. 33 And when they kept the feast of the victory at Jerusalem, they burnt Callisthenes, that had set fire to the holy gates, who had taken refuge in a certain house, rendering to him a worthy reward for his impieties.

34 But as for that most wicked man Nicanor, who had brought a thousand merchants to the sale of the Jews, 35 being through the help of the Lord brought down by them, of whom he had made no account, laying aside his garment of glory*, fleeing through the midland country, he came alone to Antioch, being rendered very unhappy by the destruction of his army. 36 And he that had promised to levy the tribute for the Romans by the means of the captives of Jerusalem, now professed that the Jews had God for their protector, and therefore they could not be hurt, because they followed the laws appointed by him.

CHAPTER 9.

The Wretched End of Antiochus. 1 At that time Antiochus returned with dishonor out of Persia. 2 For he had entered into the city called Persepolis,* and attempted to rob the temple, and to oppress the city; but the multitude running together to arms, put them to flight. And so it fell out that Antiochus being put to flight returned with disgrace.

3 Now when he was come about Ecbatana, he received the news of what had happened to Nicanor and Timotheus. 4 And swelling with anger he thought to revenge upon the Jews the injury done by them that had put him to flight. And therefore he commanded his chariot to be driven, without stopping in his journey, the judgment of heaven urging him forward, because he had spoken so proudly, that he would come to Jerusalem, and make it a common burying place of the Jews.

5 *p* But the Lord the God of Israel, that seeth all things, struck him with an incurable and an invisible plague. For as soon as he had ended these words, a dreadful pain in his bowels came upon him, and bitter torments of the inner parts. 6 And indeed very justly, seeing he had tormented the bowels of others with many and new torments, albeit he by no means ceased from his malice. 7 Moreover being filled with pride, breathing out fire in his rage against the Jews, and commanding the matter to be hastened, it happened as he was going with violence that he fell from the chariot, so that his limbs were much pained by a grievous bruising of the body. 8 Thus he that seemed to himself to command even the waves of the sea, being proud above the condition of man, and to weigh the heights of the mountains in a balance, now being cast down to the ground, was carried in a litter, bearing witness to the manifest

p 2 Par 16, 9.

8, 24: Above nine thousand: including the three thousand slain in the pursuit.

8, 35: Laying aside his garment of glory: i.e., his splendid apparel. He now throws it off, lest he should be known on his flight.

9, 2: Persepolis: otherwise called Elymais.

power of God in himself, [9] so that worms swarmed out of the body of this man, and whilst he lived in sorrow and pain, his flesh fell off, and the filthiness of his smell was noisome to the army. [10] And the man that thought a little before he could reach to the stars of heaven, no man could endure to carry, for the intolerable stench.

[11] And by this means, being brought from his great pride, he began to come to the knowledge of himself, being admonished by the scourge of God, his pains increasing every moment. [12] And when he himself could not now abide his own stench, he spoke thus: It is just to be subject to God, and that a mortal man should not equal himself to God. [13] Then this wicked man prayed to the Lord, of whom he was not like to obtain mercy.* [14] And the city, to which he was going in haste to lay it even with the ground and to make it a common burying place, he now desireth to make free. [15] And the Jews whom he said he would not account worthy to be so much as buried, but would give them up to be devoured by the birds and wild beasts, and would utterly destroy them with their children, he now promiseth to make equal with the Athenians. [16] The holy temple also which before he had spoiled, he promiseth to adorn with goodly gifts, and to multiply the holy vessels, and to allow out of his revenues the charges pertaining to the sacrifices. [17] Yea also, that he would become a Jew himself, and would go through every place of the earth, and declare the power of God.

Antiochus Writes to the Jews. [18] But his pains not ceasing (for the just judgment of God was come upon him), despairing *of life he* wrote to the Jews in the manner of a supplication a letter in these words: [19] To his very good subjects the Jews, Antiochus king and ruler wisheth much health, and welfare, and happiness. [20] If you and your children are well, and if all matters go with you to your mind, we give very great thanks. [21] As for me, being infirm, but yet kindly remembering you, returning out of the places of Persia, and being taken with a grievous disease, I thought it necessary to take care for the common good; [22] not distrusting my life, but having great hope to escape the sickness. [23] But considering that my father also, at what time [q] he led an army into the higher countries, appointed who should reign after him, [24] to the end that if anything contrary to expectation should fall out, or any bad tidings should be brought, they that were in the countries, knowing to whom the whole government was left, might not be troubled; [25] moreover, considering that neighboring princes and borderers wait for opportunities, and expect what shall be the event, I have appointed my son Antiochus king, whom I often recommended to many of you, when I went into the higher provinces, and I have written to him what I have joined here below. [26] I pray you therefore, and request of you, that remembering favors both public and private, you will every man of you continue to be faithful to me and to my son. [27] For I trust that he will behave with moderation and humanity, and following my intentions, will be gracious unto you.

[28] Thus the murderer and blasphemer, being grievously struck, as himself had treated others, [r] died a miserable death in a strange country among the mountains. [29] But Philip that was brought up with him, carried away his body; and out of fear of the son of Antiochus, went into Egypt to Ptolemy Philometor.

CHAPTER 10.

Judas Purifies the Temple and City. [1] But Machabeus,[s] and they that were with him, by the protection of the Lord, recovered the temple and the city again. [2] But he threw down the altars which the heathens had set up in the streets, as also the temples of the idols. [3] And having purified the temple, they made another altar; and taking fire out of the fiery stones, they offered sacrifices after two years, and set forth incense, and lamps, and the loaves of proposition. [4] And when they had done these things, they besought the Lord, lying prostrate on the ground, that they might no more fall into such evils; but if they should at any time sin, that they might be chastised by him more gently, and not be delivered up to barbarians and blasphemous men. [5] Now

q 187-175 B.C.—r 164 B.C.—s 164 B.C.

9, 13: Of whom he was not like to obtain mercy: because his repentance was not for the offense committed against God, but barely on account of his present sufferings.

upon the same day that the temple had been polluted by the strangers, on the very same day it was cleansed again, to wit, on the five and twentieth day of the month of Casleu.

6 And they kept eight days with joy, after the manner of the feast of the tabernacles, remembering that not long before they had kept the feast of the tabernacles when they were in the mountains, and in dens like wild beasts. 7 Therefore they *now* carried boughs, and green branches, and palms for him that had given them good success in cleansing his place. 8 And they ordained by a common statute, and decree, that all the nation of the Jews should keep those days every year.

9 And this was the end of Antiochus that was called the Illustrious.

2. Antiochus V Eupator

10 But now we will relate the acts of Eupator the son of that wicked Antiochus, abridging the account of the evils that happened in the wars. 11 For when he was come to the crown, he appointed over the affairs of his realm one Lysias, general of the army of Phœnicia and Syria. 12 For Ptolemy that was called Macer, was determined to be strictly just to the Jews, and especially by reason of the wrong that had been done them, and to deal peaceably with them. 13 But being accused for this to Eupator by his friends, and being oftentimes called traitor, because he had left Cyprus which Philometer had committed to him, and coming over to Antiochus the Illustrious, had revolted also from him, he put an end to his life by poison.

14 But Gorgias, who was governor of the holds, taking with him the strangers, often fought against the Jews. 15 And the Jews* that occupied the most commodious hold received those that were driven out of Jerusalem, and attempted to make war.

16 Then they that were with Machabeus, beseeching the Lord by prayers to be their helper, made a strong attack upon the strongholds of the Idumeans; 17 and assaulting them with great force, won the holds, killed them that came in the way, and slew altogether no fewer than twenty thousand. 18 And whereas some were fled into very strong towers, having all manner of provision to sustain a siege, 19 Machabeus left Simon and Joseph and Zacheus, and them that were with them in sufficient number to besiege them, and departed to those expeditions which urged more. 20 Now they that were with Simon, being led with covetousness, were persuaded for the sake of money by some that were in the towers; and taking seventy thousand didrachmas, let some of them escape. 21 But when it was told Machabeus what was done, he assembled the rulers of the people, and accused those men that they had sold their brethren for money, having let their adversaries escape. 22 So he put these traitors to death, and forthwith took the two towers. 23 And having good success in arms and in all things he took in hand, he slew more than twenty thousand in the two holds.

24 But Timotheus who before had been overcome by the Jews, [t] having called together a multitude of foreign troops, and assembled horsemen out of Asia, came as though he would take Judea by force of arms. 25 But Machabeus and they that were with him, when he drew near, prayed to the Lord, sprinkling earth upon their heads and girding their loins with haircloth. 26 And lying prostrate at the foot of the altar, besought him to be merciful to them, and to be an enemy to their enemies, and an adversary to their adversaries, as the law saith. 27 And so after prayer taking their arms, they went forth further from the city, and when they were come very near the enemies they rested. 28 But as soon as the sun was risen both sides joined battle: the one part having with their valor the Lord for a surety of victory and success, but the other side making their rage their leader in battle. 29 But when they were in the heat of the engagement there appeared to the enemies from heaven five men upon horses, comely with golden bridles, conducting the Jews, 30 two of whom took Machabeus between them, and covered him on every side with their arms, and kept him safe, but cast darts and fireballs against the enemy, so that they fell down,

t 1 Mc 5, 6.

10, 15: The Jews, etc.: those who had fallen from their religion, and were enemies of their country. They joined the Idumeans or Edomites, kept possession of the strongholds, and thus annoyed their countrymen.

being both confounded with blindness, and filled with trouble. 31 And there were slain twenty thousand five hundred, and six hundred horsemen. 32 But Timotheus fled into Gazara a stronghold, where Chereas was governor.

33 Then Machabeus, and they that were with him, cheerfully laid siege to the fortress four days. 34 But they that were within, trusting to the strength of the place, blasphemed exceedingly, and cast forth abominable words. 35 But when the fifth day appeared, twenty young men of them that were with Machabeus, inflamed in their minds because of the blasphemy, approached manfully to the wall, and pushing forward with fierce courage got up upon it. 36 Moreover others also getting up after them, went to set fire to the towers and the gates, and to burn the blasphemers alive. 37 And having for two days together pillaged and sacked the fortress, they killed Timotheus,* who was found hid in a certain place. They slew also his brother Chereas, and Apollophanes. 38 And when this was done, they blessed the Lord with hymns and thanksgiving, who had done great things in Israel, and given them the victory.

CHAPTER 11.

Lysias Is Overthrown by Judas. 1 A short [u] time after this Lysias the king's lieutenant and cousin, who had chief charge over all the affairs, being greatly displeased with what had happened, 2 gathered together fourscore thousand men and all the horsemen, and came against the Jews, thinking to take the city, and make it a habitation of the Gentiles, 3 and to make a gain of the temple, as of the other temples of the Gentiles, and to set the high priesthood to sale every year; 4 never considering the power of God, but puffed up in mind, and trusting in the multitude of his foot soldiers, and the thousands of his horsemen, and his fourscore elephants.

5 So he came into Judea, and approaching to Bethsura, which was in a narrow place, the space of five furlongs from Jerusalem, he laid siege to that fortress.

[u] 163 B. C.

10, 37: Timotheus: this man, who was killed at the taking of Gazara, is different from that Timotheus who is mentioned in the fifth chapter of the first book of Machabees, and of whom there is mention in the following chapter.

6 But when Machabeus and they that were with him understood that the strongholds were besieged, they and all the people besought the Lord with lamentations and tears, that he would send a good angel to save Israel. 7 Then Machabeus himself, first taking his arms, exhorted the rest to expose themselves together with him to the danger, and to succor their brethren. 8 And when they were going forth together with a willing mind, there appeared at Jerusalem a horseman going before them in white clothing, with golden armor, shaking a spear. 9 Then they all together blessed the merciful Lord, and took great courage, being ready to break through not only men, but also the fiercest beasts, and walls of iron. 10 So they went on courageously, having a helper from heaven, and the Lord who showed mercy to them. 11 And rushing violently upon the enemy, like lions, they slew of them eleven thousand footmen, and one thousand six hundred horsemen; 12 and put all the rest to flight, and many of them being wounded, escaped naked. Yea, and Lysias himself fled away shamefully, and escaped.

13 And as he was a man of understanding, considering with himself the loss he had suffered, and perceiving that the Hebrews could not be overcome, because they relied upon the help of the almighty God, he sent to them, 14 and promised that he would agree to all things that are just, and that he would persuade the king to be their friend. 15 Then Machabeus consented to the request of Lysias, providing for the common good in all things, and whatsoever Machabeus wrote to Lysias concerning the Jews, the king allowed of.

16 For there were letters written to the Jews from Lysias, to this effect: Lysias to the people of the Jews, greeting. 17 John and Abesalom who were sent from you, delivering your writings, requested that I would accomplish those things which were signified by them. 18 Therefore whatsoever things could be reported to the king I have represented to him, and he hath granted as much as the matter permitted. 19 If therefore you will keep yourselves loyal in affairs, hereafter also I will endeavor to be a means of your good. 20 But as concerning other particulars, I have given orders by word both

to these, and to them that are sent by me, to commune with you. 21 Fare ye well. In the year* one hundred and forty-eight, [v] the four and twentieth day of the month of Dioscorus.

The Letter to Lysias. 22 But the king's letter contained these words: King Antiochus to Lysias his brother, greeting. 23 Our father being translated amongst the gods, we are desirous that they that are in our realm should live quietly, and apply themselves diligently to their own concerns. 24 And we have heard that the Jews would not consent to my father to turn to the rites of the Greeks, but that they would keep to their own manner of living, and therefore that they request us to allow them to live after their own laws. 25 Wherefore being desirous that this nation also should be at rest, we have ordained and decreed, that the temple should be restored to them, and that they may live according to the custom of their ancestors. 26 Thou shalt do well therefore to send to them, and grant them peace, that our pleasure being known, they may be of good comfort, and look to their own affairs.

27 But the king's letter to the Jews was in this manner: King Antiochus to the senate of the Jews, and to the rest of the Jews, greeting. 28 If you are well, you are as we desire; we ourselves also are well. 29 Menelaus came to us, saying that you desired to come down to your countrymen, that are with us. 30 We grant therefore a safe conduct to all that come and go, until the thirtieth day of the month of Xanthicus, 31 that the Jews may use their own kind of meats, and their own laws as before, and that none of them any manner of ways be molested for things which have been done by ignorance. 32 And we have sent also Menelaus to speak to you. 33 Fare ye well. In the year [w] one hundred and forty-eight, the fifteenth day of the month of Xanthicus.

34 The Romans also sent them a letter to this effect: Quintus Memmius, and Titus Manilius, ambassadors of the Romans, to the people of the Jews, greeting. 35 Whatsoever Lysias the king's cousin hath granted you, we also have granted. 36 But touching such things as he thought should be referred to the king, after you have diligently conferred among yourselves, send someone forthwith, that we may decree as it is convenient for you, for we are going to Antioch. 37 And therefore make haste to write back, that we may know of what mind you are. 38 Fare ye well. In the year one hundred and forty eight, the fifteenth day of the month of Xanthicus.

CHAPTER 12.

Neighbors Molest the Jews. 1 When these covenants were made,[x] Lysias went to the king, and the Jews gave themselves to husbandry. 2 But they that were behind, namely, Timotheus and Apollonius the son of Genneus, also Hieronymus, and Demophon, and besides them Nicanor the governor of Cyprus, would not suffer them to live in peace, and to be quiet.

3 The men of Joppe also were guilty of this kind of wickedness: they desired the Jews who dwelt among them to go with their wives and children into the boats, which they had prepared, as though they had no enmity to them. 4 Which when they had consented to, according to the common decree of the city, suspecting nothing because of the peace, when they were gone forth into the deep, they drowned no fewer than two hundred of them. 5 But as soon as Judas heard of this cruelty done to his countrymen, he commanded the men that were with him. And after having called upon God the just judge, 6 he came against those murderers of his brethren, and set the haven on fire in the night, burnt the boats, and slew with the sword them that escaped from the fire. 7 And when he had done these things in this manner, he departed as if he would return again, and root out all the Joppites.

8 But when he understood that the men of Jamnia also designed to do in like manner to the Jews that dwelt among them, 9 he came upon the Jamnites also by night, and set the haven on fire with the ships, so that the light of the fire was seen at Jerusalem two hundred and forty furlongs off.

10 And when they were now gone from thence nine furlongs, and were marching

v 163 B. C.—w 164 B. C.

11, 21: In the year 148: according to Greek chronology, different from that of the Hebrews, which the author of 1 Mc followed. However, the expedition of Lysias, mentioned in this chapter, is different from that which is recorded. 1 Mc 6.

towards Timotheus, five thousand footmen and five hundred horsemen of the Arabians set upon them. 11 And after a hard fight, in which by the help of God they got the victory, the rest of the Arabians being overcome, besought Judas for peace, promising to give him pastures, and to assist him in other things. 12 And Judas thinking that they might be profitable indeed in many things, promised them peace, and after having joined hands, they departed to their tents.

13 He also laid siege to a certain strong city, encompassed with bridges and walls, and inhabited by multitudes of different nations, the name of which is Casphin. 14 But they that were within it, trusting in the strength of the walls and the provision of victuals, behaved in a more negligent manner, and provoked Judas with railing and blaspheming, and uttering such words as were not to be spoken. 15 But Machabeus calling upon the great Lord of the world, who without any rams* or engines of war threw down the walls of Jericho [y] in the time of Josue, fiercely assaulted the walls. 16 And having taken the city by the will of the Lord, he made an unspeakable slaughter, so that a pool adjoining of two furlongs broad seemed to run with the blood of the slain.

17 From thence they departed seven hundred and fifty furlongs, and came to Characa to the Jews that are called Tubianites. 18 But as for Timotheus, they found him not in those places, for before he had dispatched anything he went back, having left a very strong garrison in a certain hold. 19 But Dositheus and Sosipater, who were captains with Machabeus, slew them that were left by Timotheus in the hold, to the number of ten thousand men.

20 And Machabeus having set in order about him six thousand men, and divided them by bands, went forth against Timotheus, who had with him a hundred and twenty thousand footmen, and two thousand five hundred horsemen. 21 Now when Timotheus had knowledge of the coming of Judas, he sent the women and children and the other baggage before him into a fortress, called Carnion; for it was impregnable and hard to come at, by reason of the straitness of the places. 22 But when the first band of Judas came in sight, the enemies were struck with fear, by the presence of God who seeth all things, and they were put to flight one from another, so that they were often thrown down by their own companions, and wounded with the strokes of their own swords. 23 But Judas was vehemently earnest in punishing the profane, of whom he slew thirty thousand men. 24 And Timotheus himself fell into the hands of the band of Dositheus and Sosipater, and with many prayers he besought them to let him go with his life, because he had the parents and brethren of many of the Jews, who, by his death, might happen to be deceived. 25 And when he had given his faith that he would restore them according to the agreement, they let him go without hurt, for the saving of their brethren.

26 Then Judas went away to Carnion, where he slew five and twenty thousand persons. 27 [z] And after he had put to flight and destroyed these, he removed his army to Ephron, a strong city, wherein there dwelt a multitude of divers nations, and stout young men standing upon the walls made a vigorous resistance. And in this place there were many engines of war, and a provision of darts. 28 But when they had invocated the Almighty, who with his power breaketh the strength of the enemies, they took the city, and slew five and twenty thousand of them that were within.

29 From thence they departed to Scythopolis,* which lieth six hundred furlongs from Jerusalem. 30 But the Jews that were among the Scythopolitans testifying that they were used kindly by them, and that even in the times of their adversity they had treated them with humanity, 31 they gave them thanks, exhorting them to be still friendly to their nation, and so they came to Jerusalem, the feast of the weeks being at hand.

32 And after Pentecost they marched against Gorgias the governor of Idumea. 33 And he came out with three thousand footmen, and four hundred horsemen. 34 And when they had joined battle, it happened that a few of the Jews were

y Jos. 6, 20.—z 163 B. C.

12, 15: Rams: i.e., engines used in those times for battering walls, etc.

12, 29: Scythopolis: formerly called Bethsan.

slain. 35 But Dositheus, a horseman, one of Bacenor's *band,* a valiant man, took hold of Gorgias, and when he would have taken him alive, a certain horseman of the Thracians came upon him, and cut off his shoulder, and so Gorgias escaped to Maresa. 36 But when they that were with Esdrin had fought long, and were weary, Judas called upon the Lord to be their helper, and leader of the battle. 37 Then beginning in his own language, and singing hymns with a loud voice, he put Gorgias' soldiers to flight.

Sacrifices and Prayers for the Dead. 38 So Judas having gathered together his army, came into the city Odollam. And when the seventh day came, they purified themselves according to the custom, and kept the sabbath in the same place. 39 And the day following, Judas came with his company to take away the bodies of them that were slain, and to bury them with their kinsmen in the sepulchres of their fathers. 40 And they found under the coats of the slain some of the donaries* of the idols of Jamnia, which the law forbiddeth to the Jews, so that all plainly saw that for this cause they were slain. 41 Then they all blessed the just judgment of the Lord, who had discovered the things that were hidden. 42 And so betaking themselves to prayers, they besought him that the sin which had been committed might be forgotten. But the most valiant Judas exhorted the people to keep themselves from sin, forasmuch as they saw before their eyes what had happened, because of the sins of those that were slain. 43 And making a gathering, he sent twelve thousand drachmas of silver to Jerusalem for sacrifice to be offered for the sins of the dead, thinking well and religiously concerning the resurrection. 44 (For if he had not hoped that they that were slain should rise again, it would have seemed superfluous and vain to pray for the dead.) 45 And because he considered that they who had fallen asleep with godliness,* had great grace laid up for them, 46 it is therefore a holy and wholesome thought to pray for the dead,* that they may be loosed from sins.

CHAPTER 13.

Antiochus Invades Judea. 1 In the year one hundred and forty-nine,[a] Judas understood that Antiochus Eupator was coming with a multitude against Judea, 2 and with him Lysias the regent, who had charge over the affairs *of the realm,* having with him a hundred and ten thousand* footmen, five thousand horsemen, twenty-two elephants, *and* three hundred chariots armed with hooks.

Menelaus Is Put to Death. 3 Menelaus also joined himself with them, and with great deceitfulness besought Antiochus, not for the welfare of his country, but in hopes that he should be appointed chief ruler. 4 But the King of kings stirred up the mind of Antiochus against the sinner, and upon Lysias suggesting that he was the cause of all the evils, he commanded (as the custom is with them) that he should be apprehended and put to death in the same place. 5 Now there was in that place a tower fifty cubits high, having a heap of ashes on every side: this had a prospect steep down. 6 From thence he commanded the sacrilegious wretch to be thrown down into the ashes, all men thrusting him forward unto death. 7 And by such a law it happened that Menelaus the transgressor of the law was put to death, not having so much as burial in the earth. 8 And indeed very justly, for insomuch as he had committed many sins against the altar of God, the fire and ashes of which were holy, he was condemned to die in ashes.

9 But the king, with his mind full of rage, came on to show himself worse to the Jews than his father was. 10 Which, when Judas understood, he commanded the people to call upon the Lord day and night, that as he had always done, so now also he would help them, 11 because they were afraid to be deprived of the law, and of their country, and of

a 163 B.C.

12, 40: Of the donaries: i.e., of the votive offerings which had been hung up in the temples of the idols, which they had taken away when they burnt the port of Jamnia, v 9, contrary to the prohibition of the law, Dt 7, 25.

12, 45: With godliness: Judas hoped that these men who died fighting for the cause of God and religion, might find mercy: either because of ignorance of sin or through repentance at death.

12, 46: It is therefore a holy and wholesome thought to pray for the dead: a clear proof of the practice of praying for the dead under the old law, which was then strictly observed by the Jews, and consequently could not be introduced at that time by Judas, their chief and high priest, if it had not been always their custom.

13, 2: A hundred and ten thousand, etc.: fluctuation in numbers of armed forces through casualties or new recruits accounts for the differences in these figures compared with those in 1 Mc 4.

the holy temple: and that he would not suffer the people, that had of late taken breath for a little while, to be again in subjection to blasphemous nations. 12 So when they had all done this together, and had craved mercy of the Lord with weeping and fasting, lying prostrate on the ground for three days continually, Judas exhorted them to make themselves ready. 13 But he with the ancients determined, before the king should bring his army into Judea and make himself master of the city, to go out, and to commit the event of the thing to the judgment of the Lord. 14 So committing all to God, the creator of the world, and having exhorted his people to fight manfully, and to stand up even to death for the laws, the temple, the city, their country, and citizens, he placed his army about Modin. 15 And having given his company for a watchword, The Victory of God, with most valiant chosen young men, he set upon the king's quarter by night, and slew four thousand men in the camp, and the greatest of the elephants, with them that had been upon him; 16 and having filled the camp of the enemies with exceeding great fear and tumult, they went off with good success. 17 Now this was done at the break of day, by the protection and help of the Lord.

18 But the king having taken a taste of the hardiness of the Jews, attempted to take the strong places by policy. 19 And he marched with his army to Bethsura, which was a stronghold of the Jews; but he was repulsed, he failed, he lost his men.

20 Now Judas sent necessaries to them that were within. 21 But Rhodocus, one of the Jew's army, disclosed the secrets to the enemies, so he was sought out, and taken up, and put in prison. 22 Again the king treated with them that were in Bethsura: gave his right hand, took theirs, and went away.

23 He fought with Judas, and was overcome. And when he understood that Philip, who had been left over the affairs, had rebelled at Antioch, he was in a consternation of mind, and entreating the Jews and yielding to them, he swore to all things that seemed reasonable, and being reconciled, offered sacrifices, honored the temple, and left gifts. 24 He embraced Machabeus, and made him governor and prince from Ptolemais unto the Gerrenians. 25 But when he was come to Ptolemais, the men of that city were much displeased with the conditions of the peace, being angry for fear they should break the covenant. 26 Then Lysias went up to the judgment seat, and set forth the reason, and appeased the people, and returned to Antioch. And thus matters went with regard to the king's coming and his return.

3. Demetrius I Soter

CHAPTER 14.

Friendship of Nicanor and Judas. 1 But after the space of three years[b] Judas, and they that were with him, understood that Demetrius the son of Selencus was come up with a great power and a navy by the haven of Tripolis to places proper for his purpose, 2 and had made himself master of the countries against Antiochus, and his general Lysias. 3 Now one Alcimus, who had been chief priest,* but had willfully defiled himself in the time of mingling *with the heathens,* seeing that there was no safety for him nor access to the altar, 4 came to king Demetrius in the year[c] one hundred and fifty, presenting unto him a crown of gold and a palm, and besides these some boughs which seemed to belong to the temple. And that day indeed he held his peace. 5 But having gotten a convenient time to further his madness, being called to counsel by Demetrius, and asked what the Jews relied upon, and what were their counsels, 6 he answered thereunto: They among the Jews that are called Assideans, of whom Judas Machabeus is captain, nourish wars, and raise seditions, and will not suffer the realm to be in peace. 7 For I also being deprived of my ancestors' glory (I mean of the high priesthood) am now come hither: 8 principally indeed out of fidelity to the king's interests,

b 162 B. C.—c 161 B. C.

14, 3: Now one Alcimus, who had been chief priest: though a descendant of Aaron, Alcimus was incapable of the office of high priest because of his apostasy; nevertheless king Antiochus Eupator appointed him in place of the high priest, (See above 1 Mc 7, 9) just as Menelaus had been appointed before him by Antiochus (ch 4). Neither of them were truly high priests; for the true high priesthood was the function of the Machabees, also Aaronites, strict adherents of their religion, and ordained according to the rites prescribed in the law of Moses. Mingling with the heathens: i.e., in their idolatrous worship.

but in the next place also to provide for the good of my countrymen, for all our nation suffereth much from the evil proceedings of those men. 9 Wherefore, O king, seeing thou knowest all these things, take care, I beseech thee, both of the country and of our nation, according to thy humanity which is known to all men. 10 For as long as Judas liveth, it is not possible that the state should be quiet.

11 Now when this man had spoken to this effect, the rest also of the *king's* friends, who were enemies of Judas, incensed Demetrius against him. 12 And forthwith he sent Nicanor, the commander over the elephants, governor into Judea, 13 giving him a charge to take Judas himself, and disperse all them that were with him, and to make Alcimus the high priest of the great temple. 14 Then the Gentiles who had fled out of Judea from Judas, came to Nicanor by flocks, thinking the miseries and calamities of the Jews to be the welfare of their affairs.

15 Now when the Jews heard of Nicanor's coming, and that the nations were assembled against them, they cast earth upon their heads, and made supplication to him who chose his people to keep them forever, and who protected his portion by evident signs. 16 Then at the commandment of their captain, they forthwith removed from the place where they were, and went to the town of Dessau, to meet them.

17 Now Simon the brother of Judas had joined battle with Nicanor, but was frightened with the sudden coming of the adversaries. 18 Nevertheless Nicanor hearing of the valor of Judas' companions, and the greatness of courage with which they fought for their country, was afraid to try the matter by the sword. 19 Wherefore he sent Posidonius, and Theodotius, and Matthias before to present and receive the right hands. 20 And when there had been a consultation thereupon, and the captain had acquainted the multitude with it, they were all of one mind to consent to covenants. 21 So they appointed a day upon which they might commune together by themselves; and seats were brought out, and set for each one. 22 But Judas ordered men to be ready in convenient places, lest some mischief might be suddenly practised by the enemies. So they made an agreeable conference. 23 And Nicanor abode in Jerusalem, and did no wrong, but sent away the flocks of the multitudes that had been gathered together. 24 And Judas was always dear to him from the heart, and he was well affected to the man. 25 And he desired him to marry a wife, and to have children. So he married: he lived quietly, and they lived in common.

Nicanor and Judas Become Enemies. 26 But Alcimus seeing the love they had one to another, and the covenants, came to Demetrius, and told him that Nicanor assented to the foreign interest, for that he meant to make Judas, who was a traitor to the kingdom, his successor. 27 Then the king being in a rage and provoked with this man's wicked accusations, wrote to Nicanor, signifying that he was greatly displeased with the covenant of friendship, and that he commanded him nevertheless to send Machabeus prisoner in all haste to Antioch. 28 When this was known, Nicanor was in a consternation, and took it grievously that he should make void the articles that were agreed upon, having received no injury from the man. 29 But because he could not oppose the king, he watched an opportunity to comply with the orders. 30 But when Machabeus perceived that Nicanor was more stern to him, and that when they met together as usual he behaved himself in a rough manner, and was sensible that this rough behavior came not of good, he gathered together a few of his men, and hid himself from Nicanor. 31 But he finding himself notably prevented by the man, came to the great and holy temple, and commanded the priests that were offering the accustomed sacrifices, to deliver him the man. 32 And when they swore unto him that they knew not where the man was whom he sought, he stretched out his hand to the temple, 33 and swore, saying: Unless you deliver Judas prisoner to me, I will lay this temple of God even with the ground, and will beat down the altar, and I will dedicate this temple to Bacchus. 34 And when he had spoken thus, he departed. But the priests stretching forth their hands to heaven, called upon him that was ever the defender of their nation, saying in

this manner: 35 Thou, O Lord of all things, who wantest nothing, wast pleased that the temple of thy habitation should be amongst us. 36 Therefore now, O Lord, the Holy of all Holies, keep this house forever undefiled which was lately cleansed.

37 Now Razias, one of the ancients of Jerusalem, was accused to Nicanor, a man that was a lover of the city and of good report, who for his affection was called the father of the Jews. 38 This man, for a long time, had held fast his purpose of keeping himself pure in the Jews' religion, and was ready to expose his body and life, that he might persevere therein. 39 So Nicanor, being willing to declare the hatred that he bore the Jews, sent five hundred soldiers to take him; 40 for he thought by ensnaring him to hurt the Jews very much. 41 Now as the multitude sought to rush into his house, and to break open the door, and to set fire to it, when he was ready to be taken, he struck himself* with his sword, 42 choosing to die nobly rather than to fall into the hands of the wicked, and to suffer abuses unbecoming his noble birth. 43 But whereas through haste he missed of giving himself a sure wound, and the crowd was breaking into the doors, he ran boldly to the wall, and manfully threw himself down to the crowd. 44 But they quickly making room for his fall, he came upon the midst of the neck.* 45 And as he had yet breath in him, being inflamed in mind he arose; and while his blood ran down with a great stream, and he was grievously wounded, he ran through the crowd; 46 and standing upon a steep rock, when he was now almost without blood, grasping his bowels with both hands, he cast them upon the throng, calling upon the Lord of life and spirit, to restore these to him again. And so he departed this life.

CHAPTER 15.

Judas' Victory over Nicanor. 1 But [d] when Nicanor understood that Judas was in the places of Samaria, he purposed to set upon him with all violence on the sabbath day. 2 And when the Jews that were constrained to follow him, said: Do not act so fiercely and barbarously, but give honor to the day that is sanctified, and reverence him that beholdeth all things, 3 that unhappy man asked if there were a mighty One in heaven, that had commanded the sabbath day to be kept. 4 And when they answered: There is the living Lord himself in heaven, the mighty One, that commanded the seventh day to be kept; 5 then he said: And I am mighty upon the earth, and I command to take arms, and to do the king's business. Nevertheless he prevailed not to accomplish his design.

6 So Nicanor being puffed up with exceeding great pride, thought to set up a public monument of his victory over Judas. 7 But Machabeus ever trusted with all hope that God would help them. 8 And he exhorted his people not to fear the coming of the nations, but to remember the help they had before received from heaven, and now to hope for victory from the Almighty. 9 And speaking to them out of the law and the prophets, and withal putting them in mind of the battles they had fought before, he made them more cheerful. 10 Then after he had encouraged them, he showed withal the falsehood of the Gentiles, and their breach of oaths. 11 So he armed every one of them, not with defense of shield and spear, but with very good speeches and exhortations, and told them a dream worthy to be believed, whereby he rejoiced them all.

12 Now the vision was in this manner: Onias who had been high priest, a good and virtuous man, modest in his looks, gentle in his manners, and graceful in his speech, and who from a child was exercised in virtues, holding up his hands, prayed for all the people of the Jews. 13 After this there appeared also another man, admirable for age and glory, and environed with great beauty and majesty. 14 Then Onias answering, said: This is a lover of his brethren and of the people of Israel: this is he that prayeth much for the people and for all the holy city, Jeremias the prophet of God. 15 Whereupon Jeremias stretched forth his right hand,

[d] 1 Mc 7, 26.

14, 41: He struck himself, etc.: St. Augustine (Epist. 61 ad Dulcitium, et lib. 2, cap. 23, ad Epist. 2 Gaud.) says that the Holy Scripture relates the fact of Razias but does not praise it, and that either it was not well done by him, or at least not proper in this time of grace.

14, 44: He came upon the midst of the neck, Venit per mediam cervicem: In the Greek it is keneona, which signifies a void place, where there is no building.

and gave to Judas a sword of gold, saying: 16 Take this holy sword a gift from God, wherewith thou shalt overthrow the adversaries of my people Israel.

17 Thus being exhorted with the words of Judas, which were very good, and proper to stir up the courage and strengthen the hearts of the young men, they resolved to fight and to set upon them manfully, that valor might decide the matter, because the holy city and the temple were in danger. 18 For their concern was less for their wives, and children, and for their brethren, and kinsfolks; but their greatest and principal fear was for the holiness of the temple. 19 And they also that were in the city, had no little concern for them that were to be engaged in battle.

20 And now when all expected that judgment would be given, and the enemies were at hand, and the army was set in array, the beasts and the horsemen ranged in convenient places, 21 Machabeus considering the coming of the multitude, and the divers preparations of armor, and the fierceness of the beasts, stretching out his hands to heaven, called upon the Lord that worketh wonders, who giveth victory to them that are worthy, not according to the power of their arms, but according as it seemeth good to him. 22 And in his prayer he said after this manner: [e] Thou, O Lord, who didst send thy angel in the time of Ezechias king of Juda, and didst kill a hundred and eighty-five thousand of the army of Sennacherib, 23 send now also, O Lord of heaven, thy good angel before us, for the fear and dread of the greatness of thy arm, 24 that they may be afraid, who come with blasphemy against thy holy people. And thus he concluded his prayer.

25 But Nicanor, and they that were with him came forward with trumpets and songs. 26 But Judas, and they that were with him, encountered them, calling upon God by prayers. 27 So fighting with their hearts, they slew no less than five and thirty thousand, being greatly cheered with the presence of God.

28 And when the battle was over, and they were returning with joy, they understood that Nicanor was slain in his armor. 29 Then making a shout, and a great noise, they blessed the almighty Lord in their own language.

30 And Judas, who was altogether ready, in body and mind, to die for his countrymen, commanded that Nicanor's head and his hand with the shoulder should be cut off, and carried to Jerusalem. 31 And when he was come thither, having called together his countrymen and the priests to the altar, he sent also for them that were in the castle, 32 and showing them the head of Nicanor, and the wicked hand which he had stretched out with proud boasts against the holy house of the almighty God, 33 he commanded also that the tongue of the wicked Nicanor should be cut out and given by pieces to birds, and the hand of the furious man to be hung up over against their hands, but praying to the Lord with the temple. 34 Then all blessed the Lord of heaven, saying: Blessed be he that hath kept his own place undefiled. 35 And he hung up Nicanor's head in the top of the castle, that it might be an evident and manifest sign of the help of God. 36 And they all ordained by a common decree by no means to let this day pass without solemnity, 37 but to celebrate the thirteenth day of the month of Adar, called, in the Syrian language, the day before Mardochia's day.

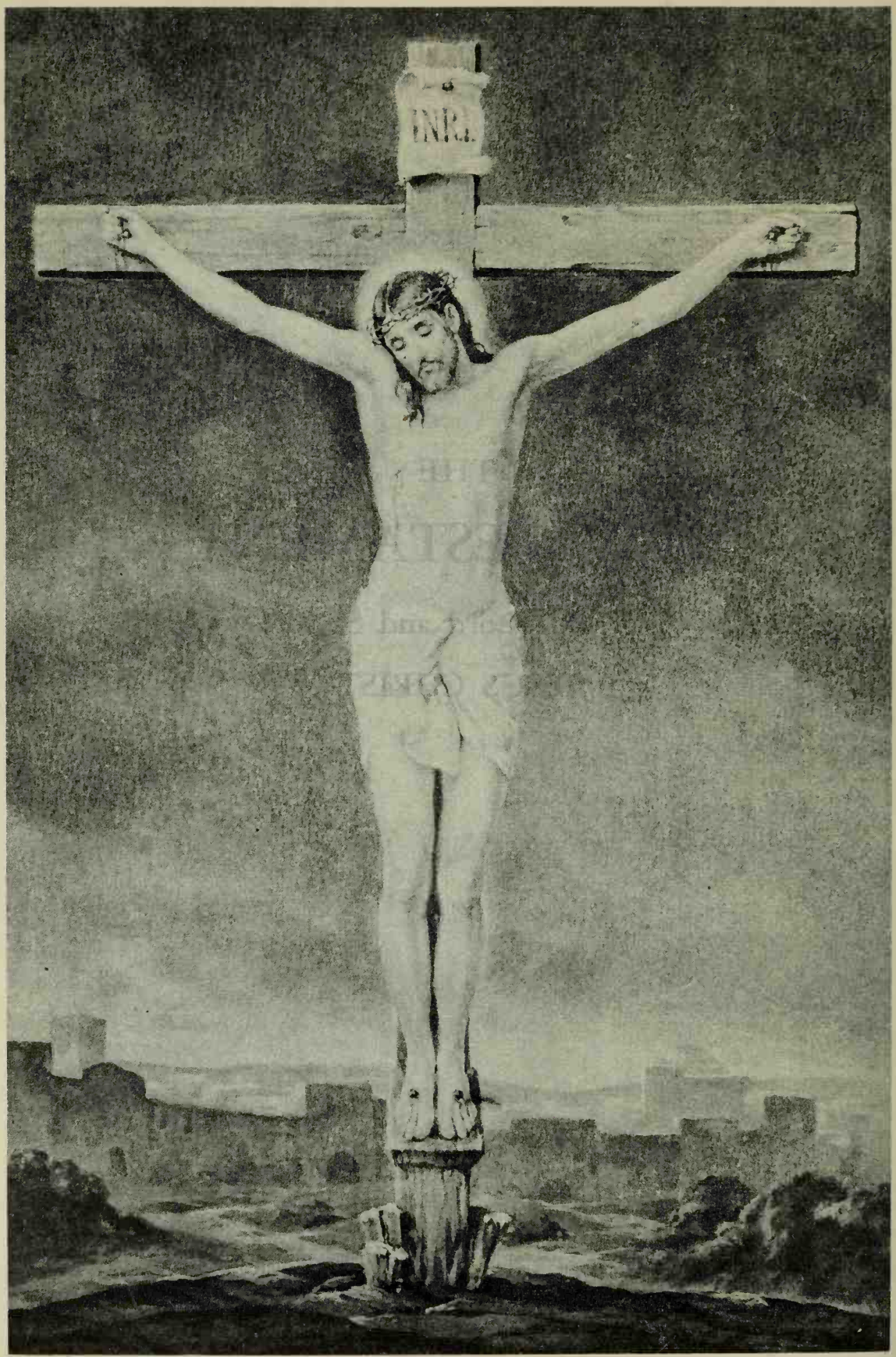
The conclusion. 38 So these things being done with relation to Nicanor, and from that time the city being possessed by the Hebrews, I also will here make an end of my narration. 39 Which if I have done well, and as it becometh the history, it is what I desired; but if not so perfectly,* it must be pardoned me. 40 For as it is hurtful to drink always wine, or always water, but pleasant to use sometimes the one, and sometimes the other, so if the speech be always nicely framed, it will not be grateful to the readers. But here it shall be ended.

e 2 Mc 8, 19.

15, 39: If not so perfectly, etc.: this is not said with regard to the truth of the narration; but with regard to the style and manner of writing which in the sacred penmen is not always the most accurate. See St. Paul, 2 Cor 11, 6.

THE
NEW TESTAMENT
of Our Lord and Savior
JESUS CHRIST

609-23-NT



"IT IS CONSUMMATED"

St. John, 19, 20

THE
NEW TESTAMENT

OF

Our Lord and Savior Jesus Christ

Translated from the Latin Vulgate

A REVISION OF THE CHALLONER-RHEIMS VERSION, EDITED BY
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THE FOUR GOSPELS

The Latin word commonly used for Gospel is *evangelium,* a term derived from the Greek. In the New Testament it means the glad news of salvation, first brought to earth by the Son of God, and afterwards delivered by word of mouth to the world by the Apostles. About the end of the first century or the beginning of the second, this word was applied to the book containing this glad news, and their authors were called "evangelists." The English word to express this Latin *evangelium* is "Gospel," from the Anglo-Saxon *godspel,* an abbreviated form of *good-spell,* i.e., "good tidings."

Though many non-inspired, or apocryphal, gospels eventually made their appearance from the earliest period of ecclesiastical history, only four Gospels were recognized as inspired and canonical. They contain the Gospel in four forms, or as the oldest titles express it, the Gospel according to Matthew, Mark, Luke and John. St. Irenaeus, writing during the latter half of the second century, points out that our four Gospels were the only recognized ones: "It is not possible that the Gospels can be either more or fewer in number than they are." Origen tersely sums up the teaching of the Church for the first half of the third century when he says, "The Church has four Gospels, heretics have many more."

The four evangelists and their Gospels were believed to have been prefigured by the four living creatures mentioned in the vision of Ezechiel (1, 10). Explanations varied, but the opinion of St. Jerome is now the prevailing one. St. Matthew is symbolized by the "man," because he commences his Gospel with Christ's earthly ancestry and stresses His human and kingly character. St. Mark is represented by the "lion," because he starts his Gospel with St. John the Baptist, "the voice of one crying in the desert," and emphasizes the miraculous powers of the Savior. St. Luke is typified by the "ox," the animal of sacrifice, because he begins with the

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history of Zachary, the priest, offering sacrifice to God, and accentuates the universal priesthood of Christ. St. John is expressed by the "eagle," because from the very beginning of his Gospel he soars above the things of the earth and time and dwells upon the divine origin and nature of Jesus.

The titles prefixed to the four Gospels, though not original, are of early date. They are mentioned in the latter part of the second century in the churches of Lyons, Rome and Alexandria. Thus one can reasonably conclude that they were added to the Gospels during the first half of the second century. These titles indicate the human or secondary authors and not that the Gospels were written merely according to the preaching, mind or authority of St. Matthew, St. Mark, St. Luke and St. John.

Our present order of St. Matthew, St. Mark, St. Luke and St. John is chronological and sanctioned by tradition. The first three, though distinct in many ways, show a striking resemblance in content and form. They adopt a simple and convenient plan for the life of Jesus, the arrangement of which appears summarily in the preaching of St. Peter (Acts 10, 37-41): 1. His preparation for His ministry; 2. His preaching in Galilee; 3. His journey from Galilee to Jerusalem; 4. The last week in Jerusalem, together with His Passion, Death and Resurrection. Hence they are called the "Synoptists" and their writings, the "Synoptic Gospels," because, whenever they are placed in parallel columns or are otherwise compared, they give us at a glance the same general view of our Lord's life. The fourth Gospel, on the contrary, written at the close of the first century, contains much new material, but in certain parts, either common or related to the Synoptic Gospels, St. John supplements them and thus prevents a false interpretation of their writings.

THE HOLY GOSPEL OF JESUS CHRIST ACCORDING TO SAINT MATTHEW

St. Matthew, one of the twelve Apostles, is the author of the first Gospel. This has been the constant tradition of the Church and is confirmed by the Gospel itself. He was the son of Alpheus and was called to be an Apostle while sitting in the tax-collector's place at Capharnaum. Before his conversion he was a publican, i.e., a tax-collector by profession. He is to be identified with the "Levi" of Mark and Luke. His apostolic activity was at first restricted to the communities of Palestine. Nothing definite is known about his later life. There is a tradition that points to Ethiopia as his field of labor; other traditions make mention of Parthia and Persia. It is likewise uncertain whether he died a natural death or received the crown of martyrdom. His feast is celebrated on September 21.

His Gospel was written to fill a sorely felt want for his fellow-countrymen, both believers and unbelievers. For the former it served as a token of his regard and as an encouragement in the trial to come, especially the danger of falling back to Judaism; for the latter it was designed to convince them that the Messias had come in the Person of Jesus, our Lord, in whom all the promises of the messianic kingdom embracing all people had been fulfilled in a spiritual rather than in a carnal way: "My kingdom is not of this world." His Gospel, then, answered the question put by the disciples of St. John the Baptist, "Art thou he who is come, or shall we look for another?"

Writing for his countrymen of Palestine, St. Matthew composed his Gospel in his native Aramaic, the "Hebrew tongue" mentioned in the Gospel and the Acts of the Apostles. Soon afterwards, about the time of the persecution of Herod Agrippa I in 42 A.D., he took his departure for other lands. Another tradition places the composition of his Gospel either between the time of this departure and the Council of Jerusalem, i.e., between 42 A.D. and 50 A.D., or even later. Definitely, however, the Gospel itself, depicting the Holy City with its altar and temple as still existing, and without any reference to the fulfillment of our Lord's prophecy, shows that it was written before the destruction of the city by the Romans (70 A.D.), and this internal evidence confirms the early traditions.

The Gospel was soon translated into Greek—possibly during the lifetime of St. Matthew or a little later; certainly before the close of the first century. The original has been lost in the course of time. The Greek text, however, is in substantial conformity with the original. St. Matthew's Gospel, then, was the only book of the New Testament written in a language other than the Greek common to the people of the Empire.

THE GOSPEL ACCORDING TO SAINT MATTHEW

Prelude: The Coming of The Savior

CHAPTER 1.

Genealogy of Jesus. 1 The book of the origin of Jesus* Christ, the Son of David,[a] the son of Abraham. 2 Abraham[b] begot Isaac, Isaac begot Jacob, Jacob begot Judas and his brethren. 3 Judas[c] begot Phares and Zara of Thamar, Phares begot Esron, Esron begot Aram. 4 And Aram begot Aminadab,[d] Aminadab begot Naasson, Naasson begot Salmon. 5 Salmon begot Booz of Rahab. Booz[e] begot Obed of Ruth, Obed begot Jesse, Jesse begot David the King.

6 [f] And David the king begot Solomon of the former wife of Urias. 7 Solomon begot Roboam,[g] Roboam begot Abia, Abia begot Asa. 8 And Asa begot Josaphat,[h] Josaphat begot Joram, Joram begot Ozias.* 9 And Ozias[i] begot Joatham, Joatham begot Achaz, Achaz begot Ezechias. 10 And Ezechias[j] begot Manasses, Manasses begot Amon, Amon begot Josias. 11 And Josias[k] begot Jechonias and his brethren at the time of the carrying away to Babylon.

12 And after the carrying away to Babylon Jechonias begot Salathiel, Salathiel begot Zorobabel. 13 And Zorobabel begot Abiud, Abiud begot Eliachim, Eliachim begot Azor. 14 And Azor begot Sadoc, Sadoc begot Achim, Achim begot Eliud. 15 And Eliud begot Eleazar, Eleazar begot Matthan, Matthan begot Jacob. 16 And Jacob begot Joseph,* the husband of Mary, and of her was born Jesus who is called Christ.

17 So all the generations from Abraham to David are fourteen generations;* and from David to the carrying away to Babylon fourteen generations; and from the carrying away to Babylon to Christ fourteen generations.

The Virgin Birth. 18 Now the origin of Christ was in this wise. When Mary his mother had been betrothed to Joseph, before they came together, she was found to be with child by the Holy Spirit. 19 But Joseph her husband, being a just man,* and not wishing to expose her to reproach, was minded to put her away privately. 20 But while he thought on these things, behold, an angel of the Lord appeared to him in a dream, saying, [l] "Do not be afraid, Joseph, son of David, to take to thee Mary thy wife, for that which is begotten in her is of the Holy Spirit. 21 And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins." 22 Now all this came to pass that what was spoken by the Lord through the prophet might be fulfilled, 23 *Behold,*[m] *the virgin shall be with child, and shall bring forth a son; and they shall call his name Emmanuel;** which is, interpreted, "God with us." 24 So Joseph, arising from sleep, did as the angel of the Lord had commanded him, and took unto him his wife. 25 And he did not know her till * she brought forth her firstborn son. And he called his name Jesus.

CHAPTER 2.

The Magi. 1 Now* when Jesus [n] was born in Bethlehem of Judea, in the days

a 1-17: Lk 3, 23-38.—b Gn 21, 3; 25, 25; 29, 35.—c Gn 38, 29f; Ru 4, 18; 1 Par 2, 4f.—d Nm 7, 12; Ru 4, 20.—e Ru 4, 21.—f 1 Kgs 16, 1; 2 Kgs 12, 24.—g 3 Kgs 11, 43; 14, 31; 15, 8.—h 3 Kgs 15, 24; 4 Kgs 8, 16.—i 2 Par 26, 23; 27, 9; 28, 27.—j 2 Par 32, 33; 33, 20; 33, 25.—k 2 Par 36, 1.—l 20f: Lk 1, 31. 35.—m Is 7, 14.—n Lk 2, 1-7.

1, 1: Jesus is the Greek and Latin form of the late Hebrew and Aramaic name Jeshua, meaning "The Lord is salvation." The name of the Hebrew leader Joshua also takes the Greek form Jesus in Acts 7, 45; Heb 4, 8; Jude 5; in these our Savior is not the subject. Christ: in v 17 and elsewhere, a title, from the Greek Christos, which translates the Hebrew Mashiah, "Anointed One," specially applied to the expected representative of God on earth. St. Matthew in v 1 uses "Jesus Christ" as a proper name, as was customary in later Christian circles. Cf Jn 1, 17; Phil 2, 11.

1, 8: Joram begot Ozias: not directly but with three generations intervening. Cf 4 Kgs 8, 24-26; 11, 12; 12, 1. 20f; 2 Par 25, 25—26, 1.

1, 16: The genealogy is that of Joseph, the legal father of Jesus. Mary also belonged to the house of David. This is not affirmed in the Gospels, but it is presupposed by such texts as Rom 1, 3; 2 Tim 2, 8. It is also the affirmation of tradition. Thus St. Justin Martyr speaks of Mary as a "virgin of the race of David," in his "Dialogue with Trypho," XIII, 1.

1, 17: Fourteen generations: in the second series (7-11) if "Joakim" precedes Jechonias, as in some MSS, or if the latter is counted twice.

1, 19: Supposing only a natural explanation of her condition, Joseph, as just, might not proceed to marriage before the law, while his conviction of her innocence made him unwilling to expose her to reproach. Private divorce without a stated reason seemed the only solution; cf Dt 24, 1.

1, 23: This and many other citations from the Old Testament are set off in italics because of their importance.

1, 25: Till the word may mark a point of time up to which a state, an action or inaction continues, without implying any change thereafter; see Ps 109 (110), 1; Mt 12, 20; 1 Tim 4, 13. Firstborn does not imply that Mary ever bore another child. Among the Jews this title belonged to an only child (if a son) to mark his rights and duties under the Law (Ex 13, 2; Nm 8, 17). Popular language also applied it thus, as shown by the Greek inscription on a Hebrew tomb of this same period. Thus the apostolic doctrine of Mary's perpetual virginity is in no way denied by these words.

2, 1-12: The first-fruits of the Gentiles seek the newborn king of the Jews, and pay Him honor as Christ and God.

of King Herod, behold, Magi came from the East to Jerusalem, [2] saying, "Where is he that is born king of the Jews? For we have seen his star * in the East and have come to worship him." [3] But when King Herod heard this, he was troubled, and so was all Jerusalem with him. [4] And gathering together all the chief priests and Scribes of the people, he inquired of them where the Christ was to be born. [5] And they said to him, "In Bethlehem of Judea; for thus it is written by the prophet,[6] *o And thou, Bethlehem, of the land of Juda, art by no means least among the princes of Juda; for from thee shall come forth a leader who shall rule my people Israel.*"

[7] Then Herod summoned the Magi secretly, and carefully ascertained from them the time when the star had appeared to them. [8] And sending them to Bethlehem, he said, "Go and make careful inquiry concerning the child, and when you have found him, bring me word, that I too may go and worship him."

[9] Now they, having heard the king, went their way. And behold, the star that they had seen in the East went before them, until it came and stood over the place where the child was. [10] And when they saw the star they rejoiced exceedingly. [11] And entering the house, they found the child with Mary his mother, and falling down they worshipped him. And opening their treasures they offered him gifts of gold, frankincense and myrrh. [12] And being warned in a dream not to return to Herod, they went back to their own country by another way.

The Flight into Egypt. [13] But when they had departed, behold, an angel of the Lord appeared in a dream to Joseph, saying, "Arise, and take the child and his mother, and flee into Egypt, and remain there until I tell thee. For Herod will seek the child to destroy him." [14] So he arose, and took the child and his mother by night, and withdrew into Egypt, [15] and remained there until the death of Herod; that what was spoken by the Lord through the prophet might be fulfilled, *p Out of Egypt I called my son.*

o Mi 5, 2. p Os 11, 1. q 17f: Jer 31, 15. r 1-12: Mk 1, 2-8. Lk 3, 2-18. s Is 40, 3.

2, 2: His star perhaps a miraculously governed meteor, star or comet.

3, 2: The kingdom of heaven more familiar to Jews, this is Matthew's usual expression for the "kingdom of God" found elsewhere in the New Test. Cf Dn 2, 44; and 7, 13f.

The Innocents. [16] Then Herod, seeing that he had been tricked by the Magi, was exceedingly angry; and he sent and slew all the boys in Bethlehem and all its neighborhood who were two years old or under, according to the time that he had carefully ascertained from the Magi. [17] *q* Then was fulfilled what was spoken through Jeremias the prophet, [18] *A voice was heard in Rama, weeping and loud lamentation; Rachel weeping for her children, and she would not be comforted, because they are no more.*

The Return to Nazareth. [19] But when Herod was dead, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, [20] saying, "Arise, and take the child and his mother, and go into the land of Israel, for those who sought the child's life are dead." [21] So he arose and took the child and his mother, and went into the land of Israel. [22] But hearing that Archelaus was reigning in Judea in place of his father Herod, he was afraid to go there; and being warned in a dream, he withdrew into the region of Galilee. [23] And he went and settled in a town called Nazareth; that there might be fulfilled what was spoken through the prophets, *He shall be called a Nazarene.*

I: THE PUBLIC MINISTRY OF JESUS

CHAPTER 3.

John the Baptist. [1] Now in those days [r] John the Baptist came, preaching in the desert of Judea, [2] and saying, "Repent, for the kingdom of heaven * is at hand." [3] For this is he who was spoken of through Isaias the prophet, when he said, [s] *The voice of one crying in the desert, "Make ready the way of the Lord, make straight his paths."* [4] But John himself had a garment of camel's hair and a leathern girdle about his loins, and his food was locusts and wild honey. [5] Then there went out to him Jerusalem, and all Judea, and all the region about the Jordan; [6] and they were baptized by him in the Jordan, confessing their sins.

[7] But when he saw many of the Pharisees and Sadducees coming to his baptism, he said to them, "Brood of vipers! who has shown you how to flee from the wrath to come? [8] Bring forth therefore fruit befitting repentance, [9] and do not

think to say within yourselves, [t] 'We have Abraham for our father'; for I say to you that God is able out of these stones to raise up children to Abraham. [10] For even now the axe is laid at the root of the trees; every tree therefore that is not bringing forth good fruit is to be cut down and thrown into the fire. [11] [u] I indeed baptize you with water, for repentance. But he who is coming after me is mightier than I, whose sandals I am not worthy to bear. He will baptize you with the Holy Spirit and with fire. [12] His winnowing fan is in his hand, and he will thoroughly clean out his threshing floor, and will gather his wheat into the barn; but the chaff he will burn up with unquenchable fire."

The Baptism of Jesus. [13] [v] Then Jesus came from Galilee to John, at the Jordan, to be baptized by him. [14] And John was for hindering him, and said, "It is I who ought to be baptized by thee, and dost thou come to me?" [15] But Jesus answered and said to him, "Let it be so now, for so it becomes us to fulfill all justice." Then he permitted him. [16] And when Jesus had been baptized, he immediately came up from the water. And behold, the heavens were opened to him, and he saw the Spirit of God descending as a dove and coming upon him. [17] And behold, a voice from the heavens said, "This is my beloved Son, in whom I am well pleased."

CHAPTER 4.

The Temptation. [1] Then Jesus [w] was led into the desert by the Spirit, to be tempted by the devil. [2] And after fasting forty days and forty nights, he was hungry. [3] And the tempter came and said to him, "If thou art the Son of God, command that these stones become loaves of bread." [4] But he answered and said, "It is written, [x] *Not by bread alone does man live, but by every word that comes forth from the mouth of God.*"

[5] Then the devil took him into the holy city and set him on the pinnacle of the temple, [6] and said to him, "If thou art the Son of God, throw thyself down; for it is written, [y] *He will give his angels charge concerning thee; and upon their hands they shall bear thee up, lest thou dash thy foot against a stone.*" [7] Jesus said to him, "It is written further, [z] *Thou shalt not tempt the Lord thy God.*"

[8] Again, the devil took him to a very high mountain, and showed him all the kingdoms of the world and the glory of them. [9] And he said to him, "All these things will I give thee, if thou wilt fall down and worship me." [10] Then Jesus said to him, "Begone, Satan! for it is written, [a] *The Lord thy God shalt thou worship and him only shalt thou serve.*" [11] Then the devil left him; and behold, angels came and ministered to him.

II

Jesus in Capharnaum. [12] Now when he heard that John had been delivered up, [b] he withdrew into Galilee. [13] And leaving the town of Nazareth, he came and dwelt in Capharnaum, which is by the sea, in the territory of Zabulon and Nephthalim; [14] that what was spoken through Isaias the prophet might be fulfilled; [15] [c] *Land of Zabulon and land of Nephthalim, by the way to the sea, beyond the Jordan, Galilee of the Gentiles:* [16] *The people who sat in darkness have seen a great light; and upon those who sat in the region and shadow of death, a light has arisen.* [17] From that time Jesus began to preach, and to say, "Repent, for the kingdom of heaven is at hand."

The First Disciples Called. [18] As he was walking by the sea of Galilee, he saw [d] two brothers, Simon, who is called Peter, and his brother Andrew, casting a net into the sea (for they were fishermen). [19] And he said to them, "Come, follow me, and I will make you fishers of men." [20] And at once they left the nets, and followed him. [21] And going farther on, he saw two other brothers, James the son of Zebedee, and his brother John, in a boat with Zebedee their father, mending their nets; and he called them. [22] And immediately they left their nets and their father, and followed him.

Mission of Preaching and Miracles. [23] And [e] Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every disease and every sickness among the people. [24] And his fame spread into all Syria; and they brought to him all the sick suffering from various diseases and torments, those possessed, and lunatics, and

t Jn 8, 33. 39.—u Jn 1, 15. 24-28.—v 13-17: Mk 1, 9-11; Lk 3, 21f; Jn 1, 31-34.—w 1-11: Mk 1, 12f; Lk 4, 1-13.—x Dt 8, 3.—y Ps 90 (91), 11f.—z Dt 6, 16.—a Dt 6, 13.—b 12-17: Mk 1, 14f; Lk 4, 14. 31.—c 15f: Is 9, 1f.—d 18-22: Mk 1, 16-20; Lk 5, 1-11.—e Mk 1, 39; Lk 4, 15. 44.

paralytics; and he cured them. 25 And large crowds *f* followed him from Galilee and Decapolis and Jerusalem and Judea, and from beyond the Jordan.

III

CHAPTER 5.

The Beatitudes. 1 And seeing the crowds, he went up the mountain. And when he was seated, his disciples came to him. 2 And opening his mouth he taught them, saying,

3 *g* "Blessed are the poor in spirit, for theirs is the kingdom of heaven.

4 *h* Blessed are the meek, for they shall possess the earth.

5 *i* Blessed are they who mourn, for they shall be comforted.

6 Blessed are they who hunger and thirst for justice, for they shall be satisfied.

7 Blessed are the merciful, for they shall obtain mercy.

8 *j* Blessed are the clean of heart,* for they shall see God.

9 Blessed are the peacemakers, for they shall be called children of God.

10 *k* Blessed are they who suffer persecution for justice' sake, for theirs is the kingdom of heaven.

11 Blessed are you when men reproach you, and persecute you, and, speaking falsely, say all manner of evil against you, for my sake.

12 Rejoice and exult, because your reward is great in heaven; for so did they persecute the prophets who were before you.

The Disciples Compared to Salt and Light. 13 "You are the salt of the earth; *l* but if the salt loses its strength, what shall it be salted with? It is no longer of any use but to be thrown out and trodden underfoot by men.

14 "You are the light of the world. A city set on a mountain cannot be hidden. 15 *m* Neither do men light a lamp and put it under the measure, but upon the lampstand, so as to give light to all in the house. 16 Even so let your light shine before men, in order that they may see your good works and give glory to your Father in heaven.

The Old Law and the New. 17 "Do not think that I have come to destroy the Law or the Prophets. I have not come to destroy, but to fulfill. 18 *n* For amen * I say to you, till heaven and earth pass away, not one jot or one tittle shall be lost from the Law till all things have been accomplished. 19 Therefore whoever does away with one of these least commandments, and so teaches men, shall be called least in the kingdom of heaven; but whoever carries them out and teaches them, he shall be called great in the kingdom of heaven. 20 For I say to you that unless your justice exceeds that of the Scribes and Pharisees, you shall not enter the kingdom of heaven.

Against Anger. 21 "You have heard that it was said to the ancients, *o* 'Thou shalt not kill'; and that whoever shall kill shall be liable to judgment.* 22 But I say to you that everyone who is angry with his brother shall be liable to judgment; and whoever says to his brother, 'Raca,' *shall be liable to the Sanhedrin; and whoever says, 'Thou fool!', shall be liable to the fire of Gehenna. 23 Therefore, if thou art offering thy gift at the altar, and there rememberest that thy brother has anything against thee, 24 leave thy gift before the altar and go first to be reconciled to thy brother, and then come and offer thy gift. 25 Come to terms *p* with thy opponent quickly while thou art with him on the way: lest thy opponent deliver thee to the judge, and the judge to the officer, and thou be cast into prison. 26 Amen I say to thee, thou wilt not come out from it until thou hast paid the last penny.

Chastity of Mind and Body. 27 "You have heard that it was said to the ancients. *q* 'Thou shalt not commit adultery.' 28 But I say to you that anyone who so much as looks with lust at a woman has already committed adultery with her in his heart.

29 "So if thy right eye *r* is an occasion of sin to thee, pluck it out and cast it from thee; for it is better for thee that

f Mk 3, 7; Lk 6, 17-19.—*g* 3-12: Lk 6, 20-23.—*h* Ps 36 (37), 11.—*i* Is 61, 2f; Ap 21, 4.—*j* Ps 23 (24), 4; 72 (73), 1.—*k* 1 Pt 2, 20; 3, 14; 4, 14.—*l* Mk 9, 49; Lk 14, 34f.—*m* Mk 4, 21.—*n* Lk 16, 17.—*o* Ex 20, 13; Dt 5, 17.—*p* 25f: Lk 12, 58f.—*q* 20, 14; Dt 5, 18.—*r* 29f: Mt 18, 8f; Mk 9, 42, 46.

5, 8: The clean of heart: those free from sin and single-hearted.

5, 18: Amen: a Hebrew word meaning "firmly" or "surely," prefixed by Christ to statements of especial solemnity.

5, 21: To judgment: by the local court.

5, 22: Raca: means "empty-headed." Fool: seems to denote a rebel against God; cf Ps 13 (14), 1. Gehenna: originally the "Valley of Hinnom," where the bodies of criminals were burnt after execution of sentence. In the New Testament the name is usually applied to hell.

one of thy members should perish than that thy whole body should be thrown into hell. 30 And if thy right hand is an occasion of sin to thee, cut it off and cast it from thee; for it is better for thee that one of thy members should be lost than that thy whole body should go into hell.

Divorce. 31 "It was said, moreover, [s] 'Whoever puts away his wife, let him give her a written notice of dismissal.' 32 But I say to you *that everyone who puts away his wife, save on account of immorality, [t] causes her to commit adultery; and he who marries a woman who has been put away commits adultery.

Concerning Oaths. 33 "Again, you have heard that it was said to the ancients, [u] 'Thou shalt not swear falsely, but fulfill thy oaths to the Lord.' 34 But I say to you not to swear at all: neither by heaven, for it is the throne of God; 35 nor by the earth, for it is his footstool; [v] nor by Jerusalem, for it is the city of the great King. 36 Neither do thou swear by thy head, for thou canst not make one hair white or black. 37 But let your speech be, [w] 'Yes, yes'; 'No, no'; and whatever is beyond these comes from the evil one.

The New Law of Talion. 38 "You have heard that it was said, [x] 'An eye for an eye,' and, 'A tooth for a tooth.' 39 But I say to you not to resist the evildoer [y]; on the contrary, if someone strike thee on the right cheek, turn to him the other also; 40 and if anyone would go to law with thee and take thy tunic, let him take thy cloak as well; 41 and whoever forces thee to go for one mile, go with him two. 42 To him who asks of thee, give; [z] and from him who would borrow of thee, do not turn away.

The Love of Enemies. 43 "You have heard that it was said, [a] 'Thou shalt love thy neighbor, and shalt hate thy enemy.' 44 But I say to you, love your enemies, do good to those who hate you,* and pray for those who persecute and calumniate you, 45 so that you may be children of your Father in heaven, who makes his sun to rise on the good and the evil, and sends rain on the just and the unjust. 46 For if you love those that love you, what reward shall you have? Do not even the publicans do that? 47 And if you salute your brethren only, what are you doing more than others? Do not even the Gentiles do that? 48 You therefore are to be perfect, even as your heavenly Father is perfect.

CHAPTER 6.

Purity of Intention. 1 "Take heed not to do your good before men, in order to be seen by them; otherwise you shall have no reward with your Father in heaven.

Almsgiving. 2 "Therefore when thou givest alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and streets, in order that they may be honored by men. Amen I say to you, they have received their reward. 3 But when thou givest alms, do not let thy left hand know what thy right hand is doing, 4 so that thy alms may be given in secret; and thy Father, who sees in secret, will reward thee.

Prayer. 5 "Again, when you pray, you shall not be like the hypocrites, who love to pray standing* in the synagogues and at the street corners, in order that they may be seen by men. Amen I say to you, they have received their reward. 6 But when thou prayest, go into thy room, and closing thy door, pray to thy Father in secret; and thy Father, who sees in secret, will reward thee.

7 "But in praying, do not multiply words, as the Gentiles do; for they think that by saying a great deal, they will be heard. 8 So do not be like them; for your Father knows what you need before you ask him. 9 In this manner therefore shall you pray:

[b] 'Our Father who art in heaven,
hallowed be thy name.
10 Thy kingdom come,
thy will be done
on earth, as it is in heaven.
11 Give us this day our daily* bread.

s Mt 19, 3-9; Dt 24, 1.—t Mk 10, 11; Lk 16, 18.—u Lv 19, 12; Nm 30, 3; Dt 23, 21.—v Is 66, 1.—w Jas 5, 12.—x Lv 24, 19f.—y 39-48: Lk 6, 27-36.—z Dt 15, 7f.—a Lv 19, 18.—b Lk 11, 2ff.

5, 32: Cf Mt 19, 9. Unfaithfulness justifies separation from bed and board, but the bond of marriage remains unbroken. This truth is clear enough from the conclusion of this verse, and still clearer in Mk 10, 11; Lk 16, 18; Rom 7, 2; 1 Cor 7, 10f. 39.

5, 44: Do good to those who hate you: wanting in the best Greek sources, as are also the words and calumniate. After love your enemies, some Greek and other ancient sources add: "bless those who curse you."

6, 5: Though kneeling for prayer was not unknown among the Jews (3 Kgs 8, 54; 19, 18; Dn 6, 10; Lk 22, 41; Acts 9, 40), the common practice was to pray standing erect (1 Kgs 1, 26; Mk 11, 25; Lk 18, 11).

6, 11: Daily: found in some codices of the Vulgate, for "super-substantial," and the Greek original of this word is translated "daily" in Lk 11, 3.

12 And forgive us our debts, as we
also forgive our debtors.
13 And lead us not into temptation,
but deliver us from evil.'

14 For 'if you forgive men their offenses, your heavenly Father will also forgive you your offenses. 15 But if you do not forgive men, neither will your Father forgive you your offenses.

Fasting. 16 "And when you fast do not look gloomy like the hypocrites, who disfigure their faces in order to appear to men as fasting. Amen I say to you, they have received their reward. 17 But thou, when thou dost fast, anoint thy head and wash thy face, 18 so that thou mayest not be seen fasting by men, but by thy Father, who is in secret; and thy Father, who sees in secret, will reward thee.

True Riches. 19 "Do not lay up for yourselves treasures on earth, where rust and moth consume, *d* and where thieves break in and steal; 20 but lay up for yourselves treasures in heaven, where neither rust nor moth consumes, nor thieves break in and steal. 21 For where thy treasure is, there also will thy heart be.

22 "The lamp of the body is the eye. *e* If thy eye be sound, thy whole body will be full of light. 23 But if thy eye be evil, thy whole body will be full of darkness. Therefore if the light that is in thee is darkness, how great is the darkness itself!

24 "No man can serve two masters; *f* for either he will hate the one and love the other, or else he will stand by the one and despise the other. You cannot serve God and mammon.*

Trust in God. 25 "Therefore I say to you, do not be anxious for your life, *g* what you shall eat; nor yet for your body, what you shall put on. Is not the life a greater thing than the food, and the body than the clothing? 26 Look at the birds of the air: they do not sow, or reap, or gather into barns; yet your heavenly Father feeds them. Are not you of much more value than they? 27 But which of you by being anxious about it can add to his stature a single cubit?

28 "And as for clothing, why are you anxious? Consider how the lilies of the field grow; they neither toil nor spin, 29 yet I say to you that not even Solomon in all his glory was arrayed like one of these. 30 But if God so clothes the grass of the field, which flourishes today but tomorrow is thrown into the oven, how much more you, O you of little faith!

31 "Therefore do not be anxious, saying, 'What shall we eat?' or, 'What shall we drink?' or, 'What are we to put on?' 32 (for after all these things the Gentiles seek); for your Father knows that you need all these things. 33 But seek first the kingdom of God and his justice, and all these things shall be given you besides. 34 Therefore do not be anxious about tomorrow; for tomorrow will have anxieties of its own. Sufficient for the day is its own trouble.

CHAPTER 7.

Avoiding Judgments. 1 "Do not judge, *h* that you may not be judged. 2 For with what judgment you judge, you shall be judged; and with what measure you measure, it shall be measured to you. 3 But why dost thou see the speck in thy brother's eye, *i* and yet dost not consider the beam in thy own eye? 4 Or how canst thou say to thy brother, 'Let me cast out the speck from thy eye'; and behold, there is a beam in thy own eye? 5 Thou hypocrite, first cast out the beam from thy own eye, and then thou wilt see clearly to cast out the speck from thy brother's eye.

6 "Do not give to dogs what is holy, neither cast your pearls before swine, or they will trample them under their feet and turn and tear you.

Power of Prayer. 7 "Ask, and it shall be given you; *j* seek, and you shall find; knock, and it shall be opened to you. 8 For everyone who asks, receives; and he who seeks, finds; and to him who knocks, it shall be opened. 9 Or what man is there among you, who, if his son asks him for a loaf, will hand him a stone; 10 or if he asks for a fish, will hand him a serpent? 11 Therefore, if you, evil as you are, know how to give good gifts to your children, how much more will your Father in heaven give good things to those who ask him!

The Golden Rule. 12 "Therefore all that you wish men to do to you, *k* even so do you also to them; for this is the Law and the Prophets.

c Mt 18, 35; Mk 11, 25.—d Lk 12, 33.—e Lk 11, 34-36.—f Lk 16, 13.—g 25-33: Lk 12, 22-31.—h 1f: Mk 4, 24; Lk 6, 37f.—i 3-5: Lk 6, 41f.—j 7-11: Mk 11, 24; Lk 11, 9-13.—k Lk 6, 31.

6, 24: Mammon: worldly goods.

Obstacles to Virtue. 13 "Enter by the narrow gate. *l* For wide is the gate and broad is the way that leads to destruction, and many there are who enter that way. 14 How narrow the gate and close the way that leads to life! And few there are who find it.

15 "Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravenous wolves. 16 By their fruits you will know them. Do men gather grapes from thorns, or figs from thistles? 17 Even so, every good tree bears *m* good fruit, but the bad tree bears bad fruit. 18 A good tree cannot bear bad fruit, nor can a bad tree bear good fruit. 19 Every tree *n* that does not bear good fruit is cut down and thrown into the fire. 20 Therefore, by their fruits you will know them.

21 "Not everyone who says to me, 'Lord, Lord,' shall enter the kingdom of heaven; but he who does the will of my Father in heaven shall enter the kingdom of heaven. 22 Many will say to me in that day, 'Lord, Lord, did we not prophesy in thy name, and cast out devils in thy name, and work many miracles in thy name?' 23 And then I will declare to them, 'I never knew you. *o* Depart from me, you workers of iniquity!'

Conclusion of the Sermon. 24 "Everyone therefore who hears these my words *p* and acts upon them, shall be likened to a wise man who built his house on rock. 25 And the rain fell, and the floods came, and the winds blew and beat against that house, but it did not fall, because it was founded on rock. 26 And everyone who hears these my words and does not act upon them, shall be likened to a foolish man who built his house on sand. 27 And the rain fell, and the floods came, and the winds blew and beat against that house, and it fell, and was utterly ruined."

Epilogue. 28 And it came to pass when Jesus had finished these words, that the crowds were astonished at his teaching; 29 for he was teaching them as one having authority, and not as their Scribes and Pharisees.

CHAPTER 8.

A Leper. 1 Now when he had come down from the mountain, great crowds followed him. 2 And behold, a leper came up and worshipped him, saying, "Lord, if thou wilt, thou canst make me clean." 3 And stretching forth his hand Jesus touched him, saying, "I will; be thou made clean." And immediately his leprosy was cleansed. 4 And Jesus said to him, *q* "See thou tell no one; but go, *r* show thyself to the priest, and offer the gift that Moses commanded, for a witness to them."

The Centurion's Servant. 5 Now *s* when he had entered Capharnaum, there came to him a centurion who entreated him, 6 saying, "Lord, my servant is lying sick in the house, paralyzed, and is grievously afflicted." 7 Jesus said to him, "I will come and cure him." 8 But in answer the centurion said, "Lord, I am not worthy that thou shouldst come under my roof; but only say the word, and my servant will be healed. 9 For I too am a man subject to authority, and have soldiers subject to me; and I say to one, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my servant, 'Do this,' and he does it."

10 And when Jesus heard this, he marvelled,* and said to those who were following him, "Amen I say to you, I have not found such great faith in Israel. 11 And I tell you that many will come from the east and from the west, and will feast with Abraham and Isaac and Jacob in the kingdom of heaven, 12 but the children of the kingdom will be put forth into the darkness outside; *t* there will be the weeping, and the gnashing of teeth." 13 Then Jesus said to the centurion, "Go thy way; as thou hast believed, so be it done to thee." And the servant was healed in that hour.

Peter's Mother-in-law. 14 And *u* when Jesus had come into Peter's house, he saw Peter's mother-in-law lying in bed, sick with a fever. 15 And he touched her hand, and the fever left her; and she rose and began to wait on them.

Other Miracles. 16 Now when it was evening, they brought to him many who were possessed, and he cast out the spirits with a word, and cured all who were sick; 17 that what was spoken

1 Lk 13, 24.—m Mt 12, 33.—n Mt 3, 10.—o Lk 13, 27; Pss 6, 9; 118 (119), 115.—p 24-27: Lk 6, 47-49. —q 1-4: Mk 1, 40-44; Lk 5, 12-14; Mt 9, 30; Mk 7, 36.—r 4b: Lv 14, 2-32; Lk 17, 14.—s 5-13: Lk 7, 1-10.—t Mt 22, 13; 24, 51; 25, 30.—u 14-16: Mk 1, 29-34; Lk 4, 38-41.

8, 10: He marvelled: does not mean that the centurion's faith surprised Him, but that it met with His admiring approval.

through Isaias the prophet might be fulfilled, who said, [v] *He himself took up our infirmities, and bore the burden of our ills.*

Sacrifice to Follow Christ. 18 But when Jesus saw great crowds about him, he gave orders to go across the sea. 19 Then a Scribe came and said to him, [w] "Master, I will follow thee wherever thou goest." 20 But Jesus said to him, "The foxes have dens, and the birds of the air have nests; but the Son of Man has nowhere to lay his head." 21 And another, who was one of his disciples, said to him, "Lord, let me first go and bury my father." 22 But Jesus said to him, "Follow me,* and leave the dead to bury their own dead."

The Storm on the Lake. 23 Then [x] he got into a boat, and his disciples followed him. 24 And behold, there arose a great storm on the sea, so that the boat was covered by the waves; but he was asleep. 25 So they came and woke him, saying, "Lord, save us! we are perishing!" 26 But he said to them, "Why are you fearful, O you of little faith?" Then he arose and rebuked the wind and the sea, and there came a great calm. 27 And the men marvelled, saying, "What manner of man is this, that even the wind and the sea obey him?"

Expulsion of the Devils in Gerasa. 28 Now [y] when he had come to the other side, to the country of the Gerasenes,* there met him two men who were possessed, coming from the tombs, so exceedingly fierce that no one could pass by that way. 29 And behold, they cried out, saying, "What have we to do with thee, Son of God? Hast thou come here to torment us before the time?"

30 Now not far from them there was a herd of many swine, feeding. 31 And the devils kept entreating him, saying, "If thou cast us out, send us into the herd of swine." 32 And he said to them, "Go!" And they came out and entered into the swine; and behold, the whole herd rushed down the cliff into the sea, and perished in the water. 33 But the swineherds fled, and going away into the town, they reported everything, and what had befallen the men possessed by demons. 34 And behold, all the town came out to meet Jesus; and on seeing him they entreated him to depart from their district.

v Is 53, 4.—w 19-22: Lk 9, 57-60.—x 23-27: Mk 4, 35-40; Lk 8, 22-25.—y 28-34: Mk 5, 1-17; Lk 8, 26-37.—z 1-8: Mk 2, 3-12; Lk 5, 18-26.—a 9-13: Mk 2, 14-17; Lk 5, 27-32.—b Lk 15, 2.—c Os 6, 6.—d 14-17: Mk 2, 18-22; Lk 5, 33-38.

8, 22: One called to be a disciple of Jesus must not allow even the care of his family to interfere. Cf Lk 9, 60.

8, 28: Gerasenes: many Greek manuscripts read "Gadarenes."

CHAPTER 9.

A Paralytic at Capharnaum. 1 And [z] getting into a boat, he crossed over and came to his own town. 2 And behold, they brought to him a paralytic lying on a pallet. And Jesus, seeing their faith, said to the paralytic, "Take courage, son; thy sins are forgiven thee." 3 And behold, some of the Scribes said within themselves, "This man blasphemes." 4 And Jesus, knowing their thoughts, said, "Why do you harbor evil thoughts in your hearts? 5 For which is easier, to say, 'Thy sins are forgiven thee,' or to say, 'Arise, and walk'? 6 But that you may know that the Son of Man has power on earth to forgive sins"—then he said to the paralytic—"Arise, take up thy pallet and go to thy house." 7 And he arose, and went away to his house. 8 But when the crowds saw it, they were struck with fear, and glorified God who had given such power to men.

The Call of Matthew. 9 Now [a] as Jesus passed on from there, he saw a man named Matthew sitting in the tax-collector's place, and said to him, "Follow me." And he arose and followed him. 10 And it came to pass as he was at table in the house, that, behold, many publicans and sinners came to the table with Jesus and his disciples. 11 And the Pharisees [b] seeing it, said to his disciples, "Why does your master eat with publicans and sinners?" 12 But Jesus heard it, and said, "It is not the healthy who need a physician, but they who are sick. 13 But go, and learn what this means: [c] 'I desire mercy, and not sacrifice.' For I have come to call sinners, not the just."

The Question of Fasting. 14 At [d] that time the disciples of John came to him, saying, "Why do we and the Pharisees often fast, whereas thy disciples do not fast?" 15 And Jesus said to them, "Can the wedding guests mourn as long as the bridegroom is with them? But the days will come when the bridegroom shall be taken away from them, and then they will fast. 16 And no one puts a patch of

raw cloth on an old garment, for the patch tears away from the garment, and a worse rent is made. 17 Nor do people pour new wine into old wine-skins, else the skins burst, the wine is spilt, and the skins are ruined. But they put new wine into fresh skins, and both are saved."

The Ruler's Daughter; the Woman with a Hemorrhage. 18 As [e] he was saying this to them, behold, a ruler came up and worshipped him, saying, "My daughter has just now died; but come and lay thy hand upon her, and she will return to life." 19 And Jesus arose and followed him, and so did his disciples.

20 Now a woman who for twelve years had been suffering from hemorrhage, came up behind him and touched the tassel of his cloak, 21 saying to herself, [f] "If I touch but his cloak I shall be saved." 22 But Jesus, turning and seeing her, said, "Take courage, daughter; thy faith has saved thee." And the woman was restored to health from that moment.

23 And when Jesus came to the ruler's house, and saw the flute players and the crowd making a din, he said, 24 "Begone, the girl is asleep, not dead." And they laughed him to scorn. 25 But when the crowd had been put out, he went in and took her by the hand; and the girl arose. 26 And the report of this spread throughout all that district.

Two Blind Men. 27 Now as Jesus was passing on from there, two blind men followed him, crying out and saying, "Have pity on us, Son of David!" 28 And when he had reached the house, the blind men came to him. And Jesus said to them, "Do you believe that I can do this to you?" They answered him, "Yes, Lord." 29 Then he touched their eyes, saying, "Let it be done to you according to your faith." 30 And their eyes were opened. And Jesus strictly charged them, saying, "See that no one knows of this!" 31 But they went out and spread his fame abroad throughout all that district.

A Dumb Demoniac. 32 Now as they were going out, [g] behold, there was brought to him a dumb man possessed by a devil. 33 And when the devil had been cast out, the dumb man spoke; and the crowds marvelled, saying, "Never has the like been seen in Israel." 34 But the Pharisees said, "By the prince of devils he casts out devils."

The Mission of the Apostles. 35 And Jesus was going about all the towns and villages, [i] teaching in their synagogues, and preaching the gospel of the kingdom, and curing every kind of disease and infirmity. 36 But seeing the crowds, he was moved with compassion for them, [h] because they were bewildered and dejected, like sheep without a shepherd. 37 Then he said to his disciples, [i] "The harvest indeed is great, but the laborers are few. 38 Pray therefore the Lord of the harvest to send forth laborers into his harvest."

CHAPTER 10.

1 Then [j] having summoned his twelve disciples, he gave them power over unclean spirits, to cast them out, and to cure every kind of disease and infirmity.

2 Now these are the names of the twelve apostles: [k] first Simon, who is called Peter,* and his brother Andrew; 3 James the son of Zebedee, and his brother John; Philip and Bartholomew; Thomas and Matthew the publican; James the son of Alpheus, and Thaddeus; 4 Simon the Cananean,* and Judas Iscariot, he who betrayed him.

5 These twelve Jesus sent forth, having instructed them thus: "Do not go in the direction of the Gentiles, nor enter the towns* of Samaritans; 6 but go rather [l] to the lost sheep of the house of Israel. 7 And as you go, preach the message, 'The kingdom of heaven is at hand!' 8 Cure the sick, raise the dead, cleanse the lepers, cast out devils. Freely you have received, freely give. 9 Do not keep gold, or silver, or money* in your girdles, 10 no wallet for your journey, nor two tunics, nor sandals, nor staff;* for the laborer deserves his living.

11 "And whatever town or village you enter, inquire who in it is worthy; and

e 18-26: Mk 5, 22-43; Lk 8, 41-56.—f Mt 14, 36.—g 32-34: Mt 12, 22-24; Lk 11, 14f.—h Mk 6, 34; Ez 34, 5.—i Lk 10, 2.—j 1-15: Mk 6, 7-13; Lk 9, 1-5.—k 2-4: Mk 3, 14-19; Lk 6, 13-16; Acts 1, 13.—l Mt 15, 24.

10, 2: First Simon, who is called Peter: primacy in the Church belongs to Peter; cf Mt 16, 17-19; Lk 22, 31f; Jn 21, 15-17.

10, 4: Cananean: the surname of Simon has no connection with the tribal name "Canaanite," but is the Hebrew source of the Greek word for "zealot" (cf Mk 3, 18; Lk 6, 15; Acts 1, 13), denoting a member of a class conspicuous in its opposition to foreign power.

10, 5: Towns: the Greek text has "a town."

10, 9: Money: in the Greek, "brass."

10, 10: Staff: probably the cudgel used by shepherds for defense.

stay there until you leave. 12 As you enter the house, salute it.* 13 If then that house be worthy, your peace will come upon it; but if it be not worthy, let your peace return to you. 14 And whoever does not receive you, or listen to your words—go forth outside that house or town, and shake off the dust from your feet. 15 Amen I say to you, it will be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that town.

Opposition Foretold. 16 "Behold, I am sending you forth like sheep in the midst of wolves. Be therefore wise as serpents, and guileless as doves. 17 But beware of men; for they will deliver you up to councils, and scourge you in their synagogues, 18 and you will be brought before governors and kings for my sake, for a witness to them and to the Gentiles. 19 But when they deliver you up, do not be anxious how or what you are to speak; for what you are to speak will be given you in that hour. 20 For it is not you who are speaking, but the Spirit of your Father who speaks through you. 21 And brother will hand over brother to death, and the father his child; children will rise up against parents and put them to death. 22 And you will be hated [m] by all for my name's sake; but he who has persevered to the end will be saved. 23 When they persecute you in one town, flee to another. Amen I say to you, you will not have gone through the towns of Israel before the Son of Man comes.

24 "No disciple [n] is above his teacher, nor is the servant above his master. 25 It is enough for the disciple to be like his teacher, and for the servant to be like his master. If they have called the master of the house Beelzebub, [o] how much more those of his household!

26 "Therefore do not be afraid of them. [p] For there is nothing concealed that will not be disclosed, and nothing hidden that will not be made known. 27 What I tell you in darkness, speak it in the light; and what you hear whispered, preach it on the housetops. 28 And do not be afraid of those who kill the body but cannot kill the soul. But rather be afraid of him who is able to destroy both soul and body in hell. 29 Are not two sparrows sold for a farthing? And yet not one of them will fall to the ground without your Father's leave. 30 But as for you, the very hairs of your head are all numbered. 31 Therefore do not be afraid; you are of more value than many sparrows.

32 "Therefore, everyone who acknowledges me before men, I also will acknowledge him before my Father in heaven. 33 But whoever disowns me before men, [q] I in turn will disown him before my Father in heaven.

34 "Do not think that I have come to send peace [r] upon the earth; I have come to bring a sword, not peace. 35 For I have come to set a man at variance with his father, [s] and a daughter with her mother, and a daughter-in-law with her mother-in-law; 36 and a man's enemies will be those of his own household. 37 He [t] who loves father or mother more than me is not worthy of me; and he who loves son or daughter more than me is not worthy of me. 38 And he who does not take up his cross and follow me, is not worthy of me. 39 He who finds his life will lose it, [u] and he who loses his life for my sake, will find it.

40 "He who receives you, receives me; [v] and he who receives me, receives him who sent me. 41 He who receives* a prophet because he is a prophet, shall receive a prophet's reward; and he who receives a just man because he is a just man, shall receive a just man's reward. 42 And [w] whoever gives to one of these little ones but a cup of cold water to drink because he is a disciple, amen I say to you, he shall not lose his reward."

CHAPTER 11.

The Baptist's Deputation. 1 Now it came to pass when Jesus had finished giving instructions to his twelve disciples, that he passed on from there to teach and preach in their towns. 2 But [x] when John had heard in prison of the works of Christ, he sent two of his disciples 3 to say * to him, "Art thou he who is to come, or shall we look for another?" 4 And Jesus answer-

m Mt 24, 9. 13; Jn 16, 1f.—n Lk 6, 40; Jn 13, 16; 15, 20.—o Mk 3, 22.—p 26-33: Lk 12, 2-9; Lk 8, 17.—q Lk 9, 26.—r 34-36: Lk 12, 51-53.—s Mi 7, 6.—t Lk 14, 26f.—u Mk 8, 35; Lk 9, 24; 17, 33; Jn 12, 25.—v Lk 10, 16; Jn 12, 44; 13, 20.—w Mt 25, 40; Mk 9, 40.—x 2-19: Lk 7, 18-35.

10, 12: After salute it, the words, "saying, Peace to this house," are added in many Greek and some Latin MSS.

10, 41: To do anything for one of Christ's disciples is to do it for Christ. The union of Christ and the members of His mystical body is very close; in a way they are identified.

11, 2f: Sent two . . . to say: the Greek reads, "sending through his disciples, said."

ing said to them, "Go and report to John what you have heard and seen: [5] the [y] blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise, the poor have the gospel preached to them. [6] And blessed is he who is not scandalized in me." *

Christ's Witness Concerning John. [7] Then, as they went away, Jesus began to say to the crowds concerning John, "What did you go out to the desert to see? A reed shaken by the wind? [8] But what did you go out to see? A man clothed in soft garments? Behold, those who wear soft garments are in the houses of kings. [9] But what did you go out to see? A prophet? Yes, I tell you, and more than a prophet. [10] This is he of whom it is written, [z] *Behold, I send my messenger before thy face, who shall make ready thy way before thee.*

[11] "Amen I say to you, among those born of women there has not risen a greater than John the Baptist; yet the least in the kingdom of heaven is greater than he. [12] But from the days of John the Baptist until now [a] the kingdom of heaven has been enduring violent assault, and the violent have been seizing it by force. [13] For all the Prophets and the Law have prophesied until John. [14] And if you are willing to receive it, [b] he is Elias who was to come. [15] He who has ears to hear, let him hear.

[16] "But to what shall I liken this generation? It is like children sitting in the market place, [17] who call to their companions, and say, 'We have piped to you, and you have not danced; we have sung dirges, and you have not mourned.' [18] For John came neither eating nor drinking, and they say, 'He has a devil!' [19] The Son of Man came eating and drinking, and they say, 'Behold a glutton and a wine-drinker, a friend of publicans and sinners!' And wisdom is justified by her children." *

The Impenitent Towns. [20] Then he began to reproach the towns in which most of his miracles were worked, because they had not repented. [21] [c] "Woe to thee, Corozain! woe to thee, Bethsaida! For if in Tyre and Sidon had been worked the miracles that have been worked in you, they would have repented long ago in sackcloth and ashes. [22] But I tell you, it will be more tolerable for Tyre and Sidon on the day of judgment than for you. [23] And thou, Capharnaum, shalt thou be exalted to heaven? Thou shalt be thrust down to hell! For if the miracles had been worked in Sodom that have been worked in thee, it would have remained to this day. [24] But I tell you, it will be more tolerable for the land of Sodom on the day of judgment than for thee."

Jesus Draws Men Gently to Himself. [25] At that time Jesus spoke and said, [d] "I praise thee, Father, Lord of heaven and earth, that thou didst hide these things from the wise and prudent, and didst reveal them to little ones. [26] Yes, Father, for such was thy good pleasure. [27] All things have been delivered to me by my Father; [e] and no one knows the Son except the Father; nor does anyone know the Father except the Son, and him to whom the Son chooses to reveal him.

[28] "Come to me, all you who labor and are burdened, and I will give you rest. [29] Take my yoke upon you, and learn from me, for I am meek and humble of heart; [f] and you will find rest for your souls. [30] For my yoke [g] is easy, and my burden light."

CHAPTER 12.

The Disciples Pluck Grain on the Sabbath. [1] At that time [h] Jesus went through the standing grain on the Sabbath; and his disciples being hungry, began to pluck ears of grain and to eat. [2] But the Pharisees, when they saw it, said to him, "Thy disciples are doing what it is not lawful for them to do on the Sabbath." [3] But he said to them, "Have you not read [i] what David did when he and those with him were hungry? [4] how he entered the house of God, and ate the loaves of proposition which neither he nor those with him could lawfully eat, [j] but only the priests? [5] Or have you not read in the [k] Law, that on the Sabbath days the priests in the temple break the Sabbath and are guiltless? [6] But I tell you that one greater than the temple is here. [7] But if you knew what this means, 'I desire mercy, and not [l] sacrifice,' you would never have condemned

y Is 35, 5f; 61, 1.—z Mk 1, 2; Mal 3, 1.—a Lk 16, 16.—b Mt 17, 10-13; Lk 1, 7; Mal 4, 5.—c 20-24: Lk 10, 12-15.—d 25-27: Lk 10, 21f; I Cor 1, 26-29.—e Jn 3, 35; 6, 46; 7, 28; 8, 19; etc.—f Jer 6, 16.—g I Jn 5, 3.—h 1-8: Mk 2, 23-28; Lk 6, 1-5.—i I Kgs 21, 6.— j Lv 24, 5-9.—k Nm 28, 9.—l Mt 9, 13; Os 6, 6.

11, 6: Scandalized in me: i.e., hindered from conceiving the truth concerning Christ.

11, 19: By her children: the Greek reads "by her works."

the innocent; [8] for the Son of Man is Lord * even of the Sabbath."

A Man with a Withered Hand. [9] And when he had passed on from that place he entered their synagogue. [10] And [m] behold, a man with a withered hand was there. And they asked him, saying, "Is it lawful to cure on the Sabbath?" that they might accuse him. [11] But he said to them, [n] "What man is there among you who, if he has a single sheep and it falls into a pit on the Sabbath will not take hold of it and lift it out? [12] How much better is a man than a sheep! Therefore, it is lawful to do good on the Sabbath." [13] Then he said to the man, "Stretch forth thy hand." And he stretched it forth, and it was restored, as sound as the other. [14] But the Pharisees * went out and took counsel against him, how they might do away with him.

The Mercy of Jesus. [15] Then, knowing this, Jesus withdrew * from the place; [o] and many followed him and he cured them all, [16] and warned them not to make him known; [17] that what was spoken through Isaias the prophet might be fulfilled, who said, [18] *Behold, [p] my servant, whom I have chosen, my beloved in whom my soul is well pleased: I will put my Spirit upon him, and he will declare judgment to the Gentiles.* [19] *He will not wrangle, nor cry aloud, neither will anyone hear his voice in the streets.* [20] *A bruised reed he will not break, and a smoking wick he will not quench, till he send forth judgment unto victory;* [21] *and in his name will the Gentiles hope.*

Blasphemy of the Pharisees. [22] Then there was brought to him a possessed man who was blind and dumb; [q] and he cured him so that he spoke and saw. [23] And all the crowds were amazed, and they said, "Can this be the Son of David?" [24] But the Pharisees, [r] hearing this, said, * "This man does not cast out devils except by Beelzebub, the prince of devils."

[25] And knowing their thoughts Jesus said to them, [s] "Every kingdom divided against itself is brought to desolation, and every city or house divided against itself will not stand. [26] And if Satan casts out Satan, he is divided against himself; how then shall his kingdom stand? [27] And if I cast out devils by Beelzebub, by whom do your children cast them out? Therefore they shall be your judges. [28] But if I cast out devils by the Spirit of God, then the kingdom of God has come * upon you. [29] Or, how can anyone enter the strong man's house, and plunder his goods, unless he first binds the strong man? Then he will plunder his house. [30] He who is not with me is against me, [t] and he who does not gather with me scatters.

[31] "Therefore I say to you, [u] that every kind of sin and blasphemy shall be forgiven to men; but the blasphemy against the Spirit will not be forgiven. [32] And whoever speaks a word against the Son of Man, it shall be forgiven him; but whoever speaks against the Holy Spirit,* it will not be forgiven him, either in this world or in the world to come. [33] Either make the tree good and its fruit good, [v] or make the tree bad and its fruit bad; for by the fruit the tree is known. [34] You brood of vipers, how can you speak good things, when you are evil? For out of the abundance of the heart the mouth speaks. [35] The good man from his good treasure brings forth good things; and the evil man from his evil treasure brings forth evil things. [36] But I tell you, that of every idle word * men speak, they shall give account on the day of judgment. [37] For by thy words thou wilt be justified, and by thy words thou wilt be condemned."

The Sign of Jonas. [38] Then certain of the Scribes and Pharisees answered him,

m 9-14: Mk 3, 1-6; Lk 6, 6-11; 14, 3-5. —n Dt 22, 4.—o Mk 3, 7-12.—p Is 42, 1-4. —q 22-24: Lk 11, 14f.—r Mt 9, 32-34; Mk 3, 22.—s 25-29: Mk 3, 23-27; Lk 11, 17-22.—t Lk 11, 23.—u 31f: Mk 3, 28-30; Lk 12, 10.—v Lk 6, 43-45.

12, 8: Jesus does not make use of His sovereign power to abrogate the Sabbath Law, but He teaches that it should be interpreted in a reasonable way. Cf Mk 2, 24-26 and notes.

12, 14: Cf Mk 3, 6. The Pharisees combine with the Herodians to put Jesus to death.

12, 15-21: Jesus withdrew: He doubtless gave up synagogue preaching for a time. The prohibition against making known His miracles, usually to be accounted for by His desire to avoid the over-excitement which kept people from giving proper attention to His preaching, was probably due in this case to the wish of avoiding conflict with the Pharisees. His meekness recalls to St. Matthew the messianic prediction about the Servant of the Lord, in Is 42, 1-4.

12, 24: The Scribes who charged that our Lord's supernatural works were to be attributed to the devil were from Jerusalem, according to Mk 3, 22.

12, 28: The kingdom of God has come: the victory of Jesus over the demons indicated that He was the Messias. The king was already gathering His people.

12, 32: The sin against the Holy Spirit is to ascribe to the devil the works of the Holy Spirit. One who thus attacks directly this source of all grace rejects the source of salvation. It is morally impossible that he should ever meet the conditions for absolution.

12, 36: An idle word is one which profits neither the speaker nor the hearer. If the word is merely useless, its utterance is not seriously wrong.

saying, "Master, we would see a sign from thee." 39 But he answered and said to them, [w] "An evil and adulterous generation demands a sign,* and no sign shall be given it but the sign of Jonas the prophet. 40 For even as Jonas was in the belly of the fish three days and three nights, so will the Son of Man be three days and three nights in the heart of the earth. 41 The men of [x] Nineve will rise up in the judgment with this generation and will condemn it; for they repented at the preaching of Jonas, and behold, a greater than Jonas is here. 42 The queen of the South will rise up in the judgment with this generation and will condemn it; [y] for she came from the ends of the earth to hear the wisdom of Solomon, and behold, a greater than Solomon is here.

43 [z] "But when the unclean spirit has gone out of a man, he roams through dry places in search of rest, and finds none. 44 Then he says, 'I will return to my house which I left'; and when he has come to it, he finds the place unoccupied, swept and decorated. 45 Then he goes and takes with him seven other spirits more evil than himself, and they enter in and dwell there; [a] and the last state of that man becomes worse than the first. So shall it be with this evil generation also."

Jesus and His Brethren. 46 While he was still speaking [b] to the crowds, his mother and his brethren were standing outside, seeking to speak to him. 47 And someone said to him, "Behold, thy mother and thy brethren are standing outside, seeking thee." 48 But he answered and said to him who told him, "Who is my mother and who are my brethren?" 49 And stretching forth his hand towards his disciples, he said, "Behold my mother and my brethren! 50 For whoever does the will of my Father in heaven, he is my brother and sister and mother."

CHAPTER 13.

1 On that day Jesus left the house and was sitting by the water's edge. 2 And as [c] great crowds gathered about him, he got into a boat and sat down. And all the crowd stood on the shore.

Parable of the Sower. 3 And he spoke to them many things in parables, saying, "Behold, the sower went out to sow. 4 And as he sowed, some seeds fell by the wayside, and the birds came and ate them up. 5 And other seeds fell upon rocky ground, where they had not much earth; and they sprang up at once, because they had no depth of earth; 6 but when the sun rose they were scorched, and because they had no root they withered away. 7 And other seeds fell among thorns; and the thorns grew up and choked them. 8 And other seeds fell upon good ground, and yielded fruit, some a hundredfold, some sixtyfold, and some thirtyfold. 9 He who has ears to hear, let him hear!"

10 And the disciples came up and said to him, "Why dost thou speak to them in parables?" 11 And he answered and said, "To you it is given to know the mysteries of the kingdom of heaven, but to them it is not given. 12 For [d] to him who has shall be given, and he shall have abundance;* but from him who does not have, even that which he has shall be taken away. 13 This is why I speak to them in parables, because seeing they do not see, and hearing they do not hear, neither do they understand. 14 In them is being fulfilled the prophecy of Isaias, who says, [e] *Hearing you will hear, but not understand; and seeing you will see, but not perceive.* 15 *For the heart of this people has been hardened, and with their ears they have been hard of hearing, and their eyes they have closed; lest at any time they see with their eyes, and hear with their ears, and understand with their mind, and be converted, and I heal them.*

16 "But blessed are your eyes, for they see; [f] and your ears, for they hear. 17 For amen I say to you, many prophets and just men have longed to see what you see, and they have not seen it; and to hear what you hear, and they have not heard it.

18 "Hear, therefore, the parable [g] of the sower. 19 When anyone hears the word of the kingdom, but does not understand it, the wicked one comes and snatches away what has been sown in his heart. This is he who was sown by the wayside. 20 And the

w 39-42: Mk 8, 11f; Lk 11, 29-32; Mt 16, 4; 1 Cor 1, 22.—x Jon 3, 5.—y 3 Kgs 10, 1-10.—z 43-45; Lv 11, 24-26.—a 2 Pt 2, 20.—b 46-50; Mk 3, 31-35; Lk 8, 19-21.—c 1-15: Mk 4, 1-12; Lk 8, 4-10.—d Mt 25, 29; Mk 4, 25; Lk 8, 18; 19, 26.—e Is 6, 9f; Jn 12, 40; Acts 28, 26; Rom 11, 8.—f Lk 10, 23f. —g 18-23: Mk 4, 13-20; Lk 8, 11-15.

12, 39: Jesus refuses a sign asked for by the incredulous, to be given under conditions fixed by themselves. He will, however, when the time has come, give them the sign of Jonas, that is, the Resurrection.

13, 12: One grace prepares for another; one who fails to correspond with grace will lose what he has.

one sown on rocky ground, that is he who hears the word and receives it immediately with joy; 21 yet he has no root in himself, but continues only for a time, and when trouble and persecution come because of the word, he at once falls away. 22 And the one sown among the thorns, that is he who listens to the word; but the care of this world and the deceitfulness of riches choke the word, and it is made fruitless. 23 And the one sown upon good ground, that is he who hears the word and understands it; he bears fruit and yields in one case a hundredfold, in another sixtyfold, and in another thirtyfold."

The Weeds. 24 Another parable [h] he set before them, saying, "The kingdom of heaven is like a man who sowed good seed in his field; 25 but while men were asleep, his enemy came and sowed weeds among the wheat, and went away. 26 And when the blade sprang up and brought forth fruit, then the weeds appeared as well. 27 And the servants of the householder came and said to him, 'Sir, didst thou not sow good seed in thy field? How then does it have weeds?' 28 He said to them, 'An enemy has done this.' And the servants said to him, 'Wilt thou have us go and gather them up?' 29 'No,' he said, 'lest in gathering the weeds you root up the wheat along with them. 30 Let both grow together until the harvest; and at harvest time I will say to the reapers: Gather up the weeds first and bind them in bundles to burn; but gather the wheat into my barn.' "

The Mustard Seed and the Leaven. 31 Another parable [i] he set before them, saying, "The kingdom of heaven is like a grain of mustard seed, which a man took and sowed in his field. 32 This indeed is the smallest of all the seeds; but when it grows up it is larger than any herb and becomes a tree, so that the birds of the air come and dwell in its branches."

33 He told them another parable: [j] "The kingdom of heaven is like leaven, which a woman took and buried in three measures of flour, until all of it was leavened."

34 All these things Jesus spoke to the crowds in parables, and without parables he did not speak to them; 35 that what was spoken through the prophet might be fulfilled, [k] *I will open my mouth in parables, I will utter things hidden since the foundation of the world.*

Explanation of the Parable of the Weeds. 36 Then he left the crowds and went into the house.[l] And his disciples came to him, saying, "Explain to us the parable of the weeds in the field." 37 So answering them he said, "He who sows the good seed is the Son of Man. 38 The field is the world; the good seed, the sons of the kingdom; the weeds, the sons of the wicked one; 39 and the enemy who sowed them is the devil. [m] But the harvest is the end of the world, and the reapers are the angels. 40 Therefore, just as the weeds are gathered up and burnt with fire, so will it be at the end of the world. 41 The Son of Man will send forth his angels, and they will gather out of his kingdom all scandals and those who work iniquity, 42 and cast them into the furnace of fire, where there will be the weeping, and the gnashing of teeth. 43 Then [n] the just will shine forth like the sun in the kingdom of their Father. He who has ears to hear, let him hear.

The Treasure and the Pearl. 44 "The kingdom of heaven is like a treasure hidden in a field; he who finds it hides it, and in his joy goes and sells all that he has and buys that field.

45 "Again, the kingdom of heaven is like a merchant in search of fine pearls. 46 When he finds a single pearl of great price, he goes and sells all that he has and buys it.

Parable of the Net. 47 "Again, the kingdom of heaven is like a net cast into the sea that gathered in fish of every kind. 48 When it was filled, they hauled it out, and sitting down on the beach, they gathered the good fish into vessels, but threw away the bad. 49 So will it be at the end of the world. The angels will go out and separate the wicked from among the just, 50 and will cast them into the furnace of fire, where there will be the weeping, and the gnashing of teeth.

Conclusion. 51 "Have you understood all these things?" They said to him, "Yes." 52 And he said to them, "So then, every Scribe instructed in the kingdom of heaven is like a householder who brings forth from his storeroom things new and old."

h Mk 4, 26.—i Mk 4, 30-32; Lk 13, 18f.—j Lk 13, 20f.—k Ps 77 (78), 2.—l Mk 4, 34.—m Ap 14, 15.—n Wis 3, 7; Dn 12, 3.

Jesus at Nazareth. 53 And it came to pass when Jesus had finished these parables, that he set out from that place. 54 And when he had come to his own country, [o] he began to teach them in their synagogues, so that they were astonished, and said, "How did this man come by this wisdom and these miracles? 55 Is not this the carpenter's son? [p] Is not his mother called Mary, and his brethren James and Joseph and Simon and Jude? 56 And his sisters, are they not all with us? Then where did he get all this?" 57 And they took offense at him.* But Jesus said to them, "A prophet is not without honor except in his own country, and in his own house." 58 And because of their unbelief, he did not work many miracles there.

CHAPTER 14.

Death of the Baptist. 1 At that time [q] Herod the tetrarch heard about the fame of Jesus, 2 and he said to his servants, "This is John the Baptist; he has risen from the dead, and that is why miraculous powers are working through him."

3 For Herod [r] had taken John, and bound him, and put him in prison, because of Herodias, his brother's wife. 4 For John had said to him, [s] "It is not lawful for thee to have her." 5 And he would have liked to put him to death, but he feared the people, [t] because they regarded him as a prophet.

6 But on Herod's birthday, the daughter of Herodias danced before them, and pleased Herod. 7 Whereupon he promised with an oath to give her whatever she might ask of him. 8 Then she, at her mother's prompting, said, "Give me here on a dish the head of John the Baptist." 9 And grieved as he was, the king, because of his oath and his guests, commanded it to be given. 10 He sent and had John beheaded in the prison. 11 And his head was brought on a dish and given to the girl, who carrried it to her mother. 12 His disciples came, took away his body, and buried it. And they went and told Jesus.

Jesus Feeds Five Thousand. 13 When Jesus heard this, he withdrew by boat to a desert place apart; [u] but the crowds heard of it and followed him on foot from the towns. 14 And when he landed, he saw a large crowd, and out of compassion for them he cured their sick. 15 Now when it was evening, his disciples came to him, saying, "This is a desert place and the hour is already late; send the crowds away, so that they may go into the villages and buy themselves food."

16 But Jesus said to them, "They do not need to go away; you yourselves give them some food." 17 They answered him, "We have here only five loaves and two fishes." 18 He said to them, "Bring them here to me."

19 And when he had ordered the crowd to recline on the grass, he took the five loaves and the two fishes, and looking up to heaven, blessed and broke the loaves, and gave them to his disciples, and the disciples gave them to the crowds. 20 And all ate and were satisfied; and they gathered up what was left over, twelve baskets full of fragments. 21 Now the number of those who had eaten was five thousand men, without counting women and children.

Jesus Walks on the Water. 22 And [v] immediately afterwards he made his disciples get into the boat and cross the sea ahead of him, while he dismissed the crowd. 23 And when he had dismissed the crowd, he went up the mountain by himself to pray. And when it was late, he was there alone, 24 but the boat was in the midst of the sea, buffeted by the waves, for the wind was against them. 25 But in the fourth watch of the night he came to them, walking upon the sea. 26 And they, seeing him walking upon the sea, were greatly alarmed, and exclaimed, "It is a ghost!" And they cried out for fear. 27 Then Jesus immediately spoke to them, saying, "Take courage; it is I, do not be afraid."

28 But Peter answered him and said, "Lord, if it is thou, bid me come to thee over the water." 29 And he said, "Come." Then Peter got out of the boat and walked on the water to come to Jesus. 30 But seeing the wind was strong, he was afraid; and as he began to sink he cried out, saying, "Lord, save me!" 31 And Jesus at once stretched forth his hand and took hold of him, saying to him, "O thou of little

o 54-58: Mk 6, 1-6; Lk 4, 16-30.—p Jn 6, 42.—q 1-12: Mk 6, 14-29; Lk 9, 7-9.—r Lk 3, 19f.—s Lv 18, 16; 20, 21.—t Mt 21, 26.—u 13-21: Mk 6, 32-44; Lk 9, 10-17; Jn 6, 1-13.—v 22-23: Mk 6, 45-51; Jn 6, 15-21.

13, 57: The lowliness of Jesus and His relatives proved to be a stumbling-block for the people of Nazareth. He was much different from the Messias they expected.

faith, why didst thou doubt?" [32]And when they got into the boat, the wind fell. [33] But they who were in the boat came and worshipped him, saying, "Truly thou art the Son of God."

Other Miracles. [34] And crossing over, they came to the land at Genesar.[w] [35] The inhabitants of that place, as soon as they recognized him, sent into that whole country, and brought to him all the sick, [36] and they entreated him to let them touch but the tassel of his cloak; and all who touched it were saved.

CHAPTER 15.

Jesus and the Pharisees. [1] Then Scribes and Pharisees from Jerusalem came to him, [x] saying, [2] "Why do thy disciples transgress the tradition of the ancients? For they do not wash their hands when they take food." [3] But he answered and said to them, "And why do you transgress the commandment of God because of your tradition? [4] For God said, [y] 'Honor thy father and thy mother'; and, 'Let him who curses father or mother be put to death.' [5] But you say, 'Whoever shall say to his father or mother, "Any support thou mightest have had from me is dedicated to God," [6] does not have to honor his father or his mother.' So you have made void the commandment of God by your tradition. [7] Hypocrites, well did Isaias prophesy of you, saying, [8] [z]

This people honors me with their lips,
but their heart is far from me; [9] *and in*
vain do they worship me, teaching as doc-
trine the precepts of men."

[10] Then he called the crowd to him, and said to them, "Hear, and understand. [11] What * goes into the mouth does not defile a man; but it is what comes out of the mouth that defiles a man." [12] Then his disciples came up and said to him, "Dost thou know that the Pharisees have taken offense at hearing this saying?" [13] But he answered and said, [a] "Every plant that my heavenly Father has not planted will be rooted up. [14] Let them alone; [b] they are blind guides of blind men. But if a blind man guide a blind man, both fall into a pit."

[15] But Peter spoke to him, saying, "Explain to us this parable." [16]And he said, "Are you also even yet without understanding? [17] Do you not realize that whatever enters the mouth passes into the belly and is cast out into the drain? [18] But the things that proceed out of the mouth come from the heart, and it is they that defile a man. [19] For out of the heart come evil thoughts, murders, adulteries, immorality, thefts, false witness, blasphemies. [20] These are the things that defile a man; but to eat with unwashed hands does not defile a man."

IV

The Canaanite Woman. [21] And leaving there, [c] Jesus retired to the district of Tyre and Sidon. [22] And behold, a Canaanite woman came out of that territory and cried out to him, saying, "Have pity on me, O Lord, Son of David! My daughter is sorely beset by a devil." [23] He answered her not a word. And his disciples came up and besought him, saying, "Send her away, for she is crying after us." [24] But he answered and said, * "I was not sent [d] except to the lost sheep of the house of Israel." [25] But she came and worshipped him, saying, "Lord, help me!" [26] He said in answer, "It is not fair to take the children's bread and to cast it to the dogs." [27] But she said, "Yes, Lord; for even the dogs eat of the crumbs that fall from their masters' table." [28] Then Jesus answered and said to her, "O woman, great is thy faith! Let it be done to thee as thou wilt." And her daughter was healed from that moment.

Jesus Heals the Suffering. [29] And when Jesus had departed from there, he went along the sea of Galilee; [e] and he went up the mountain and sat there. [30]And great crowds [f] came to him, bringing with them the dumb, the blind, the lame, the maimed, and many others; and they set them down at his feet, and he cured them; [31] so that the crowds marvelled to see the dumb speak, the lame walk, and the blind see. And they glorified the God of Israel.

Jesus Feeds Four Thousand. [32] Then Jesus called together his disciples and said, [g] "I have compassion on the crowd, for they have now been with me three

w 34-36: Mk 6, 53-56.—x 1-20: Mk 7, 1-23.—y Ex 20, 12; 21, 17; Lv 20, 9; Dt 5, 16; Prv 20, 20; Eph 6, 2.—z Is 29, 13.—a Jn 15, 1f.—b Lk 6, 39.—c 21-28: Mk 7, 24-30.—d Mt 10, 6; Jn 10, 3.—e 29-31: Mk 7, 31-37.—f Is 35, 5f.—g 32-39: Mk 8, 1-10.

15, 11: Jesus enunciates a principle which will eventually free Christians, not only from the rabbinical traditions, but from the law concerning clean and unclean food. The Apostles themselves did not know, until they received further revelation, that they were freed from his law. Cf Acts 10-11.

15, 24: The departure of our Lord for the region of Tyre and Sidon begins a period in His life in which He devotes Himself chiefly to the instruction of the Apostles. Cf Mk 9, 29f.

days, and have nothing to eat; and I am unwilling to send them away fasting, lest they faint on the way." 33 And the disciples said to him, "But in a desert, where are we to get enough loaves to satisfy so great a crowd?" 34 Jesus said to them, "How many loaves have you?" And they said, "Seven, and a few little fishes."

35 And he bade the crowd recline on the ground. 36 Then taking the seven loaves and the fishes, he gave thanks, broke them and gave them to his disciples, and the disciples gave them to the crowd. 37 And they all ate and were satisfied; and they took up what was left of the fragments, seven full baskets. 38 Now those who had eaten were four thousand men, apart from children and women.

39 When he had dismissed the crowd, he got into the boat, and came into the district of Magedan.

CHAPTER 16.

The Pharisees and Sadducees Ask a Sign. 1 And the Pharisees and Sadducees came to him to test him, [h] and they asked him to show them a sign from heaven. 2 But answering them he said, [i] "When it is evening you say, 'The weather will be fair, for the sky is red.' 3 And in the morning you say, 'It will be stormy today, for the sky is red and lowering.' 4 You know then how to read the face of the sky, but cannot read the signs of the times! [j] An evil and adulterous generation demands a sign, and no sign shall be given it but the sign of Jonas." And he left them and went away.

The Leaven of the Pharisees and Sadducees. 5 And when his disciples crossed the sea, they found that they had forgotten to bring bread. 6 And he said to them, [k] "Take heed and beware of the leaven of the Pharisees and Sadducees!" 7 But they began to argue among themselves, saying, "We have brought no bread." 8 But Jesus knowing this, said, "You of little faith, why do you argue among yourselves that you have no bread? 9 Do you not yet understand, nor remember the five loaves [l] among five thousand men, and how many baskets you took up? 10 [m] Nor the seven loaves among four thousand, and how many large baskets you took up? 11 Why do you not understand that it was not of bread I said to you, 'Beware of the leaven of the Pharisees and Sadducees'?" 12 Then they understood that he bade them beware not of the leaven of bread, but of the teaching of the Pharisees and Sadducees.

Peter's Confession. 13 Now Jesus, having come into the district of Caesarea [n] Philippi, began to ask his disciples, saying, "Who do men say the Son of Man is?" 14 But they said, "Some say, John the Baptist; and others, Elias; and others, Jeremias, or one of the prophets." 15 He said to them, "But who do you say that I am?" 16 Simon Peter answered and said, [o] "Thou art the Christ, * the Son of the living God." 17 Then Jesus answered and said, "Blessed art thou, Simon Bar-Jona, * for flesh and blood has not revealed this to thee, but my Father in heaven. 18 And I say to thee, [p] thou art Peter, and upon this rock I will build my Church,* and the gates of hell shall not prevail against it. 19 And I will give thee the keys * of the kingdom of heaven; [q] and whatever thou shalt bind on earth shall be bound in heaven, and whatever thou shalt loose on earth shall be loosed in heaven." 20 Then he strictly charged his disciples to tell no one * that he was Jesus the Christ.

Passion and Resurrection Foretold. 21 From that time Jesus began to show his

h 1-12: Mk 8, 11-21.—i Lk 12, 54.—j Mt 12, 39; Jon 2, 1.—k Lk 12, 1.—l Mt 14, 17; Jn 6, 9.—m Mt 15, 34.—n 13-16: Mk 8, 27-29; Lk 9, 18-20.—o Jn 6, 69f.—p Jn 1, 42.—q Is 22, 22; Jn 20, 23.

16, 16f: From the declaration that Peter's knowledge of the nature of Jesus was revealed by the Father, we may be sure that he was not speaking of adoptive sonship when he called Jesus the Son of the living God. For him the Messiahship is transcendent, the Messias is divine.

16, 17: Bar-Jona: "son of Jona." Jona is most likely an abridged form of Johanan—John. Peter, in Greek Petros, is a masculine form from Petra, "rock." In Aramaic the name meaning "rock" is Kepha; in Greek it took on the form Kephas.

16, 18: In the Gospels the word Church is used only here and in Mt 18, 17. In the Old Testament it designated the assembly of Israel. Here in speaking of His Church our Lord means a society of men united to serve God as He had taught them to do. Compared with an edifice, it is said to rest on a rock as did the house of the wise man of Mt 7, 24. The rock was Peter. Of course the strength of the foundation comes from Christ.

The gates of hell: hostile, evil powers. Their aggressive force will struggle in vain against the Church. She shall never be overcome; she is indefectible. And since she has the office of teacher (cf Mt 28, 16-20), and since she would be overcome if error prevailed, she is infallible.

16, 19: Keys: a symbol of authority. Peter has the power to admit into the Church and to exclude therefrom. Nor is he merely the porter; he has complete power within the Church. "To bind and loose" seems to have been used by the Jews in the sense of to forbid or to permit; but Mt 18, 18 as well as the present context requires a more comprehensive meaning. In heaven God ratifies the decisions which Peter makes on earth, in the name of Christ.

16, 20: Jesus still maintains the secret of His real character. On account of the prevalent views concerning the Messias and His kingdom, there was great danger that the people would think that He was to set up an earthly reign.

disciples that he must go to Jerusalem and suffer many things [r] from the elders and Scribes and chief priests, and be put to death, and on the third day rise again. 22 And Peter taking him aside, began to chide him, saying, "Far be it from thee, O Lord; this will never happen to thee." 23 He turned and said to Peter, "Get behind me, satan, thou art a scandal to me; for thou dost not mind the things of God, but those of men."

The Doctrine of the Cross. 24 Then Jesus said to his disciples, [s] "If anyone wishes to come after me, let him deny himself, and take up his cross, and follow me. 25 For [t] he who would save his life will lose it; but he who loses his life for my sake will find it. 26 For what does it profit a man, if he gain the whole world, but suffer the loss of his own soul? Or what will a man give in exchange for his soul? 27 For the Son of Man is to come with his angels in the glory of his Father, and then [u] he will render to everyone according to his conduct. 28 Amen I say to you, there are some of those standing here who will not taste death, till they have seen the Son of Man coming in his kingdom." *

CHAPTER 17.

Jesus Transfigured. 1 Now [v] after six days Jesus took Peter, James and his brother John, and led them up a high mountain by themselves, 2 and was transfigured before them. And his face shone as the sun, and his garments became white as snow. 3 And behold, there appeared to them Moses and Elias talking together with him. 4 Then Peter addressed Jesus, saying, "Lord, it is good for us to be here. If thou wilt, let us set up three tents here, one for thee, one for Moses, and one for Elias." 5 As he was still speaking, behold, a bright cloud overshadowed them, [w] and behold, a voice out of the cloud said, "This is my beloved Son, in whom I am well pleased; hear him." 6 And on hearing it the disciples fell on their faces and were exceedingly afraid. 7 And Jesus came near and touched them, and said to them, "Arise, and do not be afraid." 8 But lifting up their eyes, they saw no one but Jesus only.

On the Coming of Elias. 9 And as they were coming down from the mountain, [x] Jesus cautioned them, saying, "Tell the vision to no one, till the Son of Man has risen from the dead." 10 And the disciples asked him, saying, "Why then do the Scribes say that Elias must come first?" 11 But he answered and said, [y] "Elias indeed is to come and will restore all things. 12 But I say to you [z] that Elias has come already, and they do not know him, but did to him whatever they wished. So also shall the Son of Man suffer at their hands." 13 Then the disciples understood that he had spoken to them of John the Baptist.

A Possessed Boy. 14 And [a] when he had come to the crowd, a man approached him and threw himself on his knees before him, saying, "Lord, have pity on my son, for he is a lunatic, and suffers severely; for often he falls into the fire, and often into the water. 15 And I brought him to thy disciples, but they could not cure him."

16 Jesus answered and said, "O unbelieving and perverse generation, how long shall I be with you? How long shall I put up with you? Bring him here to me." 17 And Jesus rebuked him; and the devil went out of him; and from that moment the boy was cured.

18 Then the disciples came to Jesus privately and said, "Why could not we cast it out?" 19 He said to them, "Because of your little faith; for amen I say to you, [b] if you have faith like a mustard seed, you will say to this mountain, * 'Remove from here'; and it will remove. And nothing will be impossible to you. 20 But this kind can be cast out only by prayer and fasting."

The Second Prediction of the Passion. 21 Now while they were together in Galilee, Jesus said to them, [c] "The Son of Man is to be betrayed into the hands of men, 22 and they will kill him; and on the third day he will rise again." And they were exceedingly sorry.

r 21-28: Mk 8, 31-39; Lk 9, 22-27.—s Mt 10, 38f; Lk 14, 27.—t Lk 17, 33; Jn 12, 25.—u Acts 17, 31; Rom 2, 6.—v 1-8: Mk 9, 1-7; Lk 9, 28-36.—w Mt 3, 17; 2 Pt 1, 17.—x 9-13: Mk 9, 8-12; Lk 9, 36.—y Mal 4, 5.—z Mt 11, 14; 14, 3-10.—a 14-20: Mk 9, 13-28; Lk 9, 37-43.—b Mt 21, 21f; Lk 17, 6.—c 21f: Mk 9, 29-31; Lk 9, 44f; Mt 20, 18.

16, 28: This saying should not be regarded as closely connected with the preceding saying about the Lord's coming in glory. It is introduced in Mk 8, 39 by the formula, "He also said to them." Here there is question not of Jesus' coming in glory but of another coming which establishes His kingdom on earth, probably that of Pentecost.

17, 19: The hyperbole seems to be traditional. Job says that God "removes the mountains" (Jb 9, 5); and in the Psalms we read that "mountains plunge" (Ps 45 (46), 3).

Paying the Temple Tax. 23 And when they had come to Capharnaum, those who were collecting the didrachma came to Peter and said, "Does your Master not pay the didrachma?" 24 He said, "Yes." But when he had entered the house, Jesus spoke first, saying, "What dost thou think, Simon? From whom do the kings of the earth receive tribute or customs; from their own sons, or from others?" 25 And he said, "From others." Jesus said to him, "The sons then are * exempt. 26 But that we may not give offense to them, go to the sea and cast a hook, and take the first fish that comes up. And opening its mouth thou wilt find a stater; take that and give it to them for me and for thee."

CHAPTER 18.

Against Ambition. 1 At that hour [d] the disciples came to Jesus, saying, * "Who then is greatest in the kingdom of heaven?" 2 And Jesus called a little child to him, set him in their midst, 3 and said, "Amen I say to you, unless you turn and become like little children, [e] you will not enter into the kingdom of heaven. 4 Whoever, therefore, humbles himself as this little child, he is the greatest in the kingdom of heaven.

Avoiding Scandal. 5 "And whoever receives one such little child for my sake, receives me. 6 But [f] whoever causes one of these little ones who believe in me to sin, it were better for him to have a great millstone hung around his neck, and to be drowned in the depths of the sea.

7 "Woe to the world because of scandals! For it must needs be that scandals come, but woe to the man through whom scandal does come! 8 And [g] if thy hand or thy foot is an occasion of sin to thee, cut it off and cast it from thee! It is better for thee to enter life maimed or lame, than, having two hands or two feet, to be cast into the everlasting fire. 9 And if thy eye is an occasion of sin to thee, pluck it out and cast it from thee! It is better for thee to enter into life with one eye, than, having two eyes, to be cast into hell-fire.

The Lost Sheep. 10 "See that you do not despise one of these little ones; for I tell you, [h] their angels in heaven always behold the face of my Father in heaven. 11 For [i] the Son of Man came to save what was lost. 12 What do you think? [j] If a man have a hundred sheep, and one of them stray, will he not leave the ninety-nine in the mountains, and go in search of the one that has strayed? 13 And if he happen to find it, amen I say to you, he rejoices over it more than over the ninety-nine that did not go astray. 14 Even so, it is not the will of your Father in heaven that a single one of these little ones should perish.

Fraternal Correction. 15 "But if thy brother sin against thee, [k] go and show him his fault, between thee and him alone. If he listen to thee, thou hast won thy brother. 16 But if he do not listen to thee, take with thee one or two more so that [l] on the word of two or three witnesses every word may be confirmed. 17 And [m] if he refuse to hear them, appeal to the Church, but if he refuse to hear even the Church, let him be to thee as the heathen and the publican. 18 Amen I say to you, [n] whatever you bind *on earth shall be bound also in heaven; and whatever you loose on earth shall be loosed also in heaven.

The Power of United Prayer. 19 *"I say to you further, that if two of you shall agree on earth about anything at all for which they ask, it shall be done for them by my Father in heaven. 20 For where two or three are gathered together for my sake, there am I in the midst of them."

The Unmerciful Servant. 21 Then Peter came up to him and said, [o] "Lord, how often shall my brother sin against me, and I forgive him? Up to seven times?" 22 Jesus said to him, "I do not say to thee seven times, but * seventy times seven.

23 "This is why the kingdom of heaven is likened to a king who desired to settle accounts with his servants. 24 And when he had begun the settlement, one was brought to him who owed him ten thousand talents. 25 And as he had no means

d 1-5: Mk 9, 32-36; Lk 9, 46-48.—e Mt 19, 14; Jn 3, 3. 5; 1 Cor 14, 20. —f Mk 9, 41; Lk 17, 1f.—g 8f: Mt 5, 30; Mk 9, 42-47.—h Ps 33(34), 8.—i Lk 19, 10.—j 12-14: Lk 15, 4-7.—k Lv 19, 17; Sir 19, 13; Lk 17, 3; Jas 5, 19.—l Dt 19, 15; Jn 8, 17; 2 Cor 13, 1; Heb 10, 28.—m 1 Cor 5, 9; 2 Thes 3, 14.—n Mt 16, 19; Jn 20, 23.—o Lk 17, 4.

17, 24-26: Ex 30, 13 required the paying of this tax for the temple. Our Lord as Son of God might claim exemption; He submits to the Law only to avoid scandal.

18, 1-14: In the Church, our Lord's disciples must avoid scandal and practise humility; they must have zeal for the conversion of sinners.

18, 18: To the Apostles as a body is given a part of the power granted to Peter (Mt 16, 19). There will be no conflict of authority, since Peter is the head of the Church, including the Apostles, he alone having received "the keys of the kingdom of heaven."

18, 19f: Jesus is the center of the religious life of His followers.

18, 22: A sinner must be forgiven as often as he repents. The expression seventy times seven is for an indefinite number.

of paying, his master ordered him to be sold, with his wife and children and all that he had, and payment to be made. 26 But the servant fell down and besought him, saying, 'Have patience with me and I will pay thee all!' 27 And moved with compassion, the master of that servant released him, and forgave him the debt.

28 "But as that servant went out, he met one of his fellow-servants who owed him a hundred denarii, and he laid hold of him and throttled him, saying, 'Pay what thou owest.' 29 His fellow-servant therefore fell down and began to entreat him, saying, 'Have patience with me and I will pay thee all.' 30 But he would not; but went away and cast him into prison until he should pay what was due.

31 "His fellow-servants therefore, seeing what had happened, were very much saddened, and they went and informed their master of what had taken place. 32 Then his master called him, and said to him, 'Wicked servant! I forgave thee all the debt, because thou didst entreat me. 33 Shouldst not thou also have had pity on thy fellow-servant, even as I had pity on thee?' 34 And his master, being angry, handed him over to the torturers until he should pay all that was due to him. 35 So also my heavenly Father will do to you, [p] if you do not each forgive your brothers from your hearts."

V

CHAPTER 19.

1 And it came to pass * when Jesus had brought these words to a close, that he departed from Galilee [q] and came to the district of Judea beyond the Jordan. 2 And great crowds followed him, and he cured them there.

p Mk 11, 26.—q 1-9: Mk 10, 1-12.—r Gn 1, 27.—s Gn 2, 24; 1 Cor 6, 16; 7, 10; Eph 5, 31.—t Dt 24, 1-4.—u Mt 5, 32; Lk 16, 18; 1 Cor 7, 11.—v 13-15: Mk 10, 13-16; Lk 18, 15-17.—w Mt 18, 3.—x 16-29: Mk 10, 17-30; Lk 18, 18-30.—y Ex 20, 12-16.

19, 1-9: Divorce is forbidden; cf Mt 5, 32.

19, 10-12: Continence practised in view of the kingdom of God is better than the married life.

19, 14: Many of the qualities which characterize children, such as docility, are necessary for admission into the kingdom of God.

19, 16: Jesus raises the mind of the young ruler to the One who is supremely good and the source of all goodness. He does not reveal to him that He Himself is God, but neither does He deny it. In the parallel texts, Mk 10, 17 and Lk 18, 18, our Lord asks, "Why dost thou call me good?", which creates a theological difficulty not found in Matthew's Gospel: Jesus apparently disclaims being good and consequently being God. But He does not really disclaim goodness, even according to Mark and Luke; He simply takes into account the mind of the young man who has as yet no idea that Jesus is absolute goodness. Life: not the life of heaven only, but the life of grace here on earth.

The Question of Divorce. 3 And there came to him some Pharisees, testing him, and saying, "Is it lawful for a man to put away his wife for any cause?" 4 But he answered and said to them, "Have you not read that the Creator, [r] from the beginning, made them male and female, and said, 5 *For this cause [s] a man shall leave his father and mother, and cleave to his wife, and the two shall become one flesh?* 6 Therefore now they are no longer two, but one flesh. What therefore God has joined together, let no man put asunder." 7 They said to him, [t] "Why then did Moses command to give a written notice of dismissal, and to put her away?" 8 He said to them, "Because Moses, by reason of the hardness of your heart, permitted you to put away your wives; but it was not so from the beginning. 9 And I say to you, that whoever puts away his wife, except for immorality, [u] and marries another, commits adultery; and he who marries a woman who has been put away commits adultery."

10 * His disciples said to him, "If the case of a man with his wife is so, it is not expedient to marry." 11 And he said, "Not all can accept this teaching; but those to whom it has been given. 12 For there are eunuchs who were born so from their mother's womb; and there are eunuchs who were made so by men; and there are eunuchs who have made themselves so for the sake of the kingdom of heaven. Let him accept it who can."

Jesus Blesses the Children. 13 Little children [v] were brought to him then that he might lay his hands on them and pray; but the disciples rebuked them. 14 But Jesus said to them, [w] "Let the * little children be, and do not hinder them from coming to me, for of such is the kingdom of heaven." 15 And when he had laid his hands on them, he departed from that place.

The Danger of Riches. 16 And behold, [x] a certain man came to him and said, * "Good Master, what good work shall I do to have eternal life?" 17 He said to him, "Why dost thou ask me about what is good? One there is who is good, and he is God. But if thou wilt enter into life, keep the commandments." 18 He said to him, "Which?" And Jesus said, [y] *Thou shalt not kill. Thou shalt not commit*

adultery. Thou shalt not steal. Thou shalt not bear false witness. 19 *Honor thy father and mother. And, thou shalt love thy neighbor as thyself.* 20 The young man said to him, "All these I have kept; what is yet wanting to me?" 21 Jesus said to him, "If thou wilt be perfect, go, sell what thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me." 22 But when the young man heard the saying, he went away sad, for he had great possessions.

23 But Jesus said to his disciples, "Amen I say to you, with difficulty will a rich man enter the kingdom of heaven. 24 * And further I say to you, it is easier for a camel to pass through the eye of a needle, than for a rich man to enter the kingdom of heaven." 25 The disciples, hearing this, were exceedingly astonished, and said, "Who then can be saved?" 26 And looking upon them, Jesus said to them, "With men this is impossible, but with God all things are possible."

27 Then Peter addressed him, saying, "Behold, we have left all and followed thee; what then shall we have?" 28 And Jesus said to them, "Amen I say to you that you who have followed me, in the regeneration when the Son of Man shall sit on the throne of his glory, shall also sit on twelve thrones, judging the twelve tribes of Israel. 29 And everyone who has left house, or brothers, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold,* and shall possess life everlasting. 30 But many who are first [z] now will be last, and many who are last now will be first.

CHAPTER 20.

Parable of the Laborers in the Vineyard. 1 "For the kingdom of heaven is like a householder who went out early in the morning to hire laborers * for his vineyard. 2 And having agreed with the laborers for a denarius a day, he sent them into his vineyard. 3 And about the third hour,* he went out and saw others standing in the market place idle; 4 and he said to them, 'Go you also into the vineyard, and I will give you whatever is just.' 5 So they went. And again he went out about the sixth, and about the ninth hour, and did as before. 6 But about the eleventh hour he went out and found others standing about, and he said to them, 'Why do you stand here all day idle?' 7 They said to him, 'Because no man has hired us.' He said to them, 'Go you also into the vineyard.' 8 But when evening had come, the owner of the vineyard said to his steward, 'Call the laborers, and pay them their wages, beginning from the last even to the first.' 9 Now when they of the eleventh hour came, they received each a denarius. 10 And when the first in their turn came, they thought that they would receive more; but they also received each his denarius. 11 And on receiving it, they began to murmur against the householder, 12 saying, 'These last have worked a single hour, and thou hast put them on a level with us, who have borne the burden of the day's heat.' 13 But answering one of them, he said, 'Friend, I do thee no injustice; didst thou not agree with me for a denarius? 14 Take what is thine and go; I choose to give to this last even as to thee. 15 Have I not a right to do what I choose? Or art thou envious because I am generous?' 16 Even [a] so the last shall be first, and the first last; for many are called, but few are chosen."

The Third Prediction of the Passion. 17 And as Jesus was going up to Jerusalem, he took the twelve disciples aside by themselves, and said to them, 18 "Behold, [b] we are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and the Scribes; and they will condemn him to death, 19 and will deliver him to the Gentiles to be mocked and scourged and crucified; and on the third day he will rise again."

The Mother of James and John. 20 Then

z Mt 20, 16; Mk 10, 31; Lk 13, 30.—a Mt 19, 30; 22, 14; Mk 10, 31; Lk 13, 30.—b 17-19: Mk 10, 32-34; Lk 18, 31-33.

19, 24: Our Lord expresses in a paradoxical way the idea that it is very difficult for a rich man to be saved; v 26 shows that it is not impossible with the help of God.

19, 29: A hundredfold: According to St. Jerome, spiritual goods.

20, 1-16: The laborers in the vineyard all receive the same reward, a denarius. God is master of His gifts and His grace may make one who has served Him only for a short time as worthy of supernatural rewards as one who has borne the burden of the day and the heat. However, our Lord does not seem here to be speaking of the individual rewards of heaven. The parable refers to the call of the Gentiles to share in the spiritual privileges of Israel. Many are called, but few are chosen: the words appear to refer to the Jews, of whom relatively few came into the Church. According to the best authorities, the saying should not be here; it is taken from Mt 22, 14.

20, 3. 5. 6: About the third . . . sixth . . . ninth . . . eleventh hour: i.e., about nine o'clock . . . noon . . . three . . . five o'clock.

* the mother of the sons of Zebedee came to him with her sons; [c] and worshipping, she made a request of him. 21 He said to her, "What dost thou want?" She said to him, "Command that these my two sons may sit, one at thy right hand and one at thy left hand, in thy kingdom." 22 But Jesus answered and said, "You do not know what you are asking for. Can you drink of the cup of which I am about to drink?" They said to him, "We can." 23 He said to them, "Of my cup you shall indeed drink; but as for sitting at my right hand and at my left, that is not mine to give you, but it belongs to those for whom it has been prepared by my Father."

24 And when the ten heard this, they were indignant at the two brothers. 25 But Jesus called them to him, and said, [d] "You know that the rulers of the Gentiles lord it over them, and their great men exercise authority over them. 26 Not so is it among you. On the contrary, whoever wishes to become great among you shall be your servant; 27 and whoever wishes to be first among you shall be your slave; 28 even [e] as the Son of Man has not come to be served but to serve, and to give his life as a ransom for many."

The Blind Men at Jericho. 29 And [f] as they were leaving Jericho, a great crowd followed him. 30 And behold, two blind men sitting by the wayside heard that Jesus was passing by, and cried out, saying, "Lord, Son of David, have mercy on us!" 31 And the crowd angrily tried to silence them. But they cried out all the louder, saying, "Lord, have mercy on us, Son of David!" 32 Then Jesus stopped, and called them, and said, "What will you have me do for you?" 33 They said to him, "Lord, that our eyes be opened." 34 And Jesus, moved with compassion for them, touched their eyes; and at once they received their sight, and followed him.

c 20-28: Mk 10, 35-45.—d 25-28: Mt 18, 1-4; Lk 22, 25-27.—e Phil 2, 7.—f 29-34; Mk 10, 46-52; Lk 18, 35-43.—g 1-9; Mk 11, 1-10; Lk 19, 29-38; Jn 12, 12-15.—h Is 62, 11; Za 9, 9.—i Ps 117(118), 26.—j 12-16: Mk 11, 15-18; Lk 19, 45-47; Jn 2, 14-16; Dt 14, 25.—k Is 56, 7; Jer 7, 11.—l Ps 8, 3.

20, 20-23: James and John shall partake of our Lord's chalice, that is of His suffering (cf Mt 26, 29). But it does not belong to Him as the Messias, the envoy sent by the Father, to allot places in the kingdom. As God, His action in this matter is the same as that of the Father.

21, 9: Son of David: the title is clearly messianic; for the first time our Lord permits a public manifestation in honor of Himself as the Messias. Hosanna, addressed to God, means "Save us, we pray." The word, however, seems to have been used as a joyous exclamation of welcome.

VI

CHAPTER 21.

Triumphal Entry into Jerusalem. 1 And when [g] they drew near to Jerusalem, and came to Bethphage, on the Mount of Olives, then Jesus sent two disciples, 2 saying to them, "Go into the village opposite you, and immediately you will find an ass tied, and a colt with her; loose them and bring them to me. 3 And if anyone say anything to you, you shall say that the Lord has need of them, and immediately he will send them." 4 Now this was done that what was spoken through the prophet might be fulfilled, 5 [h] *Tell the daughter of Sion: Behold, thy king comes to thee, meek and seated upon an ass, and upon a colt, the foal of a beast of burden.*

6 So the disciples went and did as Jesus had directed them. 7 And they brought the ass and the colt, laid their cloaks on them, and made him sit thereon. 8 And most of the crowd spread their cloaks upon the road, while others were cutting branches from the trees, and strewing them on the road. 9 And the crowds that went before him, and those that followed, kept crying out, saying, [i] *Hosanna to the Son of David! * Blessed is he who comes in the name of the Lord! Hosanna in the highest!* 10 And when he entered Jerusalem, all the city was thrown into commotion, saying, "Who is this?" 11 But the crowds kept on saying, "This is Jesus the prophet from Nazareth of Galilee."

Cleansing of the Temple. 12 And [j] Jesus entered the temple of God, and cast out all those who were selling and buying in the temple, and he overturned the tables of the money-changers and the seats of those who sold the doves. 13 And he said to them, "It is written, [k] *My house shall be called a house of prayer;* but you have made it a den of thieves."

14 And the blind and the lame came to him in the temple, and he healed them. 15 But the chief priests and the Scribes, seeing the wonderful deeds that he did, and the children crying out in the temple, and saying, "Hosanna to the Son of David," were indignant, 16 and said to him, [l] "Dost thou hear what these are saying?" And Jesus said to them, "Yes; have you

never read, *Out of the mouth of infants and sucklings thou hast perfected praise?"*
17 And leaving them, he went out of the city to Bethany and he stayed there.

Jesus Curses a Fig Tree. 18 Now in the morning, on his way back to the city, he felt hungry. 19 And [m] seeing a fig tree by the wayside,* he came up to it, and found nothing on it but leaves; and he said to it, "May no fruit ever come from thee henceforward forever!" And immediately the fig tree withered up.

20 And upon seeing this the disciples marvelled, saying, "How did it come to wither up immediately?" 21 But Jesus answered and said to them, "Amen I say to you, if you have faith and do not waver, not only will you do what I have done to the fig tree, but even if you shall say to this mountain, 'Arise, and hurl thyself into the sea,' it shall be done. 22 And [n] all things whatever you ask for in prayer, believing, you shall receive."

The Authority of Jesus. 23 And when he had come into the temple, the chief priests and elders of the people came to him as he was teaching, and said, [o] "By what authority dost thou do these things? And who gave thee this authority?" 24 Jesus answered and said to them, "I also will ask you one question, and if you answer me this, I in turn will tell you by what authority I do these things. 25 Whence was the baptism of John? from heaven, or from men?" But they began to argue among themselves, saying, 26 "If we say, 'From heaven,' he will say to us, 'Why then did you not believe him?' But if we say, 'From men,' we fear the people, [p] for all regard John as a prophet." 27 And they answered Jesus and said, "We do not know." Then he in turn said to them, "Neither do I tell you by what authority I do these things.

Parable of the Two Sons. 28 "But what do you think? A man had two sons; and he came to the first and said, 'Son, go and work today in my vineyard.' 29 But he answered and said, 'I will not'; but afterwards he regretted it and went. 30 And he came to the other and spoke in the same manner. And this one answered, 'I go, sir'; but he did not go. 31 Which of the two did the father's will?" They said, "The first." Jesus said to them, "Amen I say to you, the publicans and harlots are entering the kingdom of God before you. 32 For John came to you in the way of justice, and you did not believe him. But the publicans and the harlots believed him; whereas you, seeing it, did not even repent afterwards, that you might believe him.

Parable of the Vine-dressers. 33 "Hear another parable. [q] There was a man, a householder, who planted a vineyard, and put a hedge about it, and dug a wine vat in it, and built a tower; then he let it out to vine-dressers, and went abroad. 34 But when the fruit season drew near, he sent his servants to the vine-dressers to receive his fruits. 35 And the vine-dressers seized his servants, and beat one, killed another, and stoned another. 36 Again he sent another party of servants more numerous than the first; and they did the same to these. 37 Finally he sent his son * to them, saying, "They will respect my son.'

38 "But the vine-dressers, on seeing the son, said among themselves, [r] 'This is the heir; come, let us kill him, and we shall have his inheritance.' 39 So they seized him, cast him out of the vineyard, and killed him. 40 When, therefore, the owner of the vineyard comes, what will he do to those vine-dressers?" 41 They said to him, "He will utterly destroy those evil men, and will let out the vineyard to other vine-dressers, who will render to him the fruits in their seasons."

42 Jesus said to them, "Did you never read in the Scriptures, [s] *The stone which the builders rejected, has become the corner stone; by the Lord this has been done, and it is wonderful in our eyes?* 43 Therefore I say to you, that the kingdom of God will be taken away from you and will be given to a people yielding its fruits. 44 And he who falls on this stone will be broken to pieces; but upon whomever it falls, it will grind him to powder."

45 And when the chief priests and Pharisees had heard his parables, they knew that he was speaking about them. 46 And though they sought to lay hands on him,

m 18-22: Mk 11, 12-14. 20-24.—n Mt 7, 7; 1 Jn 3, 22.—o 23-27: Mk 11, 27-33; Lk 20, 1-8.—p Mt 14, 5.—q 33-46: Mk 12, 1-12; Lk 20, 9-19; Is 5, 1-7.—r Mt 26, 4; 27, 1; Jn 11, 53.—s Ps 117(118), 22; Is 28, 16; Rom 9, 33; 1 Pt 2, 7.

21, 18f: The incident of the fig tree seems to be a parable in action. The tree was cursed because, despite fine external appearances, it bore no fruit. Cf Lk 13, 6-9 on the sterile fig tree.

21, 37: The son of the householder represents the Son of God who will be put to death outside of Jerusalem.

they feared the people, because they regarded him as a prophet.

CHAPTER 22.

The Marriage Feast. 1 And Jesus addressed them, and spoke to them again in parables,* 2 saying, [t] "The kingdom of heaven is like a king who made a marriage feast for his son. 3 And he sent his servants to call in those invited to the marriage feast, but they would not come. 4 Again he sent out other servants, saying, 'Tell those who are invited, Behold, I have prepared my dinner; my oxen and fatlings are killed, and everything is ready; come to the marriage feast.' 5 But they made light of it, and went off, one to his farm, and another to his business; 6 and the rest laid hold of his servants, treated them shamefully, and killed them.

7 "But when the king heard of it, he was angry; and he sent his armies, destroyed those murderers, and burnt their city. 8 Then he said to his servants, 'The marriage feast indeed is ready, but those who were invited were not worthy; 9 go therefore to the crossroads, and invite to the marriage feast whomever you shall find.' 10 And his servants went out into the roads, and gathered all whom they found, both good and bad; and the marriage feast was filled with guests.

11 "Now the king went in to see the guests, and he saw there a man who had not on a wedding garment. 12 And he said to him, 'Friend, how didst thou come in here without a wedding garment?' But he was speechless. 13 Then the king said to the attendants, [u] 'Bind his hands and feet and cast him forth into the darkness outside, where there will be the weeping, and the gnashing of teeth.' 14 For many are called, but few are chosen."

Tribute to Caesar. 15 Then the Pharisees [v] went and took counsel how they might trap him in his talk. 16 And they sent to him their disciples with the Herodians, saying, "Master, we know that thou art truthful, and that thou teachest the way of God in truth, and that thou carest naught for any man; for thou dost not regard the person of men. 17 Tell us, therefore, what dost thou think: Is it lawful to give tribute to Caesar, or not?" 18 But Jesus, knowing their wickedness, said, "Why do you test me, you hypocrites? 19 Show me the coin of the tribute." So they offered him a denarius. 20 Then Jesus said to them, "Whose are this image and the inscription?" 21 They said to him, * "Caesar's." Then he said to them, [w] "Render, therefore, to Caesar the things that are Caesar's, and to God the things that are God's." 22 And hearing this they marvelled, and leaving him went off.

The Sadducees and the Resurrection. 23 On that same day some of the Sadducees, who say there is no resurrection, [x] came to him, and questioned him, 24 saying, "Master, Moses said, [y] 'If a man die without having a son, his brother shall marry the widow and raise up issue to his brother.' 25 Now there were among us seven brothers. And the first, after having married a wife, died, and having no issue, left his wife to his brother. 26 In like manner the second, and the third down to the seventh. 27 And last of all the woman also died. 28 At the resurrection, therefore, of which of the seven will she be the wife? For they all had her."

29 But Jesus answered and said to them, "You err because you know neither the Scriptures nor the power of God. 30 For at the resurrection they will neither marry nor be given in marriage, but will be as angels of God in heaven. 31 But as to the resurrection of the dead, have you not read what was spoken to you by God, saying, 32 [z] *I am the God of Abraham, and the God of Isaac, and the God of Jacob?* He is not the God of the dead, but of the living." 33 And when the crowds heard this, they marvelled at his teaching.

The Great Commandment. 34 But the Pharisees, hearing that he had silenced the Sadducees, [a] gathered together. 35 And one of them, a doctor of the Law, putting him to the test, asked him, 36 'Master, which is the great commandment in the Law?" 37 Jesus said to him, [b] *"Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind.* 38 This is the greatest and the first commandment. 39 And the second is like it, [c] *Thou shalt love thy*

t 2-14: Lk 14, 16-24.—u Mt 8, 12; 13, 42; 20, 16; 25, 30.—v 15-22: Mk 12, 13-17; Lk 20, 20-26.—w Rom 13, 7.—x 23-33: Mk 12, 18-27; Lk 20, 27-38; Acts 23, 8.—y Dt 25, 5.—z Ex 3, 6.—a 34-40: Mk 12, 28-34; Lk 10, 25-28.—b Dt 6, 5.—c Lv 19, 18.

22, 1-14: Refers, like the parable of the vineyard, to the rejection of the Jews. A distinct thought is expressed in Mt 22, 11-13, on the need of proper dispositions in the guests at the marriage feast. Many are called: cf Mt 20, 16.

22, 21: To recognize the currency of a ruler was to recognize his authority. Our Lord would have us respect the authority God gives to civil rulers.

neighbor as thyself. 40 On these two commandments depend the whole Law and the Prophets."

The Son of David. 41 Now while the Pharisees were gathered together, Jesus questioned them, 42 saying, [d] "What do you think of the Christ? Whose son is he?" They said to him, "David's." 43 He said to them, "How then does David in the Spirit call him Lord, saying, 44 [e] *The Lord said to my Lord: Sit thou at my right hand, till I make thy enemies thy footstool?* 45 If David, therefore, calls him 'Lord,' * how is he his son?" 46 And no one could answer him a word; neither did anyone dare from that day forth to ask him any more questions.

CHAPTER 23.

Hypocrisy of the Scribes and Pharisees. 1 Then Jesus spoke to the crowds and to his disciples, 2 saying, * "The Scribes and the Pharisees have sat on the chair of Moses. 3 All things, therefore, that they command you, observe and do. But do not act according to their works; for they talk but do nothing. 4 [f] And they bind together heavy and oppressive burdens, and lay them on men's shoulders; * but not with one finger of their own do they choose to move them. 5 In fact, all their works they do in order to be seen by men; [g] for they widen their phylacteries,* and enlarge their tassels, 6 [h] and love the first place at suppers and the front seats in the synagogues, 7 and greetings in the market place, and to be called by men 'Rabbi.' * 8 But do not you be called 'Rabbi'; [i] for one is your Master,* and all you are brothers. 9 And call no one on earth your father; [j] for one is your Father, who is in heaven. 10 Neither be called masters; for one only is your Master, the Christ. 11 He who is greatest among you shall be your servant. 12 And whoever exalts himself shall be humbled, [k] and whoever humbles himself shall be exalted.

Woe to the Scribes and Pharisees. 13 "But woe to you, Scribes and Pharisees, hypocrites! [l] because you shut the kingdom of heaven against men. For you yourselves do not go in, nor do you allow those going in to enter.

14 * ["Woe to you, Scribes and Pharisees, hypocrites! because you devour the houses of widows, praying long prayers. For this you shall receive a greater judgment.]

15 "Woe to you, Scribes and Pharisees, hypocrites! because you traverse sea and land to make one convert; and when he has become one, you make him twofold more a son of hell than yourselves.

16 "Woe to you, blind guides, who say, * 'Whoever swears by the temple, it is nothing; but whoever swears by the gold of the temple, he is bound.' 17 You blind fools! for which is greater, the gold, or the temple which sanctifies the gold? 18 'And whoever swears by the altar, it is nothing; but whoever swears by the gift that is upon it, he is bound.' 19 Blind ones! for which is greater, the gift, or the altar which sanctifies the gift? 20 Therefore he who swears by the altar swears by it, and by all things that are on it; 21 and he who swears by the temple swears by it, and by him who dwells in it. 22 And he who swears by heaven swears by the throne of God, and by him who sits upon it.

23 [m] "Woe to you, Scribes and Pharisees,* hypocrites! because you pay tithes on mint and anise and cummin, and have left undone the weightier matters of the Law, right judgment and mercy and faith. These things you ought to have done, while not leaving the others undone. 24 Blind guides, who strain out the gnat but swallow the camel!

25 "Woe to you, Scribes and Pharisees,

d 41-46: Mk 12, 35-37; Lk 20, 41-44.—e Ps 109 (110), 1.—f Lk 11, 46; Acts 15, 10.—g Ex 13, 9; Dt 6, 8; Nm 15, 38.—h Mk 12, 39; Lk 11, 43.—i Jas 3, 1.—j Mal 1, 6.—k Lk 14, 11; 18, 14.—l Mk 12, 40; Lk 20, 47.—m Lk 11, 42.

22, 45: David's son is David's Lord: there is implied a claim to divinity.

23, 2: The Jews, including our Lord's disciples, must conform to the Law of Moses for the time being, when it is proclaimed by the Scribes and Pharisees. The teaching of our Lord elsewhere makes it clear that His disciples need not comply with rabbinic tradition.

23, 4: By their casuistry the Scribes and Pharisees exempt themselves from much that is burdensome to others.

23, 5: Phylacteries: little boxes containing Scripture texts which were bound to the forehead and left arm when the Jews were saying their prayers. A misinterpretation of the Law made them think they were obliged to wear them. The fringes, tassels attached to the cloak, were prescribed by Nm 15, 37-41; Dt 22, 12.

23, 7: Rabbi: means "my master."

23, 8-11: It would be blameworthy for Christians to give or receive such titles as "master," "father," "doctor," without recognizing that one is "father in Christ," that is, in union with and subordination to our Lord and to the Father.

23, 14: Apparently this verse did not belong to the original Gospel of St. Matthew. It is omitted by the better Greek and some Vulgate MSS.

23, 16-22: Our Lord refutes rabbinic distinctions about the formulas of an oath.

23, 23-28: The Pharisees, who were so strict about external observances, were not sufficiently concerned about the inner life.

hypocrites! because you clean the outside of the cup and the dish, but within they are full of robbery and uncleanness. 26 Thou blind Pharisee! clean first the inside of the cup and of the dish, that the outside too may be clean.

27 "Woe to you, Scribes and Pharisees, hypocrites! because you are like whited sepulchres, which outwardly appear to men beautiful, but within are full of dead men's bones and of all uncleanness. 28 So you also outwardly appear just to men, but within you are full of hypocrisy and iniquity.

29 "Woe to you, Scribes and Pharisees, hypocrites! you who build the sepulchres of the prophets, and adorn the tombs of the just, 30 and say, 'If we had lived in the days of our fathers, we would not have been their accomplices in the blood of the prophets.' 31 Thus you are witnesses * against yourselves that you are the sons of those who killed the prophets.

32 "You also fill up the measure of your fathers. 33 *n* Serpents, brood of vipers, how are you to escape the judgment of hell? 34 Therefore, behold, I send you prophets, and wise men, and scribes; and some of them you will put to death, and crucify, and some you will scourge in your synagogues, and persecute from town to town; 35 that upon you may come all the just blood that has been shed on the earth, *o* from the blood of Abel the just unto the blood of Zacharias the son of Barachias, whom you killed between the temple and the altar. 36 Amen I say to you, all these things will come upon this generation.

n Mt 3, 7; 12, 34.—o Gn 4, 8; Heb 11, 4; 2 Par 24, 21f.—p 37-39: Lk 13, 34f; 19, 41-44.—q 1-51: Mk 13, 1-37; Lk 21, 5-36.—r Lk 19, 44.—s Mt 10, 17; Jn 15, 20; 16, 2.

23, 31-39: Persons are rewarded and punished only for their own actions; but the Pharisees shared in the dispositions of those who killed the prophets. They would persecute the Apostles and the other messengers of Christ. They would also associate themselves with the crime which Jerusalem would commit against the Savior. Their temple would be desolate, abandoned by God. The Jews would not see Christ henceforth until they should say, Blessed is he who comes in the name of the Lord. It is probably upon this saying that St. Paul (Rom 11, 31) predicts the conversion of the Jewish nation.

24, 2: Not only would the temple be abandoned by God, but it would be completely destroyed.

24, 4-14: This passage probably refers not to the time which precedes the destruction of Jerusalem but to the whole period which precedes the Second Coming. That it will be of considerable duration is indicated by the statement that the Gospel will be preached to the whole world. Vv 15-20 refer to the destruction of Jerusalem. The account of our Lord's discourse by St. Matthew (and St. Mark in a parallel passage) does not make it clear whether vv 21-22 refer to Jerusalem or to the tribulation which precedes the Second Coming.

37 *p* "Jerusalem, Jerusalem! thou who killest the prophets, and stonest those who are sent to thee! How often would I have gathered thy children together, as a hen gathers her young under her wings, but thou wouldst not! 38 Behold, your house is left to you desolate. 39 For I say to you, you shall not see me henceforth until you shall say, 'Blessed is he who comes in the name of the Lord!' "

CHAPTER 24.

Destruction of Jerusalem and End of the World. 1 And *q* Jesus left the temple and was going away, when his disciples came forward to show him the buildings of the temple. 2 But he answered and said to them, "Do you see all these things? Amen I say to you, *r* there will not be left here one stone * upon another that will not be thrown down."

3 And as he was sitting on the Mount of Olives, the disciples came to him privately, saying, "Tell us, when are these things to happen, and what will be the sign of thy coming and of the end of the world?"

4 And in answer Jesus said to them,* "Take care that no one leads you astray. 5 For many will come in my name, saying, 'I am the Christ,' and they will lead many astray. 6 For you shall hear of wars and rumors of wars. Take care that you do not be alarmed, for these things must come to pass, but the end is not yet. 7 For nation will rise against nation, and kingdom against kingdom; and there will be pestilences and famines and earthquakes in various places. 8 But all these things are the beginnings of sorrows.

9 "Then they will deliver you up to tribulation, *s* and will put you to death; and you will be hated by all nations for my name's sake. 10 And then many will fall away, and will betray one another, and will hate one another. 11 And many false prophets will arise, and will lead many astray. 12 And because iniquity will abound, the charity of the many will grow cold. 13 But whoever perseveres to the end, he shall be saved. 14 And this gospel of the kingdom shall be preached in the whole world, for a witness to all nations; and then will come the end.

Destruction of Jerusalem. 15 "Therefore when you see the abomination of desola-

tion,* which was spoken of by Daniel *t* the prophet, standing in the holy place— let him who reads understand— [16] then let those who are in Judea flee to the mountains; [17] and let him who is on the housetop not go down to take anything from his house; [18] and let him who is in the field not turn back to take his cloak. [19] But woe to those who are with child,* or have infants at the breast in those days! [20] But pray that your flight may not be in the winter, or on the Sabbath. [21] For then there will be great tribulation, such as has not been from the beginning of the world until now, nor will be. [22] And unless those days had been shortened, no living creature would be saved. But for the sake of the elect those days will be shortened.

The Signs of the Last Day. [23] "Then *u* if anyone say to you, 'Behold,* here is the Christ,' or, 'There he is,' do not believe it. [24] For false christs and false prophets will arise, and will show great signs and wonders, so as to lead astray, if possible, even the elect. [25] Behold, I have told it to you beforehand. [26] If therefore they say to you, 'Behold, he is in the desert,' do not go forth; 'Behold, he is in the inner chambers,' do not believe it. [27] For as the lightning comes forth from the east and shines even to the west, so also will the coming of the Son of Man be. [28] Wherever *v* the body is, *there will the eagles be gathered together.

[29] "But *w* immediately after the tribulation of those days, the sun will be darkened, and the moon will not give her light, and the stars will fall from heaven, and the powers of heaven will be shaken. [30] And then will appear the sign of the Son of Man in heaven; and then will all tribes of the earth mourn, *x* and they will see the Son of Man coming upon the clouds of heaven with great power and majesty. [31] And *y* he will send forth his angels with a trumpet and a great sound, and they will gather his elect from the four winds, from one end of the heavens to the other.

Jerusalem's Impending Destruction. [32] "Now *from the fig tree learn this parable. When its branch is now tender, and the leaves break forth, you know that summer is near. [33] Even so, when you see all these things, know that it is near, even at the door. [34] Amen I say to you, this generation will not pass away till all these things have been accomplished. [35] Heaven and earth will pass away, but my words will not pass away.

The Need of Watchfulness. [36] "But of that day and hour no one knows, not even the angels of heaven, but the Father only. [37] And as it was in the days of Noe,*z* even so will be the coming of the Son of Man. [38] For as in the days before the flood they were eating and drinking, marrying and giving in marriage until the day when Noe entered the ark, [39] and they did not understand until the flood came and swept them all away; even so will be the coming of the Son of Man.

[40] "Then two men will be in the field; one will be taken, and one will be left. [41] Two women will be grinding at the millstone; one will be taken, and one will be left.

Exhortation to Vigilance. [42] "Watch therefore, for you do not know at what hour your Lord is to come. [43] But of this be assured, that if the householder had known at what hour *a* the thief was coming, he would certainly have watched, and not have let his house be broken into. [44] Therefore you also must be ready, be-

t Dn 9, 27.—u Lk 17, 23.—v Lk 17, 37.—w Is 13, 10; Ez 32, 7; Jl 3, 15.—x Ap 1, 7.—y 1 Cor 15, 52.—z Gn 7, 7; Lk 17, 26.—a 43-51: Lk 12, 39-46; Mk 13, 33; Thes 5, 2.

24, 15: The abomination of desolation: cf Dn 9, 27; 11, 31; 12, 11. In 1 Mc 1, 57 an application of the prophecy is found in the setting up of a statue of Jupiter in the temple. The prophecy will be fulfilled a second time for Jerusalem but not necessarily in the same way. St. Luke sees "the abomination of desolation" in the army which surrounded and destroyed Jerusalem.

24, 19f: The flight from the doomed city would be particularly hard on mothers with child. Winter would make the flight very difficult. The Christians of Jerusalem, who would still be following the Jewish Law, would not feel free to take flight on a Sabbath.

24, 23-31: The description of the Second Coming is given partly in figurative words of Scripture, as in Is 13. The language is not all to be taken literally; but it is hard to say where the figure ends. The sign of the Son of Man is probably the cross.

24, 28: As birds of prey gather at the place where the body is, so will men be gathered to Christ for the judgment.

24, 32-36: This passage seems at first sight, on account of its immediately preceding context, to refer to the Second Coming as well as to the destruction of Jerusalem; and so the words of our Lord, This generation will not pass away till all these things have been accomplished, would promise the Second Coming before the death of many of those then living. But He does not actually make this promise, for He says explicitly that no one knows, not even Himself (with a knowledge He may communicate), when it will come. That day: in the Bible, this predicted day always refers to the day of judgment. This generation: may mean that the Jewish nation would survive to the end of the world. The expression does not always necessarily refer to contemporaries. And despite their position, the words may be referred to the destruction of Jerusalem. The signs announcing it would enable the Christians to flee, whereas the end of the world was to come suddenly and there would be no escape from the calamities which preceded it.

cause at an hour that you do not expect, the Son of Man will come. 45 Who, dost thou think, is the faithful and prudent servant whom his master has set over his household to give them their food in due time? 46 Blessed [b] is that servant whom his master, when he comes, shall find so doing. 47 Amen I say to you, he will set him over all his goods. 48 But if that wicked servant says to himself, 'My master delays his coming,' 49 and begins to beat his fellow-servants, and to eat and drink with drunkards, 50 the master of that servant will come on a day he does not expect, and in an hour he does not know, 51 and will cut him asunder and make him share the lot of the hypocrites. [c] There will be the weeping, and the gnashing of teeth.

CHAPTER 25.

Parable of the Ten Virgins. 1 "Then will the kingdom of heaven be like ten virgins [d] who took their lamps and went forth to meet the bridegroom* and the bride. 2 Five of them were foolish and five wise. 3 But the five foolish, when they took their lamps, took no oil with them, 4 while the wise did take oil in their vessels with the lamps. 5 Then as the bridegroom was long in coming, they all became drowsy and slept. 6 And at midnight a cry arose, 'Behold, the bridegroom is coming, go forth to meet him!' 7 Then all those virgins arose and trimmed their lamps. 8 And the foolish said to the wise, 'Give us some of your oil, for our lamps are going out.' 9 The wise answered, saying, 'Lest there may not be enough for us and for you, go rather to those who sell it, and buy some for yourselves.'

10 "Now while they were gone to buy it, the bridegroom came; and those who were ready went in with him to the marriage feast, and the door was shut. 11 Finally there came also the other virgins, who said, 'Sir, sir, open the door for us!' 12 But he answered and said, 'Amen I say to you, I do not know you.' 13 Watch [e] therefore, for you know neither the day nor the hour.

Parable of the Talents. 14 "For it is like a man going abroad,[f] who called his servants and handed over his goods to them. 15 And to one he gave five talents, to another two, and to another one, to each according to his particular ability, and then he went on his journey. 16 And he who had received the five talents went and traded with them, and gained five more. 17 In like manner, he who had received the two gained two more. 18 But he who had received the one went away and dug in the earth and hid his master's money.

19 "Then after a long time the master of those servants came and settled accounts with them. 20 And he who had received the five talents came and brought five other talents, saying, 'Master, thou didst hand over to me five talents; behold, I have gained five others in addition.' 21 His master said to him, 'Well done, good and faithful servant; because thou hast been faithful over a few things, I will set thee over many; enter into the joy of thy master.'

22 "And he also who had received the two talents came and said, 'Master, thou didst hand over to me two talents; behold, I have gained two more.' 23 His master said to him, 'Well done, good and faithful servant; because thou hast been faithful over a few things, I will set thee over many; enter into the joy of thy master.'

24 "But he who had received the one talent came and said, 'Master, I know that thou art a stern man; thou reapest where thou hast not sowed and gatherest where thou hast not winnowed; 25 and as I was afraid, I went away and hid thy talent in the earth; behold, thou hast what is thine.' 26 But his master answered and said to him, 'Wicked and slothful servant! thou didst know that I reap where I do not sow, and gather where I have not winnowed? 27 Thou shouldst therefore have entrusted my money to the bankers, and on my return I should have got back my own with interest. 28 Take away therefore the talent from him, and give it to him who has the ten talents. 29 For to everyone who has shall be given, and he shall have abundance; [g] but from him who does not have, even that which he seems to have shall be taken away. 30 But as for the unprofitable servant, cast him forth into the darkness outside, where there will be the weeping, and the gnashing of teeth.'

b Ap 16, 15. c Mt 13, 42; 25, 30. d Lk 12, 35f. e Mk 13, 33.—f 14-30; Lk 19, 12-27.—g Mt 13, 12; Mk 4, 25; Lk 8, 18; 19, 26.

25, 1: To meet the bridegroom: the additional words, and the bride, are wanting in the best MSS.

The Last Judgment. 31 "But when the Son of Man shall come in his majesty, and all the angels with him, then he will sit on the throne of his glory; 32 and before him will be gathered all the nations, and he will separate them one from another, as the shepherd separates the sheep from the goats; 33 and he will set the sheep on his right hand, but the goats on the left.

34 "Then the king will say to those on his right hand, 'Come, blessed of my Father, take possession of the kingdom prepared for you from the foundation of the world; 35 for [h] I was hungry and you gave me to eat; I was thirsty and you gave me to drink; I was a stranger and you took me in; 36 naked and you covered me; [i] sick and you visited me; I was in prison and you came to me.' 37 Then the just will answer him, saying, 'Lord, when did we see thee hungry, and feed thee; or thirsty, and give thee drink? 38 And when did we see thee a stranger, and take thee in; or naked, and clothe thee? 39 Or when did we see thee sick, or in prison, and come to thee?' 40 And answering the king will say to them, 'Amen I say to you, as long as you did it for one of these, the least of my brethren, you did it for me.'

41 "Then he will say to those on his left hand, [j] 'Depart from me, accursed ones, into the everlasting fire which was prepared for the devil and his angels. 42 For I was hungry, and you did not give me to eat; I was thirsty and you gave me no drink; 43 I was a stranger and you did not take me in; naked, and you did not clothe me; sick, and in prison, and you did not visit me.' 44 Then they also will answer and say, 'Lord, when did we see thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not minister to thee?' 45 Then he will answer them saying, 'Amen I say to you, as long as you did not do it for one of these least ones, you did not do it for me.' 46 And [k] these will go into everlasting punishment, but the just into everlasting life."

II: THE PASSION, DEATH AND RESURRECTION

1. The Last Supper

CHAPTER 26.

1 And it came to pass when Jesus had finished all these words, that he said to his disciples, 2 "You know that after two days *the Passover will be here; [l] and the Son of Man will be delivered up to be crucified."

The Council. 3 Then the chief priests and the elders of the people gathered together in the court of the high priest, who was called Caiphas, 4 and they took counsel together how they might seize Jesus by stealth and put him to death. 5 But they said, "Not on the feast, or there might be a riot among the people."

The Anointing at Bethany. 6 Now when Jesus was in Bethany, [m] in the house* of Simon the leper, 7 a woman came up to him with an alabaster jar of precious ointment, and she poured it on his head, as he reclined at table. 8 But when the disciples saw this, they were indignant, and said, "To what purpose is this waste? 9 for this might have been sold for much and given to the poor."

10 But Jesus, perceiving it, said to them, "Why do you trouble the woman? She has done me a good turn. 11 For the poor you have always with you, but you do not always have me. 12 For in pouring this ointment on my body, she has done it for my burial. 13 Amen I say to you, wherever in the whole world this gospel is preached, this also that she has done shall be told in memory of her."

The Betrayal. 14 Then one of the Twelve, called Judas Iscariot, [n] went to the chief priests, 15 and said to them, "What are you willing to give me for delivering him to you?" But they assigned him thirty pieces of silver. 16 And from then on he sought out an opportunity to betray him.

Preparation. 17 Now [o] on the first day of the Unleavened Bread, the disciples came to Jesus and said, "Where dost thou want us to prepare for thee to eat the passover?" 18 But Jesus said, "Go into the city to a certain man, and say to him, 'The Master says, My time is near at hand; at thy house I am keeping the Passover with my disciples.'" 19 And the disciples did as Jesus bade them, and prepared the passover.

h Is 58, 7; Ez 18, 7.—i Sir 7, 35.—j Mt 7, 23; Ps 6, 9; Lk 13, 27.—k Dn 12, 2; Jn 5, 29.—l 2-5: Mk 14, 1f; Lk 22, 1f; Jn 11, 47.—m 6-13: Mk 14, 3-9; Jn 11, 2; 12, 1-8.—n 14-16: Mk 14, 10f; Lk 22, 3-6.—o 17-19: Mk 14, 12-16; Lk 22, 7-13.

26, 2: Wednesday.

26, 6-13: The supper is that spoken of in Jn 12, 1-8, which took place six days before the Passover. The evangelist places it here to bring together the narratives of the anointing and of the betrayal of Judas.

The Betrayer. 20 Now [p] when evening arrived, he reclined at table with the twelve disciples. 21 And while they were eating, he said, "Amen I say to you, one of you will betray me." 22 And being very much saddened they began each to say, "Is it I, Lord?" 23 But he answered and said, "He who dips his hand into the dish with me, he will betray me. 24 The Son of Man [q] indeed goes his way, as it is written of him; but woe to that man by whom the Son of Man is betrayed! It were better for that man if he had not been born." 25 And Judas who betrayed him answered and said, "Is it I, Rabbi?" He said to him, "Thou hast said it."

The Holy Eucharist. 26 And [r] while they were at supper,* Jesus took bread, and blessed and broke, and gave it to his disciples, and said, "Take and eat; this is my body." 27 And taking a cup, he gave thanks and gave it to them, saying, "All of you drink of this; 28 [s] for this is my blood of the new covenant, which is being shed for many unto the forgiveness of sins. 29 But I say to you, I will not drink henceforth of this fruit of the vine, until that day when I shall drink it new with you in the kingdom of my Father."

Peter's Denials Predicted. 30 And [t] after reciting a hymn, they went out to Mount Olivet. 31 Then Jesus said to them, "You will all be scandalized this night because of me; for it is written, *I will smite the shepherd, and the sheep of the flock will be scattered.* 32 [u] But after I have risen, I will go before you into Galilee." 33 But Peter answered and said to him, "Even though all shall be scandalized because of thee, I will never be scandalized." 34 Jesus said to him, [v] "Amen I say to thee, this very night, before a cock crows, thou wilt deny me three times." 35 Peter said to him, "Even if I should have to die with thee, I will not deny thee!" And all the disciples said the same thing.

2. The Passion and Death of Jesus

The Agony in the Garden. 36 Then Jesus came with them to a country place called [w] Gethsemani, and he said to his disciples, "Sit down here, while I go over yonder and pray." 37 And he took with him Peter and the two sons of Zebedee, and he began to be saddened and exceedingly troubled. 38 Then he said to them, "My soul is sad, even unto death. Wait here and watch with me." 39 And going forward a little, he fell prostrate and prayed, saying, "Father, if it is possible, let this cup pass away from me; yet not as I will, but as thou willest."

40 Then he came to the disciples and found them sleeping. And he said to Peter, "Could you not, then, watch one hour with me? 41 Watch and pray, that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak." 42 Again a second time he went away and prayed, saying, "My Father, if this cup cannot pass away unless I drink it, thy will be done." 43 And he came again and found them sleeping, for their eyes were heavy. 44 And leaving them he went back again, and prayed a third time, saying the same words over. 45 Then he came to his disciples, and said to them, "Sleep on now, and take your rest! Behold, the hour is at hand when the Son of Man will be betrayed into the hands of sinners. 46 Rise, let us go. Behold, he who betrays me is at hand."

Jesus Arrested. 47 And while he was yet speaking, behold Judas, [x] one of the Twelve, came and with him a great crowd with swords and clubs, from the chief priests and elders of the people. 48 Now his betrayer had given them a sign, saying, "Whomever I kiss, that is he; lay hold of him." 49 And he went straight up to Jesus and said, "Hail, Rabbi!" and kissed him. 50 And Jesus said to him, "Friend, for what purpose hast thou come?" Then they came forward and set hands on Jesus and took him.

51 And behold, *one of those who were with Jesus reached out his hand, drew his sword, and struck the servant of the high priest, cutting off his ear. 52 Then Jesus said to him, "Put back thy sword into its place; [y] for all those who take the sword will perish by the sword. 53 Or dost thou suppose that I cannot entreat my Father, and he will even now furnish me with more than twelve legions of angels? 54 How then are the Scriptures to be fulfilled, [z] that thus it must take place?"

p 20-24: Mk 14, 17-21; Lk 22, 14, 21-23; Jn 13, 21-26.—q Ps 40 (41), 10.—r 26-29: Mk 14, 22-25; Lk 22, 18, 20; 1 Cor 11, 23-25.—s Ex 24, 8; Jer 31, 31.—t 30-35: Mk 14, 26-31; Lk 22, 39; Jn 18, 1; Za 13, 7; Jn 16, 32.—u Mk 16, 7.—v Lk 22, 33f; Jn 13, 37f.—w 36-46: Mk 14, 32-42; Lk 22, 40-46.—x 47-56: Mk 14, 43-50; Lk 22, 47-53; Jn 18, 3-11.—y Gn 9, 6; Ap 13, 10.—z Is 53, 7-10.

26, 26: The Last Supper was on Thursday evening.

26, 51: Cf Jn 18, 10. The servant's name was Malchus; it was Peter who cut off his ear.

55 In that hour Jesus said to the crowds, "As against a robber you have come out, with swords and clubs, to seize me. I sat daily with you in the temple teaching, and you did not lay hands on me." 56 Now all this was done that the Scriptures of the prophets might be fulfilled. Then all the disciples left him and fled.

Jesus before the Sanhedrin. 57 Now those who had taken Jesus [a] led him away to Caiphas the high priest, where the Scribes and the elders had gathered together. 58 But Peter was following him at a distance, even to the courtyard of the high priest, and he went in and sat with the attendants to see the end. 59 Now the chief priests and all the Sanhedrin were seeking false witness against Jesus, that they might put him to death, 60 but they found none, though many false witnesses came forward. But last of all two false witnesses came forward, 61 and said, [b] "This man said, 'I am able to destroy the temple of God, and to rebuild it after three days.'"

62 Then the high priest, standing up, said to him, "Dost thou make no answer to the things that these men prefer against thee?" 63 But Jesus kept silence. [c] And the high priest said to him, "I adjure thee by the living God that thou tell us whether thou art the Christ, the Son of God." 64 Jesus said to him, "Thou hast said it. Nevertheless, I say to you, [d] hereafter you shall see the Son of Man sitting at the right hand of the Power and coming upon the clouds of heaven."

65 Then the high priest tore his garments, saying, "He has blasphemed; what further need have we of witnesses? Behold, now you have heard the blasphemy. 66 What do you think?" And they answered and said, "He is liable to death." 67 Then they spat [e] in his face and buffeted him; while others struck his face with the palms of their hands, 68 saying, "Prophesy to us, O Christ! who is it that struck thee?"

Peter's Denial. 69 Now Peter was sitting outside in the courtyard; [f] and a maidservant came up to him and said, "Thou also wast with Jesus the Galilean." 70 But he denied it before them all, saying, "I do not know what thou art saying." 71 And when he had gone out to the gateway, another maid saw him, and said to those who were there, "This man also was with Jesus of Nazareth." 72 And again he denied it with an oath, "I do not know the man!" 73 And after a little while the bystanders came up and said to Peter, "Surely thou also art one of them, for even thy speech betrays thee." 74 Then he began to curse and to swear that he did not know the man. And at that moment a cock crowed. 75 And Peter remembered the word that Jesus had said, "Before a cock crows, thou wilt deny me three times." And he went out and wept bitterly.

CHAPTER 27.

1 Now when morning came all the chief priests and the elders of the people took counsel together against Jesus in order to put him to death. [g] 2 And they bound him and led him away, [h] and delivered him to Pontius Pilate the *procurator.

The End of Judas. 3 Then Judas, who betrayed him, when he saw that he was condemned, repented and brought back the thirty pieces of silver to the chief priests and the elders, 4 saying, "I have sinned in betraying innocent blood." But they said, "What is that to us? See to it thyself." 5 And he flung the pieces of silver into the temple, and withdrew; [i] and went away and hanged himself with a halter.

6 And the chief priests took the pieces of silver, and said, "It is not lawful to put them into the treasury, seeing that it is the price of blood." 7 And after they had consulted together, they bought with them the potter's field, as a burial place for strangers. 8 For this reason that field has been called even to this day, Haceldama, that is, the Field of Blood. 9 Then what was spoken through Jeremias the prophet was fulfilled, [j] *And they took the thirty pieces of silver, the price of him who was priced, upon whom the children of Israel set a price;* 10 *and they gave them for the potter's field, as the Lord directed me.*

Jesus before Pilate. 11 Now Jesus stood before the procurator, [k] and the procura-

a 57-68: Mk 14, 53-65; Lk 22, 54; Jn 18, 12-24.—b Jn 2, 19.—c 63-66: Lk 22, 67-71.—d Mt 16,27; Rom 14, 10.—e Is 50, 6; Mk 14, 65; Lk 22, 63f.—f 69-75: Mk 14, 66-72; Lk 22, 55-62; Jn 18, 16-18. 25-27.—g Mk 15, 1; Lk 22, 66.—h Lk 23, 1; Jn 18, 28.—i Acts 1, 18f.—j Za 11, 12.—k 11-14: Mk 15, 2-5; Lk 23, 2f; Jn 18, 29-38.

27, 2: Upon the deposition of Archelaus in 6 A. D., Judea became a Roman province and was governed by a procurator. Pontius Pilate was procurator from 26 to 36 A. D.

tor asked him, saying, "Art thou the king of the Jews?" Jesus said to him, "Thou sayest it." 12 And when he was accused by the chief priests and the elders, he made no answer. 13 Then Pilate said to him, "Dost thou not hear how many things they prefer against thee?" 14 But he did not answer him a single word, so that the procurator wondered exceedingly.

15 Now at festival time [l] the procurator used to release to the crowd a prisoner, whomever they would. 16 Now he had at that time a notorious prisoner called Barabbas. 17 Therefore, when they had gathered together, Pilate said, "Whom do you wish that I release to you? Barabbas, or Jesus who is called Christ?" 18 For he knew that they had delivered him up out of envy. 19 Now, as he was sitting on the judgment-seat, his wife sent to him, saying, "Have nothing to do with that just man, for I have suffered many things in a dream today because of him." 20 [m] But the chief priests and the elders persuaded the crowds to ask for Barabbas and to destroy Jesus. 21 But the procurator addressed them, and said to them, "Which of the two do you wish that I release to you?" And they said, "Barabbas." 22 Pilate said to them, "What then am I to do with Jesus who is called Christ?" 23 They all said, "Let him be crucified!" The procurator said to them. "Why, what evil has he done?" But they kept crying out the more, saying, "Let him be crucified!"

24 Now Pilate, seeing that he was doing no good, but rather that a riot was breaking out, took water and washed his hands in sight of the crowd, saying, "I am innocent of the blood of this just man; see to it yourselves." 25 And all the people answered and said, "His blood be on us and on our children."

The Scourging and Crowning. 26 Then he released to them Barabbas; but Jesus he scourged and delivered to them to be crucified. 27 Then the soldiers of the procurator took Jesus into the praetorium, [n] and gathered together about him the whole cohort. 28 And they stripped him and put on him a scarlet cloak; 29 and plaiting a crown of thorns, they put it upon his head, and a reed into his right hand; and bending the knee before him they mocked him, saying, "Hail, King of the Jews!" 30 And they spat on him, and took the reed and kept striking him on the head.

The Way of the Cross. 31 And when they had mocked him, they took the cloak off him and put his own garments on him, and led him away to crucify him. 32 Now as they went out, they found a man of Cyrene named Simon; [o] him they forced to take up his cross. 33 And [p] they came to the place called Golgotha, that is, the Place of the Skull.

The Crucifixion. 34 And they gave him wine to drink mixed with gall; but when he had tasted it, he would not drink. 35 And after they had crucified him, they divided his garments, casting lots, [to fulfill what was spoken through the prophet, [q] *They divided my garments among them, and upon my vesture they cast lots.**] 36 And sitting down they kept watch over him. 37 And they put above his head the charge against him, written, THIS IS JESUS, THE KING OF THE JEWS.

38 Then two robbers were crucified with him, one on his right hand and one on his left. 39 Now the passers-by were jeering at him, [r] shaking their heads, 40 and saying, [s] "Thou who destroyest the temple, and in three days buildest it up again, save thyself! If thou art the Son of God, come down from the cross!" 41 In like manner, the chief priests with the Scribes and the elders, mocking, said, 42 "He saved others, himself he cannot save! [t] If he is the King of Israel, let him come down now from the cross, and we will believe him. 43 He trusted in God; [u] let him deliver him now, if he wants him; for he said, 'I am the Son of God.'" 44 And the robbers also, who were crucified with him, reproached him in the same way.

The Death of Jesus. 45 Now from the sixth hour there was darkness over the whole land until the ninth hour. 46 But about the ninth hour Jesus cried out with a loud voice, saying, [v] "Eli, Eli, lema sabacthani," * that is, "My God, my

l 15-26: Mk 15, 6-15; Lk 23, 17-25; Jn 18, 39f.—m Acts 3, 14.—n 27-31: Mk 15, 16-20; Jn 19, 2f; Ps 21 (22), 17.—o Mk 15, 21; Lk 23, 26.—p 33-51: Mk 15, 22-38; Lk 23, 32-38, 44-46; Jn 19, 17-19, 23f, 28-30.—q Ps 21 (22), 19.—r Ps 21 (22), 8.—s Jn 2, 19.—t Wis 2, 18-20.—u Ps 21 (22), 9.—v Ps 21 (22), 2.

27, 35: To fulfill . . . cast lots: this is omitted in the better Greek and some Vulgate MSS.

27, 46: The words of our Lord were a quotation of Ps 21 (22), 2. Taken in their context they do not express anything like despair. They do, however, express a poignant sense of dereliction.

God, why hast thou forsaken me?" [47] And some of the bystanders on hearing this said, "This man is calling Elias." [48] And immediately one of them ran and, taking a sponge, soaked it in common wine, put it on a reed and offered it to him to drink. [49] But the rest said, "Wait, let us see whether Elias is coming to save him." [50] But Jesus again cried out with a loud voice, and gave up his spirit.

[51] And [w] behold, the curtain of the temple was torn in two from top to bottom; and the earth quaked, and the rocks were rent, [52] and the tombs were opened, and many bodies of the saints who had fallen asleep arose; [53] and coming forth out of the tombs after his resurrection, they came into the holy city, and appeared to many. [54] Now when the centurion,[x] and those who were with him keeping guard over Jesus, saw the earthquake and the things that were happening, they were very much afraid, and they said, "Truly he was the Son of God." [55] And many women were there, looking on from a distance, who had followed Jesus from Galilee, ministering to him. [56] Among them were Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

The Burial. [57] Now when it was evening, there came a certain rich man of Arimathea,[y] Joseph by name, who was himself a disciple of Jesus. [58] He went to Pilate and asked for the body of Jesus. Then Pilate ordered the body to be given up. [59] And Joseph taking the body, wrapped it in a clean linen cloth, [60] and laid it in his new tomb, which he had hewn out in the rock. Then he rolled a large stone to the entrance of the tomb, and departed. [61] But Mary Magdalene and the other Mary were there, sitting opposite the sepulchre.

Precautions of the Chief Priests. [62] And the next day, which was the one after the Day of Preparation,* the chief priests and the Pharisees went in a body to Pilate, [63] saying, "Sir, we have remembered how that deceiver said, while he was yet alive, 'After three days I will rise again.' [64] Give orders, therefore, that the sepulchre be guarded until the third day, or else his disciples may come and steal him away, and say to the people, 'He has risen from the dead'; and the last imposture will be worse than the first." [65] Pilate said to them, "You have a guard; go, guard it as well as you know how." [66] So they went and made the sepulchre secure, sealing the stone, and setting the guard.

3. The Resurrection of Jesus

CHAPTER 28

The Women at the Grave. Now late in the night[z] of the Sabbath, as the first day of the week began to dawn, Mary Magdalene and the other Mary came to see the sepulchre. [2] And behold, there was a great earthquake; for an angel of the Lord came down from heaven, and drawing near rolled back the stone, and sat upon it. [3] His countenance was like lightning, and his raiment like snow. [4] And for fear of him the guards were terrified, and became like dead men. [5] But the angel spoke and said to the women, "Do not be afraid; for I know that you seek Jesus, who was crucified. [6] He is not here, for he has risen even as he said. Come, see the place where the Lord was laid. [7] And go quickly, tell his disciples that he has risen; and behold, he goes before you into Galilee; there you shall see him. Behold, I have foretold it to you." [8] And they departed quickly from the tomb in fear and great joy, and ran to tell his disciples. [9] And behold, Jesus met them, saying, "Hail!" And they came up and embraced his feet and worshipped him. [10] Then Jesus said to them, "Do not be afraid; go, take word to my brethren that they are to set out for Galilee; there they shall see me."

The Guards and the Chief Priests. [11] Now while they were going, behold, some of the guard came into the city and reported to the chief priests all that had happened. [12] And when they had assembled with the elders, and had consulted together, they gave much money to the soldiers, [13] telling them, "Say, 'His disciples came by night and stole him while we were sleeping.' [14] And if the procurator hears of this, we will persuade him and keep you out of trouble." [15] And they took the money, and did as they were instructed; and this story has been spread abroad among the Jews even to the present day.

w 2 Par 3, 14.—x 54-56: Mk 15, 39-41; Lk 23, 47-49.—y 57-61: Mk 15, 42-47; Lk 23, 50-56; Jn 19, 38-42.—z 1-8: Mk 16, 1-8; Lk 24, 1-10; Jn 20, 1.

27, 62: Preparation for the Sabbath.

Commission of the Apostles. 16 But * the eleven disciples went into Galilee, to the mountain where Jesus had directed them to go. 17 And when they saw him they worshipped him; but some doubted. 18 And Jesus drew near and spoke to them saying, "All power in heaven and on earth has been given to me. 19 Go, [a] therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, 20 teaching them to observe all that I have commanded you; and behold, I am with you all days, even unto the consummation of the world."

a Mk 16, 15f.

28, 16-20: St. Matthew's last words are the climax of his Gospel; Christ sends forth His Apostles to conquer the world and make all men His disciples.

THE HOLY GOSPEL OF JESUS CHRIST ACCORDING TO SAINT MARK

The second Gospel was written by St. Mark who, in the New Testament, is sometimes called John Mark. Both he and his mother, Mary, were highly esteemed in the early Church, and his mother's house in Jerusalem served as a meeting place for Christians there. He was associated with St. Paul and St. Barnabas (who was Mark's cousin) on their missionary journey through the island of Cyprus. Later he accompanied St. Barnabas alone. We know also that he was in Rome with St. Peter and with St. Paul. Tradition ascribes to him the founding of the Church in Alexandria. His feast falls on April 25.

It is historically certain that St. Mark wrote the second Gospel, that he wrote it in Rome sometime before the year 60 A.D., that he wrote it in Greek for the Gentile converts to Christianity. Tradition tells us that St. Mark was requested by the Romans to set down the teachings of St. Peter. This seems to be confirmed by the position which St. Peter has in this Gospel. In this way the second Gospel is a record of the life of Jesus as seen through the eyes of the Prince of the Apostles.

St. Mark's purpose is to show to the Romans that Jesus is the Savior, and that He is divine. To this end he attends more to the miracles of our Lord than to His sermons, giving only a few of the parables at length. The author, however, gives in some detail the events he narrates, and leaves the impression of an eyewitness. His language is simple, and yet earnest and full of charm.

I: THE PUBLIC MINISTRY OF JESUS

I

CHAPTER 1.

John the Baptist. 1 The beginning of the Gospel of Jesus Christ, the Son of God.* 2 As it is written in Isaias the prophet, [a] *Behold, I send my messenger before thee,*[b] *who shall prepare thy way,* 3 [c] *the voice of one crying in the desert, "Make ready the way of the Lord, make straight his paths,"* 4 there came John in the desert, baptizing and preaching a baptism of repentance for the forgiveness of sins. 5 And all the country of Judea went out to him, and all the inhabitants of Jerusalem; and they were baptized by him in the river Jordan, confessing their sins. 6 And John was clothed in camel's hair, with a leathern girdle about his loins, and he ate locusts and wild honey. And he preached, saying, 7 "One mightier than I is coming after me, the strap of whose sandals I am not worthy to stoop down and loose. 8 I have baptized you with water, but he will baptize you with the Holy Spirit."

The Baptism of Jesus. 9 And it came to pass in those days, [d] that Jesus came from Nazareth in Galilee and was baptized by John in the Jordan. 10 And immediately on coming up from the water

a 2-8: Mt 3, 1-11; Lk 3, 2-16; Jn 1, 19-33.—b Mal 3, 1.—c Is 40, 3.—d 9-11: Mt 3, 13-17; Lk 3, 21f; Jn 1, 32-34.

1, 1: Son of God: the Jews sometimes used the term figuratively of one standing in a special relationship to God. Hence when Jesus is called the Son of God in the Synoptic Gospels, it does not necessarily imply His divinity. However, it does imply the divinity of the Messias here, since St. Mark believed in that divinity, and speaks here in his own name.

he saw the heavens opened and the Spirit, as a dove, descending and remaining upon him. 11 And there came a voice from the heavens, [e] "Thou art my beloved Son, in thee I am well pleased."

The Temptation. 12 And immediately the Spirit [f] drove him forth into the desert. 13 And he was in the desert forty days and forty nights, being tempted the while by Satan, and was with the wild beasts, and the angels ministered to him.

II

In Galilee. 14 And after John had been delivered up, [g] Jesus came into Galilee, preaching the gospel of the kingdom of God, 15 and saying, "The time is fulfilled, and the kingdom of God is at hand. Repent and believe in the gospel."

The First Disciples Called. 16 And passing along by the sea of Galilee, he [h] saw Simon and his brother Andrew, casting their nets into the sea (for they were fishermen). 17 And Jesus said to them, "Come, follow me, and I will make you fishers of men." 18 And at once they left the nets, and followed him. 19 And going on a little farther, he saw James the son of Zebedee, and his brother John; they also were in their boat mending the nets. 20 Immediately he called them. And they left their father Zebedee in the boat with the hired men, and followed him.

21 And they entered Capharnaum. [i] And immediately on the Sabbath he went into the synagogue and began to teach them. 22 And they were astonished at his teaching; [j] for he was teaching them as one having authority,* and not as the Scribes.

The Cure of a Demoniac. 23 Now in their synagogue there was a man with an unclean spirit, and he cried out, 24 saying, "What have we to do with thee, Jesus of Nazareth? Hast thou come to destroy us? I know who thou art, the Holy One of God." 25 And Jesus rebuked him, saying, "Hold thy peace, and go out of the man." 26 And the unclean spirit, convulsing him and crying out with a loud voice, went out of him. 27 And they were all amazed, so that they inquired among themselves, saying, "What is this? What new doctrine is this? For with authority he commands even the unclean spirits, and they obey him." 28 And rumor concerning him went forth immediately into all the region round about Galilee.

Peter's Mother-in-law. 29 And as soon as they came out of the synagogue, [k] they, with James and John, came* to the house of Simon and Andrew. 30 Now Simon's mother-in-law was keeping her bed sick with a fever, and they immediately told him about her. 31 And drawing near, he took her by the hand and raised her up; and the fever left her at once, and she began to wait on them.

Other Miracles. 32 Now when it was evening, and the sun had set, they brought to him all who were ill and who were possessed. 33 And the whole town had gathered together at the door. 34 And he cured many who were afflicted with various diseases, and cast out many devils; and he did not permit them to speak, because they knew him.

35 And rising up long before daybreak, he went out and departed into a desert place, and there he prayed. 36 And Simon, and those who were with him, followed him. 37 And they found him and said to him, "They are all seeking thee." 38 And he said to them, "Let us go into the neighboring villages and towns, that there also I may preach. For this is why I have come." 39 And he was preaching in their synagogues, and throughout all Galilee, and casting out devils.

A Leper. 40 And a leper came to him, [l] entreating him; and kneeling down he said, "If thou wilt, thou canst make me clean." 41 And Jesus, having compassion on him, stretched forth his hand and touched him, and said to him, "I will; be thou made clean." 42 And when he had spoken, immediately the leprosy left him, and he was made clean. 43 Then he strictly charged him, and immediately drove him away. 44 And he said to him. "See thou tell no one; but go, show thyself to the high priest,* and offer for thy purification [m] the things that Moses commanded, for a witness to them." 45 But he went out, and began to publish and to spread abroad the fact, so that Jesus

e Ps 2, 7.—f 12f: Mt 4, 1-11; Lk 4, 1-13.—g 14f: Mt 4, 12-17; Lk 4, 14f; Jn 4, 43.—h 16-20: Mt 4, 18-22; Lk 5, 2-11; Jn 1, 40-42.—i 21-28: Mt 4, 13; Lk 4, 31-37.—j Mt 7, 28f.—k 29-34: Mt 8, 14-16; Lk 4, 38-41.—l 40-44: Mt 8, 2-4; Lk 5, 12-14.—m Lv 14, 2-32.

1, 22: Unlike the Pharisees, who quoted and explained the Law and oral tradition, Jesus taught with the authority of one who possessed the truth independently of human masters.

1, 29: The better Greek MSS read: "He, with James and John, came," etc.

1, 44: The Mosaic Law prescribed this showing to the priest and also an offering.

could no longer openly enter a town, but remained outside in desert places. And they kept coming to him from every direction.

CHAPTER 2.

A Paralytic at Capharnaum. 1 And [n] after some days, he again entered Capharnaum 2 and it was reported that he was at home. And many gathered together, so that there was no longer room, not even around the door. 3 And he spoke the word to them. And they came, bringing to him a paralytic, carried by four. 4 And since they could not bring him to Jesus because of the crowd, they stripped off the roof where he was, and, having made an opening, they let down the pallet on which the paralytic was lying. 5 And Jesus, seeing their faith, said to the paralytic, "Son, thy sins are forgiven thee."

6 Now some of the Scribes were sitting there and reasoning in their hearts, 7 "Why does this man speak thus? He blasphemes. [o] Who can forgive sins, but only God?" 8 And at once Jesus, knowing in his spirit that they so reasoned within themselves, said to them, "Why are you arguing these things in your hearts? 9 Which is easier, to say to the paralytic, 'Thy sins are forgiven thee,' or to say, 'Arise, and take up thy pallet, and walk'? 10 But that you may know that the Son of Man has power on earth to forgive sins"—he said to the paralytic— 11 "I say to thee, arise, take up thy pallet, and go to thy house." 12 And immediately he arose and, taking up his pallet, went forth in the sight of all, so that they were all amazed, and glorified God, saying, "Never did we see the like."

The Call of Levi. 13 And he went forth again by the water's edge, and all the crowd kept coming to him, and he taught them. 14 [p] And as he was passing along, he saw Levi, the son of Alpheus, sitting in the tax-collector's place, and he said to him, "Follow me." And he arose and followed him. 15 And it came to pass as he was at table in Levi's house, that many publicans and sinners were at table with Jesus and his disciples, for there were many and they also followed him. 16 And the Scribes and the Pharisees, seeing that he ate with sinners and publicans, said to his disciples, "Why does your master eat and drink with publicans and sinners?" 17 And Jesus heard this, and said to them, "It is not the healthy who need a physician, but they who are sick. For I have not come to call the just, but sinners."

The Question of Fasting. 18 And the disciples of John and the Pharisees were fasting. And they came, and said to him, [q] "Why do the disciples of John and of the Pharisees fast, whereas thy disciples do not fast?" 19 And Jesus said to them, "Can the wedding guests fast as long as the bridegroom is with them? 20 As long as they have the bridegroom with them they cannot fast. But the days will come when the bridegroom shall be taken away from them, and then they will fast on that day. 21 No one sews a patch of raw cloth on an old garment; else the new patch tears away from the old, and a worse rent is made. 22 And no one pours new wine into old wine-skins; else the wine will burst the skins, and the wine is spilt, and the skins will be ruined. But new wine must be put into fresh skins."

The Disciples Pluck Grain on the Sabbath. 23 And it came to pass again as he was going through the standing grain on the Sabbath, [r] that his disciples began, as they went along, to pluck the ears of grain. 24 But the Pharisees* said to him, "Behold, why are they doing what is not lawful on the Sabbath?" 25 And he said to them, "Have you never read what David did when he and those who were with him were in need, and hungry? 26 how he entered the house of God,* when Abiathar was high priest, and ate the loaves of proposition, [s] which he could not lawfully eat, but only the priests? and how he gave them to those who were with him?" 27 And he said to them, "The Sabbath was made for man, and not man for the Sabbath. 28 Therefore the Son of Man is Lord even of the Sabbath."

n 1-12: Mt 9, 2-8; Lk 5, 18-26.—o Jb 14, 4; Is 43, 25.—p 14-17: Mt 9, 9-13; Lk 5, 27-32.—q 18-22: Mt 9, 14-17; Lk 5, 33-38.—r 23-28: Mt 12, 1-8; Lk 6, 1-5; Dt 23, 25.—s 1 Kgs 21, 6; Lv 24, 5-9.

2, 24: The Pharisees insisted on an extreme observance of the Sabbath rest and condemned even necessary work on that day.

2, 26: Jesus here cites an incident from the life of King David (1 Kgs 21, 6), when dire necessity compelled him to violate the letter of the Law (Lv 24, 9). The passage in Kings which tells of this incident names Achimelech as the high priest, whereas St. Mark says it took place under the high priest Abiathar. Abiathar was present and succeeded his father Achimelech shortly afterwards. His name occurs frequently in the history of David and was connected with David's in current synchronism.

CHAPTER 3.

A Man with a Withered Hand. 1 And [t] again he entered the synagogue. And a man with a withered hand was there. 2 And they were watching him, whether he cured on the Sabbath, that they might accuse him. 3 And he said to the man with the withered hand, "Stand forth in the midst." 4 And he said to them, "Is it lawful on the Sabbath to do good, or to do evil? to save a life, or to destroy it?" But they kept silence. 5 And looking round upon them with anger, and being grieved at the blindness of their hearts, he said to the man, "Stretch forth thy hand." And he stretched it forth, and his hand was restored. 6 But the Pharisees went out and immediately took counsel with the Herodians* against him, how they might do away with him.

The Mercy of Jesus. 7 And [u] Jesus with his disciples withdrew to the sea; and there followed him a large crowd from Galilee and Judea, 8 and from Jerusalem, and from Idumea, and from beyond the Jordan. And of those about Tyre and Sidon, a large crowd, hearing what he was doing, came to him. 9 And he told his disciples to have a small boat in readiness for him, because of the crowd, lest they should throng him. 10 For he healed many, so that as many as had ailments were pressing upon him to touch him. 11 And the unclean spirits, whenever they beheld him, fell down before him and cried out, saying, 12 "Thou art the Son of God." And he charged them strictly not to make him known.

The Choice of the Twelve. 13 And [v] going up a mountain, he called to him men of his own choosing, and they came to him. 14 And he appointed twelve that they might be with him and that he might send them forth to preach. 15 To them he gave power to cure sicknesses and to cast out devils. 16 There were Simon, to whom he gave the name Peter; 17 and James the son of Zebedee, and John the brother of James (these he surnamed Boanerges, that is, Sons of Thunder); 18 and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alpheus, and Thaddeus, and Simon the Cananean, 19 and Judas Iscariot, he who betrayed him.

III

Blasphemy of the Scribes. 20 And they came to the house, and again a crowd gathered so that they could not so much as take their food. 21 But when his own people had heard of it, they went out to lay hold of him, for they said, * "He has gone mad." 22 And the Scribes who had come down from Jerusalem said, [w] "He has Beelzebub," and, "By the prince of devils he casts out devils." 23 And he called them together, and said to them in parables, "How can Satan cast out Satan? 24 And if a kingdom is divided against itself, that kingdom cannot stand. 25 And if a house is divided against itself, that house cannot stand. 26 And if Satan has risen up against himself, he is divided, and cannot stand, but is at an end. 27 But no one can enter the strong man's house and plunder his goods, unless he first binds the strong man. Then he will plunder his house.

28 "Amen I say to you, that all sins shall be forgiven to the sons of men, and the blasphemies wherewith they may blaspheme; 29 but whoever blasphemes against the Holy Spirit never has forgiveness,* but will be guilty of an everlasting sin." 30 For they said, "He has an unclean spirit."

Jesus and His Brethren. 31 And [x] his mother and his brethren* came, and standing outside, they sent to him, calling him. 32 Now a crowd was sitting about him, and they said to him, "Behold, thy mother and thy brethren are outside, seeking thee." 33 And he answered and said to them, "Who are my mother and my brethren?" 34 And looking round on those who were sitting about him, he said, "Behold my mother and my brethren. 35 For whoever does the will of God, he is my brother and sister and mother."

t 1-6: Mt 12, 9-14; Lk 6, 6-11.—u Mt 12, 15f; Lk 6, 17.—v 13-19: Mt 10, 1-4; Lk 6, 12-16.—w 22-30: Mt 12, 24-32; Lk 11, 15-22.—x 31-35: Mt 12, 46-50; Lk 8, 19-21.

3, 6: The Herodians: note the growing hatred of the Pharisees towards Jesus.

3, 21: Our Lord's relatives did not yet believe in Him (cf Jn 7, 5). However, it is not clear that they said, "He has gone mad." The Greek text means, "He was beside himself." The Blessed Virgin was with them on this occasion (vv 31-35), but she had no misconception of His nature and mission.

3, 29: Cf note on Mt 12, 32.

3, 31: Brethren: relatives of Jesus, not blood brothers. This wider use of the term was common among the Jews. Jesus does not disclaim the bonds of physical relationship, but He seizes the opportunity to give a lesson on the greater dignity of spiritual relationship. Cf Lk 11, 27f. St. Augustine says that Mary was more blessed in that she believed in Christ than in that she had given Him birth ("De virginibus," III).

CHAPTER 4.

Parable of the Sower. 1 And [y] again he began to teach by the water's edge. And as a great crowd gathered about him, he got into a boat and sat on board. And all the crowd remained on land facing the sea.

2 And he taught them many things in parables, and he said to them in his instruction, 3 "Hear! Behold, the sower went out to sow. 4 And as he sowed, some seed fell by the wayside, and the birds came and ate it up. 5 And other seed fell upon rocky ground, where it had not much earth; and it sprang up at once, because it had no depth of earth; 6 but when the sun rose it was scorched, and because it had no root it withered away. 7 And other seed fell among thorns; and the thorns grew up and choked it, and it yielded no fruit. 8 And other seed fell upon good ground, and yielded fruit that grew up, made increase and produced, one thirty, another sixty, and another a hundred-fold." 9 Then he said, "He who has ears to hear, let him hear."

10 And when he was alone, those who were with him and the Twelve asked him about the parables. 11 And he said to them, "To you it is given to know the mystery of the kingdom of God; but to those outside, all things are treated in parables, 12 that [z] *Seeing they may see, but not perceive; and hearing they may hear, but not understand; lest perhaps at any time they should be converted, and their sins* be forgiven them.*"

13 And he said to them, [a] "Do you not know this parable? How then will you understand all the parables? 14 The sower sows the word. 15 And those by the wayside are they in whom the word is sown; as soon as they have heard, Satan at once comes and takes away the word that has been sown in their hearts. 16 And those likewise who are sown on the rocky ground are they who, when they have heard the word, receive it immediately with joy; 17 and they have no root in themselves, but continue only for a time. then, when trouble and persecution come because of the word. they at once fall away. 18 And those who are sown among the thorns are they who listen to the word; 19 but the cares of the world, [b] and the deceitfulness of riches, and the desires about other things, entering in, choke the word, and it is made fruitless. 20 And those who are sown upon good ground are they who hear the word, and welcome it, and yield fruit, one thirty, another sixty, and another a hundred-fold."

Purpose of This Teaching. 21 And he said to them, [c] "Is a lamp brought to be put under the measure, or under the couch? Is it not rather to be put upon the lampstand? 22 For there is nothing hidden that will not be made [d] manifest; nor is anything concealed that will not come to light. 23 If anyone has ears to hear, let him hear." 24 And he said to them, [e] "Take heed what you hear. With what measure you measure, it shall be measured to you, and more shall be given to you. 25 For to him who has shall be given; [f] and from him who does not have, even that which he has shall be taken away."

Seed Grows of Itself. 26 And he said, "Thus is the kingdom of God, as though a man should cast seed into the earth, 27 then sleep and rise, night and day, and the seed should sprout and grow without his knowing it. 28 For of itself the earth bears the crop, first the blade, then the ear, then the full grain in the ear. 29 But when the fruit is ripe, immediately he puts in the sickle because the harvest has come."

The Mustard Seed. 30 And he said, [g] "To what shall we liken the kingdom of God; or to what parable shall we compare it? 31 It is like a grain of mustard seed, which, when sown upon the earth, is the smallest of all the seeds upon the earth; 32 yet when it is sown, it grows up and becomes larger than any herb, and puts out great branches. so that the birds of the air can dwell beneath its shade."

33 And in many such parables he spoke the word to them. according as they were able to understand it; 34 but without a parable he did not speak to them. But privately he explained all things to his disciples.

The Storm on the Lake. 35 And he said to them on that day, when evening had come, [h] "Let us cross over to the other

y 1-12: Mt 13, 1-15; Lk 8, 4-10.—z Is 6, 9; Jn 12, 40; Acts 28, 26; Rom 11, 8.—a 13-20: Mt 13, 18-23; Lk 8, 11-15.—b 1 Tm 6, 17.—c 21-25; Mt 5, 15; Lk 8, 16-18; 11, 33.—d Mt 10, 26; Lk 12, 2.—e Mt 7, 2; Lk 6, 38.—f Mt 13, 12; Lk 19, 26.—g 30-32; Mt 13, 31f; Lk 13, 18f.—h 35-40; Mt 8, 18, 23-27; Lk 8, 22-25.

4, 12: God does not cause, but merely permits, such hardening of heart and blindness of soul.

side." 36 And sending away the crowd, they took him just as he was, in the boat; and there were other boats with him. 37 And there arose a great *squall, and the waves were beating into the boat, so that the boat was now filling. 38 And he himself was in the stern of the boat, on the cushion, asleep. And they woke him and said to him, "Master, does it not concern thee that we are perishing?" 39 Then rising up, he rebuked the wind, and said to the sea, "Peace, be still!" And the wind fell and there came a great calm. 40 And he said to them, "Why are you fearful? Are you still without faith?" And they feared exceedingly and said to one another, "Who, then, is this, that even the wind and the sea obey him?"

CHAPTER 5.

Expulsion of the Devils in Gerasa. 1 And *i* they came to the other side of the sea, to the country of the Gerasenes; 2 and as soon as he stepped out of the boat, there met him from the tombs a man with an unclean spirit.* 3 This man lived in the tombs and no one could any longer bind him, even with chains; 4 for often he had been bound with fetters and chains, and he had rent the chains asunder and broken the fetters into pieces. And no one was able to control him. 5 And constantly, night and day, he was in the tombs and on the mountains, howling and gashing himself with stones.

6 And when he saw Jesus from afar, he ran and worshipped him, 7 and crying out with a loud voice, he said, "What have I to do with thee, Jesus, Son of the most high God? I adjure thee by God, do not torment me!" 8 For he was saying to him, "Go out of the man, thou unclean spirit."

9 And he asked him, "What is thy name?" And he said to him, "My name is Legion, for we are many." 10 And he entreated him earnestly not to drive them out of the country.

11 Now a great herd of swine was there on the mountain-side, feeding. 12 And the spirits kept entreating him, saying, "Send us into the swine, that we may enter into them." 13 And Jesus immediately gave them leave. And the unclean spirits came out and entered into the swine; and the herd, in number about two thousand, rushed down with great violence into the sea, and were drowned in the sea.

14 But the swineherds fled and reported it in the town and in the country; and people came out to see what had happened. 15 And they came to Jesus, and saw the man who had been afflicted by the devil, sitting clothed and in his right mind; and they were afraid. 16 And those who had seen it reported to them how it had happened to the possessed man, and about the swine. 17 And they began to entreat him to depart from their district.

18 And as Jesus was getting into the boat, the man who had been afflicted by the devil began to entreat him that he might remain with him. 19 And he did not allow him, but said to him, "Go home to thy relatives, and tell them all that the Lord has done for thee, and how he has had mercy on thee." 20 And he departed, and began to publish in the Decapolis all that Jesus had done for him. And all marvelled.

The Daughter of Jairus; the Woman with a Hemorrhage. 21 And when Jesus had again crossed over in the boat to the other side, a great crowd gathered together to him; and he was at the water's edge. 22 And *j* there came one of the rulers of the synagogue named Jairus. And seeing Jesus, he fell at his feet, 23 and entreated him much saying, "My daughter is at the point of death; come, lay thy hands upon her, that she may be saved and live."

24 And he went away with him, and a great crowd was following him and pressing upon him. 25 And there was a woman who for twelve years had had a hemorrhage, 26 and had suffered much at the hands of many physicians, and had spent all that she had, and found no benefit, but rather grew worse. 27 Hearing about Jesus, she came up behind him in the crowd and touched his cloak. 28 For she said, "If I touch but his cloak, I shall be saved." 29 And at once the flow of her blood was dried up, and she felt in her body that she was healed of her affliction.

30 And Jesus, instantly perceiving in himself that power had gone forth from him, turned to the crowd, and said, "Who touched my cloak?" 31 And his

i 1-17: Mt 8, 28-34; Lk 8, 26-37.—j 22-43: Mt 9, 18-26; Lk 8, 41-56.

4, 37: Such sudden storms are frequent on the Sea of Galilee.

5, 2: The dead were commonly buried in rock tombs outside the town. The outcasts of society, such as lepers and demoniacs, frequently sought shelter in them.

disciples said to him, "Thou seest the crowd pressing upon thee, and dost thou say, 'Who touched me?'" 32 And he was looking round to see her who had done this. 33 But the woman, fearing and trembling, knowing what had happened within her, came and fell down before him, and told him all the truth. 34 But he said to her, [k] "Daughter, thy faith has saved thee. Go in peace, and be thou healed of thy affliction."

35 While he was yet speaking, there came some from the house of the ruler of the synagogue, saying, "Thy daughter is dead. Why dost thou trouble the Master further?" 36 But Jesus, having heard what was being said, said to the ruler of the synagogue, "Do not be afraid, only have faith." 37 And he allowed no one to follow him except Peter and James, and John the brother of James.

38 And they came to the house of the ruler of the synagogue and he saw a tumult, people weeping and wailing greatly. 39 And going in he said to them, "Why do you make this din, and weep? The girl is asleep, not dead." 40 And they laughed him to scorn. But he, putting them all out, took the father and mother of the girl and those who were with him, and entered in where the girl was lying. 41 And taking the girl by the hand, he said to her, "Talitha cumi," which is interpreted, "Girl, I say to thee, arise." 42 And the girl rose up immediately and began to walk; she was twelve years old. And they were utterly amazed. 43 And he charged them strictly that no one should know of it and directed that something be given her to eat.

CHAPTER 6.

Jesus at Nazareth. 1 And leaving that place, [l] he went into his own country, and his disciples followed him. 2 And when the Sabbath had come, he began to teach in the synagogue. And many, when they heard him, were astonished at his doctrine, saying, "Where did he get all this?" and, "What is this wisdom that is given to him?" and, "What mean such miracles wrought by his hands? 3 Is not this the carpenter, [m] the son of Mary, the brother of James, Joseph, Jude, and Simon? And are not also his sisters* here with us?" And they took offense at him. 4 And Jesus said to them, [n] "A prophet is not without honor except in his own country, and among his own kindred, and in his own house." 5 And he could not work any miracle there, beyond curing a few sick people by laying his hands upon them. 6 And he marvelled because of their unbelief.

The Mission of the Apostles. And he made a circuit of the villages, teaching. 7 [o] And he summoned the Twelve and began to send them forth two by two; and he gave them power over the unclean spirits. 8 And he instructed them to take nothing* for their journey, but a staff only—no wallet, no bread, no money in their girdle; 9 but [p] to wear sandals, and not to put on two tunics. 10 And he said to them, "Wherever you enter into a house, stay there until you leave the place. 11 And whoever does not receive you, or listen to you—[q] go forth from there, and shake off the dust from your feet for a witness against them." 12 And going forth, they preached that men should repent, 13 and they cast out many devils, and [r] anointed with oil many sick people, and healed them.

Death of the Baptist. 14 And King Herod [s] heard of him, for his name had become well known;* and he kept saying, "John the Baptist has risen from the dead, and that is why miraculous powers are working through him." 15 But others were saying, "It is Elias." But others were saying, "It is a prophet, like one of the prophets." 16 But when Herod heard of this, he said, "It is John whom I beheaded; he has risen from the dead."

17 For [t] Herod himself had sent and taken John, and bound him in prison, because of Herodias, his brother Philip's wife, whom he had married. 18 For John had said to Herod, [u] "It is not lawful for thee to have thy brother's wife." 19 But Herodias laid snares for him, and would have liked to put him to death, but she could not. 20 For Herod feared John, knowing that he was a just and holy man, and protected him; and when he heard

k Lk 7, 50.—l 1-6: Mt 13, 54-58; Lk 4, 16-30.—m Jn 6, 42.—n Jn 4, 44.—o 7-11: Mt 10, 1. 5. 9-14; Lk 9, 1; 10, 4-11.—p Acts 12, 8.—q Acts 13, 51; 18, 6.—r Jas 5, 14.—s 14-29: Mt 14, 1-12; Lk 9, 7-9.—t Lk 3, 19f.—u Lv 18, 16.

6, 3: The term "sister," like "brother," was used in a wide sense. Cf note on Mk 3, 31. The son of Mary: designates the only son of a widow.

6, 8: The Apostles were to go forth without ordinary provisions, relying upon Providence and the hospitality of their countrymen.

6, 14: Jesus' activity had aroused intense speculation as to His identity.

him talk, he did many things, and he liked to hear him.

21 And a favorable day came when Herod on his birthday gave a banquet to the officials, tribunes and chief men of Galilee. 22 And Herodias' own daughter having come in and danced, she pleased Herod and his guests. And the king said to the girl, "Ask of me what thou willest, and I will give it to thee." 23 And he swore to her, "Whatever thou dost ask, I will give thee, even though it be the half of my kingdom." 24 Then she went out and said to her mother, "What am I to ask for?" And she said, "The head of John the Baptist." 25 And she came in at once with haste to the king, and asked, saying, "I want thee right away to give me on a dish the head of John the Baptist." 26 And grieved as he was, the king, because of his oath and his guests, was unwilling to displease her.* 27 But sending an executioner, he commanded that his head be brought on a dish. Then he beheaded him in the prison, 28 and brought his head on a dish, and gave it to the girl, and the girl gave it to her mother. 29 His disciples, hearing of it, came and took away his body, and laid it in a tomb.

Return of the Disciples. 30 And the apostles came together to meet Jesus and reported to him all that they had done and taught. 31 And he said to them, [v] "Come apart into a desert place and rest a while." For there were many coming and going, and they had no leisure even to eat. 32 And they got into the boat and went off to a desert place [w] apart. 33 And many saw them leaving and recognized them;* and from all the towns they hurried on foot to the place, and got there ahead of them.

Jesus Feeds Five Thousand. 34 And when he landed, [x] Jesus saw a large crowd, and had compassion on them, because they were like sheep without a shepherd. And he began to teach them many things.* 35 Now when the day was far spent, his disciples came, saying, "This is a desert place and the hour is already late; 36 send them away, so that they may go to the hamlets and villages round about and buy themselves food to eat."

37 But he answered and said to them, "You yourselves give them some food." And they said to him, "Are we to go and buy two hundred denarii worth of bread and give them to eat?" 38 And he said to them, "How many loaves have you? Go and see." When they had found out, they said, "Five, and two fishes."

39 And he ordered them to make all the people recline in groups on the green grass. 40 And they reclined in groups of hundreds and of fifties. 41 And he took the five loaves and the two fishes and, looking up to heaven, blessed and broke the loaves, and gave them to his disciples to set before the people; and the two fishes he divided among them all. 42 And all ate and were satisfied; 43 and they gathered up what was left over, twelve baskets full of fragments, besides what was left over of the fishes. 44 Now those who had eaten were five thousand men.

Jesus Walks on the Water. 45 And immediately afterwards [y] he made his disciples get into the boat and cross the sea ahead of him to Bethsaida, while he himself dismissed the crowd. 46 And when he had dismissed them, he went away to the mountain to pray. 47 And when it was late, the ship was in the midst of the sea, and he alone on the land. 48 And seeing them straining at the oars, for the wind was against them, about the fourth watch of the night he came to them, walking upon the sea, and he would have passed by them. 49 But they, seeing him walking upon the sea, thought it was a ghost, and cried out. 50 For they all saw him, and were troubled. Then he immediately spoke to them, and said to them, "Take courage; it is I, do not be afraid." 51 And he got into the boat with them, and the wind fell. And they were utterly beside themselves with astonishment, 52 for they had not understood about the loaves, because their heart was blinded.

Other Miracles. 53 And [z] crossing over, they came to the land at Genesareth and moored the boat. 54 And when they had gotten out of the boat, the people at once recognized him; 55 and they hurried through that whole country, and began to bring the sick on their pallets, wherever they heard he was. 56 And wherever he went, into village or hamlet or town,

v Mt 14, 13; Lk 9, 10.—w 32-40: Mt 14, 13-21; Lk 9, 10-17; Jn 6, 1-13.—x Mt 9, 36.—y 45-51: Mt 14, 22-32; Jn 6, 15-21.—z 53-56: Mt 14, 34-36; Jn 6, 24f.

6, 26: Was unwilling to displease her: the Greek text probably means, "would not break faith with her."

6, 33: Recognized them: the words can also mean, "realized where they were going."

6, 34: Many things: at some length, is implied.

they laid the sick in the market places, and entreated him to let them touch but the tassel of his cloak; and as many as touched him were saved.

CHAPTER 7.

Jesus and the Pharisees. 1 And [a] the Pharisees and some of the Scribes who had come from Jerusalem gathered about him. 2 And when they saw that some of his disciples were eating bread with defiled (that is, unwashed) hands, they found fault. 3 For the Pharisees and all the Jews do not eat without frequent washing of hands, holding the tradition* of the ancients. 4 And when they come from the market, they do not eat without washing first. And there have been handed down to them many other things to observe: washing of cups and pots, and brazen vessels and beds. 5 So the Pharisees and Scribes asked him, "Why do not thy disciples walk according to the tradition of the ancients, instead of eating bread with defiled hands?" 6 But answering he said to them, "Well did Isaias prophesy of you hypocrites, as it is written, [b] *This people honors me with their lips, but their heart is far from me;* 7 *and in vain do they worship me, teaching as doctrine the precepts of men.* 8 For, letting go the commandment of God, you hold fast the tradition of men, the washing of pots and of cups; and many other things you do like to these."

9 And he said to them, "Well do you nullify the commandment of God, that you may keep your own tradition! 10 For Moses said, [c] *Honor thy father and thy mother;* and, *Let him who curses father or mother be put to death.* 11 But you say, 'Let a man say to his father or his mother, "Any support thou mightest have had from me is Corban" '* (that is given to God). 12 And you do not allow him to do anything further for his father or mother. 13 You make void the commandment of God by your tradition, which you have handed down; and many suchlike things you do."

14 Then he called the crowd to him again, and said to them, "Hear me, all of you, and understand. 15 There is nothing outside a man that, entering into him, can defile him; but the things that come out of a man, these are what defile a man. 16 If anyone has ears to hear, let him hear."

17 And when he had entered the house away from the crowd, his disciples began to ask him about the parable. 18 And he said to them, "Are you also, then, without understanding? Do you not realize that nothing from outside, by entering a man, can defile him? 19 For it does not enter his heart, but his belly, and passes out into the drain." Thus he declared all foods clean.* 20 "And," he said, "the things that come out of a man are what defile a man. 21 For from within, out of the heart of men, come evil thoughts, adulteries, immorality, murders, 22 thefts, covetousness, wickedness, deceit, shamelessness, jealousy, blasphemy, pride, foolishness. 23 All these evil things come from within, and defile a man."

IV

The Canaanite Woman. 24 And he arose and departed from there for the district of Tyre and Sidon. And he entered a house, and wanted no one to know it, but he could not keep it secret. 25 For immediately a woman, whose little daughter had an unclean spirit, on hearing of him, came in and fell down at his feet. 26 Now the woman was a Gentile, a Syrophoenician by birth. And she besought him to cast the devil out of her daughter. 27 But he said to her, * "Let the children first have their fill, for it is not fair to take the children's bread and to cast it to the dogs." 28 But she answered and said to him, "Yes, Lord; for even the dogs under the table eat of the children's crumbs." 29 And he said to her, "Because of this answer, go thy way; the devil has gone out of thy daughter." 30 And when she went to her house, she found the girl lying upon the bed, and the devil gone.

Healing of a Deaf-Mute. 31 And [d] departing again from the district of Tyre, he came by way of Sidon to the sea of

a 1-30: Mt 15, 1-28; Lk 11, 37-41.—b Is 29, 13.—c Ex 20, 12; 21, 17; Lv 20, 9; Dt 5, 16; Eph 6, 2.—d 31-37: Mt 15, 29-31.

7, 3: It was characteristic of the Pharisees to insist on the binding force of traditional interpretations of the Law, which they termed the "traditions of the ancients," even at the expense of the Law itself. This resulted in frequent frustration of the Law and laid unbearable burdens upon the law-abiding Jew.

7, 11: Corban: a gift to God which could be put to no other use. A son could evade giving support to his parents by declaring Corban what might have been given them. Jesus here illustrates how the Pharisees' teaching frustrated the Law of Moses.

7, 19: The Mosaic Law prohibited certain foods and thereby declared them legally unclean.

7, 27: Jesus repeatedly pointed out that the Messias had come to bring the kingdom of God first to the children of Israel.

Galilee, through the midst of the district of Decapolis. 32 And [e] they brought to him one deaf and dumb, and entreated him to lay his hand upon him. 33 And taking him aside from the crowd, he put his fingers into the man's ears, and spitting, he touched his tongue. 34 And looking up to heaven, he sighed, and said to him, "Ephpheta," that is, "Be thou opened." 35 And his ears were at once opened, and the bond of his tongue was loosed, and he began to speak correctly. 36 And he charged them to tell no one. But the more he charged them, so much the more did they continue to publish it. 37 And so much the more did they wonder, saying, "He has done all things well. He has made both the deaf to hear and the dumb to speak."

CHAPTER 8.

Jesus Feeds Four Thousand. 1 In those [f] days when again there was a great crowd, and they had nothing to eat, he called his disciples together and said to them, 2 "I have compassion on the crowd, for behold, they have now been with me three days, and have nothing to eat; 3 and if I send them away to their homes fasting, they will faint on the way, for some of them have come from a distance." 4 And his disciples answered him, "How will anyone be able to satisfy these with bread, here in a desert?" 5 He asked them, "How many loaves have you?" And they said, "Seven."

6 And he bade the crowd recline on the ground. Then taking the seven loaves, he gave thanks, broke them and gave them to his disciples to distribute; and they set them before the crowd. 7 And they had a few little fishes; and he blessed them, and ordered them to be distributed. 8 And they ate and were satisfied; and they took up what was left of the fragments, seven baskets. 9 Now those who had eaten were about four thousand. And he dismissed them.

The Pharisees Ask a Sign. 10 And immediately getting into the boat with his disciples, he came into the district of Dalmanutha. 11 And [g] the Pharisees came forth, and began to dispute with him, demanding from him a sign from heaven, to test him. 12 And sighing deeply in spirit, he said, "Why does this generation demand a sign? Amen I say to you, a sign shall not be given* to this generation."

The Leaven of the Pharisees. 13 And he left them, and getting back into the boat, crossed the sea. 14 And they had forgotten to bring bread, and they had but one loaf with them in the boat. 15 And he began to charge them, saying, "Take heed; beware of the leaven of the Pharisees, and of the leaven of Herod!" 16 And they began to argue among themselves, saying, "We have no bread." 17 But Jesus knowing this, said to them, "Why do you argue because you have no bread? Do you not yet perceive, nor understand? Is your heart still blinded? 18 Though you have eyes do you not see, and though you have ears do you not hear? And do you not remember? 19 [h] When I broke the five loaves among five thousand, how many baskets full of fragments did you take up?" They said to him, "Twelve." 20 "And when I broke the seven loaves among four thousand, how many large baskets of fragments did you take up?" They said, "Seven." 21 And he said to them, "How is it that you do not yet understand?"

A Blind Man at Bethsaida. 22 And they came to Bethsaida and they brought him a blind man and entreated him to touch him. 23 And taking the blind man by the hand, he led him forth outside the village; and applying spittle to his eyes, he laid his hands upon him, and asked him if he saw anything. 24 And the man looked up, and said, "I see men as though they were trees, but walking about." 25 Then again he laid his hands upon the man's eyes, and he began to see, and was restored so that he saw all things plainly. 26 And he sent him to his house, saying, "Go to thy house, and if thou enter the village, tell nobody."

Peter's Confession. 27 And [i] Jesus and his disciples went out into the villages of Caesarea Philippi; and on the way he asked his disciples, saying to them, "Who do men say that I am?" 28 They answered him, saying, "John the Baptist; others, Elias; and others, one of the prophets." 29 Then he said to them, "But who do you say that I am?" Peter answered and

e Mt 9, 32; Lk 11, 14.—f 1-10: Mt 15, 32-39.—g 11-21: Mt 16, 1-12; Lk 11, 54.—h Mk 6, 41; Jn 6, 11.—i 27-29: Mt 16, 13-16; Lk 9, 18-20.

8, 12: A sign shall not be given: the Pharisees asked a miraculous sign to confirm Jesus' mission, but He refused because of their obvious insincerity.

said to him, "Thou art the Christ." * [30] And he strictly charged them to say nothing about him to anyone.

Passion and Resurrection Foretold. [31] And he began to teach them that the Son of Man must suffer many things, [j] and be rejected by the elders and chief priests and Scribes, and be put to death, and after three days rise again. [32] And what he said he spoke openly. And Peter taking him aside, began to chide him. [33] But he, turning and seeing his disciples, rebuked Peter, saying, "Get behind me, satan, for thou dost not mind the things of God, but those of men."

The Doctrine of the Cross. [34] And calling the crowd together with his disciples, he said to them, [k] "If anyone wishes to come after me, let him deny himself, and take up his cross, and follow me. [35] For he who would save his life will lose it; but he who loses his life for my sake and for the gospel's sake will save it. [36] For what does it profit a man, if he gain the whole world, but suffer the loss of his own soul? [37] Or what will a man give in exchange for his soul? [38] For [l] whoever is ashamed of me and of my words in this adulterous and sinful generation, of him will the Son of Man also be ashamed when he comes with the holy angels in the glory of his Father." [39] And he said to them, "Amen I say to you, there are some of those standing here who will not taste death,* till they have seen the kingdom of God coming in power."

CHAPTER 9.

Jesus Transfigured. [1] Now [m] after six days Jesus took Peter, James and John, and led them up a high mountain off by themselves, and was transfigured before them. [2] And his garments became shining, exceedingly white as snow, as no fuller on earth can whiten. [3] And there appeared to them Elias with Moses, and they were talking with Jesus. [4] And Peter addressed Jesus, saying, "Rabbi, it is good for us to be here. And let us set up three tents, one for thee, and one for Moses, and one for Elias." [5] For he did not know what to say, for they were struck with fear. [6] And there came a cloud overshadowing them, and there came a voice out of the cloud, saying, "This is my beloved Son; hear him." [7] And suddenly looking round, they no longer saw anyone with them but only Jesus.

On the Coming of Elias. [8] And [n] as they were coming down from the mountain, he cautioned them to tell no one what they had seen, except when the Son of Man should have risen from the dead. [9] And they kept what he said to themselves, discussing with one another what the words, "When he shall have risen from the dead," might mean. [10] And they asked him, saying, "Why then do the Pharisees and Scribes say that Elias must come first?" [11] But he answered and said to them, * "Elias is to come first and will restore all things. But how then [o] is it written of the Son of Man, that he should suffer many things and be despised? [12] But I say to you that Elias has come, and they did to him whatever they wished, as it is written of him."

A Possessed Boy. [13] And on coming to his disciples, he saw a great crowd around them, and the Scribes arguing with them. [14] And immediately all the crowd, on seeing him, were amazed and struck with fear, and running up, began to greet him. [15] And he asked them, "What are you arguing about among yourselves?" [16] And one of the crowd answering, said, [p] "Master, I have brought to thee my son, who has a dumb spirit; [17] and wherever it seizes him it throws him down, and he foams and grinds his teeth; and he is wasting away. And I told thy disciples to cast it out, but they could not."

[18] And he answered and said to them, "O unbelieving generation, how long shall I be with you? How long shall I put up with you? Bring him to me." [19] And they brought him to him; and the spirit, when it saw Jesus, immediately threw the boy into convulsions, and he fell down on the ground, and rolled about foaming at the mouth. [20] So he asked his father, "How long is it since this has come upon him?" And he said, "From his infancy. [21] Oftentimes it has thrown him into the fire and into the waters to destroy him.

j 31-39: Mt 16, 21-28; Lk 9, 22-27.—k Mt 10, 38f.—l Mt 10, 33.—m 1-7: Mt 17, 1-8; Lk 9, 28-36.—n 8-12: Mt 17, 9-13.—o Mal 4, 5; Is 53, 3.—p 13-28: Mt 17, 14-20; Lk 9, 37-43.

8, 29: Peter definitely proclaims his faith in Jesus as the Messias. In a parallel passage St. Matthew reports him as saying, "Thou art the Christ, the Son of the living God."

8, 39: Who will not taste death, i.e., even in the lifetime of some of His listeners He will manifest the power of His kingdom.

9, 11: Jesus refers to the Jewish tradition that Elias was to come as precursor of the messianic age, and explains that he has come in the person of the Baptist.

But if thou canst do anything, have compassion on us and help us." 22 But Jesus said to him, "If thou canst believe, all things are possible to him who believes." 23 At once the father of the boy cried out, and said with tears, "I do believe; help my unbelief."

24 Now when Jesus saw that a crowd was rapidly gathering, he rebuked the unclean spirit, saying to it, "Thou deaf and dumb spirit, I command thee, go out of him and enter him no more." 25 And crying out and violently convulsing him, it went out of him, and he became like one dead, so that many said, "He is dead." 26 But Jesus took him by the hand, and raised him and he stood up.

27 And when he had come into the house, his disciples asked him privately, "Why could not we cast it out?" 28 And he said to them, "This kind can be cast out in no way except by prayer and fasting."

The Second Prediction of the Passion. 29 And leaving that place, they were passing through Galilee, and he did not wish anyone to know it. 30 For he was teaching his disciples, and saying to them, [q] "The Son of Man is to be betrayed into the hands of men, and they will kill him; and having been killed, he will rise again on the third day." 31 But they did not understand the saying, and were afraid to ask him.

Against Ambition and Envy. 32 And they came to Capharnaum. When he was at home, he asked them, "What were you arguing about on the way?" 33 But they kept silence, for on the way they had discussed with one another [r] which of them was the greatest. 34 And sitting down, he called the Twelve and said to them, "If any man wishes to be first, he shall be last of all, and servant of all." 35 And he took a little child, and set him in their midst, and taking him into his arms, he said to them, 36 "Whoever receives one such little child for my sake, receives me; and whoever receives me, receives not me but him who sent me."

37 John [s] said to him, "Master, we saw a man who was not one of our followers casting out devils in thy name, and we forbade him." 38 But Jesus said, "Do not forbid him, [t] because there is no one who shall work a miracle in my name, and forthwith be able to speak ill of me. 39 For he who is not against you is for you. 40 For [u] whoever gives you a cup of water to drink in my name, because you are Christ's, amen I say to you, he shall not lose his reward.

Avoiding Scandal. 41 "And [v] whoever causes one of these little ones who believe in me to sin, it were better for him if a great millstone were hung about his neck, and he were thrown into the sea. 42 If [w] thy hand is an occasion of sin to thee, cut it off!* It is better for thee to enter into life maimed, than, having two hands, to go into hell, into the unquenchable fire, 43 * 'Where their worm dies not, and the fire is not quenched.' [x] 44 And if thy foot is an occasion of sin to thee, cut it off! It is better for thee to enter into life everlasting lame, than, having two feet, to be cast into the hell of unquenchable fire, 45 'Where their worm dies not, and the fire is not quenched.' 46 And if thy eye is an occasion of sin to thee, pluck it out! It is better for thee to enter into the kingdom of God with one eye, than, having two eyes, to be cast into hellfire, 47 'Where their worm dies not, and the fire is not quenched.' 48 For [y] everyone shall be salted with fire, and every victim shall be salted. 49 Salt is good; [z] but if the salt becomes insipid, what shall you season it with? Have salt in yourselves, and be at peace with one another."

V

CHAPTER 10.

1 And leaving that place,[a] he came to the district of Judea beyond the Jordan, and crowds again flocked to him. And as had been his custom, he again began to teach them.

The Question of Divorce. 2 And some Pharisees coming up asked him, testing him, "Is it lawful for a man to put away his wife?" 3 But he answered and said to them, "What did Moses command you?" 4 They said, "Moses permitted us to write a notice of dismissal, [b] and to put her

q 29-31: Mt 17, 21f; Lk 9, 44f.—r 32-36: Mt 18, 1-5; Lk 9, 46-48.—s 37-40: Lk 9, 49f.—t 1 Cor 12, 3.—u Mt 10, 42.—v Mt 18, 6; Lk 17, 2.—w Mt 5, 30; 18, 8.—x Is 66, 24.—y Lv 2, 13.—z Mt 5, 13; Lk 14, 34f.—a 1-12: Mt 19, 1-9.—b Dt 24, 1-4.

9, 42: . . . cut it off: no sacrifice, however painful it may be, is too great if one may save his soul thereby.

9, 43. 45: These verses are wanting in the best Greek codices, but the text concerning the sufferings of the damned is found in v 47. It is a quotation taken from Is 66, 24.

away." * [5] But Jesus said to them, "By reason of the hardness of your heart he wrote you that commandment. [6] But from the beginning of creation [c] God made them male and female. [7] 'For this cause [d] a man shall leave his father and mother, and cleave to his wife, [8] and the two shall become one flesh.' Therefore now they are no longer two, but one flesh. [9] What therefore God has joined together, let no man put asunder."

[10] And in the house, his disciples again asked him concerning this. [11] And he said to them, "Whoever puts away his wife and marries another, commits adultery against her; [12] and if the wife puts away her husband, and marries another, [e] she commits adultery."

Jesus Blesses the Children. [13] And they were bringing little children to him [f] that he might touch them; but the disciples rebuked those who brought them. [14] But when Jesus saw them, he was indignant, and said to them, "Let the little children come to me, and do not hinder them, for of such is the kingdom of God. [15] Amen I say to you, whoever does not accept the kingdom of God as a little child will not enter into it." [16] And he put his arms about them, and laying his hands upon them, he began to bless them.

The Danger of Riches. [17] And as he was going forth on his journey, a certain man running up fell upon his knees before him, and asked him, [g] "Good Master, what shall I do to gain eternal life?" [18] But Jesus said to him, "Why dost thou call me good? No one is good but only God. [19] Thou knowest the [h] commandments: *Thou shalt not commit adultery. Thou shalt not kill. Thou shalt not steal. Thou shalt not bear false witness. Thou shalt not defraud. Honor thy father and mother.*" [20] And he answered and said, "Master, all these I have kept ever since I was a child." [21] And Jesus, looking upon him, loved him, and said to him, "One thing is lacking to thee; go, sell whatever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me." [22] But his face fell at the saying, and he went away sad, for he had great possessions.

[23] And Jesus looking round, said to his disciples, "With what difficulty will they who have riches enter the kingdom of God!" [24] But the disciples were amazed at his word. But Jesus again addressed them, saying, "Children, with what difficulty will they who trust in riches enter the kingdom of God! [25] It is easier* for a camel to pass through the eye of a needle, than for a rich man to enter the kingdom of God." [26] But they were astonished the more, saying among themselves, "Who then can be saved?" [27] And looking upon them, Jesus said, "With men it is impossible, but not with God; for all things are possible with God."

[28] Peter began to say to him, "Behold, we have left all and followed thee." [29] Answering, Jesus said, "Amen I say to you, *there is no one who has left house or brothers, or sisters, or mother, or father, or children, or lands, for my sake and for the gospel's sake, [30] who shall not receive now in the present time a hundredfold as much, houses, and brothers, and sisters, and mothers, and children, and lands—along with persecutions, and in the age to come life everlasting. [31] But [i] many who are first now will be last, and many who are last now will be first."

The Third Prediction of the Passion. [32] They were now on their way, going up to Jerusalem; and Jesus was walking on in front of them, and they were in dismay, and those who followed were afraid. [i] And again taking the Twelve, he began to tell them what would happen to him, saying, [33] "Behold, we are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and the Scribes; and they will condemn him to death, and will deliver him to the Gentiles; [34] and they will mock him, and spit upon him, and scourge him, and put him to death; and on the third day he will rise again."

Ambition of James and John. [35] And [k] James and John, the sons of Zebedee,

c Gn 1, 27.—d Gn 2, 24; 1 Cor 6, 16; Eph 5, 31.—e 1 Cor 7, 10f.—f 13-16; Mt 19, 13-15; Lk 18, 15-17.—g 17-30; Mt 19, 16-29; Lk 18, 18-30.—h Ex 20, 12-16.—i Mt 19, 30.—j 32-34; Mt 20, 17-19; Lk 18, 31-33.—k 35-45; Mt 20, 20-28.

10, 4: Moses permitted us . . . to put her away: the Mosaic Law permitted divorce for certain causes. In the verses immediately following here, Jesus abrogates divorce and declares the indissolubility of marriage.

10, 25: It is easier . . . : Jesus again speaks figuratively. He does not condemn riches as essentially evil. A rich man who is detached from his riches may be saved, with the grace of God; cf v 27.

10, 29: Relatives are not to be a stumbling-block to salvation. But Jesus does not teach the complete severance of the bonds of physical relationship; cf Mk 3, 31.

came to him, saying, "Master, we want thee to do for us whatever we ask." 36 But he said to them, "What do you want me to do for you?" 37 And they said, "Grant to us that we may sit, one at thy right hand and the other at thy left hand, in thy glory." 38 But Jesus said to them, "You do not know what you are asking for. Can you drink of the cup of which I drink, or be baptized with the baptism with which I am to be baptized?" 39 And they said to him, "We can." * And Jesus said to them, "Of the cup that I drink, you shall drink; and with the baptism with which I am to be baptized, you shall be baptized; 40 but as for sitting at my right hand or at my left, that is not mine to give, but it belongs to those for whom it has been prepared."

41 And when the ten heard this, they were at first indignant at James and John. 42 But Jesus called them and said to them, *l* "You know that those who are regarded as rulers among the Gentiles lord it over them, and their great men exercise authority over them. 43 But it is not so among you. On the contrary, whoever wishes to become great shall be your servant; 44 and whoever wishes to be first among you shall be the slave of all; 45 for the Son of Man also has not come to be served but to serve, and to give his life as a ransom for many."

The Blind Bartimeus. 46 And *m* they came to Jericho. And as he was leaving Jericho with his disciples and a very great crowd, Bartimeus, a blind man, the son of Timeus, was sitting by the wayside, begging. 47 And hearing that it was Jesus of Nazareth, he began to cry out and say, "Jesus, Son of David, have mercy on me!" 48 And many angrily tried to silence him. But he cried out all the louder, "Son of David, have mercy on me!" 49 Then Jesus stopped and commanded that he should be called. And they called the blind man and said to him, "Take courage. Get up, he is calling thee." 50 And throwing off his cloak, he sprang to his feet and came to him. 51 And Jesus addressed him, saying, "What wouldst thou have me do for thee?" And the blind man said to him, "Rabboni, that I may see." 52 And Jesus said to him, "Go thy way, thy faith has saved thee." And at once he received his sight, and followed him along the road.

VI

CHAPTER 11.

Triumphal Entry into Jerusalem. 1 And *n* when they drew near to Jerusalem and to Bethany, at the Mount of Olives, he sent two of his disciples, 2 and said to them, "Go into the village opposite you, and immediately on entering it you will find a colt tied, upon which no man has yet sat; loose it, and bring it. 3 And if anyone say to you, 'What are you doing?' you shall say that the Lord has need of it, and immediately he will send it here."

4 And they went their way and found a colt tied at a door outside in the street, and they loosed it. 5 And some of the bystanders said to them, "What are you doing, loosing the colt?" 6 But they answered them as Jesus had told them to do, and they let them go.

7 And they brought the colt to Jesus, and threw their cloaks over it, and he sat upon it. 8 And many spread their cloaks upon the road, while others were cutting branches from the trees, and strewing them on the road. 9 And those who went before him, and those who followed, kept crying out, saying, 10 *o* *Hosanna! Blessed is he who comes in the name of the Lord! Blessed is the kingdom of our father David that comes! Hosanna in the highest!* 11 And *p* he went into Jerusalem, into the temple. And when he had looked round upon all things, then, as it was already late, he went out to Bethany with the Twelve.

Jesus Curses a Fig Tree. 12 And *q* the next day, after they had left Bethany, he felt hungry. 13 And seeing in the distance a fig tree in leaf, he went to see if he might find anything on it. But when he came up to it, he found nothing but leaves; for it was not the season for figs. 14 Then he spoke to it saying, "May no one ever eat fruit of thee henceforward forever." * And his disciples heard.

Cleansing of the Temple. 15 And *r* they came to Jerusalem. And he entered the temple, and began to cast out those who

1 42-45: Lk 22, 25-27.—m 46-52: Mt 20, 29-34; Lk 18, 35-43.—n 1-10: Mt 21, 1-9; Lk 19, 29-38; Jn 12, 12-15.—o Ps 117 (118), 26.—p Mt 21, 10-17.—q 12-14: Mt 21, 18f; Lk 13, 6-9.—r 15-18: Mt 21, 12-16; Lk 19, 45-47; Jn 2, 14-16.

10, 39: The sons of Zebedee had not yet grasped the spiritual nature of the kingdom of God.

11, 14: The fig tree was a symbol of the Jewish nation which, though rich in foliage, bore no fruit. Cf Mt 21, 18.

were selling and buying* in the temple; and he overturned the tables of the money-changers and the seats of those who sold the doves. 16 He would not allow anyone to carry a vessel through the temple. 17 And he began to teach, saying to them, "Is it not written, [s] *My house shall be called a house of prayer for all the nations?* But you have made it a den of thieves."

18 And the chief priests and the Scribes heard it, and they sought a way to destroy him; for they were afraid of him, because all the crowd were astonished at his teaching. 19 And when it was evening he went out of the city.

20 And [t] as they passed by in the morning, they saw the fig tree withered from the roots. 21 And Peter, remembering, said to him, "Rabbi, behold, the fig tree that thou didst curse is withered up." 22 But Jesus answered and said to them, "Have faith in God. 23 Amen I say to you, whoever says to this mountain, 'Arise, and hurl thyself into the sea,' and does not waver in his heart, but believes that whatever he says will be done, it shall be done for him. 24 Therefore [u] I say to you, all things whatever you ask for in prayer, believe that you shall receive, and they shall come to you. 25 And [v] when you stand up to pray, forgive whatever you have against anyone, that your Father in heaven may also forgive you your offenses. 26 *But if you do not forgive, neither will your Father in heaven forgive you your offenses."

The Authority of Jesus. 27 And [w] they came back to Jerusalem. And as he was walking in the temple, the chief priests and the Scribes and the elders came to him, 28 and said to him, "By what authority dost thou do these things?" and, "Who gave thee this authority to do these things?" 29 But Jesus answered and said to them, "I also will ask you one question, and answer me; then I will tell you by what authority I do these things. 30 Was the baptism of John from heaven, or from men? Answer me." 31 But they began to argue among themselves, saying, "If we say, 'From heaven,' he will say, 'Why then did you not believe him?' 32 But if we say, 'From men' "—they feared the people; for all regarded John as really a prophet. 33 And they answered Jesus and said, "We do not know." And Jesus answering, said to them, "Neither do I tell you by what authority I do these things."

CHAPTER 12.

Parable of the Vine-dressers. 1 And [x] he began to speak to them in parables.* "A man planted a vineyard, and put a hedge about it, and dug a wine vat, and built a tower; then he let it out to vine-dressers, and went abroad. 2 And at the proper time he sent a servant to the vine-dressers to receive from the vine-dressers some of the fruit of the vineyard; 3 but they seized him, and beat him, and sent him away empty-handed. 4 And again he sent another servant to them; but this one they wounded in the head and treated shamefully. 5 And again he sent another, and him they killed, and many others; beating some, and killing some. 6 Now he still had one left, a beloved son; and him he sent to them last of all, saying, 'They will respect my son.' 7 "But the vine-dressers said to one another, 'This is the heir; come, let us kill him, and the inheritance will be ours.' 8 So they seized him and killed him, and cast him out of the vineyard. 9 What therefore will the owner of the vineyard do? He will come and destroy the vine-dressers, and will give the vineyard to others. 10 And have you not read this Scripture: [y] *The stone which the builders rejected, has become the corner stone;* 11 *by the Lord this has been done, and it is wonderful in our eyes?"* 12 And they sought to lay hands on him, but they feared the crowd; for they knew that he had aimed this parable at them. And leaving him, they went their way.

Tribute to Caesar. 13 And [z] they sent to him certain of the Pharisees and Herodians, that they might trap him in his talk. 14 And they came and said to him, "Master, we know that thou art truthful, and that thou carest naught for any man; for thou dost not regard the person of

[s] Is 56, 7; Jer 7, 11.—[t] 20-24: Mt 21, 20-22.—[u] Mt 7, 7; Jn 14, 13.—[v] Mt 6, 14; 18, 35.—[w] 27-33: Mt 21, 23-27; Lk 20, 1-8.—[x] 1-12: Mt 21, 33-46; Lk 20, 9-19; Is 5, 1-7; Jer 2, 21.—[y] 10f: Ps 117 (118), 22f; Is 28, 16.—[z] 13-27: Mt 22, 15-32; Lk 20, 20-38.

11, 15: Selling and buying: had to do with the necessities of the temple worship; in themselves they were not evil, but they had taken on features which were entirely incompatible with the sacredness of the place.

11, 26: This verse is not found in critical editions of the Greek text. It has penetrated into this place from Mt 6, 15.

12, 1-12: God is the landowner of the parable. He had sent His prophets, and lastly His Son, to the vine-dressers, the Jews.

men, but dost teach the way of God in truth. Is it lawful to give tribute to Caesar; or shall we not give it?" 15 But knowing their craftiness, he said to them, "Why do you test me? Bring me a denarius to look at." 16 So they brought one. Then he said to them, "Whose are this image and the inscription?" They said to him, "Caesar's." 17 And Jesus answered and said to them, [a] "Render, therefore, to Caesar the things that are Caesar's, and to God the things that are God's." And they marvelled at him.

The Sadducees and the Resurrection. 18 And there came to him Sadducees, who say there is no resurrection, and they began to question him, saying, 19 "Master, Moses has written for us that [b] 'if a man's brother die, leaving a wife but no children, his brother shall take the widow and raise up issue to his brother.' * 20 Now there were seven brothers. And the first took a wife, and dying, left no issue. 21 And the second took her, and died, without leaving issue either; and the third likewise. 22 And the seven took her in the same way, and left no issue. Last of all the woman also died. 23 At the resurrection, therefore, when they rise, of which of them will she be wife? For the seven had her as wife."

24 And Jesus answered and said to them, "Is not this why you err—because you know neither the Scriptures nor the power of God? 25 For when they rise from the dead, they will neither marry nor be given in marriage, but are as angels in heaven. 26 But as to the dead rising, have you not read in the book of Moses about the Bush, how God spoke to him, saying, [c] *I am the God of Abraham, and the God of Isaac, and the God of Jacob?* 27 He is not the God of the dead, but of the living. You are therefore entirely wrong."

The Great Commandment. 28 And [d] one of the Scribes came forward who had heard them disputing together; and seeing that he had answered them well, he asked him which was the first commandment of all. 29 But Jesus answered him, "The first commandment of all is, [e] *Hear, O Israel! The Lord our God is one God;* 30 *and thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind, and with thy whole strength.* This is the first commandment. 31 And the second is like it, [f] *Thou shalt love thy neighbor as thyself.* There is no other commandment greater than these." 32 And the Scribe said to him, "Well answered, Master, thou hast said truly that he is one and that there is no other besides him; 33 and that he should be loved with the whole heart, and with the whole understanding, and with the whole soul, and with one's whole strength; and that to love one's neighbor as oneself is a greater thing than all holocausts and sacrifices." 34 And Jesus, seeing that he had answered wisely, said to him, "Thou art not far from the kingdom of God." And no one after that ventured to ask him questions.

The Son of David. 35 And [g] while Jesus was teaching in the temple, he addressed them, saying, "How do the Scribes say that the Christ is the Son of David? 36 For David himself says, by the Holy Spirit, [h] *The Lord said to my Lord: Sit thou at my right hand, till I make thy enemies thy footstool.* 37 David himself, therefore, calls him 'Lord'; how, then, is he his son?" And the mass of the common people liked to hear him.

Hypocrisy of the Scribes and Pharisees. 38 And [i] in the course of his teaching he said to them, "Beware of the Scribes, who like to walk about in long robes, and to be greeted in the market place, 39 and to have the front seats in the synagogues and the first places at suppers; 40 who devour the houses of the widows, making pretense of long prayers. These shall receive a heavier sentence."

The Widow's Mite. 41 And [j] Jesus sat down opposite the treasury, and observed how the crowd were putting money into the treasury; and many rich people were putting in large sums. 42 And there came one poor widow, and she put in two mites, which make a quadrans. 43 And he called his disciples together, and said to them, "Amen I say to you, this poor widow has put in more than all those who have been putting money into the treasury. 44 For they all have put in out of their abundance; but she out of her want has put in all that she had—all that she had to live on."

a Rom 13, 7.—b Dt 25, 5.—c Ex 3, 6.—d 28-34: Mt 22, 34-40.—e 29f: Dt 6, 4f.—f Lv 19, 18; Rom 13, 9; Gal 5, 14; Jas 2, 8.—g 35-37: Mt 22, 41-45; Lk 20, 41-44.—h Ps 109 (110), 1.—i 38-40: Mt 23, 1-14; Lk 11, 43; 20, 45-47.—j 41-44: Lk 21, 1-4.

12, 19: This law is called the Levirate marriage.

CHAPTER 13.

Destruction of Jerusalem and End of the World. 1 And [k] as he was going out of the temple, one of his disciples said to him, "Master, look, what wonderful stones and buildings!" 2 *And Jesus answered and said to him, "Dost thou see all these great buildings? There will not be left one stone upon another that will not be thrown down."

3 And as he was sitting on the Mount of Olives, opposite the temple, Peter and James and John and Andrew asked him privately, 4 "Tell us, when are these things to happen, and what will be the sign when all these things will begin to come to pass?"

5 And in answer Jesus began to say to them, [l] "Take care that no one leads you astray. 6 For many will come in my name, saying, 'I am he'; and they will lead many astray. 7 But when you hear of wars and rumors of wars, do not be alarmed; for they must come to pass, but the end is not yet. 8 For nation will rise against nation, and kingdom against kingdom; and there will be earthquakes in various places, and famines. These things are the beginning of sorrows.

9 "But be on your guard. For they will deliver you up to councils, and you will be beaten in synagogues, and you will stand before governors and kings for my sake, for a witness to them. 10 And the gospel must first be preached to all the nations. 11 And [m] when they lead you away to deliver you up, do not be anxious beforehand what you are to speak; but speak whatever is given you in that hour. For it is not you who are speaking, but the Holy Spirit. 12 And brother will hand over brother to death, and the father his child; children will rise up against parents and put them to death. 13 And you will be hated by all for my name's sake; but he who has persevered to the end will be saved.

Destruction of Jerusalem. 14 "And when you see the abomination of desolation, [n] standing where it ought not—let him who reads understand—then let those who are in Judea flee to the mountains; 15 and let him who is on the housetop not go down and enter to take anything from his house; 16 and let him who is in the field not turn back to take his cloak. 17 But woe to those who are with child, or have infants at the breast in those days! 18 But pray that these things may not happen in winter. 19 For in those days will be tribulations, such as have not been from the beginning of the creation which God created until now, nor will be. 20 And unless the Lord had shortened the days, no living creature would be saved. But for the sake of the elect whom he has chosen, he has shortened the days.

The Signs of the Last Day. 21 "And then, if anyone say to you, 'Behold, here is the Christ; behold, there he is,' do not believe it. 22 For false christs and false prophets will arise, and will show signs and wonders, so as to lead astray, if possible, even the elect. 23 Be on your guard, therefore; behold, I have told you all things beforehand.

24 "But [o] in those days, after that tribulation, the sun will be darkened, and the moon will not give her light, 25 and the stars of heaven will be falling, and the powers that are in heaven will be shaken. 26 And then they will see the Son of Man coming upon clouds with great power and majesty. 27 And then he will send forth his angels, and will gather his elect from the four winds, from the uttermost parts of the earth to the uttermost parts of heaven.

Jerusalem's Impending Destruction. 28 "Now from the fig tree learn this parable. When its branch is now tender, and the leaves break forth, you know that summer is near. 29 Even so, when you see these things coming to pass, know that it is near, even at the door. 30 Amen I say to you, this generation will not pass away till all these things have been accomplished. 31 Heaven and earth will pass away, but my words will not pass away.

The Need of Watchfulness. 32 "But of that day or hour no one knows, neither the angels in heaven, nor the Son, but the Father only. 33 Take heed, watch and pray, for you do not know when the time is: 34 just as a man, [p] when he leaves home to journey abroad, puts his servants in charge, to each his work, and

k 1-37: Mt 24, 1-51; Lk 21, 5-36.—l Eph 5, 6; 2 Thes 2, 3.—m 11-13: Mt 10, 19-22; Lk 12, 11f.—n Dn 9, 27.—o Is 13, 10; Ez 32, 7; Jl 2, 10.—p 34f: Mt 25, 14-30; Lk 12, 36-40; 19, 12-27.

13, 2-37: This long prophecy deals with both the destruction of Jerusalem and the end of the world. The elements of the prophecy are so intermingled that it is difficult at times to determine to which cataclysm Jesus refers.

gives orders to the porter to keep watch. 35 Watch, therefore, for you do not know when the master of the house is coming, in the evening, or at midnight, or at cockcrow, or early in the morning; 36 lest coming suddenly he find you sleeping. 37 And what I say to you, I say to all, 'Watch.' "

II: THE PASSION, DEATH AND RESURRECTION

CHAPTER 14.

1. The Last Supper

The Council. 1 Now it was two days [b] before the Passover and the feast of the Unleavened Bread; the chief priests and the Scribes were seeking how they might seize him by stealth and put him to death; 2 for they said, "Not on the feast,* or there might be a riot among the people."

The Anointing at Bethany. 3 And [r] when he was at Bethany, in the house of Simon the leper, and was reclining at table, there came a woman with an alabaster jar of ointment, genuine nard of great value; and breaking the alabaster jar, she poured it on his head. 4 But there were some who were indignant among themselves, and said, "To what purpose has this waste of the ointment been made? 5 for this ointment might have been sold for more than three hundred denarii, and given to the poor." And they grumbled at her.

6 But Jesus said, "Let her be. Why do you trouble her? She has done me a good turn. 7 For the poor you have always with you, and whenever you want you can do good to them; but you do not always have me. 8 She has done what she could; she has anointed my body in preparation for burial. 9 Amen I say to you, wherever in the whole world this gospel is preached, this also that she has done shall be told in memory of her."

The Betrayal. 10 And Judas Iscariot, [s] one of the Twelve, went to the chief priests to betray him to them. 11 And they, when they heard it, were glad, and promised to give him money. And he sought out an opportunity to betray him.

Preparation. 12 And on the first day of the Unleavened Bread, [t] when it was customary for them to sacrifice the passover, the disciples said to him, "Where dost thou want us to go and prepare for thee to eat the passover?" 13 And he sent two of his disciples, and said to them, "Go into the city, and there will meet you a man carrying a pitcher of water; follow him. 14 And wherever he enters, say to the master of the house, 'The Master says, "Where is my guest chamber, that I may eat the passover there with my disciples?"' 15 And he will show you a large upper room furnished; there make ready for us." 16 And his disciples went forth, and came into the city, and found just as he had told them; and they prepared the passover.

The Betrayer. 17 Now when evening arrived, [u] he came with the Twelve. 18 And while they were at the table eating, Jesus said, "Amen I say to you, one of you will betray me—one who is eating with me." 19 But they began to be sad, and to say to him one by one, "Is it I?" 20 But he said to them, "It is one of the Twelve, who dips into the dish with me. 21 The Son of Man indeed goes his way, [v] as it is written of him; but woe to that man by whom the Son of Man is betrayed! It were better for that man if he had not been born."

The Holy Eucharist. 22 And [w] while they were eating, Jesus took bread, and blessing it, he broke and gave it to them, and said, "Take; this is my body." 23 And taking a cup and giving thanks, he gave it to them, and they all drank of it; 24 and he said to them, "This is my blood of the new covenant, which is being shed for many. 25 Amen I say to you, that I will drink no more of the fruit of the vine, until that day when I shall drink it new in the kingdom of God."

Peter's Denials Predicted. 26 And [x] after reciting a hymn, they went out to the Mount of Olives. 27 And Jesus said to them, [y] "You will all be scandalized this night; for it is written, *I will smite the shepherd, and the sheep will be scattered.* 28 But after I have risen, I will go before you into Galilee." 29 But Peter said to him, "Even though all shall be scandalized, yet not I." 30 Jesus said to him, "Amen I say to thee, today, this very

q 1f: Mt 26, 2-5; Lk 22, 1f.—r 3-9: Mt 26, 6-13; Jn 12, 1-8.—s 10f: Mt 26, 14-16; Lk 22, 3-6.—t 12-16: Mt 26, 17-19; Lk 22, 7-13.—u 17-21: Mt 26, 20-24; Lk 22, 14. 21-23; Jn 13, 21-26.—v Ps 40 (41), 10; Acts 1, 16.—w 21-25: Mt 26, 26-29; Lk 22, 19f; 1 Cor 11, 23-25.—x 26-31: Mt 26, 30-35; Lk 22, 31-34.—y Jn 16, 32; Za 13, 7.

14, 2: Not on the feast: the crowds of pilgrims were sometimes great enough to double the normal population of the Holy City.

night, before a cock crows twice, thou wilt deny me three times." 31 But he went on speaking more vehemently, "Even if I should have to die with thee, I will not deny thee!" And they all said the same thing.

2. The Passion and Death of Jesus

The Agony in the Garden. 32 And they came [z] to a country place called Gethsemani, and he said to his disciples, "Sit down here, while I pray." 33 And he took with him Peter and James and John, and he began to feel dread and to be exceedingly troubled. 34 And he said to them, "My soul is sad, even unto death. Wait here and watch." 35 And going forward a little, he fell on the ground, and began to pray that, if it were possible, the hour might pass from him; 36 and he said, "Abba, Father, all things are possible to thee. Remove this cup from me; yet not what I will, but what thou willest."

37 Then he came and found them sleeping. And he said to Peter, "Simon, dost thou sleep? Couldst thou not watch one hour? 38 Watch and pray, that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak." 39 And again he went away and prayed, saying the same words over. 40 And he came again and found them sleeping, for their eyes were heavy. And they did not know what answer to make to him. 41 And he came the third time, and said to them, "Sleep on now, and take your rest! It is enough; the hour has come. Behold, the Son of Man is betrayed into the hands of sinners. 42 Rise, let us go. Behold, he who will betray me is at hand."

Jesus Arrested. 43 And [a] while he was yet speaking, Judas Iscariot, one of the Twelve, came and with him a great crowd with swords and clubs, from the chief priests and the Scribes and the elders. 44 Now his betrayer had given them a sign, saying, "Whomever I kiss, that is he; lay hold of him, and lead him safely away." 45 And when he came, he went straight up to him, and said, "Rabbi!" and kissed him. 46 And they seized him and held him.

47 But one of the bystanders drew his sword, and struck the servant of the high priest, and cut off his ear. 48 And Jesus, addressing them, said, "As against a robber you have come out, with swords and clubs, to seize me. 49 I was daily with you in the temple teaching, and you did not lay hands on me. But it is so that the Scriptures may be fulfilled."

50 Then all his disciples left him and fled. 51 And a certain young man was following him, having a linen cloth wrapped about his naked body, and they seized him. 52 But leaving the linen cloth behind, he fled away from them naked.

Jesus before the Sanhedrin. 53 And [b] they led Jesus away to the high priest; and all the priests and the Scribes and the elders* gathered together. 54 But Peter followed him at a distance, even to the courtyard of the high priest, and was sitting with the attendants at the fire and warming himself. 55 Now the chief priests and all the Sanhedrin were seeking witness against Jesus, that they might put him to death, but they found none. 56 For while many bore false witness against him, their evidence did not agree. 57 And some stood up and bore false witness against him, saying, 58 "We ourselves have heard him say, [c] 'I will destroy this temple built by hands, and after three days I will build another, not built by hands.'" 59 And even then their evidence did not agree.

60 Then the high priest, standing up in their midst, asked Jesus, saying, "Dost thou make no answer to the things that these men prefer against thee?" 61 But he kept silence, and made no answer. Again the high priest began to ask him, and said to him, "Art thou the Christ, the Son of the Blessed One?" 62 And Jesus said to him, [d] "I am. And you shall see the Son of Man sitting at the right hand of the Power and coming with the clouds of heaven."

63 But the high priest tore his garments and said, "What further need have we of witnesses? 64 You have heard the blasphemy. What do you think?" And they all condemned him as liable to death. 65 And some began to spit on him, and to blindfold him, and to buffet him, and to say to him, "Prophesy." And the attendants struck him with blows of their hands.

z 32-42: Mt 26, 36-46; Lk 22, 40-46.—a 43-50: Mt 26, 47-56; Lk 22, 47-53; Jn 18, 3-11.—b 53-65: Mt 26, 57-68; Lk 22, 54, 63-65; Jn 18, 12f.—c Jn 2, 19.—d Mt 24, 30.

14, 53: Jesus was first cited before the Sanhedrin, the highest ecclesiastical and civil court of the Jews. Here He was unjustly condemned for blasphemy, but the court could not execute the death penalty. Hence Jesus was sent to Pilate, who alone had the power to inflict it.

Peter's Denial. 66 And [e] while Peter was below in the courtyard, there came one of the maidservants of the high priest; 67 and seeing Peter warming himself, she looked closely at him and said, "Thou also wast with Jesus of Nazareth." 68 But he denied it, saying, "I neither know nor understand what thou art saying." And he went outside into the vestibule; and the cock crowed. 69 And the maidservant, seeing him again, began to say to the bystanders, "This is one of them." 70 But again he denied it. And after a little while the bystanders again said to Peter, "Surely thou art one of them, for thou art also a Galilean." 71 But he began to curse and to swear: "I do not know this man you are talking about." 72 And at that moment a cock crowed a second time. [f] And Peter remembered the word that Jesus had said to him, "Before a cock crows twice, thou wilt deny me three times." And he began to weep.

CHAPTER 15.

Jesus before Pilate. 1 And [g] as soon as it was morning, the chief priests held a consultation with the elders, the Scribes and the whole Sanhedrin. And they bound Jesus and led him away, and delivered him to Pilate. 2 And [h] Pilate asked him, "Art thou the king of the Jews?" And he answered him and said, "Thou sayest it." 3 And the chief priests accused him of many things. 4 And Pilate again asked him, saying, "Hast thou no answer to make? Behold how many things they accuse thee of." 5 But Jesus made no further answer, so that Pilate wondered.

6 Now [i] at festival time he used to release to them one of the prisoners, whomever they had petitioned for. 7 Now there was a man called Barabbas imprisoned with some rioters, one who in the riot had committed murder. 8 And the crowd came up, and began to ask that he do for them as he was wont. 9 But Pilate addressed them, saying, "Do you wish that I release to you the king of the Jews?" 10 For he knew that the chief priests had delivered him up out of envy. 11 But the chief priests stirred up the crowd to have him release Barabbas for them instead. 12 But Pilate again spoke and said to them, "What then do you want me to do to the king of the Jews?" 13 But they cried out again, "Crucify him!" 14 But Pilate said to them, "Why, what evil has he done?" But they kept crying out the more, "Crucify him!"

The Scourging and Crowning. 15 So Pilate, wishing to satisfy the crowd, released to them Barabbas; but Jesus he scourged and delivered to be crucified. 16 Now [j] the soldiers led him away into the courtyard of the praetorium, and they called together the whole cohort. 17 And they clothed him in purple, and plaiting a crown of thorns, they put it upon him, 18 and began to greet him, "Hail, King of the Jews!" 19 And they kept striking him on the head with a reed, and spitting upon him; and bending their knees, they did homage to him.

The Way of the Cross. 20 And when they had mocked him, they took the purple off him and put his own garments on him, and led him out to crucify him. 21 And [k] they forced a certain passer-by, Simon of Cyrene, coming from the country, the father of Alexander and Rufus, to take up his cross. 22 And [l] they brought him to the place called Golgotha, which translated, is the Place of the Skull.

The Crucifixion. 23 And they gave him wine to drink mixed with myrrh; but he did not take it. 24 Then they crucified him, and divided his garments, casting lots for them to see what each should take. 25 Now it was the third hour and they crucified him. 26 And the inscription bearing the charge against him was, THE KING OF THE JEWS.

27 And they crucified two robbers with him, one on his right hand and one on his left. 28 And the Scripture was fulfilled, which says, [m] *And he was reckoned among the wicked.* 29 And [n] the passers-by were jeering at him, shaking their heads, and saying, "Aha, thou who destroyest the temple, and in three days buildest it up again; 30 come down from the cross, and save thyself!" 31 In like manner, the chief priests with the Scribes said in mockery to one another, "He saved others, himself he cannot save! 32 Let the Christ, the King of Israel, come down now from the cross, that we may

e 66-72: Mt 26, 69-75; Lk 22, 55-62; Jn 18, 16-18. 25-27. —f Jn 13, 38.—g Mt 27, 1f; Lk 22, 66; Jn 18, 28.—h 2-5: Mt 27, 11-14; Lk 23, 2f; Jn 18, 29-38.—i 6-15: Mt 27, 15-26; Lk 23, 17-25; Jn 18, 39f.—j 16-20: Mt 27, 27-31; Jn 19, 2f.—k Mt 27, 32; Lk 23, 26.—l 22-38: Mt 27, 33-51; Lk 23, 32-46; Jn 19, 17-19.—m Is 53, 12.—n Jn 2, 19.

see and believe." And they who were crucified with him reproached him.

The Death of Jesus. 33 And when the sixth hour came, there was darkness over the whole land until the ninth hour. 34 And at the ninth hour Jesus cried out with a loud voice, saying, [o] "Eloi, Eloi, lama sabacthani?" which, translated, is, "My God, my God, why hast thou forsaken me?" 35 And some of the bystanders on hearing this said, "Behold, he is calling Elias." 36 But someone ran, soaked a sponge in common wine, put it on a reed and offered it to him to drink, saying, "Wait, let us see whether Elias is coming to take him down." 37 But Jesus cried out with a loud voice, and expired.

38 And the curtain of the temple was torn in two from top to bottom. 39 Now [p] when the centurion, who stood facing him, saw how he had thus cried out and expired, he said, "Truly this man was the Son of God." 40 And [q] some women were also there, looking on from a distance. Among them were Mary Magdalene, Mary the mother of James the Less and of Joseph, and Salome. 41 These used to accompany him and minister to him when he was in Galilee—besides many other women who had come with him to Jerusalem.

The Burial. 42 Now [r] when it was evening, as it was the Day of Preparation, that is, the eve of the Sabbath, 43 there came Joseph of Arimathea, a councillor of high rank, who was himself looking for the kingdom of God. And he went in boldly to Pilate and asked for the body of Jesus. 44 But Pilate wondered whether he had already died. And sending for the centurion, he asked him whether he was already dead. 45 And when he learned from the centurion that he was, he granted the body to Joseph. 46 And Joseph bought a linen cloth, and took him down, and wrapped him in the linen cloth, and laid him in a tomb which had been hewn out of a rock. Then he rolled a stone to the entrance of the tomb. 47 But Mary Magdalene and Mary the mother of Joseph were looking on and saw where he was laid.

o Ps 21 (22), 2.—p 39-41: Mt 27, 54-56; Lk 23, 47-49.—q Lk 8, 2.—r 42-47: Mt 27, 57-61; Lk 23, 50-56; Jn 19, 38-42.—s 1-8: Mt 28, 1-8; Lk 24, 1-10; Jn 20, 1-10.—t Jn 20, 11.—u Mk 14, 28.—v Jn 20, 16.—w Lk 24, 13-31.—x Acts 2, 4.

3. The Resurrection of Jesus

CHAPTER 16.

The Women at the Grave. 1 And when the Sabbath was past, [s] Mary Magdalene, Mary the mother of James, and Salome, bought spices, that they might go and anoint him. 2 And very early on the first day of the week, they came to the tomb, when the sun had just risen. 3 And they were saying to one another, "Who will roll the stone back from the entrance of the tomb for us?" 4 And looking up they saw that the stone had been rolled back, for it was very large. 5 But on entering the tomb, [t] they saw a young man sitting at the right side, clothed in a white robe, and they were amazed. 6 He said to them, "Do not be terrified. You are looking for Jesus of Nazareth, who was crucified. He has risen, he is not here. Behold the place where they laid him. 7 But go, tell his disciples and Peter that he goes before you into Galilee; there you shall see him, [u] as he told you." 8 And they departed and fled from the tomb, for trembling and fear had seized them; and they said nothing to anyone, for they were afraid.

Apparitions of Jesus. 9 Now [v] when he had risen from the dead early on the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. 10 She went and brought word to those who had been with him, as they were mourning and weeping. 11 And they, hearing that he was alive and had been seen by her, did not believe it.

12 After [w] this he was manifested in another form to two of them, as they were walking on their way into the country. 13 And they went and brought word to the rest, and even then they did not believe.

Commission of the Apostles. 14 At length he appeared to the Eleven as they were at table; and he upbraided them for their lack of faith and hardness of heart, in that they had not believed those who had seen him after he had risen. 15 And he said to them, "Go into the whole world and preach the gospel to every creature. 16 He who believes and is baptized shall be saved, but he who does not believe shall be condemned. 17 And these signs shall attend those who believe: in my name they shall cast out devils; [x] they

shall speak in new tongues; 18 they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands upon the sick and they shall get well."

4. The Ascension of Jesus

19 So then the Lord, [y] after he had spoken to them, was taken up into heaven, and sits at the right hand of God. 20 But they went forth and preached everywhere, while the Lord worked with them and confirmed the preaching by the signs that followed.* Amen.

y Lk 24, 50-53.

16, 20: Followed: signs not only followed, but endorsed and established, the truth of their preaching.

THE HOLY GOSPEL OF JESUS CHRIST ACCORDING TO SAINT LUKE

St. Luke was born at Antioch, Syria, according to the Church historian Eusebius. He was a Gentile by birth (Col 4, 10-14) and a physician by profession (Col. 4, 14). According to a legend of the sixth centry he was also a painter. He was one of the earliest converts to the faith and later became the missionary companion of St. Paul, whom he accompanied on part of the second and third missionary journeys (Acts 16, 10-17; 20, 5–21, 17) and attended during the Caesarean (Acts 24, 23) and Roman captivities (Acts 27–28; Col 4, 14). Little is known with certainty of his subsequent life.

The unanimous tradition of the Church ascribes the third Gospel to St. Luke. Allusions to and citations from the Gospel are most frequent in early Christian writings, and even heretics made diligent use of this inspired book. The Gospel itself shows that its author was a person of literary powers, a physician and a companion of St. Paul.

This Gospel was written before the destruction of Jerusalem, 70 A.D., for it does not refer to the fulfillment of Christ's prophecy. Since the Acts of the Apostles closes its narrative with the year 63 or 64 A.D., the Gospel of St. Luke, his first book, must have been written prior to 63 A.D.

Little is known with certainty about the place of composition. Some of the ancient authors suggest Achaia (Greece); some of the manuscripts mention Alexandria or Macedonia; while modern writers also defend Caesarea, Ephesus or Rome.

The Gospel is addressed to a certain Theophilus, a man of conspicuous rank or office. Indirectly, however, this Sacred Writing was intended for the Gentile converts. The purpose of the Gospel is clearly indicated in the prologue (1, 1-4). These converts from paganism had received instruction before Baptism. St. Luke wishes now to give them a deeper and more accurate knowledge of the truths of their religion, and at the same time to show them on what a firm basis their faith is founded. There are some characteristic features that are accentuated more by St. Luke than by the other evangelists. Many of these show the influence of St. Paul. The theme of the universality of salvation can be considered as running through the Gospel. Divine forgiveness and salvation are offered to all. The Gospel also sharply contrasts the position of pagan and Jewish womanhood, and presents many types of womanhood to its readers. The subject of prayer is also stressed. Not only does the evangelist record more frequently than the others Christ as an example of prayer, but also His instructions on prayer. As an artist St. Luke shows his skill in portraying living characters and he has remained an inspiration to painters for centuries. As a historian he is comparable with the great Greek and Latin writers. In his Gospel there is a steady movement of events from Nazareth to Jerusalem, whereas in the Acts it is from Jerusalem to Rome.

Prologue

CHAPTER 1.

1 Inasmuch as many have undertaken to draw up a [a] narrative concerning the things that have been fulfilled among us, 2 even as they who from the beginning were eyewitnesses and ministers of the word have handed them down to us, 3 I also have determined, after following up all things carefully from the very first, to write for thee, most excellent Theophilus, an orderly account, 4 that thou mayest understand the certainty of the

a 1-4: Acts 1, 1.

words in which thou hast been instructed.

Prelude: The Coming of The Savior

Annunciation of the Baptist. 5 In the days of Herod, king of Judea, there was a certain priest named Zachary, [b] of the course of Abia; and his wife was of the daughters of Aaron, and her name was Elizabeth. 6 Both were just before God, walking blamelessly in all the commandments and ordinances of the Lord. 7 But they had no son, for Elizabeth was barren; and they were both advanced in years.

8 Now it came to pass, while he was officiating in the order of his course as priest before God, 9 according to the custom of the priest's office, that he was chosen by lot* to enter the temple of the Lord to burn [c] incense. 10 And the whole multitude of the people were praying outside at the hour of incense. 11 And there appeared to him an angel of the Lord, standing at the right of the altar of incense. 12 And Zachary, seeing him, was troubled, and fear fell upon him.

13 But the angel said to him, "Do not be afraid, Zachary, for thy petition has been heard, and thy wife Elizabeth shall bear thee a son and thou shalt call his name John. 14 And thou shalt have joy and gladness, and many will rejoice at his birth. 15 For he shall be great before the Lord; he shall drink no wine or strong drink, and shall be filled with the Holy Spirit even from his mother's womb. 16 And he shall bring back to the Lord their God many of the children of Israel, 17 and he shall himself go before him in the spirit and power of Elias, [d] to turn the hearts of fathers to their children and the incredulous to the wisdom of the just; to prepare for the Lord a perfect people."

18 And Zachary said to the angel: "How shall I know this? For I am an old man and my wife is advanced in years."

b 1 Par 24, 10.—c Ex 30, 7; Lv 16, 17.—d Mt 11, 14; Mal 4, 6.—e Is 7, 14.—f Dn 7, 14. 27; Mi 4, 7.

1, 9: It was customary for the priestly class whose week it was to serve in the temple, to cast lots daily for the performance of the various functions. To offer incense upon the altar in the holy place was considered a singular privilege.

1, 25: Among the Jews childlessness was considered a reproach.

1, 28: Blessed . . . women: omitted in some notable MSS. It is rightly placed on the lips of Elizabeth in v 42.

1, 34: Mary did not doubt, as did Zachary, that the angel's words would be fulfilled, but prudently inquired how this would be accomplished, since she had firmly resolved to remain a virgin. The angel explained to her that her conception would be produced by the Holy Spirit and the power of the Most High.

19 And the angel answered and said to him, "I am Gabriel, who stand in the presence of God; and I have been sent to speak to thee and to bring thee this good news. 20 And behold, thou shalt be dumb and unable to speak until the day when these things come to pass, because thou hast not believed my words, which will be fulfilled in their proper time."

21 And the people were waiting for Zachary, and they wondered at his tarrying so long in the temple. 22 But when he did come out he could not speak to them, and they realized that he had seen a vision in the temple. And he kept making signs to them, but he remained dumb.

23 And it came to pass, when the days of his service were completed, that he departed to his own house. 24 Now after these days Elizabeth his wife conceived, and she secluded herself for five months, saying, 25 "Thus has the Lord dealt with me in the days when he deigned to take away my reproach* among men."

Annunciation of the Savior. 26 Now in the sixth month the angel Gabriel was sent from God to a town of Galilee called Nazareth, 27 to a virgin betrothed to a man named Joseph, of the house of David, and the virgin's name was Mary. 28 And when the angel had come to her, he said, "Hail, full of grace, the Lord is with thee. Blessed art thou among women." * 29 When she had heard him she was troubled at his word, and kept pondering what manner of greeting this might be.

30 And the angel said to her, "Do not be afraid, Mary, for thou hast found grace with God. 31 [e] Behold, thou shalt conceive in thy womb and shalt bring forth a son; and thou shalt call his name Jesus. 32 He shall be great, and shall be called the Son of the Most High; and the Lord God will give him the throne of David his father, and [f] he shall be king over the house of Jacob forever; 33 and of his kingdom there shall be no end."

34 But Mary said to the angel, "How shall this happen, since I do not know man?" *

35 And the angel answered and said to her, "The Holy Spirit shall come upon thee and the power of the Most High shall overshadow thee; and therefore the Holy One to be born shall be called the

Son of God. 36 And behold, Elizabeth thy kinswoman also has conceived a son in her old age, and she who was called barren is now in her sixth month; 37 for nothing shall be impossible with God."

38 But Mary said, "Behold the handmaid of the Lord; be it done to me according to thy word." And the angel departed from her.

The Visitation. 39 Now in those days Mary arose and went with haste into the hill country, to a town of Juda. 40 And she entered the house of Zachary and saluted Elizabeth. 41 And it came to pass, when Elizabeth heard the greeting of Mary, that the babe in her womb leapt. And Elizabeth was filled with the Holy Spirit, 42 and cried out with a loud voice, saying, "Blessed art thou among women and blessed is the fruit of thy womb! 43 And how have I deserved that the mother of my Lord should come to me? 44 For behold, the moment that the sound of thy greeting came to my ears, the babe in my womb leapt for joy. 45 And blessed is she who has believed, because the things promised her by the Lord shall be accomplished."

46 And Mary said,*

"My soul magnifies the Lord,[g] and
47 my spirit rejoices in God my Savior;
48 Because he has regarded the lowliness[h]
of his handmaid;
for, behold, henceforth all generations shall call me blessed;
49 Because he who is mighty has done
great things for me,
and holy is his name;
50 And his mercy is from generation to
generation[i]
on those who fear him.
51 He has shown might with his arm,[j]
he has scattered the proud in the
conceit of their heart.
52 He has put down the mighty from their
thrones,[k]
and has exalted the lowly.
53 He has filled the hungry with good
things,
and the rich he has sent away
empty.[l]
54 He has given help to Israel, his servant,[m] mindful of his mercy—
55 Even as he spoke to our fathers—
to Abraham[n] and to his posterity
forever."

56 And Mary remained with her about three months and returned to her own house.

Birth of the Baptist. 57 Now Elizabeth's time was fulfilled that she should be delivered, and she brought forth a son. 58 And her neighbors and kinsfolk heard that the Lord had magnified his mercy towards her, and they rejoiced with her. 59 And it came to pass on the eighth day, that they came to circumcise the child, and they were going to call him by his father's name, Zachary. 60 And his mother answered and said, "Not so, but he shall be called John."

61 And they said to her, "There is none of thy kindred that is called by this name." 62 And they kept inquiring by signs of his father what he would have him called. 63 And asking for a writing-tablet he wrote the words, "John is his name." And they all marvelled. 64 And immediately his mouth was opened and his tongue loosed, and he began to speak, blessing God. 65 And fear came on all their neighbors; and all these things were spoken abroad in all the hill country of Judea. 66 And all who heard them laid them up in their heart, saying, "What then will this child be?" For the hand of the Lord was with him. 67 And Zachary his father was filled with the Holy Spirit, and prophesied, saying,

68 "Blessed be the Lord, the God of Israel,*
because he has visited and wrought
redemption[o] for his people,
69 And has raised up a horn[p] of salvation* for us,
in the house of David his servant,
70 As he promised through the mouth of
his holy ones,[q]
the prophets from of old;
71 Salvation from our enemies, and
from the hand[r] of all who hate us.

g 46-53; 1 Kgs 2, 1-10.—h Ps 112 (113), 6.—i Ps 102 (103), 17.—j Ps 32 (33), 10; Is 51, 9.—k Ps 74 (75), 8.—l Ps 33 (34), 11.—m Ps 97 (98), 3; Is 41, 8f.—n Gn 17, 9; Ps 131 (132), 11.—o Ps 73 (74), 12.—p Ps 131 (132), 17.—q Jer 23, 6; 30, 10.—r Ps 105 (106), 10.

1, 46-55: In this canticle, the Magnificat, Mary praises the mercy of God in the work of the Incarnation (vv 46-50), His power, displayed throughout the history of the chosen people (vv 51-53), and His fidelity to His promises concerning the Messias (vv 54f).

1, 68-79: In his canticle, the Benedictus, Zachary expresses his thanks to God for sending the Messias (vv 68-75), and his joy for the sublime mission of his son (vv 76-79).

1, 69: A horn of salvation: i.e., a powerful and mighty Savior. The horn was a symbol of power and strength.

72 To show mercy to our forefathers
and to be mindful of his holy covenant,
73 Of the oath [s] that he swore to Abraham our father,
that he would grant us,
74 That, delivered from the hand of our enemies,
we should serve him without fear,
75 In holiness and justice before him all our days.
76 And thou, child, shalt be called the prophet of the Most High,
for thou shalt go before the face of the Lord and prepare his ways,[t]
77 To give to his people knowledge of salvation [u]
through forgiveness of their sins,
78 Because of the loving-kindness of our God,
wherewith the Orient* from on high has visited us,[v]
79 To shine on those who sit in darkness and in the shadow of death,
to guide our feet into the way of peace."[w]

80 And the child grew and became strong in spirit; and was in the deserts until the day of his manifestation to Israel.

CHAPTER 2.

The Birth of Jesus. 1 Now it came to pass in those days, that a decree went forth from Caesar Augustus that a census of the whole world should be taken. 2 This first census* took place while Cyrinus was governor of Syria. 3 And all were going, each to his own town, to register.

4 And Joseph also went from Galilee out of the town of Nazareth into Judea to the town of David, which is called Bethlehem [x]—because he was of the house and family of David—5 to register, * together with Mary his espoused wife, who was with child. 6 And it came to pass while they were there, that the days for her to be delivered were fulfilled. 7 *And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.

The Shepherds at the Crib. 8 And there were shepherds in the same district living in the fields and keeping watch over their flock by night. 9 And behold, an angel of the Lord stood by them and the glory of God shone round about them, and they feared exceedingly.

10 And the angel said to them, "Do not be afraid, for behold, I bring you good news of great joy which shall be to all the people; 11 for today in the town of David a Savior has been born to you, who is Christ the Lord. 12 And this shall be a sign to you: you will find an infant wrapped in swaddling clothes and lying in a manger." 13 And suddenly there was with the angel a multitude of the heavenly host praising God and saying, 14 "Glory to God in the highest, and on earth peace among men of good will."

15 And it came to pass, when the angels had departed from them into heaven, that the shepherds were saying to one another, "Let us go over to Bethlehem and see this thing that has come to pass, which the Lord has made known to us."

16 So they went with haste, and they found Mary and Joseph, and the babe lying in the manger. 17 And when they had seen, they understood what had been told them concerning this child. 18 And all who heard marvelled at the things told them by the shepherds. 19 But Mary kept in mind all these things, pondering them in her heart. 20 And the shepherds returned, glorifying and praising God for all that they had heard and seen, even as it was spoken to them.

Circumcision and Presentation. 21 And when eight days were fulfilled for his circumcision, his name was called Jesus, [y] the name given him by the angel before he was conceived in the womb.

22 And when the days of her purification [z] were fulfilled according to the Law of Moses, * they took him up to Jerusalem to present him to the Lord— 23 as it is written [a] in the Law of the Lord,

s Gn 22, 16; Jer 31, 33.—t Mal 3, 1.—u Mal 4, 5.—v Za 3, 8; Mal 4, 2.—w Is 9, 2.—x Mi 5, 2; Mt 2, 6.—y Lk 1, 31; Gn 17, 12; Lv 12, 3; Mt 1, 21.—z Lv 12, 2-6.—a Ex 13, 2.

1, 78: The Orient: Just as the natural sun rises over the earth and dissipates darkness, so too the spiritual sun, Jesus Christ, has come to dispel the darkness of error and sin. In the Old Testament He is referred to as the rising light (Is 9, 1f), and in St. John's Gospel He is declared to be the light of the world (Jn 9, 5).

2, 2: Besides this census, St. Luke mentions another (Acts 5, 37) which took place A. D. 5-6, immediately after the deposition of Archelaus.

2, 5: Apparently Mary, who at this time was married to St. Joseph, was also obliged to be registered.

2, 7: Cf Mt 1, 25.

2, 22: According to the Mosaic Law (Lv 12, 3ff), a mother was unclean for seven days after the birth of a son and then had to remain at home for another thirty-three days.

Every male that opens the womb shall be called holy to the Lord—24 and to offer a sacrifice according to what is said [b] in the Law of the Lord, "a pair of turtle-doves or two young pigeons."

25 And behold, there was in Jerusalem a man named Simeon, and this man was just and devout, looking for the consolation of Israel, and the Holy Spirit was upon him. 26 And it had been revealed to him by the Holy Spirit that he should not see death before he had seen the Christ of the Lord. 27 And he came by inspiration of the Spirit into the temple. And when his parents brought in the child Jesus, to do for him according to the custom of the Law, 28 he also received him into his arms and blessed God, saying,

29 "Now thou dost dismiss thy servant, O Lord,
according to thy word, in peace;
30 Because my eyes have seen thy salvation,
31 which thou hast prepared before the face of all peoples:
32 A light of revelation to the Gentiles,
and a glory for thy people Israel."

33 And his father and mother were marvelling at the things spoken concerning him. 34 And Simeon blessed them, and said to Mary his mother, [c] "Behold, this child is destined for the fall and for the rise of many in Israel, and for a sign that shall be contradicted. 35 And thy own soul a sword shall pierce, that the thoughts of many hearts may be revealed."

36 There was also Anna, a prophetess, daughter of Phanuel, of the tribe of Aser. She was of a great age, having lived with her husband seven years from her maidenhood, 37 and by herself as a widow to eighty-four years. She never left the temple, with fastings and prayers worshipping night and day. 38 And coming up at that very hour, she began to give praise to the Lord, and spoke of him to all who were awaiting the redemption of Jerusalem.

39 And when they had fulfilled all things prescribed in the Law of the Lord, they returned to Galilee, into their own town of Nazareth. 40 And the child grew and became strong. He was full of wisdom and the grace of God was upon him.

The Child Jesus in the Temple. 41 And his parents were wont to go every year to Jerusalem [d] at the Feast of the Passover. 42 And when he was twelve years old,* they went up to Jerusalem according to the custom of the feast. 43 And after they had fulfilled the days, when they were returning, the boy Jesus remained in Jerusalem, and his parents did not know it. 44 But thinking that he was in the caravan, they had come a day's journey before it occurred to them to look for him among their relatives and acquaintances. 45 And not finding him, they returned to Jerusalem in search of him.

46 And it came to pass after three days, that they found him in the temple, sitting in the midst of the teachers, listening to them and asking them questions. 47 And all who were listening to him were amazed at his understanding and his answers. 48 And when they saw him, they were astonished. And his mother said to him, "Son, why hast thou done so to us? Behold, in sorrow thy father and I have been seeking thee."

49 And he said to them, "How is it that you sought me? Did you not know that I must be about my Father's business?" 50 And they did not understand the word that he spoke to them.

51 And he went down with them and came to Nazareth, and was subject to them; and his mother kept all these things carefully in her heart. 52 And Jesus advanced in wisdom* and age and grace before God and men.

I: THE PUBLIC MINISTRY OF JESUS

I
CHAPTER 3.

John the Baptist. 1 Now in the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was procurator of Judea, and Herod tetrarch of Galilee, and Philip his brother tetrarch of the district of Iturea and Trachonitis, and Lysanias tetrarch of Abilene, 2 during the

b Lv 12, 8.—c Is 8, 14; Rom 9, 33; I Pt 2, 7.—d Ex 23, 15; Dt 16, 1-3.

2, 42: With the completion of his thirteenth year a young Jew became "a son of the Law" and was obliged to the observance of the entire Law. Jewish parents familiarized their sons with the major duties of the Law a year or two before this obligation began.

2, 52: As God, our Lord has infinite knowledge; as man, He had from the beginning the greatest possible infused knowledge and also the beatific vision. His human mind, however, could advance in experimental knowledge, which is only acquired through the medium of mental faculties and bodily senses.

high priesthood of Annas and Caiphas, the word of God came to John, the son of Zachary, in the desert. 3 And [e] he went into all the region about the Jordan, preaching a baptism* of repentance for the forgiveness of sins, 4 as it is written in the book of the words of Isaias the prophet, [f] *The voice of one crying in the desert, "Make ready the way of the Lord, make straight his paths.* 5 *Every valley shall be filled, and every mountain and hill shall be brought low, and the crooked ways shall be made straight, and the rough ways smooth;* 6 *and all mankind shall see the salvation of God."*

7 He said therefore to the crowds that went out to be baptized by him, "Brood of vipers! who has shown you how to flee from the wrath to come? 8 Bring forth therefore fruits befitting repentance, and do not begin to say, 'We have Abraham for our father'; for I say to you that God is able out of these stones to raise up children to Abraham. 9 For even now the axe is laid at the root of the trees; every tree, therefore, that is not bringing forth fruit is to be cut down and thrown into the fire."

10 And the crowds asked him, saying, "What then are we to do?" 11 And he answered and said to them, [g] "Let him who has two tunics share with him who has none; and let him who has food do likewise."

12 And publicans also came to be baptized, and they said to him, "Master, what are we to do?" 13 But he said to them, "Exact no more than what has been appointed you."

14 And soldiers also asked him, saying, "And we—what are we to do?" And he said to them, "Plunder no one, accuse no one falsely, and be content with your pay."

15 Now as the people were in expectation, and all were wondering in their hearts about John, [h] whether perhaps he might be the Christ, 16 John addressed them, saying to all, [i] "I indeed baptize you with water. But one mightier than I is coming, the strap of whose sandals I am not worthy to loose. He will baptize you with the Holy Spirit* and with fire. 17 His winnowing fan [j] is in his hand, and he will clean out his threshing floor, and will gather the wheat into his barn; but the chaff he will burn up with unquenchable fire." * 18 So with many different exhortations he kept on preaching the gospel to the people.

19 But Herod the tetrarch, [k] being reproved by him concerning Herodias, his brother's wife, and concerning all the evil things that Herod had done, 20 crowned all this by shutting up John in prison.

The Baptism of Jesus. 21 Now [l] it came to pass when all the people had been baptized, Jesus also having been baptized and being in prayer, that heaven was opened, 22 and the Holy Spirit descended upon him in bodily form as a dove, and a voice came from heaven, [m] "Thou art my beloved Son, in thee I am well pleased."

Genealogy of Jesus. 23 * And Jesus himself, when he began his work, was about thirty years of age, being—as was supposed—the son of Joseph, [n] the son of Heli, the son of Matthat, 24 the son of Levi, the son of Melchi, the son of Janne, the son of Joseph, 25 the son of Matthathias, the son of Amos, the son of Naum, the son of Esli, the son of Nagge, 26 the son of Maath, the son of Matthathias, the son of Semei, the son of Josech, the son of Joda, 27 the son of Joanna, the son of Resa, the son of Zorobabel, the son of Salathiel, [o] the son of Neri, 28 the son of Melchi, the son of Addi, the son of Cosam, the son of Elmadam, the son of Her, 29 the son of Jesus, the son of Eliezer, the son of Jorim, the son of Matthat, the son of Levi, 30 the son of Simeon, the son of Judas, the son of Joseph, the son of Jona, the son of Eliachim, 31 the son of Melea, the son of Menna, the son of Matthata, the son of Nathan, [p] the son of David, 32 the son [q] of Jesse, the son of Obed, the son of Booz, the son of Salmon, the son of Naasson, 33 the son of Aminadab, the son of Aram, the son of Esron, the son of

e 3-10: Mt 3, 1-10; Mk 1, 2-6.—f Is 40, 3-5; Jn 1, 23.—g Jas 2, 15; 1 Jn 3, 17.—h 15-18: Mt 3, 11f; Mk 1, 7f; Jn 1, 19-27.—i Acts 1, 5; 11, 16.—j Mt 3, 12.—k Mt 14, 3; Mk 6, 17f.—l 21f: Mt 3, 13-17; Mk 1, 9-11; Jn 1, 32-34.—m Lk 9, 35; 2 Pt 1, 17.—n 23-38: Mt 1, 1-17.—o 1 Par 3, 17.—p 2 Kgs 5, 14.—q 1 Par 2, 1-15.

3, 3: The baptism of John was not a sacrament, but a symbol of repentance, by which the recipient expressed his sorrow for his sins and his desire for internal purification. Thus he was prepared for the true remission of his sins.

3, 16: The Messias will baptize with the Holy Spirit and with fire; cf Mal 3, 2. His action, symbolized by purifying fire, will be more penetrating and powerful than that of John.

3, 17: Here Jesus is described in His capacity as judge. In this verse fire does not symbolize an agent of purification, as in v 16, but rather a destructive agency.

3, 23-38: In St. Matthew the genealogy descends from Abraham to Jesus, whereas in St. Luke it ascends from Jesus to Adam. Both evangelists give the genealogy of St. Joseph, but according to different relationships.

Phares, the son of Judas, [r] 34 the son [s] of Jacob, the son of Isaac, the son of Abraham, the son of Thare, the son of Nachor, 35 the son of Seruch, the son of Ragau, the son of Phalec, the son of Eber, the son of Sale, 36 the son of Cainan, the son of Arphaxad, the son of Sem, the son of Noe, the son of Lamech, 37 the son of Mathusale, the son of Enoch, the son of Jared, the son of Malaleel, the son of Cainan, 38 the son Enos, the son of Seth, the son of Adam, who was of God.

CHAPTER 4.

The Temptation. 1 Now Jesus, [t] full of the Holy Spirit, returned from the Jordan, and was led by the Spirit about the desert 2 for forty days, being tempted the while by the devil. And he ate nothing those days; and when they were completed he was hungry.

3 And the devil said to him, "If thou art the Son of God, command that this stone become a loaf of bread." 4 And Jesus answered him, "It is written, [u] *Not by bread alone shall man live, but by every word of God.*"

5 And the devil led him up, and showed him all the kingdoms of the world in a moment of time. 6 And he said to him, "To thee will I give all this power and their glory; for to me they have been delivered, and to whomever I will I give them. 7 Therefore if thou wilt worship before me, the whole shall be thine." 8 And Jesus answered and said to him, "It is written, [v] *The Lord thy God shalt thou worship, and him only shalt thou serve.*"

9 Then he led him to Jerusalem and set him on the pinnacle of the temple and said to him, "If thou art the Son of God, throw thyself down from here; 10 for it is written, [w] *He will give his angels charge concerning thee, to preserve thee;* 11 and, *Upon their hands they shall bear thee up, lest thou dash thy foot against a stone.*"

12 And Jesus answered and said to him, "It is said, [x] *Thou shalt not tempt the Lord thy God.*" 13 And when the devil had tried every temptation, he departed from him for a while.

II

Jesus at Nazareth. 14 And Jesus returned [y] in the power of the Spirit into Galilee; and the fame of him went out through the whole country. 15 And he taught in their synagogues, and was honored by all.

16 And he came to Nazareth, [z] where he had been brought up; and according to his custom, he entered the synagogue on the Sabbath and stood up to read. 17 And the volume of Isaias the prophet was handed to him. And after he opened the volume, he found the place where it was written, 18 [a] *The Spirit of the Lord is upon me because he has anointed me; to bring good news to the poor he has sent me,* 19 *to proclaim to the captives release, and sight to the blind; to set at liberty the oppressed, to proclaim the acceptable year of the Lord, and the day of recompense.*

20 And closing the volume, he gave it back to the attendant and sat down. And the eyes of all in the synagogue were gazing on him. 21 But he began to say to them, "Today this Scripture has been fulfilled in your hearing." 22 And all bore him witness, and marvelled at the words of grace that came from his mouth. And they said, "Is not this Joseph's son?"

23 And he said to them, "You will surely quote me this proverb, 'Physician, cure thyself! Whatever things we have heard of as done in Capharnaum, do here also in thy own country!' " 24 But he said, "Amen I say to you, no prophet is acceptable in his own country. 25 In truth I say to you, there were many widows in Israel in the days of Elias, when heaven was shut up for three years and six months, and a great famine came over all the land; 26 and to none of them was Elias sent, but rather to a widowed woman [b] in Sarepta of Sidon. 27 And there were many lepers in Israel in the time of Eliseus the prophet; and not one of them was cleansed, [c] but only Naaman the Syrian."

28 And all in the synagogue, as they heard these things, were filled with wrath. 29 And they rose up and put him forth out of the town, and led him to the brow of the hill, on which their town was built, that they might throw him down headlong. 30 But he, passing through their midst, went his way.

r Gn 29, 35.—s 34-38: Gn 5, 3-31; 11, 10-26.—t 1-13: Mt 4, 1-11; Mk 1, 12f.—u Dt 8, 3.—v Dt 6, 13; 10, 20.—w Ps 90 (91), 11.—x Dt 6, 16.—y Mt 4, 12; Mk 1, 14; Jn 4, 45.—z 16-30: Mt 13, 54-58; Mk 6, 1-6.—a Is 61, 1f.—b 3 Kgs 17, 9.—c 4 Kgs 5, 14.

31 And [d] he went down to Capharnaum, a town of Galilee. And there he was teaching them on the Sabbath. 32 And they were astonished at his teaching, for his word was with authority.

The Cure of a Demoniac. 33 Now in the synagogue there was a man possessed by an unclean devil, and he cried out with a loud voice, 34 saying, "Let us alone! What have we to do with thee, Jesus of Nazareth? Hast thou come to destroy us? I know thee, who thou art, the Holy One of God." 35 And Jesus rebuked him, saying, "Hold thy peace, and go out of him." And when the devil had thrown him down into the midst, he went out of him, without harming him at all. 36 And amazement came upon all, and they discussed it with one another, saying, "What is this word? For with authority and power he commands the unclean spirits, and they come out." 37 And rumor concerning him went forth into every place of the region roundabout.

Peter's Mother-in-law. 38 But he rose from the synagogue and entered Simon's house. [e] Now Simon's mother-in-law was suffering from a great fever, and they besought him for her. 39 And standing over her he rebuked the fever, and it left her; and she rose at once and began to wait on them.

Other Miracles. 40 Now when the sun was setting, all who had persons sick with various diseases brought them to him. And he laid his hands upon each of them and cured them. 41 And devils also came forth from many, crying out and saying, "Thou art the Son of God." And he rebuked them, and did not permit them to speak, because they knew that he was the Christ.

42 Now when it was day, he went out and departed into a desert place. [f] And the crowds were seeking after him, and they came to him, and tried to detain him, that he might not depart from them. 43 But he said to them, "To the other towns also I must proclaim the kingdom of God, for this is why I have been sent." 44 And he was preaching in the synagogues of Galilee.

d 31-37: Mt 4, 13; 7, 28f; Mk 1, 21-28.—e 38-41: Mt 8, 14-16; Mk 1, 29-34.—f 42f; Mk 1, 35-38.—g 1-11: Mt 4, 18-22; Mk 1, 16-20.—h 12-14: Mt 8, 2-4; Mk 1, 40-44.—i Lv 14, 2-32.

5, 14: Through this offering the people knew that the leper had been declared cleansed by the priest and could communicate again with them.

CHAPTER 5.

The First Disciples Called. 1 Now [g] it came to pass, while the crowds were pressing upon him to hear the word of God, that he was standing by Lake Genesareth. 2 And he saw two boats moored by the lake, but the fishermen had left them and were washing their nets. 3 And getting into one of the boats, the one that was Simon's, he asked him to put out a little from the land. And sitting down, he began to teach the crowds from the boat. 4 But when he had ceased speaking, he said to Simon, "Put out into the deep, and lower your nets for a catch."

5 And Simon answered and said to him, "Master, the whole night through we have toiled and have taken nothing; but at thy word I will lower the net." 6 And when they had done so, they enclosed a great number of fishes, but their net was breaking. 7 And they beckoned to their comrades in the other boat to come and help them. And they came and filled both the boats, so that they began to sink.

8 But when Simon Peter saw this, he fell down at Jesus' knees, saying, "Depart from me, for I am a sinful man, O Lord." 9 For he and all who were with him were amazed at the catch of fish they had made; 10 and so were also James and John, the sons of Zebedee, who were partners with Simon. And Jesus said to Simon, "Do not be afraid; henceforth thou shalt catch men." 11 And when they had brought their boats to land, they left all and followed him.

A Leper. 12 And it came to pass, [h] while he was in one of the towns, that, behold, there was a man full of leprosy. And when he saw Jesus he fell on his face and besought him, saying, "Lord, if thou wilt, thou canst make me clean." 13 And stretching forth his hand he touched him, saying, "I will; be thou made clean." And immediately the leprosy left him. 14 And he charged him to tell no man, but, [i] "Go, show thyself to the priest, and offer the gift for thy purification, as Moses commanded, for a witness to them." *

15 But so much the more the tidings spread concerning him, and great crowds gathered together to hear him and to be

cured of their sicknesses. 16 But he himself was in retirement in the desert, and in prayer.

17 And it came to pass *j* on one of the days, that he sat teaching. And there were Pharisees and teachers of the Law sitting by, who had come out of every village of Galilee and Judea and out of Jerusalem. And the power of the Lord was present to heal them.

A Paralytic at Capharnaum. 18 And behold, some men were carrying upon a pallet a man who was paralyzed, and they were trying to bring him in and to lay him before him. 19 And as they found no way of bringing him in, because of the crowd, they went up onto the roof and lowered him through the tiles, with his pallet, into the midst before Jesus. 20 And seeing their faith, he said, "Man, thy sins are forgiven thee."

21 And the Scribes and Pharisees began to argue, saying, "Who is this man who speaks blasphemies? Who can forgive sins, but God only?" 22 But Jesus, knowing their thoughts, answered and said to them, "Why are you arguing in your hearts? 23 Which is easier, to say, 'Thy sins are forgiven thee,' or to say, 'Arise and walk'? 24 But that you may know that the Son of Man has power on earth to forgive sins"—he said to the paralytic—"I say to thee, arise, take up thy pallet and go to thy house."

25 And immediately he arose before them, took up what he had been lying on, and went away to his house, glorifying God. 26 And astonishment seized upon them all, and they glorified God and were filled with fear, saying, "We have seen wonderful things today."

The Call of Levi. 27 And *k* after this he went forth; and he saw a publican, named Levi, sitting in the tax-collector's place, and he said to him, "Follow me." 28 And leaving all things, he arose and followed him. 29 And Levi gave a great feast for him at his house; and there was a great gathering of publicans and of others, who were at the table with them. 30 And the Pharisees and their Scribes were grumbling, saying to his disciples, "Why do you eat and drink with publicans and sinners?" 31 And Jesus answered and said to them, "It is not the healthy who need a physician, but they who are sick. 32 I have not come to call the just, but sinners, to repentance."

The Question of Fasting. 33 Now they said to him, "Why do the disciples of John fast often and make supplications, and likewise those of the Pharisees, whereas thy disciples eat and drink?" 34 He said to them, "Can you make the wedding guests fast *as long as the bridegroom is with them? 35 But the days will come—and when the bridegroom shall be taken away from them, then they will fast in those days."

36 And he spoke a parable also to them, * "No one puts a patch from a new garment on an old garment; else not only does he tear the new one, but the patch from the new garment does not match the old. 37 And no one pours new wine into old wine-skins; else the new wine will burst the skins, and will be spilt itself, and the skins ruined. 38 But new wine must be put into fresh skins, and both are saved.* 39 And no man after drinking old wine immediately desires new; for he says, 'The old is better.'"

CHAPTER 6.

The Disciples Pluck Grain on the Sabbath. 1 Now *l* it came to pass on the second first Sabbath,* that he was going through standing grain, and his disciples were plucking and eating the ears of grain, rubbing them with their hands. 2 But some of the Pharisees said to them, "Why are you doing what is not lawful on the Sabbath?" 3 And Jesus answered and said to them, "Have you not, then, read what David did when he and those with him were hungry? 4 how *m* he entered the house of God, and took, ate, and gave to those who were with him, the loaves of proposition, which no one may lawfully eat except the priests?" 5

j 17-26: Mt 9, 1-8; Mk 2, 1-12.—k 27-38: Mt 9, 9-17; Mk 2, 14-22.—l 1-5: Mt 12, 1-8; Mk 2, 23-28.—m I Kgs 21, 6.

5, 34f: Jesus is the bridegroom (cf Jn 3, 29), and His wedding guests (literally, children of the bridegroom) are His disciples. It is repugnant to Jewish custom to think of fasting and mourning during the period of the wedding festivities. But when He is taken away from them, then His disciples will fittingly fast and mourn.

5, 36-39: In these two similes Jesus refers to the differences between the old dispensation, which was coming to an end, and the new order, which was foretold by the prophets and which He began to establish. These two orders are incompatible and cannot be made to match.

5, 38: And both are saved: missing in the better Greek MSS.

6, 1: The second first Sabbath: missing in some of the better Greek MSS. Its meaning is not known.

And he said to them, "The Son of Man is Lord even of the Sabbath."

A Man With a Withered Hand. 6 And [n] it came to pass on another Sabbath, that he entered the synagogue and taught. And a man was there and his right hand was withered. 7 And the Scribes and the Pharisees were watching whether he cured on the Sabbath, that they might find how to accuse him. 8 But he knew their thoughts, and he said to the man with the withered hand, "Arise and stand forth in the midst." And he arose and stood forth. 9 But Jesus said to them, "I ask you, is it lawful on the Sabbath to do good, or to do evil? to save a life, or to destroy it?" 10 And having looked around upon them all, he said to the man, "Stretch forth thy hand." And he stretched it forth, and his hand was restored. 11 But they were filled with fury, and began to discuss among themselves what they should do to Jesus.

The Choice of the Twelve. 12 Now [o] it came to pass in those days, that he went out to the mountain to pray, and continued all night in prayer to God. 13 And when day broke, he summoned his disciples; and from these he chose twelve (whom he also named apostles): 14 Simon, whom he named Peter, and his brother Andrew; James and John; Philip and Bartholomew; 15 Matthew and Thomas; James the son of Alpheus, and Simon called the Zealot; 16 Jude the brother of James, and Judas Iscariot, who turned traitor.

III

The Sermon on the Mount: The Scene. 17 And coming down with them, he took his stand on a level stretch, with a crowd of his disciples, and a great multitude of people from all Judea and Jerusalem, and the sea coast of Tyre and Sidon, 18 who came to listen to him and to be healed of their diseases. And those who were troubled with unclean spirits were cured. 19 And all the crowd were trying to touch him, for power went forth from him and healed all.

The Beatitudes and Woes. 20 [p] And he lifted up his eyes to his disciples, and said, "Blessed are you poor, for yours is the kingdom of God. 21 Blessed are you who hunger now, for you shall be satisfied. Blessed are you who weep now, for you shall laugh. 22 Blessed shall you be when men hate you, and when they shut you out, and reproach you, and reject your name as evil, because of the Son of Man. 23 Rejoice on that day and exult, for behold your reward is great in heaven. For in the selfsame manner their fathers used to treat the prophets. 24 [q] But woe to you rich! for you are now having your comfort. 25 [r] Woe to you who are filled! for you shall hunger. Woe to you who laugh now! for you shall mourn and weep. 26 Woe to you when all men speak well of you! In the selfsame manner their fathers used to treat the prophets.*

The Rules of Charity. 27 "But I say to you who are listening: [s] Love your enemies, do good to those who hate you. 28 Bless those who curse you, pray for those who calumniate you. 29 And to him who strikes thee on the one cheek, offer the other also;[t] and from him who takes away thy cloak, do not withhold thy tunic either. 30 Give to everyone who asks of thee, and from him who takes away thy goods, ask no return. 31 And even as you wish men to do to you, [u] so also do you to them. 32 And [v] if you love those who love you, what merit have you? For even sinners love those who love them. 33 And if you do good to those who do good to you, what merit have you? For even sinners do that. 34 And [w] if you lend to those from whom you hope to receive in return, what merit have you? For even sinners lend to sinners that they may get back as much in return. 35 But love your enemies, and do good, and lend, not hoping for any return, and your reward shall be great, and you shall be children of the Most High, for he is kind towards the ungrateful and evil. 36 Be merciful, therefore, even as your Father is merciful.

37 "Do not judge, and you shall not be judged; [x] do not condemn, and you shall not be condemned. Forgive, and you shall be forgiven; 38 give, and it shall be given to you; [y] good measure, pressed down, shaken together, running over, shall they pour into your lap. For with what measure you measure, it shall be measured to you."

n 6-11: Mt 12, 9-14; Mk 3, 1-6.—o 12-16: Mt 10, 1-4; Mk 3, 13-19.—p 20-23: Mt 5, 2-12.—q Am 6, 1; Sir 31, 8.—r Is 65, 13f.—s Mt 5, 44.—t 29f: Mt 5, 39-42; I Cor 6, 7.—u Jb 4, 16; Mt 7, 12.—v Mt 5, 46.—w Dt 15, 8; Mt 5, 42.—x 37f: Mt 7, 1f.—y Mk 4, 24.

6, 26: The prophets alluded to are the false prophets, as is evident from the Greek text.

Self-examination. 39 And he spoke a parable also to them, "Can a blind man guide a blind man? Will not both fall into a pit? 40 No disciple is above his teacher; [z] but when perfected, everyone will be like his teacher. 41 But why dost thou see the speck in thy brother's eye, [a] and yet dost not consider the beam in thy own eye? 42 And how canst thou say to thy brother, 'Brother, let me cast out the speck from thy eye,' while thou thyself dost not see the beam in thy own eye? Thou hypocrite, first cast out the beam from thy own eye, and then thou wilt see clearly to cast out the speck from thy brother's eye.

43 "For [b] there is no good tree that bears bad fruit, nor is there a bad tree that bears good fruit. 44 For every tree is known by its fruit. For from thorns men do not gather figs, neither from a bramble do they harvest grapes. 45 The good man from the good treasure of his heart brings forth that which is good; and the evil man from the evil treasure brings forth that which is evil. For out of the abundance of the heart the mouth speaks.

Conclusion of the Sermon. 46 "But [c] why do you call me, 'Lord, Lord,' and do not practise the things that I say? 47 Everyone [d] who comes to me and hears my words and acts upon them, I will show you what he is like: 48 he is like a man building a house, who dug deep and laid a foundation upon rock. And when a flood came, the stream broke against that house and could not shake it; because it was founded on rock. 49 But he who has heard my words and has not acted upon them is like a man who built his house upon the ground without a foundation; against which the stream broke and straightway it fell in, and great was the wreck of that house."

CHAPTER 7.

The Centurion's Servant. 1 When [e] he had finished all his discourse in the hearing of the people, he entered Capharnaum. 2 Now a servant of a certain centurion, to whom he was dear, was sick to the point of death. 3 And the centurion, hearing of Jesus, sent to him elders of the Jews, beseeching him to come and save his servant. 4 And when they came to Jesus, they entreated him earnestly, saying to him, "He is worthy that thou shouldst do this for him, 5 for he loves our nation and himself has built us our synagogue."

6 So Jesus went with them. And when he was now not far from the house, the centurion sent friends to say to him, "Lord, do not trouble thyself, for I am not worthy that thou shouldst come under my roof; 7 this is why I did not think myself worthy to come to thee. But say the word, and my servant will be healed. 8 For I too am a man subject to authority, and have soldiers subject to me; and I say to one, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my servant, 'Do this,' and he does it."

9 Now when Jesus heard this, he marvelled, and turning to the crowd that followed him, said, "Amen I say to you, not even in Israel have I found such great faith." 10 And when the messengers returned to the house, they found the servant in good health who had been ill.

The Widow's Son. 11 And it came to pass soon afterwards, that he went to a town called Naim; and his disciples and a large crowd went with him. 12 And as he drew near the gate of the town, behold, a dead man was being carried out, the only son of his mother, and she was a widow; and a large gathering from the town was with her. 13 And the Lord, seeing her, had compassion on her, and said to her, "Do not weep." 14 And he went up and touched the stretcher; and the bearers stood still. And he said, "Young man, I say to thee, arise." 15 And he who was dead, sat up, and began to speak. And he gave him to his mother.

16 But fear seized upon all, and they began to glorify God, saying, [f] "A great prophet has risen among us," and "God has visited his people." 17 And this report concerning him went forth throughout the whole of Judea, and all the country roundabout.

The Baptist's Deputation. 18 And [g] John's disciples brought him word of all these things. 19 And John summoned two of his disciples and sent them to the Lord, saying, "Art thou he who is to come, or shall we look for another?" *

z Mt 10, 24; Jn 13, 16.—a 41f: Mt 7, 3-5.—b 43-45: Mt 7, 16-18.—c Mt 7, 21; Rom 2, 13; Jas 1, 22.—d 47-49; Mt 7, 24-27.—e 1-10: Mt 8, 5-13.—f Lk 24, 19; Jn 4, 19.—g 18-35: Mt 11, 2-19.

7, 19: The Baptist asked this question for the benefit of his disciples and the people. He wished to convince them fully that Jesus was the Messias.

20 And when the men had come to
him, they said, "John the Baptist has sent
us to thee, saying, 'Art thou he who is to
come, or shall we look for another?' " 21
In that very hour he cured many of dis-
eases, afflictions and evil spirits, and to
many who were blind he granted sight.
22 And he answered and said to them,
"Go and report to John what you have
heard and seen: [h] the blind see, the lame
walk, the lepers are cleansed, the deaf
hear, the dead rise, the poor have the
gospel preached to them. 23 And blessed
is he who is not scandalized in me."

Christ's Witness Concerning John. 24
Then, as the messengers of John left, he
began to say to the crowds concerning
John, "What did you go out to the desert
to see? A reed shaken by the wind? 25
But what did you go out to see? A man
clothed in soft garments? Behold, those
who wear fine clothes and live in luxury
are in the houses of kings. 26 But what
did you go out to see? A prophet? Yes,
I tell you, and more than a prophet. 27
This is he of whom it is written, [i] *Behold,
I send my messenger before thy face,
who shall make ready thy way before
thee.* 28 I say to you, among those born
of women there is not a greater prophet
than John the Baptist; yet the least in
the kingdom of God is greater than he."

29 And when they had heard him, all
the people and the publicans justified
God,* having been baptized with the
baptism of John. 30 But the Pharisees and
the lawyers, not having been baptized by
him, brought to naught God's purpose
concerning themselves.

The Stubborn Children. 31 "To what
then shall I liken the men of this gen-
eration? And what are they like? 32 They
are like children sitting in the market
place, calling to one another and saying,
We have piped to you, and you have not
danced; we have sung dirges, and you
have not wept.' 33 For [j] John the Baptist
came neither eating bread nor drinking
wine, and you say, 'He has a devil.' 34
The Son of Man came eating and drink-
ing, and you say, 'Behold a man who is
a glutton, and a wine-drinker, a friend
of publicans and sinners!' 35 And wisdom
is justified by all her children." *

The Penitent Woman. 36 Now one of the
Pharisees asked him to dine with him;
so he went into the house of the Pharisee
and reclined at table. 37 And behold, [k] a
woman in the town who was a sinner,
upon learning that he was at table in
the Pharisee's house, brought an ala-
baster jar of ointment; 38 and standing
behind him at his feet, she began to
bathe his feet with her tears, and wiped
them with the hair of her head, and kiss-
ed his feet, and anointed them with oint-
ment.

39 Now when the Pharisee, who had
invited him, saw it, he said to himself,
"This man, were he a prophet, would
surely know who and what manner of
woman this is who is touching him, for
she is a sinner."

40 And Jesus answered and said to him,
"Simon, I have something to say to thee."
And he said, "Master, speak." 41 "A cer-
tain money-lender had two debtors; the
one owed five hundred denarii, the other
fifty. 42 As they had no means of paying,
he forgave them both. Which of them,
therefore, will love him more?" 43 Simon
answered and said, "He, I suppose, to
whom he forgave more." And he said to
him, "Thou hast judged rightly." 44 And
turning to the woman, he said to Simon,
"Dost thou see this woman? I came into
thy house; thou gavest me no water for
my feet; but she has bathed my feet with
tears, and has wiped them with her hair.
45 Thou gavest me no kiss; but she, from
the moment she entered,* has not ceased
to kiss my feet. 46 Thou didst not anoint
my head with oil; but she has anointed
my feet with ointment. 47 Wherefore I
say to thee, her sins, many as they are,
shall be forgiven her, because she has
loved much. But he to whom little is
forgiven loves little."* 48 And he said
to her, [l] "Thy sins are forgiven." 49 And
they who were at table with him began
to say within themselves, "Who is this
man, who even forgives sins?" 50 But he

h Is 35, 5.—i Mal 3, 1; Is 40, 3.—j Mt 3, 4; Mk 1, 6.—k 37-39: Mt 26, 6-13; Mk 14, 3-9; Jn 12, 1-8.—l Mt 9, 2.

7, 29: Justified God: acknowledged in their baptism the mercy of God manifest in the Baptist's preaching.

7, 35: The Pharisees and the lawyers were dissatisfied with the greater austerity of John as well as the more ordinary conduct of Jesus, who ate and drank with sinners and publicans. Yet those who followed either John or Jesus found true wisdom or a divine plan in their different methods.

7, 45: The reading of the better Greek MSS is: "from the moment I entered."

7, 47: The parable appears at first sight to imply that the woman loved much because of the greatness of the sin remitted; but our Lord's words at the end indicate rather that her love was the cause of her pardon.

said to the woman, "Thy faith has saved thee; go in peace."

CHAPTER 8.

The Ministering Women. 1 And it came to pass afterwards, that he was journeying through towns and villages, preaching and proclaiming the good news of the kingdom of God. And with him were the Twelve, 2 and certain women who had been cured of evil spirits and infirmities: [m] Mary, who is called the Magdalene, from whom seven devils had gone out, 3 and Joanna, the wife of Chuza, Herod's steward, and Susanna, and many others, who used to provide for them out of their means.

Parable of the Sower. 4 Now [n] when a very great crowd was gathering together and men from every town were resorting to him, he said in a parable: 5 "The sower went out to sow his seed. And as he sowed, some seed fell by the wayside and was trodden under foot, and the birds of the air ate it up. 6 And other seed fell upon the rock, and as soon as it had sprung up it withered away, because it had no moisture. 7 And other seed fell among thorns, and the thorns sprang up with it and choked it. 8 And other seed fell upon good ground, and sprang up and yielded fruit a hundredfold." As he said these things he cried out, "He who has ears to hear, let him hear!"

9 But his disciples then began to ask him what this parable [o] meant. 10 He said to them, [p] "To you it is given to know the mystery* of the kingdom of God, but to the rest in parables, that 'Seeing they may not see, and hearing they may not understand.'

11 "Now the parable is this: the seed is the word of God. 12 And those by the wayside are they who have heard; then the devil comes and takes away the word from their heart, that they may not believe and be saved. 13 Now those upon the rock are they who, when they have heard, receive the word with joy; and these have no root, but believe for a while, and in time of temptation fall away. 14 And that which fell among the thorns, these are they who have heard, and as they go their way are choked by the cares and riches and pleasures of life, and their fruit does not ripen. 15 But that upon good ground, these are they who, with a right and good heart, having heard the word, hold it fast, and bear fruit in patience.

Purpose of This Teaching. 16 "Now [q] no one, when he has lighted a lamp, covers it with a vessel, or puts it under a couch, but he puts it upon a lamp-stand, that they who enter may see the light. 17 For [r] there is nothing hidden that will not be made manifest;* nor anything concealed that will not be known and come to light. 18 Take heed, therefore, how you hear; [s] for to him who has shall be given; and from him who does not have, even what he thinks he has shall be taken away."

Jesus and His Brethren. 19 Now [t] his mother and brethren came to him; and they could not get to him because of the crowd. 20 And it was told him, "Thy mother and thy brethren are standing outside, wishing to see thee." 21 But he answered and said to them, "My mother and my brethren are they who hear the word of God, and act upon it." *

The Storm on the Lake. 22 Now [u] it came to pass on one of those days, that he and his disciples got into a boat, and he said to them, "Let us cross over to the other side of the lake." And they put out to sea. 23 But as they were sailing, he fell asleep. And a squall swept down upon the lake, and they were filling and were in peril. 24 So they came and woke him, saying, "Master, we are perishing." Then he arose and rebuked the wind and the raging of the water; and they ceased, and there came a calm. 25 And he said to them, "Where is your faith?" But they were afraid, and marvelled, saying to one another, "Who, then, is this, that he commands even the winds and the sea, and they obey him?"

Expulsion of the Devils in Gerasa. 26 And they sailed to the country of the Gerasenes,[v] which is opposite Galilee. 27

m Mk 15, 40; 16, 9.—n 4-8: Mt 13, 2-9; Mk 4, 1-9.—o 9-15: Mt 13, 10-23; Mk 4, 10-20.—p Is 6, 9f; Jn 12, 40; Acts 28, 26; Rom 11, 8.—q 16-18: Mt 5, 15; Mk 4, 21-25.—r Mt 10, 26.—s Mt 13, 12.—t 19-21: Mt 12, 46-50; Mk 3, 31-35.—u 22-25: Mt 8, 23-27; Mk 4, 35-40.—v 26-37: Mt 8, 28-34; Mk 5, 1-17.

8, 10: To the followers of Jesus, full knowledge of the sublime mysteries of the messianic kingdom is given, whereas the others, such as the Pharisees, Scribes and great masses of incredulous people, must be content with the figurative discourse.

8, 17: Jesus admonishes His disciples that the truths of salvation, which He had privately explained to them, must be made known to the world.

8, 21: Spiritual relationship is more noble and higher than carnal relationship. In this spiritual relationship, His Blessed Mother shared more perfectly than any other creature.

Now when he landed, there met him a certain man who for a long time was possessed by a devil, and wore no clothes, and lived in the tombs, not in a house. 28 And when he saw Jesus, he fell down before him, and crying out with a loud voice said, "What have I to do with thee, Jesus, Son of the most high God? I pray thee, do not torment me." 29 For he was charging the unclean spirit to go forth from the man. For many times it had laid hold of him; and he was bound with chains and fetters, and kept under guard, but he would break the bonds asunder, and be driven by the devil into the deserts.

30 And Jesus asked him, saying, "What is thy name?" And he said, "Legion," because many devils had entered into him. 31 And they entreated him not to command them to depart into the abyss.

32 Now a herd of many swine* was there, feeding on the mountain-side. And they kept entreating him to give them leave to enter into them. And he gave them leave. 33 And the devils came out from the man and entered into the swine; and the herd rushed down the cliff into the lake and were drowned.

34 And when the swineherds saw what had happened, they fled and reported it in the town and in the country; 35 and people came out to see what had happened. And they came to Jesus, and found the man from whom the devils had gone out sitting at his feet, clothed and in his right mind; and they were afraid. 36 And those also who had seen it reported to them how he had been saved from Legion. 37 And all the people of the Gerasene district besought him to depart from them; for they were seized with great fear.

And he got into a boat and went back. 38 But the man [w] from whom the devils had gone out prayed him that he might remain with him. But Jesus sent him away, saying, 39 "Return to thy house, and tell all that God has done for thee." And he departed, publishing throughout the whole town all that Jesus had done for him.

The Daughter of Jairus; the Woman with a Hemorrhage. 40 Now it came to pass when Jesus had returned, that the crowd welcomed him, for they were all waiting for him. 41 And behold, there came a man named Jairus, [x] and he was a ruler of the synagogue; and falling at the feet of Jesus, he entreated him to come to his house, 42 for he had an only daughter about twelve years of age, and she was dying.

And it happened as he went that he was pressed upon by the crowds. 43 And a certain woman who for twelve years had had a hemorrhage, and had spent all her means on physicians, but could not be cured by anyone, 44 came up behind him and touched the tassel of his cloak; and at once her hemorrhage ceased.

45 And Jesus said, "Who touched me?" But as all were denying it, Peter, and those who were with him, said, "Master, the crowds throng and press upon thee, and dost thou say, 'Who touched me?' " 46 But Jesus said, "Someone touched me; for I perceived that power had gone forth from me." 47 But the woman, seeing that she had not escaped notice, came up trembling, and falling down at his feet, declared in the presence of all the people why she had touched him, and how she had been healed instantly. 48 And he said to her, "Daughter, thy faith has saved thee; go in peace."

49 While he was yet speaking, there came one from the house of the ruler of the synagogue, saying to him, "Thy daughter is dead; do not trouble him." 50 But Jesus on hearing this word answered the father of the girl, "Do not be afraid; only have faith and she shall be saved."

51 And when he came to the house, he allowed no one to enter with him, except Peter and James and John, and the girl's father and mother. 52 And all were weeping and mourning for her. But he said, "Do not weep; she is asleep, not dead." 53 And they laughed him to scorn, knowing that she was dead. 54 But he, taking her by the hand, cried out, saying, "Girl, arise!" 55 And her spirit returned, and she rose up immediately. And he directed that something be given her to eat. 56 And her parents were amazed, but he charged them to tell no one what had happened.

w 38f: Mk 5, 18-20.—x 41-56: Mt 9, 18-26; Mk 5, 22-43.

8, 32: He granted the devils permission to enter the swine, thereby showing His Apostles the reality of demoniac possession and expulsion, the power of Satan as well as the dependence of the devil upon the permissive will of God and upon His own superior power.

CHAPTER 9.

The Mission of the Apostles. 1 Then [y] having summoned the twelve apostles, he gave them power and authority over all the devils, and to cure diseases. 2 And he sent them forth to preach the kingdom of God, and to heal the sick. 3 And he said to them, [z] "Take nothing for your journey, neither staff, nor wallet, nor bread, nor money; neither have two tunics. 4 And whatever house you enter, stay there, and do not leave the place.* 5 And whoever does not receive you—go forth from that town, and shake off even the dust [a] from your feet for a witness against them." 6 And going forth, they went about from village to village, preaching the gospel and working cures everywhere.

7 Now [b] Herod the tetrarch heard of all that was being done by him, and was much perplexed, because it was said 8 by some, "John has risen from the dead"; and by some, "Elias has appeared"; and by others, "One of the prophets of old has risen again." 9 But Herod said, "John I beheaded; but who is this about whom I hear such things?" And he endeavored to see him.

10 And the apostles [c] on their return reported to him all that they had done. And taking them with him, he withdrew apart to a desert place, which belongs to Bethsaida. 11 But the crowds on learning it followed him. And he welcomed them, and spoke to them of the kingdom of God, and those in need of cure he healed.

Jesus Feeds Five Thousand. 12 Now the day began to decline; and the Twelve came up and said to him, "Send the crowds away, so that they may go into the villages and farms roundabout and find lodging and provisions, for we are in a desert place here." 13 But he said to them, "You yourselves give them some food." And they said, "We have not more than five loaves and two fishes, unless we are to go and buy food for all this crowd." 14 For there were about five thousand men present.

Then he said to his disciples, "Make them recline in groups of fifties." 15 And they did so, and made them all recline. 16 And he took the five loaves and the two fishes, and looking up to heaven, blessed them and broke the loaves, and gave them to his disciples to set before the crowds. 17 And all ate and were satisfied; and what was left over to them was gathered up, twelve baskets of fragments.

IV

Peter's Confession; Passion and Resurrection Foretold. 18 And it came to pass [d] as he was praying in private, that his disciples also were with him, and he asked them, saying, "Who do the crowds say that I am?" 19 And they answered and said, "John the Baptist; and others, Elias; and others, that one of the ancient prophets has risen again."

20 And he said to them, "But who do you say that I am?" Simon Peter answered and said, "The Christ of God." 21 But he strictly charged them, and commanded them not to tell* this to anyone, 22 saying, [e] "The Son of Man must suffer many things, and be rejected by the elders and chief priests and Scribes, and be put to death, and on the third day rise again."

The Doctrine of the Cross. 23 And he said to all, [f] "If anyone wishes to come after me, let him deny himself, and take up his cross daily, and follow me. 24 For he who would save his life will lose it; but he who loses his life for my sake will save it. 25 For what does it profit a man, if he gain the whole world, but ruin or lose himself? 26 For whoever is ashamed of me and my words, of him will the Son of Man be ashamed when he comes in his glory and that of the Father and of the holy angels. 27 But I say to you truly, there are some of those standing here who will not taste death, till they have seen the kingdom of God."

Jesus Transfigured. 28 Now it came to pass [g] about eight days after these words, that he took Peter, James and John and went up the mountain to pray. 29 And as he prayed, the appearance of his countenance was changed, and his raiment became a radiant white. 30 And behold, two men were talking with him. And these were Moses and Elias, 31 who, appearing

y Mt 10, 1; Mk 3, 13.—z 3-5: Mt 10, 9-14; Mk 6, 8-11.—a Acts 13, 51.—b 7-9: Mt 14, 1f; Mk 6, 14-16.—c 10-17: Mt 14, 13-21; Mk 6, 30-44; Jn 6, 1-13.—d 18-20: Mt 16, 13-16; Mk 8, 27-29.—e 22-27: Mt 16, 21-28; Mk 8, 31-39.—f Mt 10, 38.—g 28-36: Mt 17, 1-8; Mk 9, 2-8.

9, 4: "Thence depart" is the reading in the Greek (i.e., leave that house where you were enjoying hospitality).

9, 21: Before His Passion, Death and Resurrection, Jesus wished no open manifestation of His dignity, to preclude all hopes of a temporal messianic kingdom.

in glory, spoke of his death, which he was about to fulfill in Jerusalem.

32 Now Peter and his companions were heavy with sleep. But when they were fully awake, they saw his glory and the two men who were standing with him. 33 And it came to pass as they were parting from him, that Peter said to Jesus, "Master, it is good for us to be here. And let us set up three tents, one for thee, and one for Moses, and one for Elias," not knowing what he said. 34 But as he was speaking thus, there came a cloud and overshadowed them; and they were afraid as they entered the cloud. 35 And there came a voice out of the cloud, saying, [b] "This is my beloved Son; hear him." 36 And after the voice had passed, Jesus was found alone. And they kept silence and told no one at that time any of these things that they had seen.

A Possessed Boy. 37 Now it came to pass [i] on the following day, when they came down from the mountain, that a large crowd met him. 38 And behold, a man from the crowd cried out, saying, "Master, I pray thee to look at my son, for he is my only child; 39 and behold, a spirit seizes him and he suddenly cries out; and it throws him down and convulses him so that he foams, and bruising him sorely, it scarcely leaves him. 40 And I prayed thy disciples to cast it out, but they could not."

41 But Jesus answered and said, "O unbelieving and perverse generation, how long shall I be with you and put up with you? Bring thy son here to me." 42 And as he was yet coming near, the devil cast him down and threw him into convulsions. 43 But Jesus rebuked the unclean spirit and healed the boy, and restored him to his father. 44 And all were astounded at the majesty of God.

The Second Prediction of the Passion. But while all marvelled at all the things that he was doing, he said to his disciples, [j] "Store up these words in your minds: the Son of Man is to be betrayed into the hands of men." 45 But they did not understand this saying, and it was hidden from them, that they might not perceive it; and they were afraid to ask him about this saying.

Against Ambition and Envy. 46 Now a discussion [k] arose among them, which of them was the greatest. 47 But Jesus, knowing the reasoning of their heart, took a little child and set him at his side, 48 and said to them, "Whoever receives this little child for my sake, receives me; and whoever receives me, receives him who sent me. For he who is the least among you, he is the greatest."

49 But John answered and said, [l] "Master, we saw a man casting out devils in thy name, and we forbade him, because he does not follow with us." 50 And Jesus said to him, "Do not forbid him; for he who is not against you is for you."

V

The Unfriendly Samaritans. 51 Now it came to pass, when the days had come for him to be taken up, that he steadfastly set his face to go to Jerusalem, 52 and sent messengers before him. And they went and entered a Samaritan town to make ready for him, 53 and they did not receive him, because his face was set for Jerusalem.* 54 But when his disciples James and John saw this, they said, "Lord, wilt thou that we bid fire come down from heaven and consume them?"

55 But he turned and rebuked them, *saying, "You do not know of what manner of spirit you are; 56 for the Son of Man [m] did not come to destroy men's lives, but to save them." And they went to another village.

Sacrifice to Follow Christ. 57 And it came to pass [n] as they went on their journey, that a man said to him, "I will follow thee wherever thou goest." 58 And Jesus said to him, "The foxes have dens, and the birds of the air have nests, but the Son of Man has nowhere to lay his head."

59 And he said to another, "Follow me." But he said, "Lord, let me first go and bury my father." 60 But Jesus said to him, "Let the dead bury their dead, but do thou go and proclaim the kingdom of God." 61 And another said, "I will follow thee, Lord; but let me first bid farewell to those at home." 62 Jesus said to him, "No one, having put his hand to the

h 2 Pt 1, 17.—i 37-43: Mt 17, 14-18; Mk 9, 14-27.—j 44f: Mt 17, 21f; Mk 9, 30f.—k 46-48: Mt 18, 1-5; Mk 9, 33-36.—l 49f: Mk 9, 37, 40.—m Jn 3, 17.—n 57-60: Mt 8, 19-22.

9, 53: The Samaritans contended that their temple on Mount Garizim was the only legitimate place for worship and were hostile to anyone going to the temple of Jerusalem to worship.

9, 55f: Saying, "You do not know . . . to save them"; missing in the best Greek MSS and some Latin MSS.

plow and looking back,* is fit for the kingdom of God."

CHAPTER 10.

The Seventy-two Disciples. 1 Now after this the Lord appointed seventy-two others, and sent them forth two by two before him into every town and place where he himself was about to come. 2 And he said to them, [o] "The harvest indeed is great, but the laborers are few. Pray therefore the Lord of the harvest to send forth laborers into his harvest.

3 "Go. [p] Behold, I send you forth as lambs in the midst of wolves. 4 Carry [q] neither purse, nor wallet, nor sandals, and greet no one* on the way. 5 Whatever house you enter, first say, 'Peace to this house!' 6 And if a son of peace be there, your peace will rest upon him; but if not, it will return to you. 7 And remain in the same house, eating and drinking what they have; [r] for the laborer deserves his wages. Do not go from house to house. 8 And whatever town you enter, and they receive you, eat what is set before you, 9 and cure the sick who are there, and say to them, 'The kingdom of God is at hand for you.' 10 But whatever town you enter, and they do not receive you—go out into its streets and say, 11 'Even [s] the dust from your town that cleaves to us we shake off against you; yet know this, that the kingdom of God is at hand.' 12 I say to you, that it will be more tolerable for Sodom in that day than for that town.

The Impenitent Towns. 13 "Woe [t] to thee, Corozain! woe to thee, Bethsaida! For if in Tyre and Sidon had been worked the miracles that have been worked in you, they would have repented long ago, sitting in sackcloth and ashes. 14 But it will be more tolerable for Tyre and Sidon at the judgment than for you. 15 And thou, Capharnaum, shalt thou be exalted to heaven? Thou shalt be thrust down to hell.

16 "He who hears you, hears me;[u] and he who rejects you, rejects me; and he who rejects me, rejects him who sent me."

Return of the Disciples. 17 Now the seventy-two returned with joy, saying, "Lord, even the devils are subject to us in thy name." 18 But he said to them, "I was watching Satan fall as lightning from heaven. 19 Behold, I have given you power to tread upon serpents and scorpions, and over all the might of the enemy; and nothing shall hurt you. 20 But do not rejoice in this, that the spirits are subject to you; rejoice rather in this, that your names are written in heaven."

Jesus Draws Men Gently to Himself. 21 In that very hour [v] he rejoiced in the Holy Spirit and said, "I praise thee, Father, Lord of heaven and earth, that thou didst hide these things from the wise and prudent, and didst reveal them to little ones.* Yes, Father, for such was thy good pleasure. 22 All things have been delivered to me by my Father; and no one knows who the Son is except the Father, and who the Father is except the Son, and him to whom the Son chooses to reveal him."

23 And turning to his disciples *he said, [w] "Blessed are the eyes that see what you see! 24 For I say to you, many prophets and kings have desired to see what you see, and they have not seen it; and to hear what you hear, and they have not heard it."

The Great Commandment: The Good Samaritan. 25 And behold, [x] a certain lawyer got up to test him, saying, "Master, what must I do to gain eternal life?" 26 But he said to him, "What is written in the Law? How dost thou read?" 27 He answered and said, [y] *Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole strength, and with thy whole mind; and thy neighbor as thyself.* 28 And he said to him, "Thou hast answered rightly; do this and thou shalt live." 29 But he, wishing to justify himself, said to Jesus, "And who is my neighbor?"

30 Jesus answered, "A certain man was going down from Jerusalem to Jericho, and he fell in with robbers, who after

o Mt 9, 37f.—p Mt 10, 16.—q 4-11; Lk 9, 1-5; 4 Kgs 4, 29.—r Dt 24, 14; Mt 10, 10; I Tm 5, 18.—s Acts 13, 51.—t 13-15; Mt 11, 21-23.—u Mt 10, 40; Jn 13, 20.—v 21f; Mt 11, 25-27.—w 23f; Mt 13, 16f.—x 25-28; Mt 22, 34-39; Mk 12, 28-34.—y Dt 6, 5; Lv 19, 18.

9, 62: Undivided attention is required of the disciples of Jesus.

10, 4: The disciples are not to spend much unnecessary time in long oriental salutations, but are rather to devote themselves without delay and distraction to their higher calling.

10, 21f: The truths of the kingdom of God are hidden from the worldly-wise and prudent, but revealed to the spiritually humble and docile. The uniqueness of Christ's Sonship (i.e., His equal power and perfection with the Father) is among these revealed truths.

10, 23: "He said privately" is the reading of the better Greek MSS.

both stripping him and beating him went their way, leaving him half-dead. 31 But, as it happened, a certain priest was going down the same way, and when he saw him, he passed by. 32 And likewise a Levite also, when he was near the place and saw him, passed by. 33 But a certain Samaritan as he journeyed came upon him, and seeing him, was moved with compassion. 34 And he went up to him and bound up his wounds, pouring on oil and wine. And setting him on his own beast, he brought him to an inn and took care of him. 35 And the next day he took out two denarii and gave them to the innkeeper and said, 'Take care of him; and whatever more thou spendest, I, on my way back, will repay thee.'

36 "Which of these three, in thy opinion, proved himself neighbor to him who fell among the robbers?" 37 And he said, * "He who took pity on him." And Jesus said to him, "Go and do thou also in like manner."

Martha and Mary. 38 Now it came to pass as they were on their journey, that he entered a certain village; and a woman named Martha welcomed him to her house. 39 And she had a sister called Mary, who also seated herself at the Lord's feet, and listened to his word. 40 But Martha was busy about much serving. And she came up and said, "Lord, is it no concern of thine that my sister has left me to serve alone? Tell her therefore to help me."

41 But the Lord answered and said to her, "Martha, Martha, thou art anxious and troubled about many things; 42 and yet only one thing is needful.* Mary has chosen the best part, and it will not be taken away from her."

CHAPTER 11.

Lessons on Prayer. 1 And it came to pass as he was praying in a certain place, that when he ceased, one of his disciples said to him, "Lord, teach us to pray, even as John also taught his disciples." 2 And he said to them, [z] "When you pray, say: * 'Father, hallowed be thy name. Thy kingdom come! 3 Give us this day our daily bread, 4 and forgive us our sins, for we also forgive everyone who is indebted to us. And lead us not into temptation.' "

5 And he said to them, *"Which of you shall have a friend and shall go to him in the middle of the night and say to him, 'Friend, lend me three loaves, 6 for a friend of mine has just come to me from a journey, and I have nothing to set before him'; 7 and he from within should answer and say, 'Do not disturb me; the door is now shut, and my children and I are in bed; I cannot get up and give to thee'?

8 "I say to you, although he will not get up and give to him because he is his friend, yet because of his persistence he will get up and give him all he needs. 9 And I say to you, [a] ask, and it shall be given to you; seek, and you shall find; knock, and it shall be opened to you. 10 For everyone who asks receives; and he who seeks finds; and to him who knocks it shall be opened. 11 But if one of you asks his father for a loaf, will he hand him a stone? or for a fish, will he for a fish hand him a serpent? 12 or if he asks for an egg, will he hand him a scorpion? 13 Therefore, if you, evil as you are, know how to give good gifts to your children, how much more will your heavenly Father give the Good Spirit* to those who ask him!"

Blasphemy of the Pharisees. 14 And [b] he was casting out a devil, and the same was dumb; and when he had cast out the devil, the dumb man spoke. And the crowds marvelled. 15 But some of them said, "By Beelzebub, the prince of devils, he casts out devils." 16 And others, to test him, demanded from him a sign from heaven.

17 But he, seeing their thoughts, said to them: [c] "Every kingdom divided against itself is brought to desolation, and house will fall upon house. 18 If, then, Satan also is divided against himself, how shall his kingdom stand? Because you say that I cast out devils by Beelzebub. 19 Now, if I cast out devils by Beelzebub, by whom do your children* cast them out? Therefore they shall be your judges. 20 But if I

z 2-4: Mt 6, 9-13.—a 9-13: Mt 7, 7-11; Mk 11, 24; Jn 14, 13; Jas 1, 5.—b 14f: Mt 9, 32-34; 12, 22-24; Mk 3, 22.—c 17-22: Mt 12, 25-29; Mk 3, 23-27.

10, 37: Every man is our neighbor.

10, 42: And yet only one thing is needful: the reading of some notable Greek MSS is: "Few things are needed or only one."

11, 2-4: Luke gives only five petitions of the Our Father, whereas there are seven in the first Gospel.

11, 5-13: Our prayers must be said with confidence and perseverance.

11, 13: Good Spirit: the Holy Spirit.

11, 19: The "children" of the Pharisees are their disciples. They taught them formulas and practices to cast out devils.

cast out devils by the finger of God, then the kingdom of God has come upon you. 21 When the strong man, fully armed, guards his courtyard, his property is undisturbed. 22 But if a stronger than he attacks and overcomes him, he will take away all his weapons that he relied upon, and will divide his spoils. 23 He who is not with me is against me; and he who does not gather with me scatters.

24 "When the unclean spirit has gone out of a man,* he roams through waterless places in search of rest; and finding none, he says, 'I will return to my house which I left.' 25 And when he has come to it, he finds the place swept. 26 Then he goes and takes seven other spirits more evil than himself, and they enter in and dwell there; and the last state of that man becomes worse than the first."

The Praise of Mary. 27 Now it came to pass as he was saying these things, that a certain woman from the crowd lifted up her voice and said to him, "Blessed is the womb that bore thee, and the breasts that nursed thee." 28 But he said, "Rather, blessed are they who hear the word of God and keep it."

The Sign of Jonas. 29 And as the crowds were gathering together, he began to say, [d] "This generation is an evil generation: it demands a sign, and no sign shall be given it but the sign of Jonas. 30 For even as Jonas was a sign to the Ninevites, so will also the Son of Man be to this generation. 31 The [e] queen of the South will rise up in the judgment with the men of this generation and will condemn them; for she came from the ends of the earth to hear the wisdom of Solomon, and behold, a greater than Solomon is here. 32 The men of Nineve will rise up in the judgment with this generation and will condemn it; [f] for they repented at the preaching of Jonas, and behold, a greater than Jonas is here.

A Lesson from a Lamp. 33 "No one lights a lamp [g] and puts it in a cellar or even under the measure, but upon the lamp-stand, that they who enter in may see the light. 34 The [h] lamp of thy body is thy eye. If thy eye be sound, thy whole body will be full of light. But if it be evil, thy body also will be full of darkness. 35 Take care, therefore, that the light that is in thee is not darkness. 36 If, then, thy whole body is full of light, having no part in darkness, it will all be illumined,* as when a bright lamp illumines thee."

Denunciation of the Pharisees. 37 Now after he had spoken, a Pharisee asked him to dine with him. And he went in and reclined at table. 38 But the Pharisee began to ponder and ask himself why he had not washed before dinner.

39 But the Lord said to him, [i] "Now you Pharisees clean the outside of the cup and the dish, but within you are full of robbery and wickedness. 40 Foolish ones! did not he who made the outside make the inside too? 41 Nevertheless, give that which remains as alms; and behold, all things are clean* to you.

42 "But woe to you Pharisees! because you pay tithes on mint and rue and every herb and disregard justice and the love of God. But these things you ought to have done, while not leaving the others undone. 43 Woe to you Pharisees! because you love the front seats in the synagogues and greetings in the market place. 44 Woe to you! [j] because you are like hidden tombs, over which men walk unaware."

Denunciation of the Lawyers. 45 But one of the lawyers, answering, said to him, "Master, in saying these things, thou insultest us also." 46 But he said, [k] "Woe to you lawyers also! because you load men with oppressive burdens and you yourselves with one of your fingers do not touch the burdens. 47 Woe to you! for you build the tombs of the prophets, whereas your fathers killed them. 48 So then you are witnesses and approve the deeds of your fathers; for they indeed killed them, and you build their tombs. 49 For this reason also the wisdom of God* has said, [l] 'I will send them prophets and apostles; and some of them they will put to death and persecute, 50 that the blood of all the prophets that has been shed from the foundation of the

d 29-32: Mt 12, 38-42; Mk 8, 11f.—e 3 Kgs 10, 1.—f Jon 3, 5.—g Mt 5, 15; Mk 4, 21.—h 34f: Mt 6, 22f.—i Mt 23, 25.—j Lk 20, 46; Mt 23, 6; Mk 12, 38.—k Mt 23, 4.—l 49-51: Mt 23, 34-36.

11, 24-26: Jesus warns that a devil cast out may return with reinforcements, to an individual or to a society; here there is a warning to those who are rejecting Him. He uses a parable to present the idea: the impure spirit is like a robber who goes into the desert, etc.

11, 36: A soul completely illuminated by the truths proposed by Jesus has no further need of a special sign to recognize truth and goodness.

11, 41: Worldly possessions should be used for good purposes; the hearts of the Pharisees as well as their vessels will be clean, if they use them so.

11, 49: The wisdom of God: i.e., God's counsels or the manifestation of His divine wisdom.

world may be required of this generation, 51 from [m] the blood of Abel unto the blood of Zacharias, who was slain between the altar and the temple.' Yes, I say to you, it shall be required of this generation. 52 Woe to you lawyers! because you have taken away the key of knowledge;* you have not entered yourselves and those who were entering you have hindered."

53 After he had said these things to them,* the Pharisees and the lawyers began to press him hard and to provoke him to speak on many things, 54 setting traps for him and plotting to seize upon something out of his mouth, that they might accuse him.

CHAPTER 12.

The Leaven of the Pharisees. 1 Now when immense crowds had gathered together, so that they were treading on one another, he began to say to his disciples, [n] "Beware of the leaven of the Pharisees, which is hypocrisy. 2 But there is nothing [o] concealed that will not be disclosed, and nothing hidden that will not be made known. 3 For what you have said in darkness will be said in the light; and what you have whispered in the inner chambers will be preached on the housetops.

Encouragement in Persecution. 4 "But I say to you, my friends: Do not be afraid of those who kill the body, and after that have nothing more that they can do. 5 But I will show you whom you shall be afraid of; be afraid of him who, after he has killed, has power to cast into hell. 6 Yes, I say to you, be afraid of him. Are not five sparrows sold for two farthings? And yet not one of them is forgotten before God. 7 Yes, the very hairs of your head are all numbered. Therefore do not be afraid, you are of more value than many sparrows.

8 "And I say to you, [p] everyone who acknowledges me before men, him will the Son of Man also acknowledge before the angels of God. 9 But whoever disowns me before men will be disowned before the angels of God. 10 And [q] everyone who speaks a word against the Son of Man, it shall be forgiven him; but to him who blasphemes against the Holy Spirit, it will not be forgiven.

11 "And when they bring you before the synagogues and the magistrates and the authorities, do not be anxious how or wherewith you shall defend yourselves, or what you shall say, 12 for the Holy Spirit will teach you in that very hour what you ought to say."

A Warning against Avarice. 13 Now one out of the crowd said to him, "Master, tell my brother to divide the inheritance with me." 14 But he said to him, * "Man, who has appointed me a judge or arbitrator over you?" 15 And he said to them, "Take heed and guard yourselves from all covetousness, for a man's life does not consist in the abundance of his possessions."

16 But he spoke a parable to them, saying, "The land of a certain rich man brought forth abundant crops. 17 And he began to take thought within himself, saying, 'What shall I do, for I have no room to store my crops?' 18 And he said, 'I will do this: I will pull down my barns and build larger ones, and there I will store up all my grain and my goods. 19 And I will say to my soul, [r] Soul, thou hast many goods things laid up for many years; take thy ease, eat, drink, be merry.' 20 But God said to him, 'Thou fool, this night do they demand thy soul of thee; and the things that thou hast provided, whose will they be?' 21 So is he who lays up treasure for himself, and is not rich as regards God."

Trust in God. 22 But he said to his disciples, [s] "Therefore I say to you, do not be anxious for your life, what you shall eat; nor yet for your body, what you shall put on. 23 The life is a greater thing than the food, and the body than the clothing. 24 Consider the ravens: they neither sow nor reap, they have neither storeroom nor barn; yet God feeds them. Of how much more value are you than they! 25 But which of you by being anxious about it can add to his stature a single cubit? 26 Therefore if you are not able to do even a very little thing, why are you anxious concerning the rest?

m Gn 4, 8; 2 Par 24, 20-22.—n Mt 16, 6; Mk 8, 15.—o 2-9: Mt 10, 26-33; Mk 4, 22.—p Mk 8, 38; 2 Tm 2, 12.—q Mt 12, 31f; Mk 3, 28f.—r Sir 11, 19.—s 22-31: Mt 6, 25-33; Ps 54 (55), 23; 1 Pt 5, 7.

11, 52: The key of knowledge: i.e., the key that opens the door to knowledge.

11, 53: After he had said these things to them: the reading in the better Greek MSS is: "And after he had departed from there."

12, 14: St. Ambrose has well said in commenting upon this passage: "He rightly refuses to settle earthly differences who has come to reveal heavenly secrets."

27 "Consider how the lilies grow; they
neither toil nor spin, yet I say to you
that not even Solomon in all his glory
was arrayed like one of these. 28 But if
God so clothes the grass which flourishes
in the field today but tomorrow is thrown
into the oven, how much more you, O
you of little faith!

29 "And as for you, do not seek what
you shall eat, or what you shall drink;
and do not exalt yourselves 30 (for after
all these things the nations of the world
seek); but your Father knows that you
need these things. 31 But seek the king-
dom of God, and all these things shall be
given you besides.

32 "Do not be afraid, little flock, for it
has pleased your Father to give you the
kingdom. 33 Sell *t* what you have and give
alms. Make for yourselves purses that do
not grow old, a treasure unfailing in
heaven, where neither thief draws near
nor moth destroys. 34 For where your
treasure is, there also will your heart be.

The Watchful Servants. 35 "Let your
loins be girt about and your lamps burn-
ing, 36 and you yourselves like men wait-
ing for their master's return *u* from the
wedding; so that when he comes and
knocks, they may straightway open to
him. 37 Blessed are those servants whom
the master, on his return, shall find
watching. Amen I say to you, he will gird
himself, and will make them recline at
table, and will come and serve them. 38
And if he comes in the second watch,
and if in the third, and finds them so,
blessed are those servants!

39 "But *v* of this be assured, that if the
householder had known at what hour the
thief was coming, he would certainly
have watched, and not have let his house
be broken into. 40 You also must be
ready, *w* because at an hour that you do
not expect, the Son of Man is coming."

41 And Peter said to him, "Lord, dost
thou speak this parable for us or for all
alike?"

Exhortation to Vigilance. 42 And the
Lord said, *x* "Who, dost thou think, is
the faithful and prudent steward whom
the master will set over his household to
give them their ration of grain in due
time? 43 Blessed is that servant whom his
master, when he comes, shall find so do-
ing. 44 Truly I say to you, he will set him
over all his goods. 45 But if that servant
says to himself, 'My master delays his
coming,' and begins to beat the men-
servants and the maids, and to eat and
drink, and to get drunk, 46 the master of
that servant will come on a day he does
not expect, and in an hour he does not
know, and will cut him asunder and
make him share the lot of the unfaithful.
47 But that servant who knew his master's
will, and did not make ready for him and
did not act according to his will, will be
beaten with many stripes. 48 Whereas he
who did not know it, but did things de-
serving of stripes, will be beaten with few.
But of everyone to whom much has been
given, much will be required; and of him
to whom they have entrusted much, they
will demand the more.

The Necessity of Struggle. 49 "I have
come to cast fire* upon the earth, and
what will I but that it be kindled? 50 But
I have a baptism to be baptized with;
and how distressed I am until it is accom-
plished! 51 Do *y* you think that I came to
give peace upon the earth? No, I tell you,
but division. 52 For henceforth in one
house five will be divided, three against
two, and two against three. 53 They will
be divided, father against son and son
against his father; mother against daugh-
ter and daughter against the mother;
mother-in-law against her daughter-in-
law and daughter-in-law against her
mother-in-law."

Time for Reconciliation. 54 And he said
also to the crowds, *z* "When you see a
cloud rising in the west, you say at once,
'A shower is coming,' and so it comes to
pass. 55 And when you see the south wind
blow, you say, 'There will be a scorching
heat,' and so it comes to pass. 56 You
hypocrites! you know how to judge the
face of the sky and of the earth; but how
is it that you do not judge this time?
57 But why even of yourselves do you
not judge what is right?

58 "And *a* when thou art going with
thy opponent to the ruler, take pains to
be quit of him on the way; lest he deliver
thee to the judge, and the judge to the
officer, and the officer cast thee into
prison. 59 I say to thee, thou wilt not

t Mt 6, 20; 19, 21.—u 36-38: Mk 13, 34f.—v Mt 24, 43.—w Ap 16, 15.—x 42-46: Mt 24, 45-51.—y 51-53: Mt 10, 34f.—z Mt 16, 2f.—a Mt 5, 25.

12, 49f: The image of fire refers to the purifying and cleansing power which the gospel, through the grace of the Holy Spirit, will exercise upon mankind. But this power is effective only through Jesus' Passion and Death.

come out from it until thou hast paid the very last mite."

CHAPTER 13.

The Necessity of Repentance. 1 Now there came at that very time some who brought him word about the Galileans, whose blood Pilate had mingled with their sacrifices.

2 And he answered and said to them, "Do you think that these Galileans were worse sinners than all the other Galileans, because they have suffered such things? 3 I tell you, no; but unless you repent, you will all perish in the same manner. 4 Or those eighteen upon whom the tower of Siloe fell and killed them: do you think that they were more guilty than all the other dwellers in Jerusalem? 5 I tell you, no; but unless you repent, you will all perish in the same manner."

A Barren Fig Tree. 6 And he spoke this parable: "A certain man had a fig tree planted in his vineyard; and he came seeking fruit thereon, and found none. 7 And he said to the vine-dresser, 'Behold, for three years now I have come seeking fruit on this fig tree, and I find none. Cut it down, therefore; why does it still encumber the ground?' 8 But he answered him and said, 'Sir, let it alone this year too, till I dig around it and manure it. 9 Perhaps it may bear fruit; but if not, then afterwards thou shalt cut it down.' "

A Stooped Woman. 10 Now he was teaching in one of their synagogues on the Sabbath. 11 And behold, there was a woman who for eighteen years had had a sickness caused by a spirit; and she was bent over and utterly unable to look upwards. 12 When Jesus saw her, he called her to him and said to her, "Woman, thou art delivered from thy infirmity." 13 And he laid his hands upon her, and instantly she was made straight, and glorified God.

14 But the ruler of the synagogue, indignant that Jesus had cured on the Sabbath, addressed the crowd, saying, "There are six days in which one ought to work; on these therefore come and be cured, and not on the Sabbath." 15 But the Lord answered him and said, "Hypocrites! does not each one of you on the Sabbath loose his ox or ass from the manger, and lead it forth to water? 16 And this woman, daughter of Abraham as she is, whom Satan has bound, lo, for eighteen years, ought not she to be loosed from this bond on the Sabbath?"

17 And as he said these things, all his adversaries were put to shame; and the entire crowd rejoiced at all the glorious things that were done by him.

The Mustard Seed. 18 He said therefore, *b* "What is the kingdom of God like, and to what shall I liken it? 19 It is like a grain of mustard seed, which a man took and cast into his own garden; and it grew and became a large tree, and the birds of the air dwelt in its branches."

The Leaven. 20 And again he said, *c* "To what shall I liken the kingdom of God? 21 It is like leaven, which a woman took and buried in three measures of flour, until all of it was leavened."

The Narrow Gate. 22 And he passed on through towns and villages, teaching and making his way towards Jerusalem. 23 But someone said to him, "Lord, are only a few to be saved?"

But he said to them, 24 "Strive *d* to enter by the narrow gate; for many, I tell you, will seek to enter and will not be able. 25 But *e* when the master of the house has entered and shut the door, you will begin to stand outside and knock at the door, saying, 'Lord, open for us!' And he shall say to you in answer, 'I do not know where you are from.' 26 Then you shall begin to say, 'We ate and drank in thy presence, and thou didst teach in our streets.' 27 And he shall say to you, *f* 'I do not know where you are from. Depart from me, all you workers of iniquity.' 28 There will be the weeping, and the gnashing of teeth, when you shall see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, but you yourselves cast forth outside. 29 And they will come from the east and from the west, from the north and from the south, and will feast in the kingdom of God. 30 And behold, there are those last who will be first, *g* and there are those first who will be last."*

Jesus and Herod. 31 On that same day certain Pharisees came up, saying to him, "Depart and be on thy way, for Herod wants to kill thee." 32 And he said to them, "Go and say to that fox, 'Behold,

b 18f: Mt 13, 31f; Mk 4, 30-32.—c 20f: Mt 13, 33.—d Mt 7, 13.—e Mt 25, 10-12.—f Ps 6, 9; Mt 7, 23; 25, 41.—g Mt 19, 30; 20, 16; Mk 10, 31.

13, 30: Many Gentiles will be called to salvation and take the place destined for the chosen people of Israel.

I cast out devils and perform cures today and tomorrow, and the third day I am to end my course. 33 Nevertheless, I must go my way today and tomorrow and the next day, for it cannot be that a prophet perish outside Jerusalem.'

34 "Jerusalem,[b] Jerusalem, thou who killest the prophets, and stonest those who are sent to thee! how often would I have gathered thy children together, as a hen gathers her young under her wings, but thou wouldst not! 35 Behold, your house is left to you. And I say to you, you shall not see me until the time comes when you shall say, 'Blessed is he who comes in the name of the Lord!' "

CHAPTER 14.

A Man with Dropsy. 1 And it came to pass, when he entered the house of one of the rulers of the Pharisees on the Sabbath to take food, that they watched him. 2 And behold, there was a certain man before him who had the dropsy. 3 And Jesus asked the lawyers and Pharisees, saying, "Is it lawful to cure on the Sabbath?"

4 But they remained silent. And he took and healed him and let him go. 5 Then addressing them, he said, "Which of you shall have an ass or an ox fall into a pit, and will not immediately draw him up on the Sabbath?" 6 And they could give him no answer to these things.

The Last Seat. 7 But he also spoke a parable to those invited, observing how they were choosing the first places at table, and he said to them, 8 "When thou art invited to a wedding feast, do not recline in the first place, lest perhaps one more distinguished than thou have been invited by him, 9 and he who invited thee and him come and say to thee, 'Make room for this man'; and then thou begin with shame to take the last place. 10 But when thou art invited, go and recline in the last place; that when he who invited thee comes in, he may say to thee, [i] 'Friend, go up higher!' Then thou wilt be honored in the presence of all who are at table with thee. 11 For [j] everyone who exalts himself shall be humbled, and he who humbles himself shall be exalted."

Poor Guests. 12 But he also said to him who had invited him, "When thou givest a dinner or a supper, do not invite thy friends, or thy brethren, or thy relatives, or thy rich neighbors, lest perhaps they also invite thee in return, and a recompense be made to thee. 13 But [k] when thou givest a feast, invite the poor, the crippled, the lame, the blind; 14 and blessed shalt thou be, because they have nothing to repay thee with; for thou shalt be repaid at the resurrection of the just."

Parable of a Great Supper. 15 Now when one of those who were at table with him had heard this, he said to him, "Blessed is he who shall feast in the kingdom of God."

16 But he said to him, [l] "A certain man gave a great supper, and he invited many. 17 And he sent his servant at supper time to tell those invited to come, for everything is now ready. 18 And they all with one accord began to excuse themselves. The first said to him, 'I have bought a farm, and I must go out and see it; I pray thee hold me excused.' 19 And another said, 'I have bought five yoke of oxen, and I am on my way to try them; I pray thee hold me excused.' 20 And another said, 'I have married a wife, and therefore I cannot come.'

21 "And the servant returned, and reported these things to his master. Then the master of the house was angry and said to his servant, 'Go out quickly into the streets and lanes of the city, and bring in here the poor, and the crippled, and the blind, and the lame.' 22 And the servant said, 'Sir, thy order has been carried out, and still there is room.' 23 Then the master said to the servant, 'Go out into the highways and hedges, and make them come in, so that my house may be filled. 24 For I tell you that none of those who were invited shall taste of my supper.' "

Following of Christ. 25 Now great crowds were going along with him. And he turned and said to them, 26 "If anyone comes to me [m] and does not hate* his father and mother, and wife and children, and brothers and sisters, yes, and even his own life, he cannot be my disciple. 27 And he who does not carry his cross and follow me, [n] cannot be my disciple.

h 34f: Mt 23, 37-39.—i Prv 25, 6f.—j Lk 18, 14; Mt 23, 12.—k Jb 4, 7; Prv 3, 9.—l 16-24: Mt 22, 2-14.—m Mt 10, 37.—n Mt 10, 38; 16, 24; Mk 8, 34.

14, 26: Hate: i.e., love less. Jesus does not command us to have a feeling of hatred towards our relatives, but teaches that we should pay no attention to their requests if these are detrimental to our spiritual welfare.

28 "For which of you, wishing to build
a tower, does not sit down first and cal-
culate the outlays that are necessary,
whether he has the means to complete it?
29 Lest, after he has laid the foundation
and is not able to finish, all who behold
begin to mock him, 30 saying, 'This man
began to build and was not able to finish!'
31 "Or what king setting out to engage
in battle with another king, does not sit
down first and consider whether he is
able with ten thousand men to meet him
who with twenty thousand is coming
against him? 32 Or else, whilst the other
is yet at a distance, he sends a delegation
and asks the terms of peace. 33 So, there-
fore, every one of you who does not re-
nounce all that he possesses, cannot be
my disciple.
34 "Salt is good; [o] but if even the salt
loses its strength, what shall it be sea-
soned with? 35 It is fit neither for the
land nor for the manure heap, but must
be thrown out. He who has ears to hear,
let him hear."

CHAPTER 15.

The Lost Sheep. 1 Now the publicans
and sinners were drawing near to him to
listen to him. 2 And the Pharisees and the
Scribes murmured, saying, "This man
welcomes sinners and eats with them."
3 But he spoke to them this [p] parable,
saying, 4 "What man of you having a
hundred sheep, and losing one of them,
does not leave the ninety-nine in the
desert, and go after that which is lost,
until he finds it? 5 And when he has found
it, he lays it upon his shoulders rejoic-
ing. 6 And on coming home he calls to-
gether his friends and neighbors, saying
to them, 'Rejoice with me, because I have
found my sheep that was lost.' 7 I say
to you that, even so, there will be joy in
heaven over one sinner who repents,
more than over ninety-nine just who
have no need of repentance.

The Lost Coin. 8 "Or what woman, hav-
ing ten drachmas, if she loses one drach-
ma, does not light a lamp and sweep
the house and search carefully until she
finds it? 9 And when she has found it,
she calls together her friends and neigh-
bors, saying, 'Rejoice with me, for I
have found the drachma that I had lost.'
10 Even so, I say to you, there will be
joy among the angels of God over one
sinner who repents."

The Prodigal Son. 11 And he said, "A
certain man had two sons. 12 And the
younger of them said to his father,
'Father, give me the share of the prop-
erty that falls to me.' And he divided his
means between them.
13 "And not many days later, the
younger son gathered up all his wealth,
and took his journey into a far country;
and there he squandered his fortune in
loose living. 14 And after he had spent
all, there came a grievous famine over
that country, and he began himself to
suffer want. 15 And he went and joined
one of the citizens of that country, who
sent him to his farm to feed swine. 16 And
he longed to fill himself with the pods
that the swine were eating, but no one
offered to give them to him.
17 "But when he came to himself, he
said, 'How many hired men in my father's
house have bread in abundance, while I
am perishing here with hunger! 18 I will
get up and go to my father, and will say
to him, Father, I have sinned against
heaven and before thee. 19 I am no long-
er worthy to be called thy son; make
me as one of thy hired men.' 20 And he
arose and went to his father.
"But while he was yet a long way off,
his father saw him and was moved with
compassion, and ran and fell upon his
neck and kissed him. 21 And the son said
to him, 'Father, I have sinned against
heaven and before thee. I am no longer
worthy to be called thy son.' 22 But the
father said to his servants, 'Fetch quickly
the best robe and put it on him, and give
him a ring for his finger and sandals for
his feet; 23 and bring out the fattened
calf and kill it, and let us eat and make
merry; 24 because this my son was dead,
and has come to life again; he was lost,
and is found.' And they began to make
merry.
25 "Now his elder son was in the field;
and as he came and drew near to the
house, he heard music and dancing.
26 And calling one of the servants he in-
quired what this meant. 27 And he said
to him, 'Thy brother has come, and thy
father has killed the fattened calf, be-
cause he has got him back safe.' 28 But
he was angered and would not go in.

o Mt 5, 13; Mk 9, 49.—p 4-7: Mt 18, 12-14.

"His father, therefore, came out and began to entreat him. 29 But he answered and said to his father, 'Behold, these many years I have been serving thee, and have never transgressed one of thy commands; and yet thou hast never given me a kid that I might make merry with my friends. 30 But when this thy son comes, who has devoured his means with harlots, thou hast killed for him the fattened calf.'

31 "But he said to him, 'Son, thou art always with me, and all that is mine is thine; 32 but we were bound to make merry and rejoice, for this thy brother was dead, and has come to life; he was lost, and is found.'"

CHAPTER 16.

The Unjust Steward. 1 And he said also to his disciples, "There was a certain rich man who had a steward, who was reported to him as squandering his possessions. 2 And he called him and said to him, 'What is this that I hear of thee? Make an accounting of thy stewardship, for thou canst be steward no longer.'

3 "And the steward said within himself, 'What shall I do, seeing that my master is taking away the stewardship from me? To dig I am not able; to beg I am ashamed. 4 I know what I shall do, that when I am removed from my stewardship they may receive me into their houses.' 5 And he summoned each of his master's debtors and said to the first, 'How much dost thou owe my master?' 6 And he said, 'A hundred jars* of oil.' He said to him, 'Take thy bond and sit down at once and write fifty.' 7 Then he said to another, 'How much dost thou owe?' He said, 'A hundred kors of wheat.' He said to him, 'Take thy bond and write eighty.'

8 "And the master commended the unjust steward,* in that he had acted prudently; for the children of this world, in relation to their own generation, are more prudent than the children of the light. 9 And I say to you, make friends for yourselves with the mammon of wickedness, so that when you fail* they may receive you into the everlasting dwellings.

10 "He who is faithful in a very little thing is faithful also in much; and he who is unjust in a very little thing is unjust also in much. 11 Therefore, if in the case of the wicked mammon you have not proved faithful, who will entrust to you what is true? 12 And if in the case of what belongs to another you have not proved faithful, who will give you what is your own? 13 No servant can serve two masters; [q] for either he will hate the one and love the other, or else he will stand by the one and despise the other. You cannot serve God and mammon."

Pretenses of the Pharisees. 14 Now the Pharisees, who were fond of money, were listening to all these things, and they began to sneer at him. 15 And he said to them, "You are they who declare yourselves just in the sight of men, but God knows your heart; for that which is exalted in the sight of men is an abomination before God. 16 Until John came, [r] there were the Law and the Prophets; since then the kingdom of God is being preached, and everyone is forcing his way into it. 17 Yet it is easier for heaven and earth to pass away than for one tittle of the Law to fail.

18 "Everyone [s] who puts away his wife and marries another commits adultery; and he who marries a woman who has been put away from her husband commits adultery.

The Rich Man and Lazarus. 19 "There was a certain rich man who used to clothe himself in purple and fine linen, and who feasted every day in splendid fashion. 20 And there was a certain poor man, named Lazarus, who lay at his gate, covered with sores, 21 and longing to be filled with the crumbs that fell from the rich man's table; even the dogs would come and lick his sores. 22 And it came to pass that the poor man died and was borne away by the angels into Abraham's bosom; but the rich man also died and was buried in hell.* 23 And lifting up his eyes, being in torments, he saw Abraham afar off and Lazarus in his bosom. 24 And he cried out and said, 'Father Abraham,

q Mt 6, 24.—r Mt 11, 12f.—s Mt 5, 32; Mk 10, 11f; 1 Cor 7, 10.

16, 6: A hundred jars (Hebrew baths) of oil.

16, 8: The unjust behavior of the steward is not commended, but the master admires his worldly wisdom in providing for his future.

16, 9: The Greek reading is, "when it shall fail." Mammon of wickedness riches, which often lead men to sin. The disciples of Jesus during their short span of life are to use their wealth to relieve the poor and needy.

16, 22f: The reading in the Greek is: "and the rich man also died and was buried. And in hell he raised his eyes," etc.

have pity on me, and send Lazarus to dip the tip of his finger in water and cool my tongue, for I am tormented in this flame.

25 "But Abraham said to him, 'Son, remember that thou in thy lifetime hast received good things, and Lazarus in like manner evil things; but now here he is comforted whereas thou art tormented. 26 And besides all that, between us and you a great gulf is fixed, so that they who wish to pass over from this side to you cannot, and they cannot cross from your side to us.'

27 "And he said, 'Then, father, I beseech thee to send him to my father's house, 28 for I have five brothers, that he may testify to them, lest they too come into this place of torments.' 29 And Abraham said to him, 'They have Moses and the Prophets: let them hearken to them.' 30 But he answered, 'No, father Abraham, but if someone from the dead goes to them, they will repent.' 31 But he said to him, 'If they do not hearken to Moses and the Prophets, they will not believe even if someone rises from the dead.' "

CHAPTER 17.

Avoiding Scandal. 1 And he said to his disciples, [t] "It is impossible that scandals should not come; but woe to him through whom they come! 2 It were better for him if a millstone were hung about his neck and he were thrown into the sea, than that he should cause one of these little ones to sin.

Forgiveness of Injuries. 3 "Take heed to yourselves. [u] If thy brother sin, rebuke him; and if he repent, forgive him. 4 And if seven times in the day he sin against thee, and seven times in the day turn back to thee, saying, 'I repent,' forgive him."

Efficacy of Faith. 5 And the apostles said to the Lord, "Increase our faith." 6 And the Lord answered, [v] "If you have faith even like a mustard seed, you will say to this mulberry tree, 'Be uprooted and be planted in the sea,' and it will obey you.

The Unprofitable Servant. 7 "But which of you is there, having a servant plowing or tending sheep, who will say to him on his return from the field, 'Come at once and recline at table!' 8 But will he not say to him, 'Prepare my supper, and gird thyself and serve me till I have eaten and drunk; and afterwards thou thyself shalt eat and drink'? 9 Does he thank that servant for doing what he commanded him? 10 I do not think so. Even so you also, when you have done everything that was commanded you, say, 'We are unprofitable servants; we have done what it was our duty to do.' "

Ten Lepers. 11 And it came to pass as he was going to Jerusalem, that he was passing between Samaria and Galilee. 12 And as he was entering a certain village, there met him ten lepers, who stood afar off 13 and lifted up their voice, crying, "Jesus, master, have pity on us." 14 And when he saw them he said, [w] "Go, show yourselves to the priests." And it came to pass as they were on their way, that they were made clean. 15 But one of them, seeing that he was made clean, returned, with a loud voice glorifying God, 16 and he fell on his face at his feet, giving thanks; and he was a Samaritan.

17 But Jesus answered and said, "Were not the ten made clean? But where are the nine? 18 Has no one been found to return and give glory to God except this foreigner?" 19 And he said to him, "Arise, go thy way, for thy faith has saved thee."

Coming of the Kingdom of God. 20 And on being asked by the Pharisees, "When is the kingdom of God coming?" he answered and said to them, "The kingdom of God comes unawares. 21 Neither will they say, 'Behold, here it is,' or 'Behold, there it is.' For behold, the kingdom of God is within you."*

22 But he said to the disciples, "The days will come when you will long to see one day of the Son of Man, and will not see it. 23 And [x] they will say to you, 'Behold, here he is; behold, there he is.' Do not go, nor follow after them. 24 For as the lightning when it lightens flashes from one end of the sky to the other, so will the Son of Man be in his day. 25 But first he must suffer many things and be rejected by this generation.

26 "And as it came to pass in the days of Noe, [y] even so will it be in the days

t Mt 18, 7; Mk 9, 41.—u Lv 19, 17; Sir 19, 13; Mt 18, 15.—v Mt 17, 19; Mk 11, 23.—w Lv 13, 2-17.—x Mt 24, 23; Mk 13, 21.—y Gn 7, 7; Mt 24, 37.

17, 21: Within you: i.e., in the midst of you and within your power to reach through faith, justice and love. It has already begun and the Pharisees might recognize it if they had eyes to see and ears to hear. The Messias is already reigning.

of the Son of Man. 27 They were eating and drinking, they were marrying and giving in marriage, until the day when Noe entered the ark, and the flood came and destroyed them all. 28 Or as it came to pass in the days of Lot: they were eating and drinking, they were buying and selling, they were planting and building; 29 but [z] on the day that Lot went out from Sodom, it rained fire and brimstone from heaven and destroyed them all. 30 In the same wise will it be on the day that the Son of Man is revealed. 31 In that hour let him who is on the housetop and his goods in the house, not go down to take them away; and likewise let him who is in the field not turn back. 32 Remember Lot's wife. 33 Whoever [a] tries to save his life will lose it; and whoever loses it will preserve it. 34 I say to you, on that night there will be [b] two on one bed; one will be taken, and the other will be left. 35 Two women will be grinding together; one will be taken, and the other will be left. Two men* will be in the field; one will be taken, and the other will be left."

36 And they answered and said to him, "Where, Lord?" 37 He said to them. "Wherever the body is, there will the eagles be gathered together."

CHAPTER 18.

The Godless Judge. 1 And he also told them [c] a parable—that they must always pray and not lose heart—2 saying, "There was a judge in a certain town who did not fear God and did not respect man. 3 Now there was a certain widow in that town, and she kept coming to him, saying, 'Do me justice against my adversary.' 4 And he would not for a long time. But afterwards he said within himself, 'Although I do not fear God, nor even respect man, 5 yet because this widow bothers me, I will do her justice, lest by her continual coming she finally wear me out.' "

6 And the Lord said, "Hear what the unjust judge says; 7 and will not God avenge his elect, who cry to him day and night? And will he be slow to act in their case? 8 I tell you that he will avenge them quickly. Yet when the Son of Man comes, will he find, do you think, faith on the earth?"

The Pharisee and the Publican. 9 But he spoke this parable also to some who trusted in themselves as being just and despised others. 10 "Two men went up to the temple to pray, the one a Pharisee and the other a publican. 11 The Pharisee stood and began to pray thus within himself: 'O God, I thank thee that I am not like the rest of men, robbers, dishonest, adulterers, or even like this publican. 12 I fast twice a week; I pay tithes of all that I possess.' 13 But the publican, standing afar off, would not so much as lift up his eyes to heaven, but kept striking his breast, saying, 'O God, be merciful to me the sinner!'

14 "I tell you, this man went back to his home justified rather than the other; [d] for everyone who exalts himself shall be humbled, and he who humbles himself shall be exalted."

Jesus Blesses the Children. 15 Now [e] they were bringing the babes also to him that he might touch them; but when the disciples saw it, they rebuked them. 16 But Jesus called them together and said, "Let the little children come to me, and do not hinder them, for of such is the kingdom of God. 17 Amen I say to you, whoever does not accept the kingdom of God as a little child will not enter into it."

The Danger of Riches. 18 And [f] a certain ruler asked him, saying, "Good Master, what shall I do to gain eternal life?" 19 But Jesus said to him, "Why dost thou call me good? No one is good but only God. 20 Thou knowest the commandments: [g] *Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness. Honor thy father and mother.*" 21 And he said, "All these I have kept ever since I was a child." 22 But when Jesus heard this, he said to him, "One thing is still lacking to thee; sell all that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me." 23 When he heard these things, he was much grieved, for he was very rich.

24 But Jesus, seeing him become sad, said, "With what difficulty will they who have riches enter the kingdom of God!

z Gn 19, 15-24.—a Lk 9, 24; Mt 10, 39; Mk 8, 35; Jn 12, 25.—b Mt 24, 40f; I Thes 4, 15.—c Lk 11, 5-8; Sir 18, 22; I Thes 5, 17.—d Lk 14, 11; Mt 23, 12.—e 15-17: Mt 19, 13-15; Mk 10, 13-16.—f 18-30: Lk 10, 25-28; Mt 19, 16-29; Mk 10, 17-30.—g Ex 20, 12-16.

17, 35: Two men . . . will be left: not found in the better Greek MSS. It doubtless comes from Mt 24, 40.

25 For it is easier for a camel to pass through the eye of a needle, than for a rich man to enter the kingdom of God." 26 And they who heard it said, "Who then can be saved?" 27 He said to them, "Things that are impossible with men are possible with God."

28 And Peter said, "Behold, we have left all and followed thee." 29 And he said to them, "Amen I say to you, there is no one who has left house, or parents, or brothers, or wife, or children, for the sake of the kingdom of God, 30 who shall not receive much more in the present time, and in the age to come life everlasting."

The Third Prediction of the Passion. 31 But Jesus taking to himself the Twelve said to them, [h] "Behold, we are going up to Jerusalem, and all things that have been written by the prophets concerning the Son of Man will be accomplished. 32 For he will be delivered to the Gentiles, and will be mocked and scourged and spit upon; 33 and after they have scourged him, they will put him to death; and on the third day he will rise again."

34 And they understood none of these things and this saying was hidden from them, neither did they get to know the things that were being said.

VI

A Blind Man at Jericho. 35 Now it came to pass [i] as he drew near to Jericho, that a certain blind man was sitting by the wayside, begging; 36 but hearing a crowd passing by, he inquired what this might be. 37 And they told him that Jesus of Nazareth was passing by. 38 And he cried out, saying, "Jesus, Son of David, have mercy on me!" 39 And they who went in front angrily tried to silence him. But he cried out all the louder, "Son of David, have mercy on me!" 40 Then Jesus stopped and commanded that he should be brought to him. And when he drew near, he asked him, 41 saying, "What wouldst thou have me do for thee?" And he said, "Lord, that I may see." 42 And Jesus said to him, "Receive thy sight, thy faith has saved thee." 43 And at once he received his sight, and followed him, glorifying God. And all the people upon seeing it gave praise to God.

h 31-34: Mt 20, 17-19; Mk 10, 32-34.—i 35-43: Mt 20, 29-34; Mk 10, 46-52.—j Mt 18, 11.—k Mt 25, 14.

19, 11-27: Not only the crowds but also the disciples thought Jesus would immediately establish in Jerusalem the temporal messianic kingdom and proclaim His royalty publicly. Through this parable Jesus intimated that considerable time would elapse before the establishment of the glorious phase of His kingdom. In the meantime His disciples should work for Him, and thus prepare for the judgment.

CHAPTER 19.

Zacchaeus the Publican. 1 And he entered and was passing through Jericho. 2 And behold there was a man named Zacchaeus; and he was a leading publican, and he was rich. 3 And he was trying to see Jesus, who he was, but could not, on account of the crowd, because he was small of stature. 4 So he ran on ahead and climbed up into a sycamore tree to see him, for he was going to pass that way.

5 And when Jesus came to the place, he looked up and saw him, and said to him, "Zacchaeus, make haste and come down; for, I must stay in thy house today."

6 And he made haste and came down, and welcomed him joyfully. 7 And upon seeing it all began to murmur, saying, "He has gone to be the guest of a man who is a sinner." 8 But Zacchaeus stood and said to the Lord, "Behold, Lord, I give one-half of my possessions to the poor, and if I have defrauded anyone of anything, I restore it fourfold." 9 Jesus said to him, "Today salvation has come to this house, since he, too, is a son of Abraham. 10 For [j] the Son of Man came to seek and to save what was lost."

Parable of the Gold Pieces. 11 *Now as they were listening to these things, he went on to speak a parable, because he was near Jerusalem, and because they thought that the kingdom of God was going to appear immediately.

12 He said therefore, [k] "A certain nobleman went into a far country to obtain for himself a kingdom and then return. 13 And having summoned ten of his servants, he gave them ten gold pieces and said to them, 'Trade till I come.'

14 "But his citizens hated him; and they sent a delegation after him to say, 'We do not wish this man to be king over us.' 15 And it came to pass when he had returned, after receiving the kingdom, that he ordered the servants to whom he had given the money to be called to him in order that he might learn how much each one had made by trading.

16 "And the first came, saying, 'Lord, thy gold piece* has earned ten gold pieces.' 17 And he said to him, 'Well done, good servant; because thou hast been faithful in a very little, thou shalt have authority over ten towns.'

18 "Then the second came, saying, 'Lord, thy gold piece has made five gold pieces.' 19 And he said to him, 'Be thou also over five towns.'

20 "And another came, saying, 'Lord, behold thy gold piece, which I have kept laid up in a napkin; 21 for I feared thee, because thou art a stern man. Thou takest up what thou didst not lay down, and thou reapest what thou didst not sow.' 22 He said to him, 'Out of thy own mouth I judge thee, thou wicked servant. Thou knewest that I am a stern man, taking up what I did not lay down and reaping what I did not sow. 23 Why, then, didst thou not put my money in a bank, so that I on my return might have gotten it with interest?' 24 And he said to the bystanders, 'Take away the gold piece from him, and give it to him who has the ten gold pieces.' 25 But they said to him, 'Lord, he has ten gold pieces.'

26 "I say to you [l] that to everyone who has shall be given; but from him who does not have, even that which he has shall be taken away. 27 But as for these my enemies, who did not want me to be king over them, bring them here and slay them in my presence."

28 And when he had said these things, he went ahead, going up to Jerusalem.

Triumphal Entry into Jerusalem. 29 And it came to pass, [m] when he drew near to Bethphage and Bethany, at the mountain called Olivet, that he sent two of his disciples, 30 saying, "Go into the village opposite; on entering it you will find a colt of an ass tied, upon which no man ever yet sat; loose it and bring it. 31 And if anyone ask you, 'Why are you loosing it?' you shall answer him thus, 'Because the Lord has need of it.'"

32 And they who were sent went away and found the colt standing, even as he had told them. 33 And as they were loosing the colt, its owners said to them, "Why are you loosing the colt?" 34 And they replied, "Because the Lord has need of it."

35 And they brought it to Jesus, and throwing their cloaks over the colt they set Jesus on it. 36 And as he went, they kept spreading their cloaks upon the road. 37 And when he was drawing near, being by now at the descent of the Mount of Olives, the whole company of the disciples began to rejoice and to praise God with a loud voice for all the miracles that they had seen, 38 saying, "Blessed is he who comes as king, in the name of the Lord! Peace in heaven, and glory in the highest!"

39 And some of the Pharisees from the crowds said to him, "Master, rebuke thy disciples." 40 He said to them, "I tell you that if these keep silence, the stones will cry out."

41 And when he drew near and saw the city,[n] he wept over it, saying, 42 "If thou hadst known, in this thy day, even thou, the things that are for thy peace! But now they are hidden from thy eyes. 43 For days will come upon thee when thy enemies will throw up a rampart about thee, and surround thee and shut thee in on every side, 44 and will dash thee to the ground and thy children within thee, [o] and will not leave in thee one stone upon another, because thou hast not known the time of thy visitation."

Cleansing of the Temple. 45 And [p] he entered the temple, and began to cast out those who were selling and buying in it, 46 saying to them, "It is written, [q] *My house is a house of prayer*, but you have made it a den of thieves."

47 And he was teaching daily in the temple. But the chief priests and the Scribes and the leading men of the people sought to destroy him; 48 but they found nothing that they could do to him, for all the people hung upon his words.

CHAPTER 20.

The Authority of Jesus. 1 And [r] it came to pass on one of the days, as he was teaching the people in the temple and preaching the gospel, that the chief priests and Scribes together with the elders came up 2 and spoke to him, saying, "Tell us, by what authority dost thou do these

l Lk 8, 18; Mt 13, 12; 25, 29; Mk 4, 25.—m 29-38: Mt 21, 1-9; Mk 11, 1-10; Jn 12, 12-15.—n 41-44: Lk 13, 34f; 23, 28-31.—o Lk 21, 6; Mt 24, 2; Mk 13, 2.—p 45f: Mt 21, 12f; Mk 11, 15-17; Jn 2, 14-16.—q Is 56, 7; Jer 7, 11.—r 1-8: Mt 21, 23-27; Mk 11, 27-33.

19, 16: Gold piece: i.e., mna, about $32.

things? Or who is it that gave thee this authority?" 3 But he answered and said to them, "I also will ask you one question. Answer me: 4 was the baptism of John from heaven, or from men?" 5 But they began to argue among themselves, saying, "If we say, 'From heaven,' he will say, 'Why then did you not believe him?' 6 But if we say, 'From men,' all the people will stone us; for they are convinced that John was a prophet." 7 And they answered that they did not know whence it was. 8 Then Jesus said to them, "Neither do I tell you by what authority I do these things."

Parable of the Vine-dressers. 9 But he began to speak to the people this parable: [s] "A man planted a vineyard, and let it out to vine-dressers, and went abroad for a long time. 10 And at the proper time he sent a servant to the vine-dressers, that they might give him part of the fruit of the vineyard; but they beat him and sent him away empty-handed. 11 And he sent yet a second servant; but him also they beat, and treated shamefully and sent away empty-handed. 12 And he sent yet a third; but him also they wounded and cast out. 13 But the owner of the vineyard said, 'What shall I do? I will send my beloved son; perhaps when they see him, they will respect him.'

14 "But the vine-dressers, on seeing him, argued with one another, saying, 'This is the heir; let us kill him, that the inheritance may become ours.' 15 So they cast him out of the vineyard and killed him. What therefore will the owner of the vineyard do to them? 16 He will come and destroy those vine-dressers, and will give the vineyard to others."

Upon hearing this, they said to him, "By no means." 17 But he looked on them and said, "What then is this that is written, [t] *The stone which the builders rejected, has become the corner stone?* 18 Everyone who falls upon that stone will be broken to pieces; but upon whomever it falls, it will grind him to powder."

19 And the chief priests and the Scribes sought to lay hands on him that very hour, but they feared the people; for they knew that he had aimed this parable at them.

Tribute to Caesar. 20 So watching their [u] opportunity, they sent forth spies, who should pretend to be just men, that they might trap him in his talk and deliver him up to the ruling power and to the authority of the procurator. 21 And they asked him, saying, "Master, we know that thou speakest and teachest rightly, and showest no favor to any, but teachest the way of God in truth. 22 Is it lawful for us to give tribute to Caesar, or not?" 23 But knowing their craftiness, he said to them, "Why do you test me? 24 Show me a denarius. Whose image and inscription does it bear?" Answering they said, "Caesar's." 25 And he said to them, [v] "Render, therefore, to Caesar the things that are Caesar's, and to God the things that are God's." 26 And they could not take hold of what he said before the people; and marvelling at his answer, they kept silence.

The Sadducees and the Resurrection. 27 Now there came to him certain of the Sadducees, who say that there is no resurrection, and they questioned him, 28 saying, "Master, Moses has written for us: [w] 'If a man's brother die, having a wife, and he be childless, his brother shall take the widow and raise up issue to his brother.' 29 Now there were seven brothers. And the first took a wife and died childless. 30 And the next took her and he also died childless. 31 Then the third took her; and in like manner all seven, and they died without leaving children. 32 Last of all the woman also died. 33 At the resurrection, therefore, of which of them will she be wife? For the seven had her as wife."

34 And Jesus said to them, "The children of this world marry and are given in marriage. 35 But those who shall be accounted worthy of that world and of the resurrection from the dead, neither marry nor take wives. 36 For neither shall they be able to die any more, for they are equal to the angels, and are sons of God, being sons of the resurrection. 37 But that the dead rise, even Moses showed in the passage about the Bush, [x] when he calls the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. 38 Now he is not the God of the dead, but of the living, for all live to him."

s 9-19: Mt 21, 33-46; Mk 12, 1-12; Is 5, 1; Jer 2, 21.—t Ps 117 (118), 22; Is 28, 16.—u 20-38: Mt 22, 15-32; Mk 12, 13-27.—v Rom 13, 7.—w Dt 25, 5.—x Ex 3, 6. 15f.

39 And certain of the Scribes answered and said, "Master, thou hast said well." 40 And they did not dare to question him any further.

The Son of David. 41 But he said to them, [y] "How do they say that the Christ is the Son of David? 42 For David himself says in the Book of Psalms, *The Lord said to my Lord: Sit at my right hand,* 43 *till I make thy enemies thy footstool.* 44 David therefore calls him 'Lord'; how, then, is he his son?"

Hypocrisy of the Scribes and Pharisees. 45 And in the hearing of all the people he said [z] to his disciples, 46 "Beware of the Scribes, who like to walk about in long robes, and love greetings in the market place, and front seats in the synagogues and first places at suppers; 47 who devour the houses of the widows, making pretense of long prayers. These shall receive a heavier sentence."

CHAPTER 21.

The Widow's Mite. 1 But [a] looking up he saw the rich who were putting their gifts into the treasury. 2 And he saw also a certain poor widow putting in two mites. 3 And he said, "Truly I say to you, this poor widow has put in more than all. 4 For all these out of their abundance have put in as gifts to God; but she out of her want has put in all that she had to live on."

Destruction of Jerusalem and End of the World. 5 And as some were saying of the temple that it was adorned with beautiful stones and offerings, he said, 6 "As for these things that you behold, [b] the days will come in which there will not be left one stone upon another that will not be thrown down." 7 And they asked him, saying, "Master, when are these things to happen, and what will be the sign when these things will begin to come to pass?"

8 And he said, "Take care not to be led astray. For many will come in my name, saying, 'I am he,' and, 'The time is at hand.' Do not, therefore, go after them. 9 But when you hear of wars and insurrections, do not be terrified; these things must first come to pass, but the end will not be at once." 10 Then he said to them, "Nation will rise against nation, and kingdom against kingdom; 11 and there will be great earthquakes in various places, and pestilences and famines, and there will be terrors and great signs from heaven.

12 "But before all these things they will arrest [c] you and persecute you, delivering you up to the synagogues and prisons, dragging you before kings and governors for my name's sake. 13 It shall lead to your bearing witness. 14 Resolve therefore in your hearts not to meditate beforehand how you are to make your defense. 15 For I myself will give you utterance and wisdom, which all your adversaries will not be able to resist or gainsay. 16 But you will be delivered up by your parents and brothers and relatives and friends; and some of you they will put to death. 17 And you will be hated by all for my name's sake; 18 yet not a hair of your head shall perish. 19 By your patience you will win your souls.

Destruction of Jerusalem. 20 "And [d] when you see Jerusalem being surrounded by an army, then know that her desolation is at hand. 21 Then let those who are in Judea flee to the mountains; and let those who are in her midst go out, and let those who are in the country not enter her. 22 For these are days of vengeance, that all things that are written may be fulfilled. 23 But woe to those who are with child, or have infants at the breast in those days! For there will be great distress over the land, and wrath upon this people. 24 And they will fall by the edge of the sword, and will be led away as captives to all the nations. And Jerusalem will be trodden down by the Gentiles, until the times of the nations be fulfilled.

The Signs of the Last Day. 25 "And there will be signs [e] in the sun and moon and stars, and upon the earth distress of nations bewildered by the roaring of sea and waves; 26 men fainting for fear and for expectation of the things that are coming on the world; for the powers of heaven will be shaken. 27 And then they will see the Son of Man coming upon a cloud with great power and majesty. 28 But when these things begin to come to pass, look up, and lift up

y 41-44: Ps 109 (110), 1; Mt 22, 41-45; Mk 12, 35-37.—z 45-47: Lk 11, 43; Mt 23, 1-12; Mk 12, 38-40.—a 1-4: Mk 12, 41-44.—b 5-36: Mt 24, 1-51; Mk 13, 1-37; Lk 19, 43f.—c 12-19: Lk 12, 11f; Mt 10, 17-22.—d Dn 9, 27.—e Is 13, 10; Ez 32, 7; Jl 3, 15.

your heads, [f] because your redemption is at hand."

Jerusalem's Impending Destruction. 29 And he spoke to them a parable. "Behold the fig tree, and all the trees. 30 When they now put forth their buds, you know that summer is near. 31 Even so, when you see these things coming to pass, know that the kingdom of God is near. 32 Amen I say to you, this generation will not pass away till all things have been accomplished. 33 Heaven and earth will pass away, but my words will not pass away.

The Need of Watchfulness. 34 "But take heed to yourselves, lest your hearts be overburdened with self-indulgence and drunkenness and the cares of this life, and that day come upon you suddenly 35 as a snare. For come it will upon all who dwell on the face of all the earth. 36 Watch, then, praying at all times, that you may be accounted worthy to escape all these things that are to be, and to stand before the Son of Man."

37 Now in the daytime he was teaching in the temple; but as for the nights, he would go out and pass them on the mountain called Olivet. 38 And all the people came to him early in the morning in the temple, to hear him.

II: THE PASSION, DEATH AND RESURRECTION

1. The Last Supper

CHAPTER 22.

The Council and the Betrayal. 1 Now [g] the feast of the Unleavened Bread, which is called the Passover, was drawing near, 2 and the chief priests and the Scribes were seeking how they might put him to death, for they feared the people.

3 But Satan [h] entered into Judas, surnamed Iscariot, one of the Twelve. 4 And he went away and discussed with the chief priests and the captains, how he might betray him to them. 5 And they were glad, and agreed to give him money. 6 He accordingly promised, and sought out an opportunity to betray him without a disturbance.

Preparation. 7 Now [i] the day of the Unleavened Bread came, on which the passover had to be sacrificed. 8 And he sent Peter and John, saying, "Go and prepare for us the passover that we may eat it." 9 But they said, "Where dost thou want us to prepare it?" 10 And he said to them, "Behold, on your entering the city, there will meet you a man carrying a pitcher of water; follow him into the house into which he goes. 11 And you shall say to the master of the house, 'The Master says to thee, "Where is the guest chamber, that I may eat the passover there with my disciples?" ' 12 And he will show you a large upper room furnished; there make ready." 13 And they went, and found just as he had told them; and they prepared the passover.

The Holy Eucharist. 14 And when the hour had come, he reclined at table, and the twelve apostles with him. 15 And he said to them, "I have greatly desired to eat this passover with you before I suffer; 16 for I say to you that I will eat of it no more, *until it has been fulfilled in the kingdom of God." 17 And having taken a cup, he gave thanks and said, "Take this and share it among you; 18 for I say to you that I will not drink of the fruit of the vine, until the kingdom of God comes."

19 And [j] having taken bread, he gave thanks and broke, and gave it to them, saying, "This is my body, which is being given for you; do this in remembrance of me." 20 In like manner he took also the cup after the supper, saying, "This cup is the new covenant in my blood, which shall be shed for you.*

The Betrayer. 21 "But behold, [k] the hand of him who betrays me is with me on the table. 22 For the Son of Man indeed goes his way, [l] as it has been determined; yet woe to that man by whom he will be betrayed." 23 And they began to inquire among themselves which of them it might be that was about to do this.

Contention among the Apostles. 24 Now there arose also a dispute among them, which of them was reputed to be the greatest. 25 But he said to them, [m] "The kings of the Gentiles lord it over them, and they who exercise authority over

f Rom 8, 23.—g Mt 26, 2-5; Mk 14, 1f.—h 3-6: Mt 26, 14-16; Mk 14, 10f.—i 7-13: Mt 26, 17-19; Mk 14, 12-16.—j 19f: Mt 26, 26-28; Mk 14, 22-24; I Cor 11, 23-25.—k 21-23: Mt 26, 21-24; Mk 14, 18-21; Jn 13, 21-26.—l Ps 40 (41), 9. —m 25-27: Mt 18, 1-4; 20, 25-28; Mk 10, 42-45.

22, 16-18: Jesus twice asserts that this is His last Passover with them on earth, and points out that it will have its perfect fulfillment in the Church triumphant in heaven.

22, 20: In regard to the words of the consecration of the cup, Matthew and Mark follow one formula, whereas Luke and Paul follow another. The meaning, however, is substantially the same. Which shall be shed for you: in the Vulgate, whereas the present, "Which is being shed for you," is found in the Greek.

them are called Benefactors. 26 But not so with you. On the contrary, let him who is greatest among you become as the youngest, and him who is the chief as the servant. 27 For which is the greater, he who reclines at table, or he who serves? Is it not he who reclines? But I am in your midst as he who serves. 28 But you are they who have continued with me in my trials. 29 And I appoint to you a kingdom, even as my Father has appointed to me, 30 that you may eat and drink at my table in my kingdom: and you shall sit upon thrones, judging the twelve tribes of Israel."

Peter's Denials Predicted. 31 And the Lord said, "Simon, Simon, behold, Satan has desired to have you, that he may sift you as wheat. 32 But I have prayed for thee,* that thy faith may not fail; and do thou, when once thou hast turned again, strengthen thy brethren." 33 But he said to him, "Lord, with thee I am ready to go both to prison and to death!" 34 But he said, [n] "I tell thee, Peter, a cock will not crow this day, until thou hast denied three times that thou knowest me."

And he said to them, 35 "When [o] I sent you forth without purse or wallet or sandals, did you lack anything?" 36 And they said, "Nothing." Then he said to them, "But now, let him who has a purse take it, and likewise a wallet; and let him who has no sword sell his tunic and buy one.* 37 For I say to you that this which is written must yet be fulfilled in me, [p] *And he was reckoned among the wicked.* For that which concerns me is at its end." 38 And they said, "Lord, behold, here are two swords." And he said to them, "Enough."

2. The Passion and Death of Jesus

The Agony in the Garden. 39 And he came out [q] and went, according to his custom, to the Mount of Olives, and the disciples also followed him. 40 But when he was at the place, he said to them, "Pray, that you may not enter into temptation." 41 And [r] he himself withdrew from them about a stone's throw, and kneeling down, he began to pray, 42 saying, "Father, if thou art willing, remove this cup from me; yet not my will but thine be done." 43 And there appeared to him an angel from heaven to strengthen him. And falling into an agony he prayed the more earnestly, 44 and his sweat became as drops of blood running down upon the ground. 45 And rising from prayer he came to the disciples, and found them sleeping for sorrow. 46 And he said to them, "Why do you sleep? Rise and pray, that you may not enter into temptation."

Jesus Arrested. 47 And [s] while he was yet speaking, behold, a crowd came; and he who was called Judas, one of the Twelve, was going before them, and he drew near to Jesus to kiss him. 48 But Jesus said to him, "Judas, dost thou betray the Son of Man with a kiss?"

49 But when they who were about him saw what would follow, they said to him, "Lord, shall we strike with the sword?" 50 And one of them struck the servant of the high priest and cut off his right ear. 51 But Jesus answered and said, "Bear with them thus far." And he touched his ear and healed him. 52 But Jesus said to the chief priests and captains of the temple and elders, who had come against him, "As against a robber have you come out, with swords and clubs. 53 When I was daily with you in the temple, you did not stretch forth your hands against me. But this is your hour, and the power of darkness."

Peter's Denial. 54 Now [t] having seized him, they led him away to the high priest's house; but Peter was following at a distance. 55 And [u] when they had kindled a fire in the middle of the courtyard, and were seated together, Peter was in their midst. 56 But a certain maidservant saw him sitting at the blaze, and after gazing upon him she said, "This man too was with him." 57 But he denied him, saying, "Woman, I do not know him." 58 And after a little while someone else saw him and said, "Thou, too, art one of them." But Peter said, "Man, I am not." 59 And about an hour later another insisted, saying, "Surely this man, too, was with him, for he also is a Galilean." 60 But Peter said, "Man, I do

n Mt 26, 33-35; Mk 14, 29-31.—o Mt 10, 9.—p Is 53, 12.—q Mt 26, 36; Mk 14, 32; Jn 18, 1.—r Mt 26, 39; Mk 14, 35.—s 47-53: Mt 26, 47-56; Mk 14, 43-50; Jn 18, 3-11.—t Mt 26, 57; Mk 14, 53; Jn 18, 24.—u 55-62: Mt 26, 69-75; Mk 14, 66-72; Jn 18, 16-18, 25-27.

22, 32: Just as Jesus prays for Peter and thus strengthens him in his faith, so Peter is to strengthen all the Apostles and faithful. Cf Mt 16, 16; Jn 21, 15-17.

22, 36: The Apostles must be prepared through spiritual weapons to meet all sorts of dangers, trials and hardships.

not know what thou sayest." And at that moment, while he was yet speaking, a cock crowed. 61 And the Lord turned and looked upon Peter. And Peter remembered the word of the Lord, how he said, [v] "Before a cock crows, thou wilt deny me three times." 62 And Peter went out and wept bitterly.

Jesus before the Sanhedrin. 63 And the men who had him in custody began to mock him and beat him. 64 And they blindfolded him, and kept striking his face and asking him, saying, "Prophesy, who is it that struck thee?" 65 And [w] many other things they kept saying against him, reviling him.

66 And [x] as soon as day broke, the elders of the people and the chief priests and Scribes gathered together; and they led him away into their Sanhedrin, saying, "If thou art the Christ, tell us." 67 And he said to them, "If I tell you, you will not believe me; 68 and if I question you, you will not answer me, or let me go. 69 But henceforth, the Son of Man will be seated at the right hand of the power of God."

70 And they all said, "Art thou, then, the Son of God?" He answered, "You yourselves say that I am." 71 And they said, "What further need have we of witness? For we have heard it ourselves from his own mouth."

CHAPTER 23.

Jesus before Pilate. 1 And the whole assemblage rose, and took him before Pilate. 2 And they began to accuse him, saying, "We have found this man perverting our nation, [y] and forbidding the payment of taxes to Caesar, and saying that he is Christ a king." 3 So Pilate [z] asked him, saying, "Art thou the king of the Jews?" And he answered him and said, "Thou sayest it." 4 And Pilate said to the chief priests and to the crowds, "I find no guilt in this man."

5 But they persisted, saying, "He is stirring up the people, teaching throughout all Judea, and beginning from Galilee even to this place." 6 But Pilate, hearing Galilee, asked whether the man was a Galilean. 7 And learning that he belonged to Herod's jurisdiction, he sent him back to Herod, who likewise was in Jerusalem in those days.

Jesus before Herod. 8 Now when Herod saw Jesus, he was exceedingly glad; for he had been a long time desirous to see him, because he had heard so much about him, and he was hoping to see some miracle done by him. 9 Now he put many questions to him, but he made him no answer.

10 Now the chief priests and Scribes were standing by, vehemently accusing him. 11 But Herod, with his soldiery, treated him with contempt and mocked him, arraying him in a bright robe, and sent him back to Pilate. 12 And Herod and Pilate became friends that very day; whereas previously they had been at enmity with each other.

Jesus Again before Pilate. 13 And Pilate called together the chief priests and the rulers and the people, 14 and said to them, [a] "You have brought before me this man, as one who perverts the people; and behold, I upon examining him in your presence have found no guilt in this man as touching those things of which you accuse him. 15 Neither has Herod; *for I sent you back to him, and behold, nothing deserving of death has been committed by him. 16 I will therefore chastise him and release him."

17 Now at festival time it was necessary for him to release to them one prisoner. 18 But the whole mob cried out together, saying, [b] "Away with this man, and release to us Barabbas!"— 19 one who had been thrown into prison for a certain riot that had occurred in the city, and for murder. 20 But Pilate spoke to them again, wishing to release Jesus. 21 But they kept shouting, saying, "Crucify him! Crucify him!" 22 And he said to them a third time, "Why, what evil has this man done? I find no crime deserving of death in him. I will therefore chastise him and release him."

23 But they persisted with loud cries, demanding that he should be crucified; and their cries prevailed. 24 And Pilate pronounced sentence that what they asked for should be done. 25 So he released to them him who for murder and riot had been put in prison, for whom they

v Mt 26, 34; Mk 14, 30; Jn 13, 38.—w 63f: Mt 26, 67f; Mk 14, 65.—x 66-71: Mt 26, 63-66; Mk 14, 61-64; Jn 18, 19-21; Mt 27, 1; Mk 15, 1; Jn 18, 28.—y Mt 22, 21; Mk 12, 17.—z Mt 27, 11; Mk 15, 2; Jn 18, 33.—a Jn 18, 38; 19, 4.—b 18-25: Mt 27, 16-26; Mk 15, 7-15; Jn 18, 40.

23, 15: The better Greek and some Vulgate MSS have, "for he sent him back to us."

were asking; but Jesus he delivered to their will.

The Way of the Cross. 26 And [c] as they led him away, they laid hold of a certain Simon of Cyrene, coming from the country, and upon him they laid the cross to bear it after Jesus. 27 Now there was following him a great crowd of the people, and of women, who were bewailing and lamenting him. 28 But Jesus turning to them said, "Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. 29 For behold, days are coming in which men will say, 'Blessed are the barren, and the wombs that never bore, and breasts that never nursed.' 30 Then they will begin to say to the mountains, [d] 'Fall upon us,' and to the hills, 'Cover us!' 31 For if in the case of green wood they do these things, what is to happen in the case of the dry?" 32 Now there were also two other malefactors led to execution with him.

The Crucifixion. 33 And [e] when they came to the place called the Skull, they crucified him there, and the robbers, one on his right hand and the other on his left. 34 And Jesus said, "Father, forgive them, for they do not know what they are doing." Now in dividing his garments, they cast lots.

35 And the people stood looking on; and the rulers with them kept sneering at him, saying, "He saved others; let him save himself, if he is the Christ, the chosen one of God." 36 And the soldiers also mocked him, coming to him and offering him common wine, 37 and saying, "If thou art the King of the Jews, save thyself!"

38 And there was also an inscription written over him in Greek and Latin and Hebrew letters, THIS IS THE KING OF THE JEWS.

39 Now one of those robbers who were hanged was abusing him, saying, "If thou art the Christ, save thyself and us!" 40 But the other in answer rebuked him and said, "Dost not even thou fear God, seeing that thou art under the same sentence? 41 And we indeed justly, for we are receiving what our deeds deserved; but this man has done nothing wrong." 42 And he said to Jesus, "Lord, remember me when thou comest into thy kingdom." 43 And Jesus said to him, "Amen I say to thee, this day thou shalt be with me in paradise." *

The Death of Jesus. 44 It was now about the sixth hour, and there was darkness over the whole land until the ninth hour. 45 And the sun was darkened, and the curtain of the temple was torn in the middle. 46 And Jesus cried out with a loud voice and said, [f] "Father, into thy hands I commend my spirit." And having said this, he expired.

47 Now when the centurion saw what had happened, he glorified God, saying, "Truly this was a just man." 48 And all the crowd that collected for the sight, when they beheld what things had happened, began to return beating their breasts. 49 But all his acquaintances, and the women who had followed him from Galilee, were standing at a distance looking on.

The Burial. 50 And behold, [g] there was a man named Joseph, a councillor, a good and just man— 51 he had not been party to their plan of action—of Arimathea, a town of Judea, who was himself looking for the kingdom of God. 52 He went to Pilate and asked for the body of Jesus. 53 And he took him down, and wrapped him in a linen cloth, and laid him in a rock-hewn tomb where no one had ever yet been laid. 54 And it was Preparation Day, and the Sabbath was drawing on. 55 And the women who had come with him from Galilee, followed after, and beheld the tomb, and how his body was laid. 56 And they went back and prepared spices and ointments. And on the Sabbath they rested, in accordance with the commandment.

3. The Resurrection of Jesus

CHAPTER 24.

The Women at the Grave. 1 But [h] on the first day of the week at early dawn, they came to the tomb, taking the spices that they had prepared, 2 and they found the stone rolled back from the tomb. 3 But on entering, they did not find the body of the Lord Jesus. 4 And it came to pass, while they were wondering what to make of this, that, behold, two men stood

c Mt 27, 32; Mk 15, 21.—d Is 2, 19; Os 10, 8; Ap 6, 16.—e Mt 27, 33; Mk 15, 22; Jn 19, 17.—f Ps 30 (31), 6.—g 50-56: Mt 27, 57-61; Mk 15, 42-47; Jn 19, 38-42.—h 1-10: Mt 28, 1-8; Mk 16, 1-8; Jn 20, 1.

23, 43: Paradise: i.e., the abode of the just souls under the old dispensation, who were waiting in limbo for the coming of the Messias to lead them to heaven.

by them in dazzling raiment. 5 And when
the women were struck with fear and
bowed their faces to the ground, they
said to them, "Why do you seek the liv-
ing one among the dead? 6 He is not here,
but has risen. Remember how he spoke
to you while he was yet in Galilee, 7
saying that *i* the Son of Man must be be-
trayed into the hands of sinful men, and
be crucified, and on the third day rise."

8 And they remembered his words. 9
And having returned from the tomb, they
reported all these things to the Eleven,
and to all the rest. 10 Now, it was Mary
Magdalene and Joanna and Mary, the
mother of James, and the other women
who were with them, who were telling
these things to the apostles. 11 But this
tale seemed to them to be nonsense, and
they did not believe the women.

12 But Peter arose and ran to the tomb;
and stooping down, he saw the linen
cloths laid there; and he went away won-
dering to himself at what had come to
pass.

Emmaus. 13 And behold, *i* two of them
were going that very day to a village
named Emmaus, which is sixty stadia*
from Jerusalem. 14 And they were talk-
ing to each other about all these things
that had happened. 15 And it came to
pass, while they were conversing and ar-
guing together, that Jesus himself also
drew near and went along with them; 16
but their eyes were held, that they should
not recognize him. 17 And he said to
them, "What words are these that you
are exchanging as you walk and are
sad?"

18 But one of them, named Cleophas,
answered and said to him, "Art thou the
only stranger in Jerusalem who does not
know the things that have happened there
in these days?" 19 And he said to them,
"What things?"

And they said to him, "Concerning
Jesus of Nazareth, who was a prophet,
mighty in work and word before God
and all the people; 20 and how our chief
priests and rulers delivered him up to be
sentenced to death, and crucified him. 21
But we were hoping that it was he who
should redeem Israel. Yes, and besides
all this, today is the third day since these
things came to pass. 22 And moreover,
certain women of our company, who
were at the tomb before it was light,
astounded us, 23 and not finding his body,
they came, saying that they had also seen
a vision of angels, who said that he is
alive. 24 So some of our company went to
the tomb, and found it even as the
women had said, but him they did not
see."

25 But he said to them, "O foolish ones
and slow of heart to believe in all that
the prophets have spoken! 26 Did not the
Christ have to suffer these things before
entering into his glory?" 27 And begin-
ning then with Moses and with all the
Prophets, he interpreted to them in all the
Scriptures the things referring to himself.

28 And they drew near to the village to
which they were going, and he acted as
though he were going on. 29 And they
urged him, saying, "Stay with us, for it is
getting towards evening, and the day is
now far spent." And he went in with
them. 30 And it came to pass when he
reclined at table with them, that he took
the bread and blessed and broke and be-
gan handing it to them. 31 And their eyes
were opened, and they recognized him;
and he vanished from their sight. 32 And
they said to each other, "Was not our
heart burning within us while he was
speaking on the road and explaining to
us the Scriptures?"

33 And rising up that very hour, they
returned to Jerusalem, where they found
the Eleven gathered together and those
who were with them, 34 saying, "The
Lord has risen indeed, and has appeared
to Simon." 35 And they themselves began
to relate what had happened on the jour-
ney, and how they recognized him in the
breaking of the bread.

Jesus Appears to the Eleven. 36 Now
k while they were talking of these things,
Jesus stood in their midst, and said to
them, "Peace to you! It is I, do not be
afraid." 37 But they were startled and
panic-stricken, and thought that they saw
a spirit.

38 And he said to them, "Why are you
disturbed, and why do doubts arise in
your hearts? 39 See my hands and feet,
that it is I myself. Feel me and see; for a

i Lk 9, 22; Mt 16, 21; 17, 21f; Mk 9, 30.—*j* Mk 16, 12f.—*k* Mk 16, 14; Jn 20, 19.

24, 13: Sixty stadia: about seven miles from Jerusalem. The Codex Sinaiticus (fourth century) and a small number of Greek and Latin MSS have "one hundred and sixty stadia."

spirit does not have flesh and bones, as you see I have." 40 And having said this, he showed them his hands and his feet. 41 But as they still disbelieved and marvelled for joy, he said, "Have you anything here to eat?" 42 And they offered him a piece of broiled fish and a honeycomb. 43 And when he had eaten in their presence, he took what remained and gave it to them.

The Last Instructions of Jesus. 44 And he said to them, "These are the words which I spoke to you while I was yet with you, that all things must be fulfilled that are written in the Law of Moses and the Prophets and the Psalms concerning me." 45 Then he opened their minds, that they might understand the Scriptures. 46 And he said to them, [l] "Thus it is written; and thus the Christ should suffer, and should rise again from the dead on the third day; 47 and that repentance and remission of sins should be preached in his name to all the nations, beginning from Jerusalem. 48 And [m] you yourselves are witnesses of these things. 49 And [n] I send forth upon you the promise of my Father. But wait here in the city, until you are clothed with power from on high."

4. The Ascension of Jesus

50 Now he led them out [o] towards Bethany, and he lifted up his hands and blessed them. 51 And it came to pass as he blessed them, that he parted from them and was carried up into heaven. 52 And they worshipped him, and returned to Jerusalem with great joy. 53 And they were continually in the temple, praising and blessing God. Amen.

l Ps 18 (19), 6.—m Acts 1, 8. 22.—n Jn 14, 26.—o Mk 16, 19; Acts 1, 4-14.

THE HOLY GOSPEL OF JESUS CHRIST ACCORDING TO SAINT JOHN

St. John, "the disciple whom Jesus loved," was the last to write his Gospel. He was a young man when first called to the apostolate and lived to an advanced old age. At Ephesus, where he lived till about the year 100 A. D., he wrote the Gospel at the request of the Elders.

John and James were the sons of Zebedee, of the town of Bethsaida. They were fishermen by trade. They had attached themselves as disciples to John the Baptist, and from him learned that Jesus was the Messias. They were among the first whom Jesus invited to follow Him, and later were called to be with Him permanently. They were among the chosen Twelve. With Peter, they were permitted to share some of the more hidden experiences of their Master.

John was particularly intimate with Jesus, as his title of "beloved disciple" and his position at the Last Supper clearly show. To him our Lord entrusted the care of the Blessed Virgin. We do not wonder, therefore, that he was able to reach such spiritual heights in his Gospel, or that tradition has assigned to him the symbol of the eagle.

The purpose of the Gospel is stated in 20, 31: ". . . that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name." To establish this truth, the evangelist recounts certain of our Lord's miracles, and the teachings which were associated with them. He assumes that his readers know the Synoptic Gospels, and in some points completes their narrative. But all other possible motives of the Gospel are subordinate to his main theme, which he unfolds with convincing force.

Prologue*

CHAPTER 1.

The Word in Himself. 1 In the beginning [a] was the Word, and the Word was with God; and the Word was God. 2 He was in the beginning with God. 3 All things were [b] made through him, and without him was made nothing that has been made. 4 In him was life,[c] and the life was the light of men. 5 And the light* shines in the darkness; and the darkness [d] grasped it not.

The Word's Mission. 6 There was a man, [e] one sent from God, whose name was John. 7 This man came as a witness, to bear witness concerning the light, that all might believe through him. 8 He was not himself the light, but was to bear witness to the light. 9 It was the true light that enlightens every man who comes into the world. 10 He was in the world, and the world was made through him, and the world knew him not. 11 He came unto his own, and his own received him not. 12 But to as many as received him he gave the power of becoming sons [f] of God; to those who believe in his name: 13 Who were born not of blood, nor of the will of the flesh, nor of the will of man, but of [g] God.

a 1ff: Prv 8, 22-30; Gn 1, 1; Ap 19, 13; 1 Jn 1, 1f.—b 1 Cor 8, 6.—c Jn 5, 26.—d Jn 3, 19.—e 6f: Mt 3, 1.—f Gal 3, 26.—g Jn 3, 5f.—h 1 Jn 1, 1ff.—i Jn 1, 19-34; 3, 22-30.—j Is 40, 3; Mt 3, 3.—k Lk 3, 16.

1, 1: In this prologue to his Gospel, St. John indicates that he is about to give an exposition of the divine nature and mission of Jesus. To represent His eternal existence with the Father, St. John employs the term Word. It is so used only by St. Jn (1, 1. 14; 1 Jn 1, 1; Ap 19, 13), and designates the Son as a kind of intellectual emanation from the Father (St. Thomas). He enjoys the divine nature and yet is distinct from the Father. It was this eternal divine Person who became man in order to reveal God to us, and to accomplish our redemption.

1, 5: Light is God's revelation and grace; Darkness is man's sinful nature. Shines: i.e., is always in the world, in both the past and the present. Grasped: this may refer to man's failure to appreciate the light. Cf Jn 1, 10. The Greek term can convey the idea of the darkness not restraining the light.

1, 14: Dwelt: the Greek term has the meaning "he pitched his tent among us." Grace: the fullness of the supernatural life. Truth: the fullness of divine wisdom and knowledge. Grace and Truth are often used in the Old Testament as qualities of the divine nature, and have the meaning of "loving-kindness" and "fidelity." Here they modify "glory."

1, 16: Grace for grace: a continuous flow of graces from Christ to man, with implication of increasing abundance.

1, 20: This denial is essential to the nature of the Baptist's testimony. The negative and positive statement of it is a Semitic manner of emphasis.

1, 21: Elias . . . Prophet: the expected Messias was known as "the Prophet," from Dt 18, 18. Elias was generally looked for as His precursor.

1, 24: The Pharisees may have constituted another group than John's first questioners.

1, 28: Bethany: note that this was "beyond the Jordan," and is not to be confused with Bethany near Jerusalem, the home of Martha and Mary.

The Word Incarnate. 14 And the Word [b] was made flesh, and dwelt* among us. And we saw his glory—glory as of the only-begotten of the Father—full of grace and of truth. 15 John bore [i] witness concerning him, and cried, "This was he of whom I said, 'He who is to come after me has been set above me, because he was before me.'" 16 And of his fullness we have all received, grace for grace.* 17 For the Law was given through Moses; grace and truth came through Jesus Christ. 18 No one has at any time seen God. The only-begotten Son, who is in the bosom of the Father, he has revealed him.

I: THE PUBLIC MINISTRY OF JESUS

I

The Witness of John the Baptist. 19 And this is the witness of John, when the Jews sent to him from Jerusalem priests and Levites to ask him, "Who art thou?" 20 And he acknowledged and did not deny; and he acknowledged, "I am not the Christ."* 21 And they asked him, "What then? Art thou Elias?" And he said, "I am not." "Art thou the Prophet?"* And he answered, "No."

22 They therefore said to him, "Who art thou? that we may give an answer to those who sent us. What hast thou to say of thyself?" 23 He said, [j] *I am the voice of one crying in the desert, "Make straight the way of the Lord,"* as said Isaias the prophet.

24 And they who had been sent were from among the Pharisees.* 25 And they asked him, and said to him, "Why, then, dost thou baptize, if thou art not the Christ, nor Elias, nor the Prophet?" 26 John said to them in answer, [k] "I baptize with water; but in the midst of you there has stood one whom you do not know. 27 He it is who is to come after me, who has been set above me, the strap of whose sandal I am not worthy to loose."

28 These things took place at Bethany,* beyond the Jordan, where John was baptizing.

29 The next day John saw Jesus coming to him, and he said, "Behold, the lamb of God, who takes away the sin of the world! 30 This is he of whom I said, 'After me there comes one who has been set above me, because he was before me.'

31 And I did not know him. But that he
may be known to Israel, for this reason
have I come baptizing with water."

32 And John bore witness, saying, *l* "I
beheld the Spirit descending as a dove
from heaven, and it abode upon him.
33 And I did not know him. But he who
sent me to baptize with water said to me,
'He upon whom thou wilt see the Spirit
descending, and abiding upon him, he it
is who baptizes with the Holy Spirit.'
34 And I have seen and have borne wit-
ness that this is the son of God."

The First Disciples. 35 Again the next
day John was standing there, and two
of his disciples. 36 And looking upon
Jesus as he walked by, he said, "Behold
the lamb of God!" 37 And the two dis-
ciples* heard him speak, and they fol-
lowed Jesus.

38 But Jesus turned round, and seeing
them following him, said to them, "What
is it you seek?" They said to him, "Rabbi
(which interpreted means Master), where
dwellest thou?" 39 He said to them,
"Come and see." They came and saw
where he was staying; and they stayed
with him that day. It was about the
tenth hour.

40 Now Andrew, the brother of Simon
Peter, was one of the two who had heard
John and had followed him. 41 He found
first his brother Simon and said to him,
*"We have found the Messias *m* (which
interpreted is Christ)." 42 And he led
him to Jesus. But Jesus, looking upon
him, said, *n* "Thou art Simon, the son
of John; thou shalt be called Cephas*
(which interpreted is Peter)."

43 The next day he was about to leave
for Galilee, and he found Philip. And
Jesus said to him, "Follow me." 44 Now
Philip was from Bethsaida, the town of
Andrew and Peter.

45 Philip found Nathanael, and said
to him, "We have found him of whom
Moses in the Law and the Prophets wrote,
Jesus the son of Joseph of Nazareth."
46 And Nathanael said to him, "Can any-
thing good come out of Nazareth?" Philip
said to him, "Come and see."

47 Jesus saw Nathanael coming to him,
and said of him, "Behold a true Israelite
in whom there is no guile!" 48 Nathanael
said to him, "Whence knowest thou me?"
Jesus answered and said to him, "Before
Philip called thee, when thou wast under
the fig tree, I saw thee." 49 Nathanael
answered him and said, *o* "Rabbi, thou
art the Son of God, thou art King of
Israel."

50 Answering, Jesus said to him, "Be-
cause I said to thee that I saw thee under
the fig tree, thou dost believe. Greater
things than these shalt thou see." 51 And
he said to him, "Amen, amen, I say to
you, you shall see heaven opened, and
the angels of God ascending and descend-
ing upon the Son of Man."

CHAPTER 2.

The Marriage Feast at Cana. 1 And on
the third day* a marriage took place at
Cana of Galilee, and the mother of Jesus
was there. 2 Now Jesus too was invited
to the marriage, and also his disciples.
3 And the wine having run short, the
mother of Jesus said to him, "They have
no wine." 4 And Jesus said to her, "What
wouldst thou have me do,* woman? My
hour has not yet come." 5 His mother
said to the attendants, "Do whatever he
tells you."

6 Now six stone water-jars were placed
there, after the Jewish manner of purifi-
cation, each holding two or three meas-
ures. 7 Jesus said to them, "Fill the jars
with water." And they filled them to the
brim. 8 And Jesus said to them, "Draw
out now, and take to the chief steward."
And they took it to him.

9 Now when the chief steward had
tasted the water after it had become wine,
not knowing whence it was (though the
attendants who had drawn the water
knew), the chief steward called the bride-

l Mt 3, 16.—m Jn 4, 25; Ps 2, 2.—n Mt 16, 18.—o Jn 6, 70; 11, 27.

1, 37: Two disciples: from v 40 we know that one of these was Andrew. The other was John the Evangelist, who thus generally hides his identity throughout the Gospel.

1, 41: The Messias: in Greek Christos means "the Anointed One." It was under this name that the expected Redeemer was known from the prophecies in Is 61, 1; Dn 9, 21.

1, 42: Cephas: in Aramaic this name means "rock," in Greek Petros. For the significance of this change of name cf Mt 4, 18; 16, 18.

2, 1: The third day: probably from the call of Nathanael. Cana: probably in Lower Galilee, some five miles north and east of Nazareth.

2, 4: What wouldst thou have me do: literally, "What to me and to thee," is an expression which can vary in meaning with its context, and with the speaker's tone of voice. It occurs several times in the Old and New Testaments, practically always implying dissent. Though there may be some disagreement in it even here, the circumstances show that it was not a rebuke. Woman: an honorable address in the language spoken by our Lord. My hour: could be said of any critical period in one's life. Here it is used of the opening of Christ's public ministry, or of that ministry as a whole.

groom, [10] and said to him, "Every man at first sets forth the good wine, and when they have drunk freely, then that which is poorer. But thou hast kept the good wine until now."

[11] This first of his signs* Jesus worked at Cana of Galilee; and he manifested his glory, and his disciples believed in him. [12] After this [p] he went down to Capharnaum, he and his mother, and his brethren, and his disciples. And they stayed there but a few days.

Cleansing of the Temple. [13] Now [q] the Passover of the Jews was at hand, and Jesus went up to Jerusalem. [14] And he found in the temple men selling oxen, sheep and doves, and money-changers at their tables. [15] And making a kind of whip of cords, he drove them all out of the temple, also the sheep and oxen, and he poured out the money of the changers and overturned the tables. [16] And to them who were selling the doves he said, "Take these things away, and do not make the house of my Father a house of business." [17] And his disciples remembered that it is written, [r] *The zeal for thy house has eaten me up.*

[18] The Jews* therefore answered and said to him, "What sign dost thou show us, seeing that thou dost these things?" [19] In answer Jesus said to them, [s] "Destroy this temple, and in three days I will raise it up." [20] The Jews therefore said, "Forty-six years has this temple been in building, and wilt thou raise it up in three days?" [21] But he was speaking of the temple of his body. [22] When, accordingly, he had risen from the dead,[t] his disciples remembered that he had said this, and they believed the Scripture and the word that Jesus had spoken.

[23] Now when he was at Jerusalem for the feast of the Passover, many believed* in his name, seeing the signs that he was working. [24] But Jesus did not trust himself to them, in that he knew all men, [25] and because [u] he had no need that anyone should bear witness concerning man, for he himself knew what was in man.

CHAPTER 3.

Nicodemus. [1] Now [v] there was a certain man among the Pharisees, Nicodemus by name, a ruler* of the Jews. [2] This man came to Jesus at night, and said to him, "Rabbi, we know that thou hast come a teacher from God, for no one can work these signs that thou workest unless God be with him." [3] Jesus answered and said to him, [w] "Amen, amen, I say to thee, unless a man be born again, he cannot see the kingdom of God." [4] Nicodemus said to him, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born again?"

[5] Jesus answered, "Amen, amen, I say to thee, unless a man be born again of water and the Spirit,* he cannot enter into the kingdom of God. [6] That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. [7] Do not wonder that I said to thee, 'You must be born again.' [8] The wind blows where it will, and thou hearest its sound but dost not know where it comes from or where it goes. So is everyone who is born of the Spirit."*

[9] Nicodemus answered and said to him, "How can these things be?"

[10] Answering him, Jesus said, "Thou art a teacher in Israel and dost not know these things? [11] Amen, amen, I say to thee, we speak of what we know, and we bear witness to what we have seen; and our witness you do not receive. [12] If I have spoken of earthly things to you, and you do not believe, how will you believe if I speak to you of heavenly things? [13] And no one has ascended into heaven except him who has descended from heaven: the Son of Man who is in heaven.*

p Jn 7, 3. 10; Mt 12, 46.—q 13-25: Mt 21, 12-17; Mk 11, 15-19; Lk 19, 45-48.—r Ps 68 (69), 10.—s Mt 26, 61.—t Jn 14, 26.—u Mt 9, 4.—v Jn 7, 50; 19, 39.—w Jn 1, 13; 1 Pt 1, 23.

2, 11: Signs: St. John speaks always of Christ's miracles as "signs" or "works." We retain the term "sign," but it is to be understood in the same sense as "miracle" in the Synoptic Gospels.

2, 18: The Jews: here, as generally in the Gospel of St. John, are the officials of Judaism. They held authority in such matters as are here described, and they asked a sign of Christ in justification of His apparent usurpation of that authority.

2, 23-25: The faith of those attracted to Christ was imperfect, and He knew it. Hence He did not reveal Himself to them (Chrysostom), or admit them to a more intimate understanding of His teaching and Person. The conversation with Nicodemus grows out of this situation.

3, 1: Ruler: i.e., a leader in the community; perhaps also a member of the Sanhedrin. Cf Jn 7, 50f.

3, 5: The word "Holy" is added to Spirit in the Clementine Vulgate.

3, 8: This brief parable indicates to Nicodemus that there are mysteries even in familiar natural forces. Hence he need not be surprised if the truths of the supernatural order appear mysterious.

3, 13: Who is in heaven: these words are wanting in the best Greek codices. The thought is in accord with Jn 1, 18: Christ's Incarnation did not remove Him from the presence of the Father.

14 "And [x] as Moses lifted up the serpent
in the desert, even so must the Son of
Man be lifted up, 15 that those who be-
lieve in him may not perish, but may
have life everlasting."

16 *For [y] God so loved the world that
he gave his only-begotten Son, that those
who believe in him may not perish, but
may have life everlasting. 17 For God
did not send his Son into the world in
order to judge* the world, but that the
world might be saved through him. 18 He
who believes in him is not judged; but
he who does not believe is already judged,
because he does not believe in the name
of the only-begotten Son of God. 19 Now
this is the judgment: The light has come
into the world, yet men have loved the
darkness rather than the light, for their
works were evil. 20 For everyone who
does evil hates the light, and does not
come to the light, that his deeds may not
be exposed. 21 But he who does the truth
comes to the light that his deeds may
be made manifest, for they have been
performed in God.

The Witness of John the Baptist. 22
After these things Jesus and his disciples
came into the land of Judea, and he
stayed there with them and baptized.
23 Now John was also baptizing in Aen-
non,* near Salim, for there was much
water there. And the people came and
were baptized. 24 For [z] John had not yet
been put into prison.

25 Now there arose a discussion about
purification between some of John's dis-
ciples and the Jews.* 26 And they came
to John and said to him, "Rabbi, he who
was with thee beyond the Jordan, to
whom thou hast borne witness, behold
he baptizes and all are coming to him."

27 John answered and said, "No one
can receive anything unless it is given to
him from heaven. 28 You yourselves bear
me witness [a] that I said, 'I am not the
Christ but have been sent before him.'
29 He who has the bride is the bride-
groom; but the friend of the bridegroom,
who stands and hears him, rejoices ex-
ceedingly at the voice of the bridegroom.
This my joy, therefore, is made full. 30 He
must increase, but I must decrease."

31 *He who comes from above is over
all. He who is from the earth belongs
to earth, and of the earth he speaks. He
who comes from heaven is over all. 32
And he bears witness to that which he
has seen and heard, and his witness no
one receives. 33 He who receives his wit-
ness has set his seal on this, that God is
true. 34 For he whom God has sent speaks
the words of God, for not by measure
does God give the Spirit. 35 The Father
loves the Son, and has given all things
into his hands. 36 He who believes in the
Son has everlasting life; he who is un-
believing towards the Son shall not see
life, but the wrath of God rests upon
him.

CHAPTER 4.

The Samaritan Woman. 1 When, there-
fore, Jesus knew that the Pharisees had
heard that Jesus made and baptized more
disciples than John—2 although Jesus
himself did not baptize, but his disciples—
3 he left Judea and went again into Gali-
lee. 4 Now he had to pass through Sa-
maria.*

5 He came, [b] accordingly, to a town
of Samaria called Sichar, near the field
that Jacob gave to his son Joseph. 6 Now
Jacob's well was there. Jesus therefore,
wearied as he was from the journey, was
sitting at the well. It was about the sixth
hour. 7 There came a Samaritan woman
to draw water.

Jesus said to her, "Give me to drink";
8 for his disciples had gone away into
the town to buy food. 9 The Samaritan
woman therefore said to him, "How is it
that thou, although thou art a Jew,[c] dost
ask drink of me, who am a Samaritan
woman?" For Jews do not associate with
Samaritans.

10 Jesus answered and said to her, "If
thou didst know the gift of God, and
who it is who says to thee, 'Give me to
drink,' thou, perhaps, wouldst have asked
of him, and he would have given thee
living water." 11 The woman said to him,
"Sir, thou hast nothing to draw with,
and the well is deep. Whence then hast

x Nm 21, 9.—y 1 Jn 4, 9; Rom 5, 8.—z Mt 4, 12; 14, 3.—a Jn 1, 20. 23. 27.—b Gn 48, 22; Jos 24, 32.—c Sir 50, 25f; Mt 10, 5.

3, 16-21: These verses most probably contain the reflections of the evangelist.

3, 17: To judge: here in the sense of "to punish."

3, 23: Aennon: located in the Jordan valley, some eight miles south of Scythopolis.

3, 25: . . . and the Jews: the Greek text prefers "with a Jew." St. Augustine says that the Jews by prefering Christ's baptism to that of John angered the latter's disciples.

3, 31-36: These verses most probably contain the reflections of the evangelist.

4, 4f: The ordinary route from Judea to Galilee passed through Samaria. Sichar: probably the present Askar, about one mile east of Sichem. Cf Gn 33, 19; 48, 22.

thou living water? 12 Art thou greater than our father Jacob who gave us the well, and drank from it, himself, and his sons, and his flocks?" 13 In answer Jesus said to her, "Everyone who drinks of this water will thirst again. He, however, who drinks of the water that I will give him shall never thirst; 14 but the water that I will give him shall become in him a fountain of water, springing up unto life everlasting." 15 The woman said to him, "Sir, give me this water that I may not thirst, or come here to draw."

16 Jesus said to her, "Go, call thy husband and come here." 17 The woman answered and said, "I have no husband." Jesus said to her, "Thou hast said well, 'I have no husband,' 18 for thou hast had five husbands, and he whom thou now hast is not thy husband. In this thou hast spoken truly."

19 The woman said to him, "Sir, I see that thou art a prophet. 20 Our fathers worshipped on this mountain, [d] but you say that at Jerusalem is the place where one ought to worship." 21 Jesus said to her, "Woman, believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. 22 You worship what you do not know; we worship what we know, for salvation is from the Jews. 23 But the hour is coming, and is now here, when the true worshippers will worship the Father in spirit and in truth.* For the Father also seeks such to worship him. 24 God is spirit, and they who worship him must worship in spirit and in truth."

25 The woman said to him, "I know that Messias* is coming (who is called Christ), and when he comes he will tell us all things." 26 Jesus said to her, "I who speak with thee am he."

27 And at this point his disciples came; and they wondered that he was speaking with a woman.* Yet no one said, "What dost thou seek?" or, "Why dost thou speak with her?" 28 The woman therefore left her water-jar and went away into the town, and said to the people, 29 "Come and see a man who has told me all that I have ever done. Can he be the Christ?" 30 They went forth from the town and came to meet him. 31 Meanwhile, his disciples besought him, saying, "Rabbi, eat." 32 But he said to them, "I have food to eat of which you do not know." 33 The disciples therefore said to one another, "Has someone brought him something to eat?"

34 Jesus said to them, "My food is to do the will of him who sent me, to accomplish his work. 35 Do you not say, 'There are yet four months, and then comes the harvest'? Well, I say to you, lift up your eyes and behold that the fields are already white for the harvest. 36 And he who reaps* receives a wage, and gathers fruit unto life everlasting, so that the sower and the reaper may rejoice together. 37 For herein is the proverb true, 'One sows, another reaps.' 38 I have sent you to reap that on which you have not labored. Others have labored, and you have entered into their labors."

39 Now many of the Samaritans of that town believed in him because of the word of the woman who bore witness, "He told me all that I have ever done." 40 When, therefore, the Samaritans had come to him, they besought him to stay there; and he stayed two days. 41 And far more believed because of his word. 42 And they said to the woman, "We no longer believe because of what thou hast said, for we have heard for ourselves and we know that this is in truth the Savior of the world."

43 Now [e] after two days he departed from that place and went into Galilee, 44 for [f] Jesus himself bore witness that a prophet receives no honor in his own country. 45 When, therefore, he had come into Galilee, the Galileans received him, having seen all that he had done in Jerusalem during the feast, for they also had gone to the feast.

The Official's Son. 46 He came again, therefore, to Cana of Galilee, [g] where he had made the water wine. And there was a certain royal official whose son was lying sick at Capharnaum. 47 When he

d Dt 12, 5.—e Mt 4, 12.—f Mt 13, 57.—g Jn 2, 1-9.

4, 23: In spirit and in truth: not merely with the external observances of Jews and Samaritans, but internally and according to God's will. Such to worship him: God desires as His worshippers those who have this internal disposition.

4, 25: Messias: the Samaritans also expected the Anointed One, who is here given the name as proper to Him.

4, 27: The Jewish doctors of the Law would seldom speak to women, even to their wives, in public.

4, 36-38: Under this agricultural figure Christ illustrates the whole plan of His mission. The sowers were God's earlier messengers, as Moses and the prophets. The one who sows for this harvest is Christ. The reapers are the Apostles. In this spiritual harvest both sowers and reapers will rejoice together.

heard that Jesus had come from Judea into Galilee, he went to him and besought him to come down and heal his son, for he was at the point of death.

48 Jesus therefore said to him, "Unless you see signs and wonders, you do not believe." 49 The royal official said to him, "Sir, come down before my child dies." 50 Jesus said to him, "Go thy way, thy son lives."

The man believed the word that Jesus spoke to him, and departed. 51 But even as he was now going down, his servants met him and brought word saying that his son lived. 52 He asked of them therefore the hour in which he had got better. And they told him, "Yesterday, at the seventh hour, the fever left him." 53 The father knew then that it was at that very hour in which Jesus had said to him, "Thy son lives." And he himself believed, and his whole household.

54 This was a second sign that Jesus worked when coming from Judea into Galilee.

II

CHAPTER 5.*

The Cure at the Pool of Bethsaida. 1 After this there was a feast [b] of the Jews,* and Jesus went up to Jerusalem. 2 Now there is at Jerusalem, by the Sheepgate, a pool called in Hebrew Bethsaida, having five porticoes. 3 In these were lying a great multitude of the sick, blind, lame, and those with shrivelled limbs, *waiting for the moving of the water. 4 For an angel of the Lord used to come down at certain times into the pool, and the water was troubled. And the first to go down into the pool after the troubling of the water was cured of whatever infirmity he had.

5 Now a certain man was there who had been thirty-eight years under his infirmity. 6 When Jesus saw him lying there, and knew that he had been in this state a long time, he said to him, "Dost thou want to get well?" 7 The sick man answered him, "Sir, I have no one to put me into the pool when the water is stirred; for while I am coming, another steps down before me." 8 Jesus said to him, [i] "Rise, take up thy pallet and walk." 9 And at once the man was cured. And he took up his pallet and began to walk. Now that day was a Sabbath.

10 The Jews therefore said to him who had been healed, "It is the Sabbath; thou art not allowed to take up thy pallet." 11 He answered them, "He who made me well said to me, 'Take up thy pallet and walk.'" 12 They asked him then, "Who is the man who said to thee, 'Take up thy pallet and walk'?" 13 But the man who had been healed did not know who it was, for Jesus had quietly gone away, since there was a crowd in the place.

14 Afterwards Jesus found him in the temple, and said to him, "Behold, thou art cured. Sin no more, lest something worse befall thee." 15 The man went away and told the Jews that it was Jesus who had healed him.

16 And [j] this is why the Jews kept persecuting Jesus, because he did such things on the Sabbath. 17 Jesus, however, answered them, "My Father works even until now, and I work." 18 This, then, is why the Jews were the more anxious to put him to death;[k] because he not only broke the Sabbath, but also called God his own Father, making himself equal to God.

Christ's Claim to Divinity. 19 In answer therefore Jesus said to them, "Amen, amen, I say to you, the Son can do nothing of himself, but only what he sees the Father doing. For whatever he does, this the Son also does in like manner. 20 For the Father loves the Son, and shows him all that he himself does. And greater works than these he will show him, that you may wonder. 21 For [l] as the Father raises the dead and gives them life, even so the Son also gives life to whom he will. 22 For neither does the Father judge any man, but all judgment he has given to the Son, 23 that all men may honor the Son even as they honor the Father. He who does not honor the Son, does not honor the Father who sent him.

24 "Amen, amen, I say to you, he who hears my word, and believes him who sent me, has life everlasting, and does

h Jn 6, 4.—i Mt 9, 6.—j Jn 7, 23; 9, 16.—k Jn 7, 1. 30; 10, 33.—l 1 Kgs 2, 6; Wis 16, 13f.

5: Some authors hold that originally the order of these chapters was 4, 6, 5, 7. The main reason for this opinion is that the scene of 4 and 6 is Galilee; while that of 5 and 7 is Judea. The MSS evidence supports the existing order.

5, 1: A feast of the Jews: some Greek MSS read "the feast," i.e., probably the Passover.

5, 3b-4: are wanting from many Greek MSS. The wording varies even in the codices of the Vulgate. Still the text was known in the second century, and is otherwise well attested. It seems supposed in v 7.

not come to judgment, but has passed from death to life.

25 "Amen, amen, I say to you, the hour is coming, and now is here, when the dead shall hear the voice of the Son of God, and those who hear shall live. 26 For as the Father has life in himself, even so he has given to the Son also to have life in himself; 27 and he has granted him power to render judgment, because he is Son of Man. 28 Do not wonder at this, for the hour is coming in which all who are in the tombs shall hear the voice of the Son of God. 29 And they who have done good shall come forth unto resurrection of life; but they who have done evil unto resurrection of judgment. 30 Of myself I can do nothing. As I hear, I judge, and my judgment is just because I seek not my own will, but the will of him who sent me.

Justification of Christ's Claims. 31 "If I bear witness concerning myself, my witness is not true. 32 There is another who bears witness concerning me, and I know that the witness that he bears concerning me is true. 33 You have sent to John, and he has borne witness [m] to the truth. 34 I however do not receive the witness of man, but I say these things that you may be saved. 35 He was the lamp, burning and shining; and you desired to rejoice for a while in his light.

36 "The witness, however, that I have is greater than that of John. For the works which the Father has given me to accomplish, these very works that I do, bear witness to me, that the Father has sent me. 37 And the Father himself, who has sent me, has borne witness [n] to me. But you have never heard his voice, or seen his face. 38 And you have not his word abiding in you, since you do not believe him whom he has sent. 39 You search the Scriptures, because in them you think that you have life everlasting. And it is they that bear witness to me, 40 yet you are not willing to come to me that you may have life.

41 "I do not receive glory from men. 42 But I know that you have not the love of God in you. 43 I have come in the name of my Father, and you do not receive me. If another come in his own name, him you will receive. 44 How can you believe who receive glory from one another,[o] and do not seek the glory which is from the only God? 45 Do not think that I shall accuse you to the Father. There is one who accuses you, Moses, in whom you hope. 46 For if you believed Moses you would believe me also,[p] for he wrote of me. 47 But if you do not believe his writings, how will you believe my words?"

m Jn 1, 19ff.—n Dt 4, 12, 15.—o Jn 12, 43.—p Jn 1, 45; Lk 24, 44.—q 1-15: Mt 14, 13-21; Mk 6, 31-44; Lk 9, 10-17.—r Jn 2, 13; 11, 55; 5, 1.—s Jn 12, 12ff; 18, 36.

CHAPTER 6.

Jesus Feeds Five Thousand. 1 After [q] this Jesus went away to the other side of the sea of Galilee, which is that of Tiberias. 2 And there followed him a great crowd, because they witnessed the signs he worked on those who were sick. 3 Jesus therefore went up the mountain, and sat there with his disciples.

4 Now the Passover, the feast [r] of the Jews, was near. 5 When, therefore, Jesus had lifted up his eyes and seen that a very great crowd had come to him, he said to Philip, "Whence shall we buy bread that these may eat?" 6 But he said this to try him, for he himself knew what he would do.

7 Philip answered him, "Two hundred denarii worth of bread is not enough for them, that each one may receive a little." 8 One of his disciples, Andrew, the brother of Simon Peter, said to him, 9 "There is a young boy here who has five barley loaves and two fishes; but what are these among so many?" 10 Jesus then said, "Make the people recline."

Now there was much grass in the place. The men therefore reclined, in number about five thousand. 11 Jesus then took the loaves, and when he had given thanks, distributed them to those reclining; and likewise the fishes, as much as they wished. 12 But when they were filled, he said to his disciples, "Gather the fragments that are left over, lest they be wasted." 13 They therefore gathered them up; and they filled twelve baskets with the fragments of the five barley loaves left over by those who had eaten.

14 When the people, therefore, had seen the sign which Jesus had worked, they said, "This is indeed the Prophet who is to come into the world." 15 So when Jesus perceived that they would come to take him by force and make him king,[s] he fled again to the mountain, himself alone.

Jesus Walks on the Water. 16 Now when evening had come, his disciples went down to the sea. 17 And getting into a boat, they went across the sea towards Capharnaum. And it was already dark, but Jesus had not come to them. 18 Now the sea was rising, because a strong wind was blowing. 19 But after they had rowed some twenty-five or thirty stadia, they beheld Jesus walking upon the sea, and drawing near to the boat; and they were frightened. 20 But he said to them, "It is I, do not be afraid." 21 They desired therefore to take him into the boat; and immediately the boat was at the land towards which they were going.

The Discourse on the Eucharist. 22 The next day, the crowd which had remained on the other side of the sea observed that there had been but one boat at that place, and that Jesus had not gone into the boat with his disciples, but that his disciples had departed alone. 23 But other boats from Tiberias came near the place where they had eaten the bread, when the Lord gave thanks. 24 When therefore the crowd perceived that Jesus was not there, nor his disciples, they themselves got into the boats and came to Capharnaum, seeking Jesus. 25 And when they had found him on the other side of the sea, they said to him, "Rabbi, when didst thou come here?"

26 Jesus answered them and said, "Amen, amen, I say to you, you seek me, not because you have seen signs, but because you have eaten of the loaves and have been filled. 27 Do not labor for the food that perishes, but for that which endures unto life everlasting, which the Son of Man will give you. For upon him the Father, God himself, has set his seal."

28 They said therefore to him, "What are we to do that we may perform the works of God?" 29 In answer Jesus said to them, "This is the work of God, that you believe in him whom he has sent." 30 They said therefore to him, "What sign, then, dost thou, that we may see and believe thee? What work dost thou perform? 31 Our fathers ate the manna in the desert, even as it is written, [t] *Bread from heaven he gave them to eat.*"

32 Jesus then said to them, "Amen, amen, I say to you, Moses did not give you the bread from heaven, but my Father gives you the true bread from heaven. 33 For the bread of God is that which comes down from heaven and gives life to the world."

34 They said therefore to him, "Lord, give us always this bread."

35 But Jesus said to them, [u] "I am the bread of life. He who comes to me shall not hunger, and he who believes in me shall never thirst. 36 But I have told you that you have seen me and you do not believe. 37 All that the Father gives to me shall come to me, and him who comes to me I will not cast out. 38 For I have come down from heaven, not to do my own will, but the will of him who sent me. 39 Now this is the will of him who sent me,[v] the Father, that I should lose nothing of what he has given me, but that I should raise it up on the last day. 40 For this is the will of my Father who sent me, that whoever beholds the Son, and believes in him, shall have everlasting life, and I will raise him up on the last day."

41 The Jews therefore murmured about him because he had said, "I am the bread that has come down from heaven." 42 And they kept saying, "Is this not Jesus the son of Joseph, whose father and mother we know? How, then, does he say, 'I have come down from heaven'?"

43 In answer therefore Jesus said to them, "Do not murmur among yourselves. 44 No one can come to me unless the Father who sent me draw him, and I will raise him up on the last day. 45 It is written in the Prophets, [w] *And they all shall be taught of God.* Everyone who has listened to the Father, and has learned, comes to me; 46 not that anyone has seen the Father except him who is from God, he has seen the Father. 47 Amen, amen, I say to you, he who believes in me has life everlasting.

48 "I am the bread of life. 49 Your fathers ate the manna in the desert, and have died. 50 This is the bread that comes down from heaven, so that if anyone eat of it he will not die. 51 I am the living bread that has come down from heaven. 52 If anyone eat of this bread he shall live forever; and the bread that I will give is my flesh for the life of the world."

t Ex 16, 15f; Ps 77 (78), 25f; I Cor 10, 3.—u Jn 6, 41. 48f. 51; 4, 14; 7, 37.—v Jn 6, 40. 44. 55; 11, 24.—w Is 54, 13; Jer 31, 33f.

53 The Jews on that account argued with one another, saying, "How can this man give us his flesh to eat?"

54 Jesus therefore said to them, "Amen, amen, I say to you, unless you eat the flesh of the Son of Man, and drink his blood, you shall not have life in you. 55 He who eats my flesh and drinks my blood has life everlasting and I will raise him up on the last day. 56 For my flesh is food indeed, and my blood is drink indeed. 57 He who eats my flesh, and drinks my blood, abides in me and I in him. 58 As the living Father has sent me, and as I live because of the Father, so he who eats me, he also shall live because of me. 59 This is the bread that has come down from heaven; not as your fathers ate the manna, and died. He who eats this bread shall live forever." 60 These things he said when teaching in the synagogue at Capharnaum.

61 Many of his disciples therefore, when they heard this, said, "This is a hard saying. Who can listen to it?" 62 But Jesus, knowing in himself that his disciples were murmuring at this, said to them, "Does this scandalize you? 63 What then if you should see the Son of Man ascending where he was before? 64 It is the spirit that gives life; the flesh profits nothing. The words that I have spoken to you are spirit and life. 65 But there are some among you who do not believe." For Jesus knew from the beginning who they were who did not believe, and who it was who should betray [x] him.

66 And he said, "This is why I have said to you, 'No one can come to me unless he is enabled to do so by my Father.'" 67 From this time many of his disciples turned back and no longer went about with him.

68 Jesus therefore said to the Twelve, "Do you also wish to go away?" 69 Simon Peter therefore answered, [y] "Lord, to whom shall we go? Thou hast words of everlasting life, 70 and we have come to believe and to know that thou art the Christ, the Son of God."*

71 Jesus answered them, [z] "Have I not chosen you, the Twelve? Yet one of you is a devil." 72 Now he was speaking of Judas Iscariot, the son of Simon; for he it was, though one of the Twelve, who would betray him.

III

CHAPTER 7.

Jesus Goes Secretly to the Feast of Tabernacles. 1 Now after these things [a] Jesus went about in Galilee, for he did not wish to go about in Judea because the Jews were seeking to put him to death. 2 Now the [b] Jewish feast of Tabernacles was at hand. 3 His brethren therefore said to him, "Leave here and go into Judea that thy disciples also may see the works that thou dost; 4 for no one does a thing in secret if he wants to be publicly known. If thou dost these things, manifest thyself to the world." 5 For not even his brethren believed in him.

6 Jesus therefore said to them, "My time has not yet come, but your time is always at hand. 7 The world [c] cannot hate you, but it hates me because I bear witness concerning it, that its works are evil. 8 As for you, go up to the feast, but I do not go up to this feast, for my time is not yet fulfilled."

9 When he had said these things he stayed on in Galilee. 10 But as soon as his brethren had gone up to the feast, then he also went up, not publicly, but as it were privately.

11 The Jews therefore were looking for him at the feast, and were saying, "Where is he?" 12 And there was much whispered comment among the crowd concerning him. For some were saying, "He is a good man." But others were saying, "No, rather he seduces the crowd." 13 Yet for fear of the Jews [d] no one spoke openly of him.

14 When, however, the feast* was already half over, Jesus went up into the temple and began to teach. 15 And the Jews marvelled, saying, "How does this man come by learning,* since he has not studied?"

The Source of Christ's Teachings. 16 Jesus answered them and said, "My teach-

x Jn 13, 11.—y 69f: Jn 11, 27; Mt 16, 16.—z Jn 13, 18; 15, 16.—a Jn 5, 18; 8, 37. 40.—b Lv 23, 34.—c Jn 15, 18; 3, 19.—d Jn 9, 22; 12, 42; 19, 38.

6, 70: The Son of God: many Greek MSS read: "the Holy One of God." Mt 16, 16 may have influenced the Latin here. The title in the Greek text is messianic, and in this sense also we should take the reading of the Vulgate.

7, 14: The feast of Tabernacles lasted eight days. This appearance of Christ in the temple would then be on the 4th or 5th day.

7, 15: They knew that Jesus had not been enrolled as a disciple of one of the great rabbis, and they could not imagine where else He could attain such knowledge as was manifest in His preaching.

ing is not my own, but his who sent me.
17 If anyone desires to do his will, he
will know of the teaching whether it is
from God, or whether I speak on my own
authority. 18 He who speaks on his own
authority seeks his own glory. But he
who seeks the glory of the one who sent
him is truthful, and there is no injustice
in him. 19 Did not Moses give you the
Law, and none of you observes the Law?
20 Why [e] do you seek to put me to death?"
The crowd answered and said, "Thou
hast a devil. Who seeks to put thee to
death?"

21 Jesus answered and said to them,
"One work* I did and you all wonder.
22 For this reason Moses gave you the
circumcision"*—not that it is from Moses,
but from the fathers—"and on a Sabbath
you circumcize a man. 23 If [f] a man re-
ceives circumcision on a Sabbath, that
the Law of Moses may not be broken,
are you indignant with me because I
made a whole man well on a Sabbath?
24 Judge not by appearances but give just
judgment."

Christ's Origin. 25 Some therefore of
the people of Jerusalem were saying, "Is
not this the man they seek to kill? 26 And
behold, he speaks openly and they say
nothing to him. Can it be that the rulers
have really come to know that this is the
Christ? 27 Yet we know where this man
is from; but when the Christ comes, no
one will know where he is from."

28 Jesus therefore, while teaching in the
temple, cried out and said, "You both
know me,* and know where I am from.
Yet I have not come of myself, but he is
true who has sent me, whom you do not
know. 29 I know him because I am from
him, and he has sent me."

30 They wanted therefore to seize him,
but no one laid hands on him because
his hour had not yet come. 31 Many of
the people, however, believed in him, and
they kept saying, [g] "When the Christ
comes will he work more signs than this
man works?" 32 The Pharisees heard the
crowd whispering these things about him,
and the rulers* and Pharisees sent attend-
ants to seize him.

33 Jesus then said, [h] "Yet a little while
I am with you, and then I go to him
who sent me. 34 You will seek me and
will not find me; [i] and where I am you
cannot come." 35 The Jews therefore said
among themselves, "Where is he going
that we shall not find him? Will he go
to those dispersed among the Gentiles,
and teach the Gentiles? 36 What is this
statement that he has made, 'You will
seek me and will not find me, and where
I am you cannot come'?"

37 Now on the last, the great day of
the feast, Jesus stood and cried out, say-
ing, "If anyone thirst, let him come to
me and drink. 38 He who believes in me,
as the Scripture says, [j] *From within him
there shall flow rivers of living water.*"
39 He said this, however, of the Spirit [k]
whom they who believed in him were to
receive; for the Spirit had not yet been
given, since Jesus had not yet been glori-
fied.

40 Some of the crowd, therefore, when
they had heard these words, said, "This
is truly the Prophet." 41 Others said,
"This is the Christ." Some, however,
said, 42 "Can the Christ come from Gali-
lee? [l] Does not the Scripture say that it
is of the offspring of David, and from
Bethlehem, the village where David lived,
that the Christ is to come?" 43 So there
arose a division among the crowd be-
cause of him. 44 And some of them
wanted to seize him, but no one laid
hands on him.

45 The attendants therefore came to the
chief priests and Pharisees; and these
said to them, "Why have you not brought
him?" 46 The attendants answered, "Never
has man spoken as this man." 47 The
Pharisees then answered them, "Have
you also been led astray? 48 Has any one
of the rulers believed in him, or any of
the Pharisees? 49 But this crowd, which
does not know the Law, is accursed."

50 Nicodemus, [m] he who had come to
him at night, who was one of them, said
to them, 51 "Does our Law judge a man
unless it first give him a hearing, [n] and
know what he does?" 52 They answered

e Jn 8, 48. 52; 10, 20.—f Jn 5, 2-9. 16.—g Jn 8, 30; 10, 42; 11, 45.—h Jn 13, 33.—i Jn 8, 21; 13, 33. 36.—j Jn 4, 10. 14; Is 12, 3; 58, 11; Ez 47, 1. 12.—k Jn 16, 7.—l Jn 7, 52; 1, 46; 2 Kgs 7, 12; Ps 89 (89), 4f; Mi 5, 2.—m Jn 3, 1f.—n Dt 1, 16f; 13, 14; 19, 15.

7, 21: One work: the cure of the sick man at the pool of Bethsaida. Cf Jn 5, 1-18.

7, 22: Circumcision was established as a sign of the covenant made with Abraham. Moses, however, provided the laws which governed it. When the recipient was a Jew, the Jews interpreted these laws as permitting circumcision, and all things necessary thereto, on the Sabbath.

7, 28: You both know me: the Jews knew Christ as Jesus from Nazareth, but not as yet His real character and mission.

7, 32: Rulers: the Greek text has "chief priests." Still these, as members of the Sanhedrin, may be called "rulers."

and said to him, "Art thou also a Galilean? Search the Scriptures and see that out of Galilee arises no prophet." 53 And they returned each one to his own house.*

CHAPTER 8.

The Adulteress. 1 But Jesus went to the Mount of Olives. 2 And at daybreak he came again into the temple, and all the people came to him; and sitting down he began to teach them.

3 Now the Scribes and Pharisees brought a woman caught in adultery, [o] and setting her in the midst, 4 said to him, "Master, this woman has just now been caught in adultery. 5 And in the Law Moses commanded us to stone such persons. What, therefore, dost thou say?" 6 Now they were saying this to test him, in order that they might be able to accuse him. But Jesus, stooping down, began to write with his finger on the ground.*

7 But when they continued asking him, he raised himself and said to them, [p] "Let him who is without sin among you be the first to cast a stone at her." 8 And again stooping down, he began to write on the ground. 9 But hearing this, they went away, one by one, beginning with the eldest. And Jesus remained alone, with the woman standing in the midst.

10 And Jesus, raising himself, said to her, "Woman, where are they? Has no one condemned thee?" 11 She said, "No one, Lord." Then Jesus said, "Neither will I condemn thee. Go thy way, and from now on sin [q] no more."

The Light of the World. 12 Again, therefore, Jesus spoke to them, saying, [r] "I am the light of the world. He who follows me does not walk in the darkness, but will have the light of life." 13 The Pharisees therefore said to him, "Thou bearest witness to thyself. Thy witness is not true."

14 Jesus answered and said to them, "Even if I bear witness to myself, my witness is true, because I know where I came from and where I go. But you do not know where I came from or where I go. 15 You judge according to the flesh; I judge no one. 16 And even if I do judge, my judgment is true, because I am not alone, but with me is he who sent me, the Father. 17 And in your Law it is written [s] that the witness of two persons is true. 18 It is I who bear witness to myself, and he who sent me, the Father, bears witness to me."

19 They therefore said to him, "Where is thy father?" Jesus answered, "You know neither me nor my Father. If you knew me, you would then know my Father also."

20 Jesus spoke these words in the treasury,* while teaching in the temple.[t] And no one seized him, because his hour had not yet come.

The Son of God. 21 Again, [u] therefore, Jesus said to them, "I go, and you will seek me, and in your sin you will die. Where I go you cannot come." 22 The Jews therefore kept saying, "Will he kill himself, since he says, 'Where I go you cannot come'?"

23 And he said to them, [v] "You are from below, I am from above. You are of this world, I am not of this world. 24 Therefore I said to you that you will die in your sins; for if you do not believe that I am he,* you will die in your sin."

25 They therefore said to him, "Who art thou?" Jesus said to them, "Why do I speak to you at all!* 26 I have many things to speak and to judge concerning you; but he who sent me is true, and the things that I heard from him, these I speak in the world." 27 And they did not understand that he was speaking to them about the Father.

28 Jesus therefore said to them, [w] "When you have lifted up the Son of Man, then you will know that I am he, and that of myself I do nothing: but that I preach only what the Father has taught me. 29 And he who sent me is with me; he has not left me alone, because I do always the things that are pleasing to him." 30 When [x] he was speaking these things, many believed in him.

o 3-5: Lv 20, 10; Dt 22, 22-24.—p Dt 17, 7.—q Jn 5, 14.—r Jn 1, 5. 9; 9, 15; 12, 46.—s Dt 17, 6; 19, 15.—t Jn 7, 30; Mk 12, 41.—u Jn 7, 34; 13, 33.—v Jn 3, 31.—w Jn 3, 14; 12, 32.—x Jn 7, 31.

7, 53-8, 11: This passage is wanting in many Greek MSS; in some others it is found in chapter 21. It is well supported on both the Old Latin and Vulgate MSS. There is no doubt of its right to be included among the Sacred Writings.

8, 6. 8: . . . began to write on the ground: this was probably a sign of Christ's want of interest in their question.

8, 20: Treasury: a room off the Court of the Women in the temple.

8, 24: I am he: i.e., the Messias.

8, 25: Why do I . . . : The Clementine Vulgate reads, "I am the beginning, I who speak with you." The reading adopted here is that of the critical Vulgate, which agrees better with the Greek. The Greek text is also taken to mean. "Even that which I tell you from the beginning"; or, "I am indeed that which I tell you."

The Children of Abraham. 31 Jesus therefore said to the Jews who had come to believe in him, "If you abide in my word, you shall be my disciples indeed, 32 and you shall know the truth, and the truth shall make you free." 33 They answered him, * "We are the children of Abraham,[y] and we have never yet been slaves to anyone. How sayest thou, 'You shall be free'?"

34 Jesus answered them, "Amen, amen, I say to you, everyone who commits sin is a slave of sin. 35 But the slave does not abide in the house forever; the son abides there forever. 36 If therefore the Son makes you free, you will be free indeed. 37 I know that you are the children of Abraham; but you seek to kill me because my word takes no hold among you. 38 I speak what I have seen with the Father; and you do what you have seen with your father."

39 They answered and said to him, "Abraham is our father." Jesus said to them, "If you are the children of Abraham, do the works of Abraham. 40 But as it is, you are seeking to kill me, one who has spoken the truth to you which I have heard from God. That is not what Abraham did.* 41 You are doing the works of your father." They therefore said to him, "We have not been born of fornication; we have one Father, God."

42 Jesus therefore said to them, "If God were your Father, you would surely love me. For from God I came forth and have come; for neither have I come of myself, but he sent me. 43 Why do you not understand my speech? Because you cannot listen to my word. 44 The father[z] from whom you are is the devil,* and the desires of your father it is your will to do. He was a murderer from the beginning, and has not stood in the truth because there is no truth in him. When he tells a lie he speaks from his very nature, for he is a liar and the father of lies. 45 But because I speak the truth you do not believe me. 46 Which of you can convict me of sin? If I speak the truth, why do you not believe me? 47 He who is of God hears the words of God. The reason why you do not hear is that you are not of God."

Christ and Abraham. 48 The Jews therefore in answer said to him, "Are we not right in saying that thou art a Samaritan, and hast a devil?" 49 Jesus answered, "I have not a devil, but I honor my Father, and you dishonor me. 50 Yet I do not seek my own glory; there is one who seeks and who judges. 51 Amen, amen,[a] I say to you, if anyone keep my word, he will never see death."

52 The Jews therefore said, "Now we know that thou hast a devil. Abraham is dead, and the prophets, and thou sayest, 'If anyone keep my word he will never taste death.' 53 Art thou greater than our father Abraham, who is dead? And the prophets are dead. Whom dost thou make thyself?"

54 Jesus answered, "If I glorify myself, my glory is nothing. It is my Father who glorifies me, of whom you say that he is your God. 55 And you do not know him,[b] but I know him. And if I say that I do not know him, I shall be like you, a liar. But I know him, and I keep his word. 56 Abraham your father rejoiced that he was to see my day. He saw it* and was glad." 57 The Jews therefore said to him, "Thou are not yet fifty years old, and hast thou seen Abraham?" 58 Jesus said to them, "Amen, amen, I say to you, [c] before Abraham came to be, I am." * 59 They therefore took up stones to cast at him; but Jesus hid himself, and went out from the temple.

CHAPTER 9.

The Man Born Blind. 1 And as he was passing by, he saw a man blind from birth. 2 And his disciples asked him, "Rabbi, who has sinned,* this man or his parents, that he should be born blind?" 3 Jesus answered, "Neither has this man sinned, nor his parents, but the works[d]

y Jn 8, 37. 39; Mt 3, 9.—z 1 Jn 3, 8-12.—a Jn 5, 24; 6, 40. 47; 11, 25.—b Jn 7, 28f.—c Jn 8, 24-28; 17, 5. 24.—d Jn 11, 4.

8, 33: This objection is characteristic of the officials of Judaism. Hence St. Augustine observes that its authors were "not they who had already believed, but they in the crowd who were not yet believing."

8, 40: Cf Gn 18. Abraham listened with all respect to the angels who were sent to him.

8, 44: Literally: "You are from the father, the devil." He is described as the father of lies. They also are strangers to the truth revealed to them by Christ, and in this is made evident their relationship to the devil.

8, 56: He saw it: Abraham can be said to have seen Christ's day either in faith and prophetic vision, or from his place in limbo when Christ was born.

8, 58: I am: the use of the present emphasizes His eternal existence. Further, cf Ex 3, 14.

9, 2f: Some rabbis held that an unborn child could sin. All were agreed that the sins of a parent could be visited upon the child. Hence the question. But in this case neither is true. God permitted this evil, resulting from natural and by no means unusual causes, in order to manifest His divine power.

of God were to be made manifest in him. 4 I must do the works of him who sent me [e] while it is day; night is coming, when no one can work. 5 As long as I am in the world I am the light of the world."

6 When he had said these things, he spat [f] on the ground and made clay with the spittle, and spread the clay over his eyes, 7 and said to him, "Go, wash in the pool of Siloe (which is interpreted 'sent')." So he went away, and washed, and returned seeing. 8 The neighbors therefore and they who were wont to see him before as a beggar, began saying, "Is not this he who used to sit and beg?" Some said, "It is he." 9 But others said, "By no means, he only resembles him." Yet the man declared, "I am he."

10 They therefore said to him, "How were thy eyes opened?" 11 He answered, "The man who is called Jesus made clay and anointed my eyes, and said to me, 'Go to the pool of Siloe and wash.' And I went and washed, and I see." 12 And they said to him, "Where is he?" He said, "I do not know."

13 They took him who had been blind to the Pharisees. 14 Now it was a Sabbath on which Jesus made the clay and opened his eyes. 15 Again, therefore, the Pharisees asked him how he received his sight. But he said to them, "He put clay upon my eyes, and I washed, and I see."

16 Therefore some of the Pharisees said, "This man is not from God, for he does not keep the Sabbath." But others said, "How can a man who is a sinner work these signs?" And there was a division among them. 17 Again therefore they said to the blind man, "What dost thou say of him who opened thy eyes?" But he said, "He is a prophet."

18 The Jews therefore did not believe of him that he had been blind and had got his sight, until they called the parents of the one who had gained his sight, 19 and questioned them, saying, "Is this your son, of whom you say that he was born blind? How then does he now see?" 20 His parents answered them and said, "We know that this is our son, and that he was born blind; 21 but how he now sees we do not know, or who opened his eyes we ourselves do not know. Ask him; he is of age, let him speak for himself." 22 These things [g] his parents said because they feared the Jews. For already the Jews had agreed that if anyone were to confess him to be the Christ, he should be put out of the synagogue. 23 This is why his parents said, "He is of age; question him."

24 They therefore called a second time the man who had been blind, and said to him, "Give glory to God! We ourselves know that this man is a sinner." 25 He therefore said, "Whether he is a sinner, I do not know. One thing I do know, that whereas I was blind, now I see." 26 They therefore said to him, "What did he do to thee? How did he open thy eyes?" 27 He answered them, "I have told you already, and you have heard.* Why would you hear again? Would you also become his disciples?" 28 They heaped abuse on him therefore, and said, "Thou art his disciple, but we are disciples of Moses. 29 We know that God spoke to Moses; but as for this man, we do not know where he is from." 30 In answer the man said to them, "Why, herein is the marvel, that you do not know where he is from, and yet he opened my eyes. 31 Now we know that God does not hear sinners; but if anyone is a worshipper of God, and does his will, him he hears. 32 Not from the beginning of the world* has it been heard that anyone opened the eyes of a man born blind. 33 If this man were not from God, he could do nothing." 34 They answered and said to him, [h] "Thou wast altogether born in sins, and dost thou teach us?" And they turned him out.

35 Jesus heard that they had turned him out, and when he had found him, said to him, "Dost thou believe in the Son of God?" 36 He answered and said, "Who is he, Lord, that I may believe in him?" 37 And Jesus said to him, "Thou hast both seen him, and he it is who speaks with thee." 38 And he said, "I believe, Lord." And falling down, he worshipped him.

39 And Jesus said, [i] "For judgment have I come into this world, that they who do not see may see, and they who see may become blind." 40 And [j] some of the Pharisees who were with him heard this, and they said to him, "Are we also

e Jn 11, 9; 12, 35.—f Mk 7, 33; 8, 23.—g Jn 7, 13.—h Jn 9, 2, 22.—i Mt 13, 13-15.—j Mt 23, 26.

9, 27: And you have heard: the Greek text reads, "and you heard not." The sense is the same in the context: You heard but did not heed.

9, 32: Not from the beginning of the world: a Semitic idiom conveying an emphatic "never."

blind?" 41 Jesus said to them, "If you were blind, you would not have sin. But now that you say, 'We see,' your sin remains."

CHAPTER 10.

The Good Shepherd. 1 "Amen, amen, I say to you, he who enters not by the door into the sheepfold, but climbs up another way, is a thief and a robber. 2 But he who enters by the door is shepherd of the sheep. 3 To this man the gatekeeper opens, and the sheep hear his voice, and he calls his own sheep by name and leads them forth. 4 And when he has let out his own sheep, he goes before them; and the sheep follow him because they know his voice. 5 But a stranger they will not follow, but will flee from him, because they do not know the voice of strangers."

6 This parable Jesus spoke to them, but they did not understand what he was saying to them.

7 Again, therefore, Jesus said to them, "Amen, amen, I say to you, I am the door of the sheep. 8 All whoever have come* are thieves and robbers; but the sheep have not heard them. 9 I am the door. If anyone enter by me he shall be safe,* and shall go in and out, and shall find pastures. 10 The [k] thief comes only to steal, and slay, and destroy. I came that they may have life, and have it more abundantly.

11 "I am the good shepherd. The good shepherd lays down his life for his sheep. 12 But the hireling, who is not a shepherd, whose own the sheep are not, sees the wolf coming and leaves the sheep and flees. And the wolf snatches and scatters the sheep; 13 but the hireling flees because he is a hireling, and has no concern for the sheep.

14 "I am the good shepherd, and I know mine and mine know me, 15 even as the Father knows me and I know the Father; and I lay down my life for my sheep. 16 And other sheep I have that are not of this fold. Them also I must bring, and they shall hear my voice, and there shall be one fold* and [l] one shepherd. 17 For this reason the Father loves me, [m] because I lay down my life that I may take it up again. 18 No one takes it from me, but I lay it down of myself. I have the power [n] to lay it down, and I have the power to take it up again. Such is the command I have received from my Father."

19 Again [o] there arose a division among the Jews because of these words. 20 Many of them were saying, "He has a devil and is mad. Why do you listen to him?" 21 Others were saying, "These are not the words of one who has a devil. Can a devil open the eyes of the blind?"

At the Feast of the Dedication. 22 Now [p] there took place at Jerusalem the feast of the Dedication; and it was winter. 23 And [q] Jesus was walking in the temple, in Solomon's portico.* 24 The Jews therefore gathered round him, and said to him, "How long dost thou keep us in suspense?* If thou art the Christ, tell us openly."

25 Jesus answered them, [r] "I tell you and you do not believe. The works that I do in the name of my Father, these bear witness concerning me. 26 But [s] you do not believe because you are not of my sheep. 27 My sheep hear my voice, and I know them and they follow me. 28 And [t] I give them everlasting life; and they shall never perish, neither shall anyone snatch them out of my hand. 29 What my Father has given me is greater than all;* and no one is able to snatch anything out of the hand of my Father. 30 I and [u] the Father are one."

31 The [v] Jews therefore took up stones to stone him. 32 Jesus answered them, "Many good works have I shown you from my Father. For which of these works do you stone me?" 33 The Jews answered him, [w] "Not for a good work do we stone thee, but for blasphemy, and because thou, being a man, makest thyself God."

34 Jesus answered them, [x] "Is it not written in your Law, *I said you are*

k Jn 10, 8. 12f; Ez 34.—l Ez 34, 23; 37, 24.—m Phil 2, 8f.—n Jn 5, 26; 19, 11.—o 19f: Jn 7, 20. 43; 8, 48.—p 1 Mc 4, 54. 59.—q Acts 3, 11; 5, 12.—r Jn 10, 38; 5, 36.—s 26f: Jn 8, 47.—t 28f: Dt 32, 39.—u Jn 8, 19; 12, 45; 14, 9; 17, 11. 22.—v Jn 8, 59.—w Jn 5, 18; 19, 7.—x Jn 12, 34; 15, 26.

10, 8: The Greek text reads, "all who have come before me." This can refer to pretenders, e.g., Judas the Galilean, or to the Scribes and Pharisees, who taught largely their own doctrine.

10, 9: Shall be safe: i.e., shall go about in safety.

10, 16: One fold: the Greek text has "one flock." This is a better reading, although the sense remains the same: the union of Jew and Gentile in Christ's Church.

10, 23: Solomon's portico: a covered walk along the eastern side of the court which surrounded the temple.

10, 24: Literally: "How long dost thou take away our soul?" i.e., leave us in uncertainty, suspense.

10, 29: What . . . is greater than all: this gift may have been Christ's power, the work of redemption, or the flock itself. Generally, however, it is understood to be Christ's divine nature. It is taken in this sense by the Lateran Council.

*gods?** [35] If he called them gods to whom the word of God was addressed (and the Scripture cannot be broken), [36] do you say of him [y] whom the Father has made holy and sent into the world, 'Thou blasphemest,' because I said, 'I am the Son of God'? [37] If I do not perform the works of my Father, do not believe me. [38] But [z] if I do perform them, and if you are not willing to believe me, believe the works, that you may know and believe that the Father is in me and I in the Father."

[39] They sought therefore to seize him; and he went forth out of their hands.

Jesus in Perea. [40] And [a] again he went away beyond the Jordan, to the place where John was at first baptizing; and there he stayed. [41] And many came to him; and they were saying, "John indeed worked no sign. [42] All things, however, that John said of this man were true." And many believed in him.

CHAPTER 11.

The Raising of Lazarus. [1] Now [b] a certain man was sick, Lazarus of Bethany, the village of Mary and her sister Martha. [2] Now [c] it was Mary who anointed the Lord with ointment, and wiped his feet dry with her hair, whose brother Lazarus was sick. [3] The sisters therefore sent to him, saying, "Lord, behold, he whom thou lovest is sick."

[4] But when Jesus heard this, he said to them, "This sickness is not unto death, but for the glory of God, that through it the Son of God may be glorified." [5] Now Jesus loved Martha and her sister Mary, and Lazarus. [6] So when he heard that he was sick, he remained two more days in the same place. [7] Then afterwards he said to his disciples, "Let us go again into Judea."

[8] The disciples said to him, [d] "Rabbi, just now the Jews were seeking to stone thee; and dost thou go there again?" [9] Jesus answered, * "Are there not twelve hours in the day? If a man walks in the day, he does not stumble, because he sees the light of this world. [10] But [e] if he walks in the night, he stumbles, because the light is not in him."

[11] These things he spoke, and after this he said to them, "Lazarus, our friend, sleeps. But I go that I may wake him from sleep." [12] His disciples therefore said, "Lord, if he sleeps, he will be safe." [13] Now Jesus had spoken of his death, but they thought he was speaking of the repose of sleep. [14] So then Jesus said to them plainly, "Lazarus is dead; [15] and I rejoice on your account that I was not there, that you may believe. But let us go to him." [16] Thomas, [f] who is called the Twin, said therefore to his fellow-disciples, "Let us also go, that we may die with him."

[17] Jesus therefore came and found him already four days in the tomb. [18] Now Bethany was close to Jerusalem, some fifteen stadia distant. [19] And many of the Jews had come to Martha and Mary, to comfort them on account of their brother. [20] When, therefore, Martha heard that Jesus was coming, she went to meet him. But Mary remained at home.

[21] Martha therefore said to Jesus, "Lord, if thou hadst been here my brother would not have died. [22] But even now I know that whatever thou shalt ask of God, God will give it to thee."

[23] Jesus said to her, "Thy brother shall rise." [24] Martha said to him, [g] "I know that he will rise at the resurrection, on the last day." [25] Jesus said to her, "I am the resurrection and the life; he who believes in me, even if he die, shall live; [26] and whoever lives and believes in me, shall never die. Dost thou believe this?" [27] She said to him, [h] "Yes, Lord, I believe that thou art the Christ, the Son of God, who hast come into the world."

[28] And when she had said this, she went away and quietly called Mary her sister, saying, "The Master is here and calls thee." [29] As soon as she heard this, she rose quickly and came to him, [30] for Jesus had not yet come into the village, but was still at the place where Martha had met him.

[31] When, therefore, the Jews, who were with her in the house and were comforting her, saw Mary rise up quickly and

y Jn 5, 18.—z Jn 14, 10-12, 20; 17, 21-23.—a Jn 1, 28.—b Lk 10, 38f.—c Jn 12, 3.—d Jn 8, 59; 10, 31.—e Jn 12, 35; I Jn 2, 10.—f Jn 14, 5; 20, 24ff; 21, 2.—g Jn 5, 29.—h Jn 6, 70.

10, 34ff: Cf Ps 81 (82), 6. The judges who administered the Law were called gods, because they represented God. If they, merely men, and so often unfaithful to their duties, as in Ps 81 (82), could enjoy this title, how much more right to it has He who was made holy, i.e., especially set aside for God's work!

11, 9f: The Jewish day was from sunrise to sunset, and was divided into twelve hours. This brief parable conveys the thought that in the divine plan Christ was safe until the hour appointed for His Passion.

go out, they followed her, saying, "She is going to the tomb to weep there."

32 When, therefore, Mary came where Jesus was, and saw him, she fell at his feet, and said to him, "Lord, if thou hadst been here, my brother would not have died." 33 When, therefore, Jesus saw her weeping, and the Jews who had come with her weeping, he groaned in spirit and was troubled,* 34 and said, "Where have you laid him?" They said to him, "Lord, come and see." 35 And Jesus [i] wept. 36 The Jews therefore said, "See how he loved him." 37 But some of them said, "Could not he who opened the eyes of the blind, have caused that this man should not die?"

38 Jesus therefore, again groaning in himself, came to the tomb. Now it was a cave, and a stone was laid against it. 39 Jesus said, "Take away the stone." Martha, the sister of him who was dead, said to him, "Lord, by this time he is already decayed, for he is dead four days." 40 Jesus said to her, "Have I not told thee that if thou believe thou shalt behold the glory of God?" 41 They therefore removed the stone. And Jesus, raising his eyes, said, "Father, I give thee thanks that thou hast heard me. 42 Yet I knew that thou always hearest me; [j] but because of the people who stand round, I spoke, that they may believe that thou hast sent me." 43 When he had said this, he cried out with a loud voice, "Lazarus, come forth!" 44 And at once he who had been dead came forth, bound feet and hands with bandages, and his face was tied up with a cloth. Jesus said to them, "Unbind him, and let him go."

The Council. 45 Many therefore of the Jews who had come to Mary, and had seen what he did, believed in him. 46 But some of them went away to the Pharisees, and told them the things that Jesus had done.

47 The chief priests and the Pharisees therefore gathered together a council, and said, "What are we doing?* for this man is working many signs. 48 If we let him alone as he is, all will believe in him, and the Romans will come and take away both our place and our nation." * 49 But one of them, Caiphas, [k] being high priest that year, said to them, "You know nothing at all; 50 nor do you reflect that it is expedient for us that one man die for the people, instead of the whole nation perishing." 51 This, however, he said not of himself; but being high priest* that year, he prophesied that Jesus was to die for the nation; 52 and not only for the nation, but that he might gather into one [l] the children of God who were scattered abroad. 53 So from that day forth their plan was to put him to death.

Jesus in Ephrem. 54 Jesus therefore no longer went about openly among the Jews, but withdrew to the district near the desert, to a town called Ephrem;* and there he stayed with his disciples.

55 Now the Passover [m] of the Jews was at hand; and many from the country went up to Jerusalem before the Passover, in order to purify themselves. 56 And they were looking for Jesus. And as they stood in the temple they were saying to one another, "What do you think, that he is not coming to the feast?" But the chief priests and Pharisees had given orders that, if anyone knew where he was, he should report it, so that they might seize him.

CHAPTER 12.

The Anointing at Bethany. 1 Jesus [n] therefore, six days before the Passover, came to Bethany where Lazarus, whom Jesus had raised to life, [o] had died. 2 And they made him a supper there; and Martha served, while Lazarus was one of those reclining at table with him.

3 Mary therefore took a pound of ointment, genuine nard of great value, and anointed [p] the feet of Jesus, and with her hair wiped his feet dry. And the house was filled with the odor of the ointment. 4 Then one of his disciples, Judas Iscariot, he who was about to betray him, said, 5 "Why was this ointment not sold for three hundred denarii, and given to the poor?" 6 Now he said this, not that he

i Lk 19, 41.—j Jn 12, 30.—k Jn 18, 13f; Lk 3, 2.—l 51f; Jn 10, 15f.—m Jn 2, 13; 5, 1; 6, 4; 18, 28.—n 1-11: Mt 26, 6-13; Mk 14, 3-9.—o 1f: Jn 11, 1; Lk 10, 38ff.—p Jn 11, 2.

11, 33: Groaned in spirit and was troubled: the Greek terms signify a deep emotion, like anger or indignation, controlled with a great effort. Cf v 38.

11, 47: What are we doing?: a rhetorical way of saying that they were doing nothing.

11, 48: Our place and our nation: i.e., the temple of Jerusalem, and the Jewish people.

11, 51: Although Caiphas saw only the present, temporal significance of his words, he was led to make the statement by God who intended the higher sense. It was not necessary that Caiphas realize the prophetic character of his counsel.

11, 54: Ephrem: a village in the northeast corner of Judea, some five miles east of Bethel.

cared for the poor, but because he was a thief, and holding the purse, used to take what was put in it. 7 Jesus therefore said, "Let her be—that she may keep* it for the day of my burial. 8 For the poor you have always with you, but you do not always have me."

9 Now the great crowd of the Jews learned that he was there; and they came, not only because of Jesus, but that they might see Lazarus, whom he had raised from the dead. 10 But the chief priests planned to put Lazarus to death also. 11 For on his account many of the Jews began to leave them and to believe in Jesus.

Triumphal Entry into Jerusalem. 12 Now [q] the next day, the great crowd which had come to the feast, when they heard that Jesus was coming to Jerusalem, 13 took the branches of palms* and went forth to meet him. And they cried out, [r] "Hosanna! Blessed is he who comes in the name of the Lord, the king of Israel!"

14 And Jesus found a young ass, and sat upon it, as it is written, 15 [s] *Fear not, daughter of Sion; behold, thy king comes, sitting upon the colt of an ass.*

16 These things [t] his disciples did not at first understand. But when Jesus was glorified, then they remembered that these things were written about him, and that they had done these things to him.

17 The crowd therefore, which was with him when he called Lazarus from the tomb and raised him from the dead, bore witness to him.* 18 And the reason why the crowd also went to meet him was that they heard that he had worked this sign. 19 The Pharisees therefore said among themselves, "Do you see that we avail nothing?* Behold, the entire world has gone after him!"

q 12-19: Mt 21, 1-11; Mk 11, 1-11; Lk 19, 29-45.—r Ps 117 (118), 26.—s 14f: Za 9, 9.—t Jn 2, 22.—u Jn 1, 43ff.—v Jn 1, 40.—w Jn 14, 19.—x Jn 14, 3; 17, 24.—y Jn 11, 42.—z Jn 14, 30; 16, 11.—a Jn 3, 14; 8, 28.—b Pss 88 (89), 5; 109 (110), 4; Is 9, 7; Dn 7, 14.—c Jn 8, 12; 9, 4f.

12, 7: . . . that she may keep: the sentence is elliptical. Various suggestions have been made for its completion. "She did not sell it that she may keep it . . ." The sense seems to be: "this is not a prodigal expenditure of the precious ointment, but an anointing in preparation for my burial."

12, 13: Branches of palms were usually brought up from Jericho for use as decorations during the feast.

12, 17f: From the words they were chanting, it was evident that the people recognized Christ as the Messias.

12, 19: Can be read with more force: "You see that we avail nothing . . ."

12, 23ff: These words were not addressed to the Gentiles.

12, 27: Troubled: this emotion is human fear and sadness, occasioned by the impending Passion. St. Thomas calls this scene a brief anticipation of the Agony in the Garden.

Last Words of Jesus to the People. 20 Now there were certain Gentiles among those who had gone up to worship on the feast. 21 These [u] therefore approached Philip, who was from Bethsaida of Galilee, and asked him, saying, "Sir, we wish to see Jesus." 22 Philip [v] came and told Andrew; again, Andrew and Philip spoke to Jesus.

23 But Jesus answered them,* [w] "The hour has come for the Son of Man to be glorified. 24 Amen, amen, I say to you, unless the grain of wheat falls into the ground and dies, 25 it remains alone. But if it dies, it brings forth much fruit. He who loves his life, loses it; and he who hates his life in this world, keeps it unto life everlasting. 26 If [x] anyone serves me, let him follow me; and where I am there also shall my servant be. If anyone serves me, my Father will honor him.

27 "Now my soul is troubled.* And what shall I say? Father, save me from this hour! No, this is why I came to this hour. 28 Father, glorify thy name!" There came therefore a voice from heaven, "I have both glorified it, and I will glorify it again." 29 Then the crowd which was standing round and had heard, said that it had thundered. Others said, "An angel has spoken to him." 30 Jesus answered and said, [y] "Not for me did this voice come, but for you.

31 "Now [z] is the judgment of the world; now will the prince of the world be cast out. 32 And I, [a] if I be lifted up from the earth, will draw all things to myself." 33 Now he said this signifying by what death he was to die. 34 The crowd answered him, [b] "We have heard from the Law that the Christ abides forever. And how canst thou say, 'The Son of Man must be lifted up'? Who is this Son of Man?" 35 Jesus therefore said to them, [c] "Yet a little while the light is among you. Walk while you have the light, that darkness may not overtake you. He who walks in the darkness does not know where he goes. 36 While you have the light, believe in the light, that you may become sons of light."

These things Jesus spoke, and he went away and hid himself from them.

Incredulity. 37 Now though he had worked so many signs in their presence, they did not believe in him; 38 that the word which the prophet Isaias spoke

might be fulfilled, [d] *Lord, who has believed our report, and to whom has the arm of the Lord been revealed?* [39] This is why they could not believe,* because Isaias said again, [40] *He* [e] *has blinded their eyes, and hardened their hearts; lest they see with their eyes, and understand with their mind, and be converted, and I heal them.* [41] Isaias [f] said these things when he saw his glory and spoke of him.

[42] And yet, [g] even among the rulers, many believed in him; but because of the Pharisees they did not acknowledge it, lest they should be put out of the synagogue. [43] For [h] they loved the glory of men* more than the glory of God.

[44] But Jesus cried out, and said, [i] "He who believes in me, believes not in me but in him who sent me. [45] And [j] he who sees me, sees him who sent me. [46] I have come a light into the world, that whoever believes in me may not remain in the darkness. [47] And [k] if anyone hears my words, and does not keep them, it is not I who judge him; for I have not come to judge the world, but to save the world. [48] He [l] who rejects me, and does not accept my words, has one to condemn him. The word that I have spoken will condemn him on the last day. [49] For [m] I have not spoken on my own authority, but he who sent me, the Father, has commanded me what I should say, and what I should declare. [50] And [n] I know that his commandment is everlasting life. The things, therefore, that I speak, I speak as the Father has bidden me."

II: THE PASSION, DEATH AND RESURRECTION

1. The Last Supper

CHAPTER 13.

The Washing of the Feet. [1] Before [o] the feast of the Passover, Jesus, knowing that the hour had come for him to pass out of this world to the Father, having loved his own who were in the world, loved them to the end.

[2] And during the supper,* the devil having already put it into the heart of Judas Iscariot, the son of Simon, to betray him, Jesus, [3] knowing [p] that the Father had given all things into his hands, and that he had come forth from God and was going to God, [4] rose from the supper and laid aside his garments, and taking a towel girded himself. [5] Then he poured water into the basin and began to wash the feet of the disciples, and to dry them with the towel with which he was girded.

[6] He came, then, to Simon Peter. And Peter said to him, "Lord, dost thou wash my feet?" [7] Jesus answered and said to him, "What I do thou knowest not now; but thou shalt know hereafter." [8] Peter said to him, "Thou shalt never wash my feet!" Jesus answered him, "If I do not wash thee, thou shalt have no part with me." [9] Simon Peter said to him, "Lord, not my feet only, but also my hands and my head!" [10] Jesus said to him, "He [q] who has bathed needs only to wash,* and he is clean all over. And you are clean, but not all." [11] For [r] he knew who it was that would betray him. This is why he said, "You are not all clean."

[12] Now after he had washed their feet and put on his garments, when he had reclined again, he said to them, "Do you know what I have done to you? [13] You [s] call me Master and Lord, and you say well, for so I am. [14] If, therefore, I the Lord and Master have washed your feet, you also ought to wash the feet of one another. [15] For I have given you an example, that as I have done to you, so you also should do. [16] Amen, amen, [t] I say to you, no servant is greater than his master, nor is one who is sent greater than he who sent him. [17] If you know these things, blessed shall you be if you do them. [18] I do not speak of you all. I know whom I have chosen; but that the Scripture may be fulfilled, [u] *He who eats bread with me has lifted up his heel against me.* [19] I tell you now [v] before it comes to pass, that when it has come to pass you may believe that I am he. [20] Amen, amen, [w] I say to you, he who re-

d Is 53, 1; Rom 10, 16.—e Is 6, 9f; Mt 13, 14f.—f Is 6, 1ff.—g Jn 9, 22.—h Jn 5, 44.—i Jn 13, 20; 14, 1.—j Jn 14, 9.—k Jn 3, 17; 8, 15.—l Jn 3, 16; Lk 10, 16.—m Jn 14, 31; 15, 10.—n Jn 8, 26. 28.—o 1-2: Jn 7, 30; 8, 20; 12, 1; 6, 71; 17, 12.—p Jn 3, 35; 17, 2; 11, 27.—q Jn 15, 3.—r Jn 6, 65. 71f.—s Mt 23, 8. 10.—t Mt 10, 24.—u Ps 40 (41), 10.—v Jn 8, 24; 14, 29.—w Mt 10, 40.

12, 39: They could not believe: faith is a gift of God which often cannot be received because of an obstacle which man puts in its way. The obstacle here is their obstinacy. Isaias had foretold this. Cf Is 6, 9f.

12, 43: Cf Jn 5, 44. They preferred rather the approval of man than to render due glory to God.

13, 2: During the supper: or, "When the supper was finished." Both readings are well attested, but the context shows that the meal was at least resumed. Cf vv 12. 16.

13, 10: Needs only to wash: the words "his feet" are added here in some MSS. If we retain them, the sense is: He who has bathed, on returning home needs only to wash the dust from his feet. Or it might also mean that the liturgical and social requirements are satisfied with this partial bathing.

ceives anyone I send, receives me; and he who receives me, receives him who sent me."

The Betrayer. 21 When Jesus had said these things he was troubled* in spirit, and said solemnly, [x] "Amen, amen, I say to you, one of you will betray me." 22 The disciples therefore looked at one another, uncertain of whom he was speaking.

23 Now one of his disciples,[y] he whom Jesus loved, was reclining at Jesus' bosom.* 24 Simon Peter therefore beckoned to him, and said to him, "Who is it of whom he speaks?" 25 He therefore, leaning back upon the bosom of Jesus, said to him, "Lord, who is it?" 26 Jesus answered, "It is he for whom I shall dip the bread, and give it to him." And when he had dipped the bread, he gave it to Judas Iscariot, the son of Simon. 27 And after the morsel, Satan entered into him.* And Jesus said to him, [z] "What thou dost, do quickly." 28 But none of those at the table understood why he said this to him. 29 For some thought that because Judas held the purse, Jesus had said to him, "Buy the things we need for the feast"; or that [a] he should give something to the poor. 30 When, therefore, he had received the morsel, he went out quickly. Now it was night.

The New Commandment. 31 When, therefore, he had gone out, Jesus said, "Now is the Son of Man glorified, and God is glorified in him. 32 If [b] God is glorified in him, God will also glorify him in himself, and will glorify him at once.

33 "Little children, yet a little while I am with you. [c] You will seek me, and, as I said to the Jews, 'Where I go you cannot come,' so to you also I say it now. 34 A [d] new commandment I give you, that you love one another: that as I have loved you, you also love one another. 35 By this will all men know that you are my disciples, if you have love for one another."

Peter's Denials Predicted. 36 Simon Peter said to him, "Lord, where art thou going?" Jesus answered, "Where I am going [e] thou canst not follow me now, but thou shalt follow later." 37 Peter said to him, "Why can I not follow thee now? I will lay down my life for thee." 38 Jesus answered him, "Wilt thou lay down thy life for me? Amen, amen, I say to thee, the cock will not crow [f] before thou dost deny me thrice."

CHAPTER 14.

A Word of Comfort. 1 "Let not your heart be [g] troubled. You believe in God, believe also in me. 2 In my Father's house there are many mansions. Were it not so, I should have told you, because I go to prepare a place for you. 3 And if I go and prepare a place for you, I am coming again, and I will take you to myself; that where I am, there you also may be. 4 And where I go you know, and the way you know."

5 Thomas said to him, "Lord, we do not know where thou art going, and how can we know the way?" 6 Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father but through me. 7 If you had known me,* you would also have known my Father. And henceforth you do know him, and you have seen him."

8 Philip said to him, "Lord, show us the Father and it is enough for us." 9 Jesus said to him, [h] "Have I been so long a time with you, and you have not known me? Philip, he who sees me sees also the Father. How canst thou say, 'Show us the Father'? 10 Dost thou not believe that I am in the Father and the Father in me? The words that I speak to you I speak not on my own authority. But the Father dwelling in me, it is he who does the works. 11 Do you believe that I am in the Father and the Father in me? 12 Otherwise believe because of the works [i] themselves. Amen, amen, I say to you, he who believes in me, the works that I do he also shall do, and greater than these he shall do, because I am going to the Father. 13 And whatever you ask in my name,[j] that I will do, in order that the

x 21-30: Mt 26, 21-25; Mk 14, 18-21; Lk 22, 21-23; Jn 11, 3; 12, 27.—y Jn 19, 26; 20, 2; 21, 7, 20.—z Lk 22, 3.—a Jn 12, 5f.—b Jn 17, 1-5.—c Jn 7, 33; 8, 21.—d Jn 15, 12f, 17.—e 36-38: Mt 26, 31-35; Mk 14, 27-31; Lk 22, 31-34; Jn 7, 34; 21, 18f.—f Jn 18, 27.—g Jn 14, 27.—h Jn 8, 19; 12, 45.—i Jn 8, 28; 12, 49.—j Jn 15, 7, 16; 16, 23f.

13, 21: Troubled: sadness at seeing one of the chosen disciples ready to commit this enormity.

13, 23: At Jesus' bosom: John reclined at the right of Jesus. He thus had only to lean back and his head rested on our Lord's breast. This fact is often mentioned as evidence that John was "the beloved disciple."

13, 27: Satan entered into him: Judas now gave himself entirely into the power of Satan (St. Thomas). It probably marks a definite decision on the part of Judas to carry out the betrayal of his Master at once.

14, 7: If you had known me: the meaning is rather encouragement than censure. Their present imperfect knowledge will later be elevated to a better understanding.

Father may be glorified in the Son. 14 If you ask me anything in my name, I will do it.

15 "If [k] you love me, keep my commandments. 16 And I will ask the Father and he will give you another Advocate* to dwell [l] with you forever, 17 the Spirit of truth [m] whom the world cannot receive, because it neither sees him nor knows him. But you shall know him, because he will dwell with you, and be in you.

18 "I will not leave you orphans; I will come to you. 19 Yet a little while and the world no longer sees me. But you see me,* for I live and you shall live. 20 In [n] that day you will know that I am in my Father, and you in me, and I in you. 21 He who has my commandments and keeps them, he it is who loves me. But he who loves me will be loved by my Father, and I will love him and manifest myself to him."

22 Judas, not the Iscariot, said to him, "Lord, how is it that thou art about to manifest thyself to us, and not to the world?" 23 Jesus answered and said to him, "If anyone love me, he will keep my word, and my Father will love him, and we will come to him and make our abode with him. 24 He who does not love me does not keep my words. And the word that you have heard is not mine, but the Father's who sent me.

25 "These things I have spoken to you while yet dwelling with you. 26 But the Advocate, the [o] Holy Spirit, whom the Father will send in my name, he will teach you all things, and bring to your mind whatever I have said to you.

27 "Peace I leave with you, my peace I give to you; not as the world gives do I give to you. Do not let your heart be troubled, or be afraid. 28 You have heard me say to you, 'I go away and I am coming to you.' If you loved me, you would indeed rejoice that I am going to the Father, for the Father is greater than I. 29 And now [p] I have told you before it comes to pass, that when it has come to pass you may believe. 30 I will no longer speak much with you, for the prince of the world [q] is coming, and in me he has nothing.* 31 But he comes that the world may know that I love the Father, and that I do as the Father has commanded me. Arise, let us go from here."

CHAPTER 15.

Union with Christ. 1 "I am the true vine, and my Father is the vine-dresser. 2 Every branch in me that bears no fruit he will take away; and every branch that bears fruit he will cleanse, that it may bear more fruit. 3 You are already clean because of the word that I have spoken to you. 4 Abide in me, and I in you. As the branch cannot bear fruit of itself unless it remain on the vine, so neither can you unless you abide in me. 5 I am the vine, you are the branches.[r] He who abides in me, and I in him, he bears much fruit; for without me you can do nothing. 6 If anyone does not abide in me, he shall be cast outside as the branch and wither; and they shall gather them up and cast them into the fire,[s] and they shall burn. 7 If you abide in me, and if my words abide in you, ask whatever you will [t] and it shall be done to you. 8 In this is my Father glorified, that you may bear very much fruit, and become my disciples. 9 As the Father has loved me, I also have loved you.[u] Abide in my love. 10 If you keep my commandments you will abide in my love, [v] as I also have kept my Father's commandments, and abide in his love. 11 These things I have spoken to you that my joy may be in you, and that your joy may be made full.

12 "This is my commandment, that you love one another as I have loved you. 13 Greater love than this no one has, that one lay down his life for his friends. 14 You are my friends if you do the things I command you. 15 No longer do I call you servants, because the servant does not know what his master does. But I have called you friends, because all things that I have heard from my Father I have made known to you. 16 You have not chosen me, [w] but I have chosen you, and have appointed you that you should go

k Jn 15, 10.—l Jn 14, 26; 15, 26; 16, 7.—m Jn 16, 13.—n Jn 15, 4-7; 17, 21-23.—o Jn 16, 13.—p Jn 13, 19; 16, 4.—q Jn 12, 31.—r 2 Cor 3, 5.—s Mt 3, 10.—t Jn 15, 16; 14, 13.—u Jn 17, 23.—v Jn 8, 29; 14, 15.—w Jn 6, 71; 13, 18.

14, 16: Advocate: or Paraclete. The latter is a Greek term which is better rendered into English by Advocate or Intercessor. Cf 1 Jn 2, 1. The function of the One thus designated is protection, assistance, defense. The thought of Consoler is not wanting from the context (St. Thomas, St. Jerome, St. Augustine).

14, 19: But you see me: i.e., the world will not see me, but you will see me.

14, 30f: In me he has nothing: i.e., he has no claim on me or power over me. The success of the powers of darkness in the death of Christ was only apparent. This was permitted to show Christ's perfect correspondence with the will of the Father. On this rested His triumph over sin and death.

and bear fruit, and that your fruit should remain; that whatever you ask the Father in my name he may give you. 17 These things I command you, that you may love one another.

The World's Hatred. 18 [x] "If the world hates you, know that it has hated me before you. 19 If you were of the world,[y] the world would love what is its own. But because you are not of the world, but I have chosen you out of the world, therefore the world hates you. 20 Remember the word that I have spoken to you: [z] No servant is greater than his master. If they have persecuted me, they will persecute you also; if they have kept my word, they will keep yours also. 21 But all these things they will do to you for my name's sake, [a] because they do not know him who sent me. 22 If I had not come and spoken to them, they would have no sin. But now they have no excuse* for their sin. 23 He [b] who hates me hates my Father also. 24 If I had not done among them works such as no one else has done, they would have no sin. But now they have seen,[c] and have hated* both me and my Father; 25 but that the word written in their Law may be fulfilled, [d] *They have hated me without cause.*

26 "But [e] when the Advocate has come, whom I will send you from the Father, the Spirit of truth who proceeds from the Father, he will bear witness concerning me. 27 And you also bear witness,[f] because from the beginning you are with me."

CHAPTER 16.

Persecution Predicted. 1 "These things I have spoken to you that you may not be scandalized. 2 They [g] will expel you from the synagogues. Yes, the hour is coming for everyone who kills you to think that he is offering worship to God. 3 And these things they will do because they have not known the Father nor me. 4 But [h] these things I have spoken to you, that when the time for them has come you may remember that I told you. These things, however, I did not tell you from the beginning, because I was with you.

The Role of the Advocate. 5 "And now I am going *to him who sent me, and no one of you asks me, 'Where art thou going?' 6 But because I have spoken to you these things, sorrow has filled your heart. 7 But I speak the truth to you; it is expedient for you that I depart. For if I do not go, the Advocate [i] will not come to you; but if I go, I will send him to you. 8 And when he has come he will convict* the world of sin, and of justice, and of judgment: 9 of sin, because they do not believe in me; 10 of justice, because I go to the Father, and you will see me no more; 11 and of judgment, because the prince of this world has already been judged.

12 "Many things yet I have to say to you, but you cannot bear them now. 13 But when he, the Spirit of truth,[j] has come, he will teach you all the truth. For he will not speak on his own authority, but whatever he will hear he will speak, and the things that are to come he will declare to you. 14 He will glorify me, because he will receive of what is mine and declare it to you. 15 All things that the Father has are mine.[k] That is why I have said that he will receive of what is mine, and will declare it to you. 16 A little while and you shall see me no longer; and again a little while and you shall see me, because I go to the Father."

17 Some of his disciples therefore said to one another, "What is this he says to us, 'A little while and you shall not see me, and again a little while and you shall see me'; and, 'I go to the Father'?" 18 They kept saying therefore, "What is this 'little while' of which he speaks? We do not know what he is saying."

19 But Jesus knew that they wanted to ask him, and he said to them, "You inquire about this among yourselves because I said, 'A little while and you shall not see me, and again a little while and you shall see me.' 20 Amen, amen, I say to you, that you shall weep and lament, but the world shall rejoice; and you shall be sorrowful, but your sorrow shall be turned into joy. 21 A woman about to give

x Jn 7, 7.—y 1 Jn 4, 5.—z Jn 13, 16.—a Jn 16, 3; Mt 5, 11; Acts 5, 41; 1 Pt 4, 13ff.—b Jn 5, 23; 1 Jn 2, 23.—c Jn 3, 2; 7, 31; 9, 32.—d Pss 34 (35), 19; 68 (69), 5.—e Jn 14, 26.—f Lk 24, 48; 1, 2; Acts 1, 8.—g Jn 9, 22; 12, 42.—h Jn 13, 19; 14, 29.—i Jn 14, 16. 26ff.—j Jn 14, 26.—k Jn 17, 10.

15, 22: Cf Jn 12, 39. Christ had made a special effort to prove His mission to the Jews. They were guilty in a special way when they refused this favor.

15, 24f: The sentence is elliptical. Their hatred was permitted that the prophecy might be fulfilled.

16, 5: Cf Jn 12, 36; 14, 5. 28. The question had already been asked, but not under the present circumstances. Christ sought to evoke the thought of His return to the Father as consolation in their sadness over His departure.

16, 8: Convict: bring conviction relative to these truths. Cf Jn 3, 20, where the term is rendered "expose."

birth [l] has sorrow, because her hour has come. But when she has brought forth the child, she no longer remembers the anguish for her joy that a man is born into the world. 22 And you therefore have sorrow now; but I will see you again, and your heart shall rejoice, and your joy no one shall take from you. 23 And in that day you shall ask me nothing. [m] Amen, amen, I say to you, if you ask the Father anything in my name, he will give it to you. 24 Hitherto you have not asked anything in my name. Ask, and you shall receive, that your joy may be full.

25 "These things I have spoken to you in parables.* The hour is coming when I will no longer speak to you in parables, but will speak to you plainly of the Father. 26 In that day you shall ask in my name; and I do not say to you that I will ask the Father for you, 27 for the Father himself loves you because you have loved me, and have believed that I came forth from God. 28 I came forth from the Father and have come into the world. Again I leave the world and go to the Father."

29 His disciples said to him, "Behold, now thou speakest plainly, and utterest no parable. 30 Now we know that thou knowest all things, and dost not need [n] that anyone should question thee. For this reason* we believe that thou camest forth from God."

31 Jesus answered them, "Do you now believe? 32 Behold, [o] the hour is coming, and has already come, for you to be scattered, each one to his own house, and to leave me alone. But I am not alone, because the Father is with me. 33 These things I have spoken to you that in me you may have peace.[p] In the world you will have affliction. But take courage, I have overcome the world."

CHAPTER 17.

Christ's Priestly Prayer for Unity. 1 These things Jesus spoke; and raising his eyes to heaven, he said, [q] "Father, the hour has come! Glorify thy Son, that thy Son may glorify thee, 2 even [r] as thou hast given him power over all flesh, in order that to all thou hast given him he may give everlasting life.* 3 Now this is everlasting life, that they may know thee, the only true God, and him whom thou hast sent, Jesus Christ. 4 I have glorified thee on earth; I have accomplished the work that thou hast given me to do. 5 And now do thou, Father, glorify me with thyself, with the glory that I had with thee before the world existed.

6 "I have manifested thy name to the men whom thou hast given me out of the world. They were thine, and thou hast given them to me, and they have kept thy word. 7 Now they have learnt that whatever thou hast given me is from thee; 8 because the words that thou hast given me I have given to them. And they have received them, and have known of a truth that I came forth from thee, and they have believed that thou didst send me.

9 "I pray [s] for them; not for the world do I pray, but for those whom thou hast given me, because they are thine; 10 and all things that are mine are thine,[t] and thine are mine; and I am glorified in them. 11 And I am no longer in the world, but these are in the world, and I am coming to thee. Holy Father, keep in thy name those whom thou hast given me, that they may be one even as we are. 12 While I was with them, I kept them in thy name. [u] Those whom thou hast given me I guarded; and not one of them perished except the son of perdition, in order that the Scripture might be fulfilled. 13 But now I am coming to thee; and these things I speak in the world, in order that they may have my joy made full in themselves. 14 I have given them thy word; and the world has hated them, because they are not of the world, even as I am not of the world. 15 I do not pray that thou take them out of the world, but that thou keep them from evil. 16 They are not of the world, even as I am not of the world. 17 Sanctify them in the truth. Thy word is truth. 18 Even as thou hast sent me into the world,[v] so I also have

l Is 26, 17.—m Jn 14, 13f. 20.—n Jn 2, 24f.—o Za 13, 7; Mt 26, 31.—p Jn 14, 27.—q Jn 11, 41; 13, 31.—r Jn 3, 35; Mt 11, 27; 28, 18.—s Jn 17, 2. 6; 10, 29.—t Jn 16, 15.—u Jn 18, 9; 2 Thes 2, 3; Pss 40 (41), 10; 108 (109), 8.—v Jn 20, 21.

16, 25: Parables: the parable or proverb, in Hebrew called Mashal, was a simile used to illustrate higher truths. There was some obscurity in all parables. For the present Christ's words were above the understanding of the Apostles.

16, 30f: For this reason: now that our Lord speaks more plainly, they understand better, and also believe. But He hastens to warn them that their faith is to be put to further test.

17, 2: Christ glorifies the Father by faithfully accomplishing His mission. But He also glorifies Him in another way: by raising man to a state in which he also can glorify God both here and in heaven. To this end the Father has given power over all men to the Son, to open for them a way to eternal life.

sent them into the world. 19 And for them
I sanctify myself,* that they also may be
sanctified in truth.

20 "Yet not for these only do I pray,
but for those also who through their
word are to believe in me, 21 that all may
be one, even as thou, Father, in me and
I in thee; [w] that they also may be one in
us, that the world may believe that thou
hast sent me. 22 And the glory *that thou
hast given me, I have given to them, that
they may be one, even as we are one: 23
I in them and thou in me; that they may
be perfected in unity, and that the world
may know that thou hast sent me, and
that thou hast loved them even as thou
hast loved me.

24 "Father, I will that where I am, they
also whom thou hast given me may be
with me; [x] in order that they may behold
my glory, which thou hast given me, be-
cause thou hast loved me before the crea-
tion of the world. 25 Just Father, the
world has not known thee, but I have
known thee, and these have known that
thou hast sent me. 26 And I have made
known to them thy name, and will make
it known, in order that the love with
which thou hast loved me may be in
them, and I in them."

2. The Passion and Death of Jesus

CHAPTER 18.

Jesus Arrested. 1 After saying these
things, [y] Jesus went forth with his dis-
ciples beyond the torrent of Cedron,
where there was a garden into which he
and his disciples entered. 2 Now [z] Judas,
who betrayed him, also knew the place,
since Jesus had often met there together
with his disciples. 3 Judas, then, taking
the cohort,* and attendants from the
chief priests and Pharisees, came there
with lanterns, and torches, and weapons.

4 Jesus therefore knowing all that was
to come upon him,[a] went forth and said
to them, "Whom do you seek?" 5 They
answered him, "Jesus of Nazareth." Jesus
said to them, "I am he." Now Judas, who
betrayed him, was also standing with
them. 6 When, therefore, he said to them,
"I am he," they drew back and fell to
the ground. 7 So he asked them again,
"Whom do you seek?" And they said,
"Jesus of Nazareth." 8 Jesus answered, "I
have told you that I am he. If, therefore,
you seek me, let these go their way."
9 That the word which he said might be
fulfilled, [b] "Of those whom thou hast
given me, I have not lost one."

10 Simon Peter therefore, having a
sword, drew it and struck the servant of
the high priest and cut off his right ear.
Now the servant's name was Malchus.
11 Jesus therefore said to Peter, "Put up
thy sword into the scabbard. Shall I not
drink the cup that the Father has given
me?"

Peter's Denial. 12 The cohort therefore
and the tribune and the attendants of the
Jews seized [c] Jesus and bound him. 13 And
they brought him to Annas first,* for he
was the father-in-law of Caiphas, who
was the high priest that year. 14 Now it
was Caiphas [d] who had given the counsel
to the Jews that it was expedient that
one man should die for the people.

15 But Simon Peter [e] was following Je-
sus, and so was another disciple. Now
that disciple was known to the high priest,
and he entered with Jesus into the court-
yard of the high priest. 16 But Peter was
standing outside at the gate. So the other
disciple, who was known to the high
priest, went out and spoke to the portress,
and brought Peter in.

17 The maid, who was portress, said
therefore to Peter, "Art thou also one of
this man's disciples?" He said, "I am
not." 18 Now the servants and attendants
were standing at a coal fire and warming
themselves, for it was cold. And Peter
also was with them, standing and warm-
ing himself.

19 The high priest therefore questioned
Jesus concerning his disciples, and con-
cerning his teaching. 20 Jesus answered
him, "I have spoken openly [f] to the world;

w Jn 14, 10f. 20.—x Jn 12, 26; 14, 3.—y 1-11: Mt 26, 47-56; Mk 14, 43-52; Lk 22, 47-53.—z 2 Kgs 15, 23.—a Jn 13, 1; 19, 28.—b Jn 17, 12.—c 12-27: Mt 26, 57-75; Mk 14, 53-72; Lk 22, 54-62.—d Jn 11, 49f.—e Jn 20, 3; Acts 3, 1.—f Jn 7, 26; Mt 10, 27.

17, 19: Sanctify myself: by offering Himself as a victim to be immolated. That they also may be sanctified: that they also may be set aside for God's work. In truth: i.e., "in contrast to all human purpose"; or for that truth which is to be the object of their mission, as it is of Christ's.

17, 22: Glory: cf Jn 1, 12. 14. What Christ conferred upon His disciples was something of the divine nature, a further aspect of the principle of unity.

18, 3: . . . the cohort: a military division of some 500 to 600 men. The term was also used for any part of the cohort stationed in Jerusalem during the feasts.

18, 13: Annas had been high priest and, although deposed, still wielded great influence. He was deeply interested in this affair. It is conjectured that he occupied the same residence as Caiphas. The inquisition described in vv 19-24, and the denials of Peter, are to be associated with the trial conducted by Caiphas.

I have always taught in the synagogue and in the temple, where all the Jews gather, and in secret I have said nothing. 21 Why dost thou question me? Question those who have heard what I spoke to them; behold, these know what I have said."

22 Now when he had said these things, one of the attendants who was standing by struck [g] Jesus a blow, saying, "Is that the way thou dost answer the high priest?" 23 Jesus answered him, "If I have spoken ill, bear witness to the evil; but if well, why dost thou strike me?"

24 And Annas* sent him bound to Caiphas, the high priest.

25 But Simon Peter was standing and warming himself. They therefore said to him, "Art thou also one of his disciples?" He denied it, and said, "I am not." 26 One of the servants of the high priest, a relative of him whose ear Peter had cut off, said, "Did I not see thee in the garden with him?" 27 Again, therefore, Peter denied it; and at that moment a cock crowed.

Jesus before Pilate. 28 They therefore [h] led Jesus from Caiphas to the praetorium. Now it was early morning, and they themselves did not enter the praetorium, that they might not be defiled, but might eat the passover.

29 Pilate therefore went outside to them, and said, "What accusation do you bring against this man?" 30 They said to him in answer, "If he were not a criminal we should not have handed him over to thee." 31 Pilate therefore said to them, "Take him yourselves, and judge him according to your law." The Jews, then, said to him, "It is not lawful for us to put anyone to death." 32 This [i] was in fulfilment of what Jesus had said, indicating the manner of his death.

33 Pilate therefore again entered into the praetorium, and he summoned Jesus, and said to him, "Art thou the king of the Jews?" 34 Jesus answered, "Dost thou say this of thyself, or have others told thee of me?" 35 Pilate answered, "Am I a Jew? Thy own people and the chief priests have delivered thee [j] to me. What hast thou done?" 36 Jesus answered, "My kingdom is not of this world. If my kingdom were of this world, my followers would have fought that I might not be delivered to the Jews. But, as it is, my kingdom is not from here." 37 Pilate therefore said to him, "Thou art then a king?" Jesus answered, "Thou sayest it; I am a king. This is why I was born, and why I have come into the world, to bear witness to the truth. Everyone who is of the truth [k] hears my voice." 38 Pilate said to him, "What is truth?"*

And when he had said this, he went outside to the Jews again, and said to them, "I find no guilt in him. 39 But you have a custom that I should release someone to you at the Passover. Do you wish, therefore, that I release to you the king of the Jews?" 40 They all therefore cried out again, "Not this man, but Barabbas!" Now Barabbas was a robber.

CHAPTER 19.

The Scourging and Crowning. 1 Pilate, then, [l] took Jesus and had him scourged. 2 And the soldiers, plaiting a crown of thorns, put it upon his head, and arrayed him in a purple cloak. 3 And they kept coming to him and saying, "Hail, King of the Jews!" and striking [m] him.

4 Pilate therefore again went outside and said to them, "Behold, [n] I bring him out to you, that you may know that I find no guilt in him." 5 Jesus therefore came forth, wearing the crown of thorns and the purple cloak. And he said to them, "Behold, the man!" 6 [o] When, therefore, the chief priests and the attendants saw him, they cried out, saying, "Crucify him! Crucify him!" Pilate said to them, "Take him yourselves and crucify him, for I find no guilt in him." 7 The Jews answered him, [p] "We have a Law, and according to that Law he must die, because he has made himself Son of God."

8 Now when Pilate heard this statement, he feared the more. 9 And he again went back into the praetorium, and said to Jesus, [q] "Where art thou from?" But Jesus gave him no answer. 10 Pilate therefore said to him, "Dost thou not speak to me? Dost thou not know that I have power to crucify thee, and that I have power to release thee?" 11 Jesus answered,

g Jn 19, 3.—h 28-40: Mt 27, 1f. 11-25; Mk 15, 1-15; Lk 23, 1-5. 13-25; Jn 11, 55.—i Jn 3, 14; 8, 28; 12, 32f.—j Jn 18, 28.—k Jn 8, 47; 10, 26f.—l 1-16: Mt 27, 26-31; Mk 15, 15-20; Lk 23, 13-25.—m Jn 18, 22.—n Jn 19, 6; 18, 38.—o Jn 19, 15; 18, 31.—p Jn 10, 33; Lv 24, 16.—q Jn 19, 33; Is 53, 7.

18, 24: If the preceding inquisition was conducted before Annas, then St. John omits the trial of Christ as narrated by the Synoptics.

18, 38: What is truth?: the question reflects the speculative skepticism of the time.

"Thou wouldst have no power at all over me were it not given thee from above. Therefore, he who betrayed me to thee has the greater sin."*

12 And from then on Pilate was looking for a way to release him. But the Jews cried out, saying, "If thou release this man, thou art no friend of Caesar; for everyone who makes himself king [r] sets himself against Caesar."

13 Pilate therefore, when he heard these words, brought Jesus outside, and sat down on the judgment-seat,* at a place called Lithostrotos, but in Hebrew, Gabbatha. 14 Now it was [s] the Preparation Day* for the Passover, about the sixth hour. And he said to the Jews, "Behold, your king!" 15 But they cried out, "Away with him! Away with him! [t] Crucify him!" Pilate said to them, "Shall I crucify your king?" The chief priests answered, "We have no king but Caesar." 16 Then he handed him over to them to be crucified. And so they took Jesus and led him away.

The Crucifixion. 17 And [u] bearing the cross for himself,* he went forth to the place called the Skull, in Hebrew, Golgotha, 18 where they crucified him, and with him two others, one on each side and Jesus in the center.

19 And Pilate also wrote an inscription and had it put on the cross. And there was written, JESUS OF NAZARETH, THE KING OF THE JEWS. 20 Many of the Jews therefore read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Greek and in Latin. 21 The chief priests of the Jews said therefore to Pilate, "Do not write, 'The King of the Jews,' but, 'He said, I am the King of the Jews.'" 22 Pilate answered, "What I have written, I have written."*

23 The soldiers therefore, when they had crucified him, took his garments and made of them four parts, to each soldier a part, and also the tunic. Now the tunic was without seam, woven in one piece from the top. 24 They therefore said to one another, "Let us not tear it, but let us cast lots for it, to see whose it shall be." That the Scripture might be fulfilled which says, [v] *They divided my garments among them; and for my vesture they cast lots.* These things therefore the soldiers did.

The Death of Jesus. 25 Now there were standing by the cross of Jesus his mother and his mother's sister, Mary of Cleophas, and Mary Magdalene. 26 When [w] Jesus, therefore, saw his mother and the disciple standing by, whom he loved, he said to his mother, "Woman, behold, thy son." 27 Then he said to the disciple, "Behold, thy mother." And from that hour the disciple took her into his home.

28 After this Jesus, [x] knowing that all things were now accomplished, that the Scripture might be fulfilled, said, "I thirst." 29 Now there was standing there a vessel full of common wine; and having put a sponge soaked with the wine on a stalk of hyssop, they put it to his mouth. 30 Therefore, when Jesus had taken the wine, [y] he said, "It is consummated!" And bowing his head, he gave up his spirit.

The Burial. 31 The Jews therefore, since it was the Preparation Day, in order that the bodies might not remain upon the cross [z] on the Sabbath (for that Sabbath was a solemn day), besought Pilate that their legs might be broken,* and that they might be taken away. 32 The soldiers therefore came and broke the legs of the first, and of the other, who had been crucified with him. 33 But when they came to Jesus, and saw that he was already dead, they did not break his legs; 34 but one of the soldiers opened his side* with

r **Acts 17, 7.**—s **Jn 19, 31. 42; 18, 28.**—t **Jn 19, 6.**—u **17-24: Mt 27, 31-56; Mk 15, 20-41; Lk 23, 26-49.**—v **Ps 21 (22), 19.**—w **Jn 13, 23; 2, 4.**—x **Jn 13, 3; 18, 4; Pss 21 (22), 16; 68 (69), 22.**—y **Jn 19, 28.**—z **Dt 21, 23; Ex 12, 16.**

19, 11: Has the greater sin: in condemning Christ, Pilate was guilty of a sin against justice. Caiphas, however, sinned against both religion and justice. Pilate's offense was modified by his great fear and weakness. Caiphas shared the malice of the Jewish officials. Some hold the reference is to Judas.

19, 13: Judgment-seat: a rostrum or curule chair from which such sentences were officially pronounced. Lithostrotos: a stone pavement which, from Gabbatha (an elevated or cleared space), we may judge was a courtyard outside the praetorium.

19, 14: Preparation Day: the day before the Passover or before the Sabbath. Sixth hour: i.e., about noon.

19, 17: And bearing the cross for himself: this was according to custom. From Mt 27, 32 (and parallels) we learn that soon after setting out on the Way of the Cross Christ had to receive help. The Skull: the sense also of Golgotha, so called because of the shape of the rock, according to a common opinion.

19, 22: I have written: i.e., will remain written.

19, 31: That their legs might be broken: this practice, known as the crurifragium, was a painful method of causing death. It was used when there was any reason for hastening the death of the crucified.

19, 34: Opened his side: the Greek text has "pierced." Blood and water: this phenomenon was considered a miracle by Origen. The Fathers generally see in it a deeper meaning: the sacred mysteries issuing from the side of Christ, the birth of the Church as Eve was taken from the side of Adam, etc. The fact may be explained naturally as the effect of the piercing of the pericardial sinus. Still it is generally accepted as miraculous.

a lance, and immediately there came out [a] blood and water.

35 And he who saw it has borne witness,[b] and his witness is true; and he knows that he tells the truth, that you also may believe. 36 For these things came to pass that the Scripture might be fulfilled, [c] *Not a bone of him shall you break.* 37 And again another Scripture says, [d] *They shall look upon him whom they have pierced.*

38 Now [e] after these things Joseph of Arimathea, because he was a disciple of Jesus (although for fear of the Jews a secret one), besought Pilate that he might take away the body of Jesus. And Pilate gave permission. He came, therefore, and took away the body of Jesus. 39 And there also came Nicodemus ([f] who at first had come to Jesus by night), bringing a mixture of myrrh and aloes,* in weight about a hundred pounds. 40 They therefore took the body of Jesus and wrapped it in linen cloths with the spices, after the Jewish manner of preparing for burial. 41 Now in the place where he was crucified there was a garden, and in the garden a new tomb in which no one had yet been laid. 42 There, accordingly, because of the Preparation Day of the Jews, for the tomb was close at hand, they laid Jesus.

3. The Resurrection of Jesus

CHAPTER 20.

Mary Magdalene. 1 Now [g] on the first day of the week, Mary Magdalene came early to the tomb, while it was still dark, and she saw the stone taken away from the tomb. 2 She ran therefore and came to Simon Peter, and to the other disciple whom Jesus loved,[b] and said to them, "They have taken the Lord from the tomb, and we do not know where they have laid him."

3 Peter therefore went out, and the other disciple, and they went to the tomb. 4 The two were running together, and the other disciple ran on before, faster than Peter, and came first to the tomb. 5 And stooping down he saw the linen cloths [i] lying there, yet he did not enter. 6 Simon Peter therefore came following him, and he went into the tomb, and saw the linen cloths lying there, 7 and the handkerchief which had been about his head, not lying with the linen cloths, but folded in a place by itself. 8 Then the other disciple also went in, who had come first to the tomb. And he saw and believed; 9 for as yet they did not understand the Scripture, that he must rise from [j] the dead. 10 The disciples therefore went away again to their home.

11 But Mary was standing outside weeping at the tomb. So, as she wept, she stooped down and looked into the tomb, 12 and saw two angels in white sitting, one at the head and one at the feet, where the body of Jesus had been laid. 13 They said to her, "Woman, why art thou weeping?" She said to them, "Because they have taken away my Lord, [k] and I do not know where they have laid him."

14 When she had said this she turned round and beheld Jesus standing there,[l] and she did not know that it was Jesus. 15 Jesus said to her, "Woman, why art thou weeping? Whom dost thou seek?" She, thinking that he was the gardener, said to him, "Sir, if thou hast removed him, tell me where thou hast laid him and I will take him away."

16 Jesus said to her, "Mary!" Turning, she said to him, [m] "Rabboni!" (that is to say, Master). 17 Jesus said to her, "Do not touch me,* for I have not yet ascended to my Father, but go to my brethren [n] and say to them, 'I ascend to my Father and your Father, to my God and your God.' "

18 Mary Magdalene came, and announced to the disciples, "I have seen the Lord, and these things he said to me."

The Disciples. 19 When [o] it was late that same day, the first of the week, though the doors where the disciples gathered had been closed for fear of the Jews, Jesus came and stood in the midst and said to them, "Peace be to you!" 20 And when he had said this, he showed them his hands and his side. The disciples therefore rejoiced at the sight of the Lord.

a 1 Jn 5, 6.—b 1 Jn 1, 1-3; Jn 20, 31; 21, 24.—c Ex 12, 46; Nm 9, 12; Ps 33 (34), 21.—d Za 12, 10; Ap 1, 7.—e 38-42: Mt 27, 57-61; Mk 15, 42-47; Lk 23, 50-55.—f Jn 3, 1f.—g 1-18: Mt 28, 1-10; Mk 16, 1-8; Lk 24, 1-11; Jn 19, 25; 11, 39.—h Jn 13, 23.—i Jn 19, 40.—j Acts 2, 25ff; 1 Cor 15, 4.—k Jn 20, 2.—l Jn 21, 4.—m Jn 1, 38.—n Heb 2, 11.—o 19-23: Mk 16, 14; Lk 24, 36-43; Jn 20, 26; 7, 13.

19, 39: Myrrh and aloes: the first is an odorous resin, the other a scented wood. They were employed as ingredients in the ointment. A hundred pounds: about 70 pounds in our system of weights.

20, 17: Do not touch me: in her joy Mary had cast herself at Christ's feet, embracing them in her reverent affection. But he tells her not to delay thus, "but go, tell my brethren," etc. The reference to the Ascension is parenthetic.

21 He therefore said to them again, "Peace be to you! As the Father has sent me,[p] I also send you." 22 When he had said this, he breathed upon them, and said to them, "Receive the Holy Spirit; 23 whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained."

Thomas. 24 Now Thomas,[q] one of the Twelve, called the Twin, was not with them when Jesus came. 25 The other disciples therefore said to him, "We have seen the Lord." But he said to them, "Unless I see in his hands the print of the nails, and put my finger into the place of the nails, and put my hand into his side,[r] I will not believe."

26 And after eight days, his disciples were again inside, and Thomas with them. Jesus came, the doors being closed, and stood in their midst, and said, "Peace be to you!" 27 Then he said to Thomas, "Bring here thy finger, and see my hands; and bring here thy hand, and put it into my side; and be not unbelieving, but believing." 28 Thomas answered and said to him, "My Lord and my God!" 29 Jesus said to him, "Because thou hast seen me, thou hast believed. Blessed are they who have not seen, and yet have believed."

The Evangelist's Epilogue. 30 Many other signs[s] also Jesus worked in the sight of his disciples, which are not written in this book. 31 But these are written[t] that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name.

CHAPTER 21.

The Manifestation in Galilee. 1 After these things, Jesus manifested himself[u] again at the sea of Tiberias. Now he manifested himself in this way. 2 There were together Simon Peter and Thomas, called the Twin, and[v] Nathanael, from Cana in Galilee, and the sons of Zebedee, and two others of his disciples. 3 Simon Peter said to them, "I am going fishing." They said to him, "We also are going with thee." And they went out and got into the boat. And that night they caught nothing. 4 But when day was breaking, Jesus stood on the beach; yet the disciples did not know that it was Jesus. 5 Then Jesus said to them, "Young men, have you any fish?" They answered him, "No." 6 He said to them, "Cast the net to the right of the boat and you will find them." They cast therefore, and now they were unable to draw it up for the great number of fishes. 7 The disciple whom Jesus loved said therefore to Peter, "It is the Lord." Simon Peter therefore, hearing that it was the Lord, girt his tunic* about him, for he was stripped,[w] and threw himself into the sea. 8 But the other disciples came with the boat (for they were not far from land, only about two hundred cubits off) dragging the net full of fishes.

9 When, therefore, they had landed, they saw a fire ready, and a fish laid upon it, and bread. 10 Jesus said to them, "Bring here some of the fishes that you caught just now." 11 Simon Peter went aboard and hauled the net onto the land full of large fishes, one hundred and fifty-three in number. And though there were so many, the net was not torn. 12 Jesus said to them, "Come and breakfast." And none of those reclining* dared ask him, "Who art thou?" knowing that it was the Lord. 13 And Jesus came and took the bread, and gave it to them, and likewise the fish. 14 This is now the third time that Jesus appeared to the disciples after he had risen from the dead.

The Primacy of Peter. 15 When, therefore, they had breakfasted, Jesus said to Simon Peter, "Simon, son of John, dost thou love me more than these do?" He said to him, "Yes, Lord, thou knowest that I love thee." He said to him, "Feed my lambs." 16 He said to him a second time, "Simon, son of John, dost thou love me?" He said to him, "Yes, Lord, thou knowest that I love thee." He said to him, "Feed my lambs." 17 A third time he said to him, "Simon, son of John, dost thou love me?" Peter was grieved because he said to him for the third time, "Dost thou love me?" And he said to him, "Lord, thou knowest all things, thou knowest that I love thee." He said to him, "Feed my sheep."

18 "Amen, amen, I say to thee, when thou wast young thou didst gird thyself

p Jn 17, 18.—q Jn 11, 16; 14, 5.—r Jn 19, 34.—s Jn 21, 25.—t 1 Jn 5, 13.—u Jn 20, 19, 26.—v Jn 1, 45; 2, 1.—w 1 Kgs 19, 24; Is 20, 2.

21, 7: Tunic: a garment worn over another garment. The Greek term was used of a tradesman's apron. Stripped: i.e., divested of this outer garment.

21, 12: The Greek text, and some MSS of the Vulgate, read: "And none of the disciples." The sense is not altered, since only the disciples are here in question.

and walk where thou wouldst. But when thou art old thou wilt stretch forth thy hands, and another will gird thee, and lead thee where thou wouldst not." 19 Now [x] this he said to signify by what manner of death he should glorify God. And having spoken thus, he said to him, "Follow me."

20 Turning round, Peter saw following them the disciple whom Jesus loved,[y] the one who, at the supper, had leaned back upon his breast and said, "Lord, who is it that will betray thee?" 21 Peter therefore, seeing him, said to Jesus, "Lord, and what of this man?" 22 Jesus said to him, "If I wish him to remain until I come, what is it to thee? Do thou follow me." 23 This saying therefore went abroad among the brethren, that that disciple was not to die. But Jesus had not said to him, "He is not to die"; but rather, "If I wish him to remain until I come, what is it to thee?"

Second Epilogue. 24 This is the disciple who bears witness[z] concerning these things, and who has written these things, and we know* that his witness is true. 25 There are, however, [a] many other things that Jesus did; but if every one of these should be written, not even the world itself, I think, could hold the books that would have to be written. Amen.

x Jn 13, 36.—y Jn 13, 23. 25.—z Jn 15, 27; 19, 35.—a Jn 20, 30.

21, 24: And we know: the plural is probably St. John speaking for himself and the Christian community. In Jn 1, 14. 16 he also associates others with himself. It is not the editorial "we." Some think that it is the elders of Ephesus attesting the veracity of the Gospel, but this is less likely.

THE ACTS OF THE APOSTLES

This book was written about 63 A. D. by St. Luke, the author of the third Gospel. It ends with the statement that St. Paul preached in Rome for two years while still under arrest. St. Luke had been with him on the voyage from Palestine to Rome, since the account of this voyage is given in the first person plural, and he was still with him, as is clear from the Epistle to Philemon, when the Apostle was confident of soon being released. From this final statement it appears that the book dates from the close of the two years' imprisonment (63 A.D.), but before St. Paul's acquittal.

Beginning with our Lord's farewell instructions to the Apostles just before His Ascension, it first narrates the chief events in the history of the infant Church up to about the year 42, when St. Peter definitely departed from Palestine. A feature of the latter part of this period was the new policy of preaching the Gospel to the Gentiles. From this point the Acts traces the spread of the Church, principally through the missionary journeys of St. Paul, and closes with a short account of his labors in Rome. In this way it covers a period of about thirty-five years from the Ascension to the second year of St. Paul's imprisonment. Keeping to the main course of events as showing the growth of the Church, it is silent about the internal development of the churches after their establishment; many of these internal details are recorded in the Epistles of St. Paul, but without in any way contradicting the general facts given by St. Luke.

The Acts is a necessary and beautiful supplement to the history of the Gospels, describing with great accuracy and literary charm the fulfillment of our Lord's promise to send the Holy Spirit to sanctify and guide His Church, and so it has aptly been called the Gospel of the Holy Spirit.

Prelude

CHAPTER 1.

The Ascension. 1 In the former* book, O Theophilus, I spoke of all that Jesus did and taught from the beginning 2 until the day on which he was taken up, after he had given commandments through the Holy Spirit to the apostles whom he had chosen. 3 To them also he showed himself alive after his passion by many

1, 1: As the comparison here is merely between the Gospel of St. Luke and the Acts, the Greek "first" is translated by "former."

proofs,* during forty days appearing to them and speaking of the kingdom of God. 4 And while eating* with them,[a] he charged them not to depart from Jerusalem, but to wait for the promise of the Father, "of which you have heard," said he, "by my mouth; 5 for John indeed baptized with water, but you shall be baptized* with the Holy Spirit not many days hence."

6 They* therefore who had come together began to ask him, saying, "Lord, wilt thou at this time restore the kingdom to Israel?"

7 But he said to them, "It is not for you to know the times or dates which the Father* has fixed by his own authority; 8 but [b] you shall receive power when the Holy Spirit comes upon you, and you shall be witnesses for me in Jerusalem and in all Judea and Samaria and even to the very ends of the earth."

9 And when he had said this, he was lifted up before their eyes, and a cloud took him out of their sight. 10 And while they were gazing up to heaven as he went, behold, two men* stood by them in white garments, 11 and said to them, "Men of Galilee, why do you stand looking up to heaven? This Jesus who has been taken up from you into heaven, shall come in the same way* as you have seen him going up to heaven."

12 Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day's journey.* 13 And when they had entered the city, they mounted to the upper room where were staying Peter and John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alpheus,* and Simon the Zealot, and Jude the brother of James. 14 All these with one mind continued steadfastly in prayer with the women and Mary, the mother of Jesus, and with his brethren.*

Matthias Chosen. 15 In those days Peter stood up in the midst of the brethren (now the number of persons met together was about a hundred and twenty), and he said, 16 "Brethren, the Scripture must be fulfilled [c] which the Holy Spirit declared before by the mouth of David concerning Judas, who was the guide of those who arrested Jesus; 17 inasmuch as he had been numbered among us and was allotted his share in this ministry. 18 And he indeed bought a field with the price of his iniquity and, being hanged,* burst asunder in the midst, and all his bowels gushed out. 19 And it became known to all the residents of Jerusalem, so that the field came to be called in their language Haceldama, that is, the Field of Blood. 20 For it is written in the book of Psalms, [d] *Let their habitation become desolate and let there be none to dwell in it.* And, *His ministry let another take.*

21 "Therefore, of these men who have been in our company all the time that the Lord Jesus moved among us, 22 from John's baptism until the day that he was taken up from us, of these one must become a witness with us of his resurrection."

23 And they put forward two: Joseph, called Barsabbas, who was surnamed Justus, and Matthias. 24 And they prayed and said, "Thou, Lord, who knowest the hearts of all, show which of these two thou hast chosen 25 to take the place in this ministry and apostleship from which Judas fell away to go to his own place."

26 And they drew lots between them, and the lot fell upon Matthias; and he was numbered with the eleven apostles.

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a Lk 24, 49; Jn 14, 26; Mt 3, 11; Mk 1, 8; Lk 3, 16; Jn 1, 26.—b Acts 2, 2; Lk 24, 48.—c Ps 40 (41), 10; Jn 13, 18.—d Pss 68 (69), 26; 108 (109), 8.

1, 3: Proofs: the apparitions of our Lord, together with His words and actions, which served to establish the reality of His Resurrection. Speaking: in Greek, "speaking the things concerning the kingdom of God"; these instructions were a direct preparation for their work in establishing and guiding the Church.

1, 4: Eating: in some MSS and translations, "being assembled together." Promise: the Holy Spirit who had been promised to them.

1, 5: You shall be baptized: not the sacrament of Baptism, which they had already undoubtedly received, but the fuller outpouring of the Holy Spirit on Pentecost.

1, 6: They: the persons of v 4; after eating with them, our Lord led them towards the place of the Ascension on Mount Olivet (Lk 24, 50). Restore: they are thinking only of the external splendor and power of the ancient political kingdom, according to some Catholic writers. But it is altogether likely that the Apostles at this time had a more spiritual view of the kingdom, though this view was still imperfect.

1, 7: The answer indicates that the kingdom they had asked about was that of which He was the King.

1, 10: Two men: angels in human form.

1, 11: In the same way: on the clouds.

1, 12: Sabbath day's journey: about two-thirds of a mile.

1, 13: The relationship of James and Alpheus, and of Jude and James, is not indicated in the text.

1, 14: Brethren: relatives, probably cousins.

1, 18f: May be a parenthesis inserted in the speech by St. Luke; the explanation of the word "Haceldama" would not have been necessary for St. Peter's hearers. Judas hanged himself (Mt 27, 5) and then fell to the ground when the rope or branch broke. Being hanged: in Greek, "having fallen forward"; or perhaps, "having swollen up."

I: THE CHURCH IN PALESTINE AND SYRIA

1. Growth of the Church in Jerusalem

CHAPTER 2.

Descent of the Holy Spirit. 1 And when the days of Pentecost were drawing to a close, they were all together in one place.* 2 And suddenly there came a sound from heaven, as of a violent wind blowing, and it filled the whole house where they were sitting. 3 And there appeared to them parted tongues* as of fire, which settled upon each of them. 4 [e] And they were all filled with the Holy Spirit and began to speak in foreign tongues,* even as the Holy Spirit prompted them to speak.

5 Now there were staying at Jerusalem devout Jews from every nation under heaven. 6 And when this sound* was heard, the multitude gathered and were bewildered in mind, because each heard them speaking in his own language. 7 But they were all amazed and marvelled, saying, "Behold, are not all these that are speaking Galileans? 8 And how have we heard each his own language in which he was born? 9 Parthians and Medes and Elamites, and inhabitants of Mesopotamia, Judea, and Cappadocia, Pontus and Asia, 10 Phrygia and Pamphylia, Egypt and the parts of Libya about Cyrene, and visitors from Rome, 11 Jews also and proselytes, Cretans and Arabians, we have heard them speaking in our own languages of the wonderful works of God."*

12 And all were amazed and perplexed, saying to one another, "What does this mean?" 13 But others said in mockery, "They are full of new wine."

Peter's Discourse. 14 But Peter, standing up with the Eleven, lifted up his voice and spoke out to them: "Men of Judea and all you who dwell in Jerusalem, let this be known to you, and give ear to my words. 15 These men are not drunk, as you suppose, for it is only the third hour* of the day. 16 But this is what was spoken through the prophet Joel: 17 [f] *And it shall come to pass in the last days, says the Lord, that I will pour forth of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams.* 18 *And moreover upon my servants and upon my handmaids in those days will I pour forth of my spirit, and they shall prophesy.* 19 *And I will show wonders in the heavens above and signs on the earth beneath, blood and fire and vapor of smoke.* 20 *The sun shall be turned into darkness, and the moon into blood, before the day of the Lord comes, the great and manifest day.* 21 *And* [g] *it shall come to pass that whoever calls upon the name of the Lord, shall be saved.*

22 "Men of Israel, hear these words. Jesus of Nazareth was a man approved by God among you by miracles and wonders and signs, which God did through him in the midst of you, as you yourselves know. 23 Him, when delivered up by the settled purpose and foreknowledge of God, you have crucified* and slain by the hands of wicked men. 24 But God has raised him up, having loosed the sorrows of hell,* because it was not possible that he should be held fast by it. 25 For David says with reference to him, [h] *I saw the Lord before me always, because he is at my right hand, lest I be moved.* 26 *This is why my heart has made merry and my tongue has rejoiced; moreover my flesh also will rest in hope,* 27 *because thou wilt not abandon my soul to hell, neither wilt thou let thy Holy One undergo decay.* 28 *Thou hast made known to me the ways of life; thou wilt fill me with joy in thy presence.*

29 "Brethren, let me say to you freely of the patriarch David [i] that he both died and was buried, and his tomb is with us to this very day. 30 Therefore, since he was a prophet and knew that God [j] 'had

e Acts 1, 8; 11, 16; 19, 6; Jn 7, 9.—f Is 44, 3; Jl 2, 28.—g Rom 10, 13.—h Ps 15 (16), 8.—i 3 Kgs 2, 10.—j Ps 131 (132), 11.

2, 1: Days: in Greek, "day"; the feast of Pentecost was celebrated on the last day of the period of fifty days after the Passover. The feast began at sunset of what we call the previous day.

2, 3: Parted tongues: in Greek, "tongues distributing themselves," as from a central source.

2, 4: Foreign tongues: languages unknown to the speakers. Literally, "different tongues," i.e., different from their own speech.

2, 6: Sound: that of v 2, "as of a violent wind." Language: in Greek, "in his own dialect."

2, 11: Works of God: they uttered exclamations of joyful praise, not words of instruction.

2, 15: Third hour: nine in the morning, since the hours were counted from sunrise at about six.

2, 23: Crucified: according to the Greek and most Latin MSS, affigentes, "fastening to (the cross)." The affligentes ("afflicting") of our Clementine Latin Bible appears to be a corruption of affigentes, attested not only by the original text but by good Latin texts.

2, 24: Hell: limbo, where the souls of the just awaited the redemption; in Greek, "death." In both readings the thought is of all that makes death grievous, beginning with the state of separation of soul and body.

sworn to him with an oath that of the
fruit of his loins one should sit upon his
throne,' 31 he, forseeing it, spoke of the
resurrection of the Christ. [k] For neither
was he abandoned to hell, nor did his
flesh undergo decay. 32 This Jesus God
has raised up, and we are all witnesses of
it. 33 Therefore, exalted* by the right hand
of God, and receiving from the Father
the promise of the Holy Spirit, he has
poured forth this Spirit which you see and
hear. 34 For David did not ascend into
heaven, but he says himself, [l] *The Lord
said to my Lord: Sit thou at my right hand,*
35 *until I make thy enemies thy footstool.*"

36 "Therefore, let all the house of Israel
know most assuredly that God has made*
both Lord and Christ, this Jesus whom
you crucified."

The Result. 37 Now on hearing this they
were pierced to the heart and said to
Peter and the rest of the apostles, "Brethren, what shall we do?"

38 But Peter said to them, "Repent and
be baptized every one of you in the name
of Jesus Christ for the forgiveness of
your sins; and you will receive the gift
of the Holy Spirit. 39 For to you is the
promise and to your children and to all
who are far off,* even to all whom the
Lord our God calls to himself."

40 And with very many other words he
bore witness, and exhorted them, saying,
"Save yourselves from this perverse generation."

41 Now they who received his word
were baptized, and there were added that
day about three thousand souls.

Fervor of the Early Church. 42 And they
continued steadfastly in the teaching of
the apostles and in the communion* of
the breaking of the bread and in the
prayers. 43 And fear came upon every
soul; many wonders also and signs were
done by means of the apostles in Jerusalem, and great fear came upon all.
44 And all who believed were together
and held all things in common,* 45 and
would sell their possessions and goods
and distribute them among all according
as anyone had need. 46 And continuing
daily with one accord in the temple,*
and breaking bread in their houses, they
took their food with gladness and simplicity of heart, 47 praising God and being
in favor with all the people. And day by
day* the Lord added to their company
such as were to be saved.

CHAPTER 3.

A Lame Beggar. 1 Now Peter and John
were going up into the temple at the ninth
hour* of prayer. 2 And a certain man
who had been lame from his mother's
womb, was being carried by, whom they
laid daily at the gate of the temple called
the Beautiful,* that he might ask alms
of those going into the temple. 3 And he,
seeing Peter and John about to go into
the temple, asked for an alms. 4 But Peter,
gazing upon him with John, said, "Look
at us." 5 And he looked at them earnestly,
hoping to receive something from them.
6 But Peter said, "Silver and gold I have
none; but what I have, that I give thee.
In the name of Jesus Christ of Nazareth,
arise and walk."

7 And taking him by the right hand,
he raised him up, and immediately his
feet and ankles became strong. 8 And
leaping up, he stood and began to walk,
and went with them into the temple,
walking and leaping and praising God.
9 And all the people saw him walking
and praising God. 10 And they recognized
him as the man who used to sit for alms
at the Beautiful Gate of the temple, and
they were filled with wonder and amaze-

k Acts 13, 35; Ps 15 (16), 10.—l Ps 109 (110), 1.

2, 33: Exalted: at the Ascension, when the sacred humanity received its full glorification in heaven. Promise: the Holy Spirit as promised. As man Christ, now in heavenly glory, receives the fulfilment of the promise concerning the sending of the Holy Spirit. Christ sends the Holy Spirit and this effusion of the Spirit brought about what was heard and seen.

2, 36: Made manifestly proved the divinity of our Lord and His office as Messias. By the Resurrection and Ascension Jesus enters on the perfect glory belonging to Him and is proved to be the Son of God and the Messias (Christ).

2, 39: Far off: the Gentiles; the Church is universal.

2, 42: Communion, etc.: in Greek, "in the fellowship" (the Church as a distinct society), "in the breaking of bread" (the Eucharist). In the prayers: certain prayers said in common or already taught them by the Apostles; a liturgy was developing.

2, 44: In common all were ready to help the needy and, as occasion demanded, they even sold their possessions to do so; this spirit of fraternal charity is widely different from modern Communism.

2, 46: The temple: there was to be no sudden break with the past, but the disciples had their own sacrifice, the Eucharist, in their houses where they also took their evening meal beforehand, as our Lord did at the institution of the Eucharist. Some take "breaking bread" in the sense of an ordinary meal, and not, as in v 42, in the sense of the Eucharist.

2, 47: Day by day, etc., literally, "increased daily together those who were being saved"; in Greek, "added the saved day by day together," i.e., daily joined new converts to the community of Christians.

3, 1: Ninth hour: about three in the afternoon, the time of the evening sacrifice.

3, 2: Beautiful: probably the gate from the Court of the Gentiles to the Court of the Women.

ment at what had happened to him.

11 Now as he clung to Peter and John,
all the people ran to them in the portico
called Solomon's,* greatly wondering.

Peter's Discourse. 12 But when Peter
saw it, he said to the people: "Men of
Israel, why do you marvel at this, or why
do you stare at us, as though by any
power or holiness* of our own we had
made this man walk? 13 The God of
Abraham and the God of Isaac and the
God of Jacob, the God of our fathers,
has glorified his Son* Jesus, whom you
indeed delivered up and disowned before
the face of Pilate, when he had decided
that he should be released. 14 But [m] you
disowned the Holy and Just One, and
asked that a murderer should be granted
to you; 15 but the author of life you killed,
whom God has raised up from the dead;
whereof we are witnesses. 16 And it is his
name, by means of faith in his name,*
that has made strong this man whom you
behold and recognize; moreover it is the
faith that comes through Jesus that has
given him the perfect health you all see.

17 "And now, brethren, I know that you
acted in ignorance, as did also your rul-
ers. 18 But in this way God fulfilled what
he had announced beforehand by the
mouth of all the prophets,* namely, that
his Christ should suffer. 19 Repent there-
fore and be converted, that your sins may
be blotted out 20 in order that,* when the
times of refreshment shall come from the
presence of the Lord, he may send him
who has been preached to you, Jesus
Christ. 21 For heaven indeed must receive
him until the times of the restoration of
all things of which God has spoken by
the mouth of his holy prophets who have
been from of old. 22 For Moses said,
[n] *The Lord your God shall raise up to
you a prophet from among your breth-
ren, as he raised up me;* to him you
shall hearken in all things that he shall
speak to you.* 23 *And it shall be that every
soul that will not hearken to that prophet,
shall be destroyed from among the peo-
ple.* 24 And all the prophets who have
spoken, from Samuel onwards, have also
announced these days. 25 You are the
children of the prophets and of the
covenant that God made with your fath-
ers, saying to Abraham, [o] *And in thy
offspring shall all the families of the
earth be blessed.* 26 To you first God,
raising up his Son,* has sent him to bless
you, that everyone may turn from his
wickedness.

CHAPTER 4.

Arrest and Release of Peter and John.
1 Now while they were speaking to the
people, the priests and the officer* of the
temple and the Sadducees came upon
them, 2 being grieved because they were
teaching the people and proclaiming in
the case of Jesus the resurrection from
the dead. 3 And they set hands upon them
and placed them in custody till the next
day; for it was already evening. 4 But
many of those who had heard the word
believed, and the number of the men
came to be five thousand.

5 Now it came to pass on the morrow
that their rulers and elders and Scribes
were gathered together in Jerusalem
6 with Annas,* the high priest, and Cai-
phas and John and Alexander and as
many as belonged to the high priestly
family. 7 And setting them in the midst,
they began to inquire, "By what authority
or in what name have you done this?"

8 Then Peter, filled with the Holy Spirit,
said to them, "Rulers of the people and
elders, 9 if we are on trial today about a
good work done to a cripple, as to how
this man has been cured, 10 be it known
to all of you and to all the people of
Israel that in the name of Jesus Christ
of Nazareth, whom you crucified, whom
God has raised from the dead, even in

m Mt 27, 20; Mk 15, 11; Lk 23, 18; Jn 18, 40.—n Dt 18, 15.—o Gn 12, 3.

3, 11: Solomon's: the colonnade running along the eastern side of the temple.

3, 12: Holiness: the Clementine Vulgate reads "ability."

3, 13: Son: the Greek word may mean either "son" or "servant"; "servant" is probably intended here because of the reference in v 18 to the "suffering servant" of Is 53, i.e., the Messias.

3, 16: Faith in Christ (in the name of Christ) is the true explanation of the miracle.

3, 18: All the prophets: the prophets as a group. The suffering is most fully described in Ps 21 (22) and in Is 53.

3, 20: In order that, etc.: in Greek, "in order that times of refreshment may come from the presence of the Lord and he may send the Christ appointed beforehand for you, Jesus." The times of refreshment are the same as the times of the restoration in the next verse. Cf 2 Pt 3, 11-13.

3, 22: As he raised up me, or "like me": both Christ and Moses were mediators between God and man; on the superiority of Christ to Moses as mediator see Heb 3, 1-6. Some Vulgate MSS read: "brethren, you shall hear him as you hear me."

3, 26: Son; cf note on Acts 3, 13.

4, 1: The officer: a priest, next in dignity to the high priest, who had general charge of the temple. Most of the priests were Sadducees, one of whose doctrines was a denial of the resurrection of the dead.

4, 6: Annas, though deposed by the Romans in favor of his son-in-law Caiphas, was still head of the high-priestly family and was probably looked upon by the Jews as the true high priest since, according to the Law, the office was held for life.

this name does he stand here before you, sound. 11 This is [p] *The stone that was rejected by you, the builders, which has become the corner stone.* 12 Neither is there salvation in any other. For there is no other name under heaven given to men by which we must be saved."

13 Now seeing the boldness of Peter and John, and finding that they were uneducated and ordinary* men, they began to marvel, and to recognize them as having been with Jesus. 14 And seeing the man who had been cured standing with them, they could say nothing in reply. 15 So they ordered them to withdraw from the council chamber; and they conferred together, 16 saying, "What shall we do with these men? For that indeed an evident miracle has been done by them is manifest to all the inhabitants of Jerusalem, and we cannot deny it. 17 But lest it spread further among the people, let us warn them to speak no more about this name to any man." 18 And summoning them, they charged them not to speak or to teach at all in the name of Jesus.

19 But Peter and John answered and said to them, "Whether it is right in the sight of God to listen to you rather than to God, decide for yourselves. 20 For we cannot but speak of what we have seen and heard." 21 But they, after threatening them, let them go, not finding any way of punishing them, because of the people; for all were glorifying* what had come to pass. 22 For the man upon whom this miraculous cure had been done was more than forty years old.

Thanksgiving. 23 Now after their dismissal, they came to their companions and reported all that the chief priests and the elders had said to them. 24 But they, when they heard it, lifted up their voice with one accord to God and said, "Lord, it is thou who didst make heaven and earth and the sea and all that is in them, 25 who didst say by the Holy Spirit through the mouth of our father David, thy servant, [q] *Why did the Gentiles rage and the peoples plan vain things?* 26 *The kings of the earth stood up, and the rulers assembled together against the Lord and against his Christ.* 27 For of a truth there assembled together in this city against thy holy servant Jesus, whom thou hast anointed, Herod and Pontius Pilate with the Gentiles and the peoples of Israel, 28 to do what thy hand and thy counsel decreed to be done. 29 And now, Lord, take note of their threats, and grant to thy servants to speak thy word with all boldness, 30 while thou stretchest forth thy hand to cures and signs and wonders to be wrought by the name of thy holy servant Jesus."

31 And when they had prayed, the place where they had assembled was shaken, and they were all filled with the Holy Spirit, and spoke the word of God with boldness.

Manner of Life of Christians. 32 Now the multitude of the believers were of one heart and one soul, and not one of them said that anything he possessed was his own, but they had all things in common.* 33 And with great power the apostles gave testimony to the resurrection of Jesus Christ our Lord; and great grace was in them all. 34 Nor was there anyone among them in want. For those who owned lands or houses would sell them and bring the price of what they sold 35 and lay it at the feet of the apostles, and distribution was made to each, according as any one had need. 36 Now Joseph, who by the apostles was surnamed Barnabas (which is translated Son of Consolation), a Levite and a native of Cyprus, 37 sold the field that he had, and brought the price and laid it at the feet of the apostles.

CHAPTER 5.

Ananias and Sapphira. 1 A man named Ananias, with Sapphira his wife, sold a piece of land 2 and by fraud kept back part of the price of the land, with the connivance of his wife, and bringing a part only, laid it at the feet of the apostles. 3 But Peter said, "Ananias, why has Satan tempted thy heart, that thou shouldst lie

p Ps 117 (118), 22; Is 28, 16; Mt 21, 42; Mk 12, 10; Lk 20, 17; Rom 9, 33; I Pt 2, 7.—q Ps 2, 1.

4, 13: Uneducated and ordinary: not trained in the rabbinical traditions, and having no authority to teach.

4, 21: Glorifying, etc.: in Greek, "glorifying God on account of what had come to pass." In Latin, literally, "glorifying what had been done in that which had come to pass."

4, 32: In common: as in Acts 2, 44, while they still held private property, all were ready to use it for those in want, and the more fervent went to the extent of selling their possessions in whole or in part and turning over the proceeds to a fund for the poor. That this latter practice was not obligatory or general, even in Jerusalem, is clear from the special mention of Barnabas in v 36, and from Acts 5, 4, where Ananias is reminded that he need not have sold his land, and that, if he did, he need not have given the money to the Apostles.

to the Holy Spirit and by fraud keep back part of the price of the land? 4 While it yet remained, did it not remain thine; and after it was sold, was not the money at thy disposal? Why hast thou conceived this thing in thy heart? Thou has not lied to men, but to God." 5 And Ananias, hearing these words, fell down and expired. And great fear came upon all who heard of it. 6 And the young men got up and removed him* and, carrying him out, buried him.

7 About three hours later his wife, not knowing what had happened, came in. 8 And Peter said to her, "Tell me, did you sell the land for so much?" And she said, "Yes, for so much." 9 And Peter said to her, "Why have you agreed to tempt the Spirit of the Lord? Behold the feet of those who have buried thy husband are at the door, and they will carry thee out." 10 And she fell down immediately at his feet and expired. And the young men, coming in, found her dead, and carrying her out they buried her beside her husband. 11 And great fear came upon the whole church and upon all who heard of this.

Miracles. 12 Now by the hands of the apostles many signs and wonders were done among the people. And with one accord they all would meet in Solomon's portico; 13 but of the rest,* no one dared to associate with them, yet the people made much of them. 14 And the multitude of men and women who believed in the Lord increased still more, 15 so that they carried the sick into the streets and laid them on beds and pallets that, when Peter passed, his shadow at least might fall on some of them. 16 And there came also multitudes from the towns near Jerusalem, bringing the sick and those troubled with unclean spirits, and they were all cured.

Arrest of the Apostles. 17 But the high priest rose up, and all those who were with him (that is the party of the Sadducees), and being filled with jealousy 18 seized the apostles and put them in the public prison. 19 But during the night an angel of the Lord opened the doors of the prison and led them out, and said, 20 "Go, stand and speak in the temple to the people all the words of this life." 21 And when they heard this, they went into the temple about daybreak and began to teach.

But the chief priest and his party came and they called together the Sanhedrin and all the elders of the children of Israel, and sent to the prison to have them brought. 22 But when the officers came and, opening the prison,* did not find them there, they returned and reported, 23 saying, "The prison indeed we found securely locked, and the guards standing before the doors, but on opening it we found no one inside." 24 Now when the officer of the temple and the chief priests heard these words, they were much perplexed concerning them as to what might come of this. 25 But someone came and told them, "Behold, the men whom you put in prison are standing in the temple and teaching the people." 26 Then the captain went off with the officers and brought them without violence, for they feared the people lest they should be stoned.

27 And having brought them, they set them before the Sanhedrin. And the high priest questioned them, 28 saying, "We strictly charged you not to teach in this name, and behold, you have filled Jerusalem with your teaching, and want to bring this man's blood upon us."

29 But Peter and the apostles answered and said, "We must obey God rather than men. 30 The God of our fathers raised Jesus, whom you put to death, hanging him on a tree. 31 Him God exalted with his right hand to be Prince* and Savior, to grant repentance to Israel and forgiveness of sins. 32 And we are witnesses of these things, and so is the Holy Spirit, whom God has given to all who obey him."

33 But they, when they heard this, were cut to the heart and wanted to slay them.

34 But there stood up one in the Sanhedrin, a Pharisee named Gamaliel, a teacher of the Law respected by all the people, and he ordered that the men be put outside for a little while. 35 And he said to them, "Men of Israel, take care what you are about to do to these men.

5, 6: Removed him: the Greek reads, "wrapped him up."

5, 13: The rest, the people: refer to the same persons, i.e., those not converted. They were afraid of the Jewish authorities.

5, 22: And, opening, etc.: in Greek, "they did not find them in the prison and, returning, they reported, saying."

5, 31: Prince: in Greek, "Author"; Christ is the Author or Founder of salvation.

36 For some time ago there rose up Theodas, claiming to be somebody, and a number of men, about four hundred, joined him; but he was slain, and all his followers were dispersed and he was brought to nothing. 37 After him rose up Judas the Galilean in the days of the census and drew some people after him; he too perished, and all his followers were scattered abroad. 38 So now I say to you, keep away from these men and let them alone. For if this plan or work is of men, it will be overthrown; 39 but if it is of God, you will not be able to overthrow it. Else perhaps you may find yourselves fighting even against God."

And they agreed with him, 40 and, calling in the apostles and having them scourged, they charged them not to speak in the name of Jesus, and then let them go. 41 So they departed from the presence of the Sanhedrin, rejoicing that they had been counted worthy to suffer disgrace for the name of Jesus. 42 And they did not for a single day cease teaching and preaching in the temple and from house to house the good news of Jesus as the Christ.

CHAPTER 6.

The Deacons. 1 Now in those days, as the number of the disciples was increasing, there arose a murmuring among the Hellenists* against the Hebrews that their widows were being neglected in the daily ministration. 2 So the Twelve called together the multitude of the disciples and said, "It is not desirable that we should forsake the word of God and serve at tables. 3 Therefore, brethren, select from among you seven men of good reputation, full of the Spirit and of wisdom, that we may put them in charge of this work. 4 But we will devote ourselves to prayer and to the ministry of the word." 5 And the plan met the approval of the whole multitude, and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip and Prochorus and Nicanor and Timon and Parmenas and Nicholas, a proselyte from Antioch. 6 These they set before the apostles, and after they had prayed they laid their hands upon them. 7 And the word of the Lord continued to spread, and the number of the disciples increased rapidly in Jerusalem; a large number also of the priests accepted the faith.

Stephen's Arrest. 8 Now Stephen, full of grace and power, was working great wonders and signs among the people. 9 But there arose some from the synagogue which is called that of the Freedmen, and of the Cyrenians and of the Alexandrians and of those from Cilicia and the province of Asia, disputing with Stephen. 10 And they were not able to withstand the wisdom and the Spirit who spoke.* 11 Then they bribed men to say they had heard him speaking blasphemous words against Moses and against God.

12 And they stirred up the people and the elders and the Scribes, and, running together, they seized him and brought him to the Sanhedrin. 13 And they brought forward false witnesses to say, "This man never ceases speaking words against the Holy Place and the Law; 14 for we have heard him say that this Jesus of Nazareth will destroy this place and will change the traditions which Moses handed down to us." 15 Then all who sat in the Sanhedrin, gazing upon him, saw his face as though it were the face of an angel.

CHAPTER 7.

Stephen's Discourse: the Patriarchs. 1 And the high priest said, "Are these things so?"

2 Then he said, "Brethren and fathers, hear. The God of glory appeared to our father Abraham when he was in Mesopotamia, before he settled in Haran, 3 and said to him, [r] 'Go forth from thy country and from thy kindred, and come into the land that I will show thee.' 4 Then he went forth from the land of the Chaldeans and settled in Haran. From there, after the death of his father, God removed him into this land where you now dwell. 5 And he gave him no property in it, not even a foot of land, but he promised 'to give it for a possession to him and to his offspring after him,' when as yet he had no son. 6 And God said, [s] *His offspring shall sojourn in a strange country, and they shall enslave and oppress them four hundred years.* 7 *And the nation to which they have been in bondage, I will judge,* said God, *and afterwards*

r Gn 12, 1.—s Gn 15, 3.

6, 1: Hellenists: Jews from outside Palestine who spoke Greek. The Latin uses one term for the Greek terms Hellenistae and Hellenes; the latter were Gentiles.

6, 10: Who spoke: in Greek, "with which he spoke."

they shall go forth and shall worship me in this place. 8 And [t] he gave him the covenant of circumcision, and so he begot Isaac and circumcised him on the eighth day; and Isaac begot Jacob, and Jacob the twelve patriarchs.

Joseph. 9 "Out of jealousy the patriarchs [u] sold Joseph into Egypt, but God was with him 10 and rescued him from all his tribulations, [v] and gave him favor and wisdom 'in the sight of Pharaoh king of Egypt, and he made him governor over Egypt and over all his household.' 11 Now there came a famine over all Egypt and Canaan, and great tribulation, and our fathers found no food. 12 But [w] when Jacob heard that there was grain in Egypt, he sent our fathers there a first time, 13 and [x] on their second visit Joseph was recognized by his brothers, and his family became known to Pharaoh. 14 And Joseph sent for his father Jacob and all his kindred, seventy-five souls in all. 15 And [y] Jacob went down to Egypt, and he and our fathers died 16 and were taken to Sichem and laid in the tomb [z] which Abraham bought for a sum of silver from the sons of Hemor, the son of Sichem.*

Moses. 17 "Now when the time of the promise drew near that God had made to Abraham, [a] the people increased and multiplied in Egypt 18 till 'another king arose in Egypt who knew nothing of Joseph.' 19 He dealt craftily with our race and oppressed our fathers by forcing them to expose their infants so that they might not live. 20 At [b] this time Moses was born, and he was acceptable to God; he was nourished three months in his father's house, 21 and when he was exposed, Pharaoh's daughter adopted him and brought him up as her own son. 22 And Moses was instructed in all the wisdom of the Egyptians, and he was mighty in his words and in his deeds. 23 And when he was forty years old, it occurred to him to visit his brethren, the children of Israel. 24 And [c] when he had seen one of them being imposed upon, he defended him and, striking down the Egyptian, he avenged him who was being ill-treated. 25 Now, he thought that the brethren understood that by his hand God was giving them deliverance; but they did not understand. 26 The next day [d] he came across them fighting and he tried to reconcile them in peace, saying, 'Men, you are brethren; why do you injure each other?' 27 But the man who was wronging his neighbor thrust him aside, saying, 'Who has appointed thee ruler and judge over us? 28 Dost thou mean to kill me as thou didst the Egyptian yesterday?' 29 At those words Moses fled, and lived for a time in the land of Madian, where he begot two sons.

30 "When forty years had passed, [e] there appeared to him in the desert of Mount Sinai an angel in a flame of fire in a bush. 31 But when Moses saw it, he marvelled at the sight; but as he drew near to look, there came the voice of the Lord, saying, 32 'I am the God of thy fathers, the God of Abraham, the God of Isaac and the God of Jacob.' And Moses trembled and did not dare to look. 33 Then the Lord said to him, 'Remove the sandals from thy feet, for the place where thou art standing is holy ground. 34 I have seen all the oppression of my people in Egypt, and I have heard their groaning, and I have come down to deliver them. And now come, I will send thee to Egypt.'

35 "This Moses whom they disowned, saying, 'Who has made thee ruler and judge?'—him God sent to be ruler and redeemer, with the help of the angel who appeared to him in the bush. 36 This is he who led them out, [f] working wonders and signs in the land of Egypt and in the Red Sea and in the desert, forty years. 37 This is the Moses who said to the children of Israel, [g] 'God will raise up to you a prophet from among your brethren, as he raised up me;* to him shall you hearken.' 38 This is he [h] who was in the assembly in the wilderness with the angel who spoke to him on Mount Sinai, and with our fathers, and he received the words of life to give to us. 39 But our fathers would not obey him, but thrust him aside and in their hearts turned back to Egypt, 40 saying to Aaron, [i] 'Make us gods to go before us. As for this Moses who brought us out of the land of Egypt, we do not know what has become of him.' 41 And they made a calf in those days and of-

t Gn 17, 10; 21, 2-4; 25, 24-26; 29, 32; 35, 22.—u Gn 37, 28.—v Gn 41, 37.—w Gn 42, 2.—x Gn 45, 3.—y Gn 46, 5; 49, 32.—z Gn 23, 16; 50, 13; Jos 24, 32.—a Ex 1, 7.—b Ex 2, 2; Heb 11, 23.—c Ex 2, 12.—d Ex 2, 13.—e Ex 3, 2.—f Ex 7-14; 16, 1.—g Dt 18, 15.—h Ex 19, 3.—i Ex 32, 1.

7, 16: Son of Sichem: in Greek, "in Sichem."

7, 37: As he raised up me: or, "like me." Some Vulgate codices read: " . . . your own brethren; him shall you hear as you hear me."

fered sacrifice to the idol and rejoiced in the works of their own hands. 42 But God turned and gave them up to serve the host of heaven, even as it is written in the book of the Prophets: *i Did you offer victims and sacrifices to me for forty years in the desert, O house of Israel?* 43 *Why, you took up with you the tabernacle of Moloch and the star of your god Rempham, images that you made to worship. And I will carry you away beyond Babylon.*

The Temple. 44 * "Our fathers had in the desert the tent of the testimony, as God arranged when he *k* told Moses to make it according to the model that he had seen. 45 This tent *l* also our fathers inherited, and they brought it here with them when under Josue they took possession of the territory of the Gentiles that God drove out before our fathers; and it remained down to the time of David. 46 He found favor before God *m* and asked that he might find a dwelling place for the God of Jacob. 47 But Solomon *n* built him a house. 48 Yet not in houses made by hands *o* does the Most High dwell, even as the prophet says, 49 *p The heaven is my throne, and the earth a footstool for my feet. What house will you build me, says the Lord, or what shall be the place of my resting?* 50 *Did not my hand make all this?*

Conclusion. 51 "Stiff-necked and uncircumcised in heart and ear, you always oppose the Holy Spirit; as your fathers did, so you do also. 52 Which of the prophets have not your fathers persecuted? And they killed those who foretold the coming of the Just One, of whom you have now been the betrayers and murderers, 53 you who received the Law as an ordinance of angels and did not keep it."

Stephen's Martyrdom. 54 Now as they heard these things, they were cut to the heart and gnashed their teeth at him. 55 But he, being full of the Holy Spirit, looked up to heaven and saw the glory of God, and Jesus standing at the right hand of God; 56 and he said, "Behold, I see the heavens opened, and the Son of Man standing at the right hand of God." 57 But they cried out with a loud voice and stopped their ears and rushed upon him all together. 58 And they cast him out of the city and stoned him. And the witnesses laid down their garments at the feet of a young man named Saul. 59 And while they were stoning Stephen he prayed and said, "Lord Jesus, receive my spirit." 60 And falling on his knees, he cried out with a loud voice, saying, "Lord, do not lay this sin against them." And with these words he fell asleep.* And Saul approved of his death.

j Am 5, 25.—k Ex 25, 40.—l Jos 3, 14; Heb 8, 9.—m 1 Kgs 16, 13; Ps 131 (132), 5.—n 3 Kgs 6, 1; 1 Par 17, 12.—o Acts 17, 24.—p Is 66, 1.

7, 44: The preceding part refutes the charge of having spoken against Moses; Stephen now takes up the charge of having spoken against the temple.

7, 60: He fell asleep: he died.

8, 5: Philip: one of the seven deacons named in Acts 6, 5.

8, 7: Unclean spirits, etc.: in both Latin and Greek the possessed persons are the subject of the verb "went out." The literal translation of the Greek is, "For many of those having unclean spirits, crying with a loud voice, went out."

8, 12: As he preached: in Greek, "preaching of the kingdom of God and of the name of Jesus Christ."

CHAPTER 8.

Persecution. 1 Now there broke out on that day a great persecution against the Church in Jerusalem, and all except the apostles were scattered abroad throughout the land of Judea and Samaria. 2 And devout men took care of Stephen's burial and made great lamentation over him. 3 But Saul was harassing the Church; entering house after house, and dragging out men and women, he committed them to prison.

2. The Church in Judea and Samaria

Samaria. 4 Now those who were scattered abroad went about preaching the word. 5 And Philip* went down to the city of Samaria and preached the Christ to them. 6 And the crowds with one accord gave heed to what was said by Philip, listening to him and seeing the miracles that he worked. 7 For unclean spirits,* crying with a loud voice, went out of many possessed persons, and many paralytics and cripples were cured. 8 So there was great joy in that city.

9 Now a man named Simon had previously been practising sorcery in that city and astounding the people of Samaria, claiming to be someone great; 10 and all from least to greatest listened to him, saying, "This man is the power of God, which is called great." 11 And they gave heed to him because for a long time he had bewitched them with his sorceries. 12 But when they believed Philip as he preached* the kingdom of God and the name of Jesus Christ, they were baptized,

both men and women. 13 And Simon also himself believed, and after his baptism attached himself to Philip; and at sight of the signs and exceedingly great miracles being wrought, he was amazed.

14 Now when the apostles in Jerusalem heard that Samaria had received the word of God, they sent to them Peter and John. 15 On their arrival they prayed for them, that they might receive the Holy Spirit;* 16 for as yet he had not come upon any of them, but they had only been baptized in the name of the Lord Jesus. 17 Then they laid their hands on them and they received the Holy Spirit. 18 But when Simon saw that the Holy Spirit was given through the laying on of the apostles' hands he offered them money, 19 saying, "Give me also this power, so that anyone on whom I lay my hands may receive the Holy Spirit."

But Peter said to him, 20 "Thy money go to destruction with thee,* because thou hast thought that the gift of God could be purchased with money. 21 Thou hast no part or lot in this matter; for thy heart is not right before God. 22 Repent therefore of this wickedness of thine and pray to God, that perhaps this thought of thy heart may be forgiven thee; 23 for I see thou art in the gall of bitterness and in the bond of iniquity." 24 But Simon answered, "Do you pray for me to the Lord, that nothing of what you have said may happen to me."

25 So they, after bearing witness and preaching the gospel of the Lord, returned to Jerusalem, and preached the gospel to many Samaritan villages.

An Ethiopian. 26 But an angel of the Lord spoke to Philip, saying, "Arise and go south to the road that goes down from Jerusalem to Gaza." (This road is desert.*) 27 And he arose and went. And behold, an Ethiopian, a eunuch, a minister of queen Candace of Ethiopia,* who was in charge of all her treasures, had come to Jerusalem to worship 28 and was returning, sitting in his carriage and reading the prophet Isaias. 29 And the Spirit said to Philip, "Go near and keep close to this carriage." 30 And Philip, running up, heard him reading the prophet Isaias, and he said, "Dost thou then understand what thou art reading?" 31 But he said, "Why, how can I, unless someone shows me?" And he asked Philip to get up and sit with him.

32 Now the passage of Scripture which he was reading was this: *[q] He was led like a sheep to slaughter; and just as a lamb dumb before its shearer, so did he not open his mouth.* 33 *In humiliation his judgment was denied him; who shall declare his generation? for his life is taken from the earth.* 34 And the eunuch answered Philip and said, "I pray thee, of whom is the prophet saying this? Of himself or of someone else?"

35 Then Philip opened his mouth and, beginning from this Scripture, preached Jesus to him. 36 And as they went along the road, they came to some water; and the eunuch said, "See, here is water; what is there to prevent my being baptized?" 37 [*And Philip said, "If thou dost believe with all thy heart, thou mayest." And he answered, and said, "I believe Jesus Christ to be the Son of God."] 38 And he ordered the carriage to stop; and both Philip and the eunuch went down into the water, and he baptized him. 39 But when they came up out of the water, the Spirit of the Lord took Philip away, and the eunuch saw him no more, but he went on his way rejoicing. 40 But Philip was found* in Azotus, and passing through he preached the gospel to all the cities till he came to Caesarea.

CHAPTER 9.

The Vision of Saul. 1 But Saul,[r] still breathing threats of slaughter against the disciples of the Lord, went to the high priest 2 and asked him for letters to the synagogues at Damascus, that if he found any men or women belonging to this Way,* he might bring them in bonds to Jerusalem. 3 And [s] as he went on his journey, it came to pass that he drew

q Is 53, 7.—r Gal 1, 13.—s Acts 22, 6; 1 Cor 15, 8; 2 Cor 12, 2.

8, 15: Holy Spirit: they had received the Holy Spirit in Baptism, but not in the fullness with which He is imparted in Confirmation. Being only a deacon, Philip could not administer Confirmation.

8, 20f: Peter shows his horror of the sin in order to lead Simon to repentance.

8, 26: Is desert: i.e., an uncultivated region, "the desert route." The words in parentheses may also have been spoken by the angel.

8, 27: This description leaves us in doubt as to whether he was a Gentile or a Jew.

8, 37: Omitted in the best Greek and Vulgate MSS, and by other authorities.

8, 40: Was found: or, "found himself."

9, 2: This Way: in Greek, "the Way," used for Christianity.

near to Damascus, when suddenly a light
from heaven shone round about him;
4 and falling to the ground, he heard a
voice saying to him, "Saul, Saul, why
dost thou persecute me?" 5 And he said,
"Who art thou, Lord?" And he said, "I
am Jesus, whom thou art persecuting. [It
is hard for thee to kick against the goad."
6 And he, trembling and amazed, said,
"Lord, what wilt thou have me do?" And
the Lord said to him,*] "Arise and go
into the city, and it will be told thee what
thou must do." 7 Now the men who jour-
neyed with him stood speechless, hearing
indeed the voice, but seeing no one. 8 And
Saul arose from the ground, but when
his eyes were opened, he could see noth-
ing. And leading him by the hand, they
brought him into Damascus. 9 And for
three days he could not see, and he neither
ate nor drank.

Saul's Baptism. 10 Now there was in
Damascus a certain disciple named
Ananias, and the Lord said to him in a
vision, "Ananias." And he said, "Here I
am, Lord." 11 And the Lord said to him,
"Arise and go to the street called Straight
and ask at the house of Judas for a man
of Tarsus named Saul. For behold, he is
praying." 12 (*And he saw a man named
Ananias come in and lay his hands upon
him that he might recover his sight.)
13 But Ananias answered, "Lord, I have
heard from many about this man, how
much evil he has done to thy saints* in
Jerusalem. 14 And here too he has au-
thority from the high priests to arrest all
who invoke thy name." 15 But the Lord
said to him, "Go, for this man is a cho-
sen vessel to me, to carry my name among
nations and kings and the children of
Israel. 16 For I will show him how much
he must suffer for my name."

17 So Ananias departed and entered the
house, and laying his hands upon him,
he said, "Brother Saul, the Lord has sent
me – Jesus, who appeared to thee on thy
journey – that thou mayest recover thy
sight and be filled with the Holy Spirit."
18 And straightway there fell from his
eyes something like scales, and he recov-
ered his sight, and arose, and was bap-
tized. 19 And after taking some food, he
regained his strength.

Saul's Zeal. Now for some days he
joined the disciples in Damascus, 20 and
straightway in the synagogues he began
to preach that Jesus is the Son of God.
21 And all who heard him were amazed
and said, "Is not this he who used to
make havoc in Jerusalem of those who
called upon this name, and who has come
here for the purpose of taking them in
bonds to the chief priests?"

22 But Saul grew all the stronger and
confounded the Jews who were living in
Damascus, proving that this is the Christ.

23 But as time passed on the Jews made
a plot to kill him. 24 But their plot be-
came known to Saul. † They were even
guarding the gates both day and night
in order to kill him; 25 but his disciples
took him by night and let him down over
the wall, lowering him in a basket.

26 Now on his arrival at Jerusalem he
tried to join the disciples, and they were
all afraid of him, not believing that he
was a disciple. 27 But Barnabas took him
and brought him to the apostles, and he
told them how on his journey he had
seen the Lord, that the Lord had spoken
to him, and how in Damascus he had
acted boldly in the name of Jesus. 28 And
he moved freely among them in Jerusa-
lem, acting boldly in the name of the
Lord; 29 he also spoke and disputed with
the Hellenists; but they sought to kill him.
30 When the brethren got to know this,
they took him down to Caesarea and
sent him away to Tarsus.

Peter Visits the Churches. 31 Now
throughout all Judea and Galilee and
Samaria the Church was in peace and
was being built up, walking in fear of
the Lord, and it was filled with the con-
solation of the Holy Spirit. 32 And it
came to pass that Peter, while visiting all
the saints, came to those living at Lydda.
33 And he found there a certain man
named Aeneas who had kept his bed
eight years, being a paralytic. 34 And
Peter said to him, "Aeneas, Jesus Christ
heals thee; get up and make thy bed."
And straightway he got up. 35 And all
who lived at Lydda and in Sharon saw
him, and they turned to the Lord.

36 Now at Joppa there was a certain
disciple named Tabitha (which is trans-

† 2 Cor 11, 32.

9, 5f: It is hard . . . said to him: these words are not in the Greek nor in the best Latin MSS. The addition doubtless comes in part from Acts 22, 10 and 26, 14.

9, 12: This parenthesis describes a vision which St. Paul had while our Lord was speaking to Ananias.

9, 13: Saints: those separated from other men and united to Christ. They are sanctified by the presence in Him of the Holy Spirit.

lated Dorcas*); this woman had devoted herself to good works and acts of charity. 37 But it happened that at this time she fell ill and died; and they washed her, and laid her in an upper room. 38 And as Lydda was near Joppa, the disciples, hearing that Peter was there, sent two men to him with the request, "Come on to us without delay." 39 And Peter arose and went with them, and on his arrival they took him to the upper room. And all the widows stood about him weeping and showing him the tunics and cloaks which Dorcas used to make for them. 40 But Peter, putting them all out, knelt down and prayed; and turning to the body, he said, "Tabitha, arise." And she opened her eyes and, seeing Peter, she sat up. 41 Then Peter gave her his hand and raised her up; and calling the saints and the widows, he gave her back to them alive. 42 And it became known all over Joppa, and many believed in the Lord. 43 And it came to pass that he stayed some time in Joppa at the house of one Simon, a tanner.

3. Spread of the Church to the Gentiles

CHAPTER 10.

Cornelius: the Visions. 1 Now there was in Caesarea a man named Cornelius, a centurion of the cohort called Italian; 2 he was devout and God-fearing,* as was all his household, giving much alms to the people and praying to God continually. 3 About the ninth hour of the day he saw distinctly in a vision an angel of God come in to him and say to him, "Cornelius." 4 And he, gazing at him in terror, said, "What is it, Lord?" And he said to him, "Thy prayers and thy alms have gone up* and been remembered in the sight of God. 5 And now send men to Joppa and fetch one Simon, surnamed Peter; 6 he is lodging with Simon, a tanner who has a house by the seaside."* 7 When the angel who was speaking to him had departed, he called two of his servants, and a God-fearing soldier from among his personal attendants, 8 and after telling them the whole story sent them to Joppa.

9 Now the next day, while they were still on their journey and were just drawing near to the city, Peter went up to the roof to pray, about the sixth hour; 10 but he got very hungry, and wanted something to eat. But while they were getting it ready, he fell into an ecstasy, 11 and saw heaven standing open and a certain vessel coming down like a great sheet, let down by the four corners from heaven to the earth; 12 and in it were all the four-footed beasts and creeping things of the earth, and birds of the air. 13 And there came a voice to him, "Arise, Peter, kill and eat." 14 But Peter said, "Far be it from me, Lord, for never did I eat anything common or unclean." 15 And there came a voice a second time to him, "What God has cleansed, do not thou call common."* 16 Now this happened three times, and straightway the vessel was taken up into heaven.

17 Now while Peter was still wondering as to what the vision he had had might mean, behold, the men sent by Cornelius stood at the door, inquiring for Simon's house; 18 and they called out to ask whether Simon, surnamed Peter, was staying there. 19 But while Peter was pondering over the vision, the Spirit said to him, "Behold, three men are looking for thee. 20 Arise, therefore, go down and depart with them without any hesitation, for I have sent them." 21 So Peter went down to the men and said, "Behold, I am the man you are asking for; what is the reason for your coming?" 22 And they said, "Cornelius, a centurion, a just and God-fearing man, to whom the whole nation of the Jews bears witness, has been directed by a holy angel to fetch thee to his house and to hear words from thee." 23 So he invited them in and entertained them.

Peter Meets Cornelius. 24 And the next day he arose and started off with them, and certain of the brethren from Joppa accompanied him. The following day he reached Caesarea. Now Cornelius was waiting for them, having invited in his relatives and his intimate friends. 25 And as Peter entered, Cornelius met him and, falling at his feet, made obeisance to him. 26 But Peter raised him up, saying, "Get up, I myself also am a man." 27 And

9, 36: Dorcas: means "gazelle."

10, 2: God-fearing: worshipping the true God of the Jews, but without adopting the full burden of the Mosaic Law.

10, 4: Gone up . . . God: gone up to please God, like the smoke of the sacrifice, which was called a "memorial" (Lv 2, 9).

10, 6: "He will tell thee what to do" is added in the Clementine Vulgate.

10, 15: The distinction made by the Mosaic Law between clean and unclean food is no longer to hold good.

as he talked with him, he went in and found many assembled, [28] and he said to them, "You know it is not permissible for a Jew to associate with a foreigner or to visit him; but God has shown me that I should not call any man common or unclean; [29] therefore I came without hesitation when I was sent for. I ask, therefore, why you have sent for me."

[30] And Cornelius said, "Three days ago,* at this very hour, I was praying in my house at the ninth hour, and behold, a man stood before me in shining garments, and said, [31] 'Cornelius, thy prayer has been heard and thy alms have been remembered in the sight of God. [32] Send therefore to Joppa and call Simon, surnamed Peter; he is lodging in the house of Simon, a tanner, by the sea.' [33] Immediately therefore I sent to thee, and thou hast very kindly come. Now, therefore, we are all present in thy sight* to hear whatever has been commanded thee by the Lord."

Peter's Discourse. [34] But Peter began, and said, "Now I really understand [u] that God is not a respecter of persons, [35] but in every nation he who fears him and does what is right is acceptable to him. [36] He sent his word to the children of Israel, preaching peace through Jesus Christ (who is Lord of all). [37] You know what took place throughout Judea; [v] for he began in Galilee after the baptism preached by John: [38] how God anointed Jesus of Nazareth with the Holy Spirit and with power, and he went about doing good and healing all who were in the power of the devil; for God was with him. [39] And we are witnesses of all that he did in the country of the Jews and in Jerusalem; and yet they killed him, hanging him on a tree. [40] But God raised him on the third day and caused him to be plainly seen, [41] not by all the people, but by witnesses designated beforehand by God, that is, by us, who ate and drank with him after he had risen from the dead. [42] And he charged us to preach to the people and to testify that he it is who has been appointed by God to be judge of the living and of the dead. [43] To him [w] all the prophets bear witness, that through his name all who believe in him may receive forgiveness of sins."

The Baptism. [44] While Peter was still speaking these words, the Holy Spirit came upon all who were listening to his message. [45] And the faithful of the circumcision, who had come with Peter, were amazed, because on the Gentiles also the grace of the Holy Spirit had been poured forth; [46] for they heard them speaking in tongues* and magnifying God. [47] Then Peter answered, "Can anyone refuse the water to baptize these, seeing that they have received the Holy Spirit just as we did?" [48] And he ordered them to be baptized in the name of Jesus Christ. Then they besought him to stay on there a few days.

CHAPTER 11.

Explanation at Jerusalem. [1] Now the apostles and the brethren all over Judea heard that the Gentiles also had received the word of God. [2] But when Peter went up to Jerusalem, they of the circumcision found fault with him, [3] saying, "Why didst thou visit men uncircumcized and eat with them?"

[4] Then Peter began to explain the matter to them in order, saying, [5] "I was praying in the city of Joppa and while in ecstasy I had a vision, a certain vessel coming down something like a great sheet, let down from heaven by its four corners, and it came right down to me. [6] And gazing upon it, I began to observe, and I saw the four-footed creatures of the earth, and the wild beasts and the creeping things, and the birds of the air. [7] And I also heard a voice saying to me, 'Arise, Peter, kill and eat.' [8] And I said, 'By no means, Lord, for nothing common or unclean has ever entered my mouth.' [9] But the voice answered a second time, 'What God has cleansed, do not thou call common.' [10] This happened three times, and then it was all drawn up back into heaven. [11] And behold, immediately three men came to the house where I was, having been sent from Caesarea to me; [12] and the Spirit bade me not to hesitate to go with them. And these six brethren also went with me, and we entered the man's house. [13] And he told us how he had seen the angel in his house stand and say to him, 'Send

u Dt 10, 17; 2 Par 19, 7; Jb 34, 19; Wis 6, 8; Sir 35, 12; Rom 2, 11; Gal 2, 6; Eph 6, 9; Col 3, 25; 1 Pt 1, 17.—v Lk 4, 14.—w Jer 31, 34; Mi 7, 18.

10, 30: Three days ago: literally, "this is now the fourth day."

10, 33: In thy sight: in Greek, "in the sight of God."

10, 46: In tongues: as on Pentecost in chapter 2.

to Joppa and fetch Simon, surnamed Peter; 14 he will speak to thee words by which thou shalt be saved, thou and all thy household.' 15 But when I began to speak, the Holy Spirit fell upon them, just as it did upon us at the beginning. 16 And I remembered the word of the Lord, how he had said, x 'John indeed baptized with water, but you shall be baptized with the Holy Spirit.' 17 Therefore, if God gave to them the same grace as he gave to us who believed in the Lord Jesus Christ, who was I that I should be able to interfere with God?" 18 On hearing this they held their peace, and glorified God, saying, "Therefore to the Gentiles also God has given repentance unto life."

The Converts at Antioch. 19 Now those who had been dispersed by the persecution that had broken out over Stephen, went all the way to Phoenicia and Cyprus and Antioch, speaking the word to none except to Jews only. 20 But some of them were Cyprians and Cyreneans, who on reaching Antioch began to speak to the Greeks* also, preaching the Lord Jesus. 21 And the hand of the Lord was with them, and a great number believed and turned to the Lord. 22 And news concerning them came to the ears of the church in Jerusalem, and they sent Barnabas as far as Antioch. 23 Now when he came and saw the grace of God, he rejoiced and exhorted them all to continue in the Lord with steadfast heart; 24 for he was a good man and full of the Holy Spirit and of faith. And a great multitude was added to the Lord. 25 And he went forth to Tarsus to look for Saul, and on finding him he brought him to Antioch. 26 And for a whole year they took part in the meetings of the church and taught a great multitude. And it was in Antioch that the disciples were first called "Christians."

27 Now in those days some prophets from Jerusalem came down to Antioch, 28 and one of them named Agabus got up and revealed through the Spirit that there would be a great famine all over the world. The famine occurred in the reign of Claudius.* 29 So the disciples, each according to his means, determined to send relief to the brethren dwelling in Judea. 30 And this they did, sending it to the presbyters* by the hands of Barnabas and Saul.

Conclusion: Persecution of the Church by Herod Agrippa

CHAPTER 12.

Peter in Prison. 1 Now at this time* Herod the king set hands on certain members of the Church to persecute them. 2 He killed James the brother of John with the sword, 3 and seeing that it pleased the Jews, he proceeded to arrest Peter also, during the days of the Unleavened Bread.* 4 After arresting him he cast him into prison, committing the custody of him to four guards of soldiers, four in each guard, intending to bring him forth to the people after the Passover. 5 So Peter was being kept in the prison; but prayer was being made to God for him by the Church without ceasing.

His Deliverance. 6 Now when Herod was about to bring him forth, that same night Peter was sleeping between two soldiers, bound with two chains, and outside the door sentries guarded the prison. 7 And behold, an angel of the Lord stood beside him, and a light shone in the room; and he struck Peter on the side and woke him, saying, "Get up quickly." The chains dropped from his hands. 8 And the angel said to him, "Gird thyself and put on thy sandals." And he did so; and he said to him, "Wrap thy cloak about thee and follow me."

9 And he followed him out, without knowing that what was being done by the angel was real, for he thought he was having a vision. 10 They passed through the first and second guard and came to the iron gate that leads into the city; and this opened to them of its own accord. And they went out, and passed on through one street, and straightway the angel left him. 11 Then Peter

x Acts 1, 5; 19, 4; Mt 3, 11.

11, 20: To the Greeks: having heard of the conversion of Cornelius and his household. Though many Greek MSS read "Hellenists" here, the context shows that Gentiles are meant, for the Jews referred to in v 19 were Hellenists, i.e., Jews living outside Palestine.

11, 28: Claudius: Roman emperor 41-54 A. D.

11, 30: Presbyters: literally, "elders." This is the term from which our "priest" is derived. But here and in the rest of Acts, and in many of the Epistles, it designates the priests who held office as rulers of the early Church. "Presbyter" also distinguishes these priests from the Jewish "elders."

12, 1: At this time: in Greek, "about that time." Herod: Herod Agrippa I, who ruled over Judea from 41 A. D. till his death in 44 A. D.

12, 3: Days of the Unleavened Bread: the seven days following the paschal supper.

came to himself, and he said, "Now I know for certain that the Lord has sent his angel and rescued me from the power of Herod and from all that the Jewish people were expecting."

12 When he realized his situation, he went to the house of Mary, the mother of John who was surnamed Mark, where many had gathered together and were praying. 13 When he knocked at the outer door, a maid named Rhoda came to answer it. 14 And as soon as she recognized Peter's voice, in her joy she did not open the gate, but ran in and announced that Peter was standing before the gate. 15 But they said to her, "Thou art mad." But she insisted that it was so. Then they said, "It is his angel."* 16 But Peter continued knocking; and when they opened, they saw him and were amazed. 17 But he motioned to them with his hand to be quiet, and related how the Lord had brought him out of the prison. And he said, "Tell this to James* and to the brethren." And he departed, and went to another place.

Herod Punished. 18 Now when morning came, there was no little stir among the soldiers as to what had become of Peter. 19 When Herod had searched for him and had not found him, he examined the guards and ordered them to be put to death; then he went down from Judea to Caesarea and stayed there.

20 Now he was very angry with the Tyrians and Sidonians; but they came to him in a body and, having won over Blastus, the king's chamberlain, they asked for peace, because their country depended on him for its food supply.

21 So a day was fixed and on it Herod, arrayed in kingly apparel, sat in the judgment-seat and began to address them. 22 And the people shouted, "It is the voice of a god, and not of a man." 23 But immediately an angel of the Lord struck him down, because he had not given the honor to God; and he was eaten by worms, and died.

24 But the word of the Lord continued to grow and spread. 25 Now Barnabas and Saul, when they had fulfilled their mission,[y] returned from Jerusalem, taking with them John, who was surnamed Mark.

II: THE CHURCH IN ASIA MINOR AND EUROPE

THE MISSIONARY JOURNEYS OF ST. PAUL

1. First Missionary Journey

CHAPTER 13.

Antioch. 1 Now in the church at Antioch there were prophets and teachers, among whom were Barnabas and Simon,* called Niger, and Lucius of Cyrene, and Manahen the foster-brother of Herod the tetrarch, and Saul. 2 And as they were ministering* to the Lord and fasting, the Holy Spirit said, "Set apart for me Saul and Barnabas unto the work to which I have called them." 3 Then having fasted and prayed and laid their hands upon them,* they let them go.

Cyprus. 4 So they, sent forth by the Holy Spirit, went to Seleucia and from there sailed to Cyprus. 5 On their arrival at Salamis they began to preach the word of God in the synagogues of the Jews; and they had also John* as assistant. 6 They went, passing through the whole island as far as Paphos, and there they came across a Jewish magician and false prophet named Bar-Jesus,* 7 who was attached to the proconsul Sergius Paulus, a man of discernment. He sent for Barnabas and Saul, and sought to hear the word of God; 8 but Elymas, the sorcerer (for so his name is translated), opposed them, trying to turn away the proconsul from the faith. 9 But Saul* (also called Paul), filled with the Holy Spirit, gazed at him 10 and said, "O full of all guile and of all deceit, son of the devil, enemy of all justice, wilt thou not cease to make crooked the straight ways of the Lord? 11 And now, behold, the hand of the Lord is upon thee, and thou shalt be

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y Acts 11, 29.

12, 15: Angel: guardian angel.

12, 17: James: called "the brother of the Lord," i.e., one of His near relatives, and also "James the Less." Another place: undoubtedly outside Herod's jurisdiction.

13, 1: Simon: or Simeon. Herod: Herod Antipas, who beheaded John the Baptist and mocked our Lord during the Passion.

In the Greek, Barnabas, Simon and Lucius are grouped together; Manahen and Saul are in a second group. The former are perhaps the prophets, the latter the teachers.

13, 2: Ministering: in some form of public worship, probably the Mass. From the Greek word used here comes our "liturgy."

13, 3: Laid their hands upon them: consecrating them as bishops, or (more probably) giving them merely a special blessing for the new work.

13, 5: John: St. Mark.

13, 6: Bar-Jesus: a patronymic, "Bar" meaning "son of," as in Barnabas. "Jesus" is another form of "Josue." His proper name was "Elymas," meaning "sorcerer" or "magician." Cf v 8.

13, 9: Saul: a Jewish name. He may have adopted the Roman name "Paul" either at this time or earlier, for use among the Gentiles.

blind, not seeing the sun for a time." And instantly there fell upon him a mist of darkness, and he groped about for someone to lead him by the hand. 12 Then the proconsul, seeing what had happened, believed* and was astonished at the Lord's teaching.

Antioch in Pisidia. 13 Putting to sea from Paphos, Paul and his companions came to Perge in Pamphylia; but John left them and returned to Jerusalem. 14 But they passed through Perge* and reached the Pisidian Antioch; and entering the synagogue on the Sabbath, they sat down. 15 After the reading of the Law and the Prophets, the rulers of the synagogue sent to them, saying, "Brethren, if you have any word of exhortation for the people, speak."

Paul's Discourse. 16 Then Paul arose, and motioning with his hand for silence, said, "Israelites and you who fear God, hearken. 17 The God of the people of Israel [z] chose our fathers and exalted the people when they were sojourners in the land of Egypt, and with uplifted arm led them forth out of it. 18 And [a] for a period of forty years he bore with their ways* in the desert, 19 and after destroying seven nations in the land of Canaan, [b] he divided their land among them by lot 20 after about four hundred and fifty years. [c] After that he gave them judges, until the time of Samuel the prophet. 21 Then they demanded [d] a king, and God gave them Saul, the son of Cis, a man of the tribe of Benjamin, for forty years. 22 And removing him, [e] he raised up David to be their king, and to him he bore witness and said, 'I have found David, the son of Jesse, a man after my heart, who will do all that I desire.'

23 "From his offspring, God [f] according to promise brought to Israel a Savior, Jesus; 24 John having first preached [g] before his coming a baptism of repentance to all the people of Israel. 25 And when John was coming to the end of his career, he would say, [h] 'I am not he whom you suppose me to be; but behold, there comes one after me, the sandals of whose feet I am not worthy to loose.' 26 Brethren, children of the race of Abraham, and all among you who fear God, to you the word of this salvation has been sent. 27 For the inhabitants of Jerusalem and its rulers, not knowing him and the utterances of the prophets which are read every Sabbath, fulfilled them by sentencing him; 28 and though they found no ground for putting him to death,[i] they asked of Pilate permission to kill him. 29 And when they had carried out all that had been written concerning him, they took him down from the tree and laid him in a tomb. 30 But [j] God raised him from the dead on the third day; and he was seen during many days by those 31 who had come up with him from Galilee to Jerusalem; and they are now witnesses for him to the people.

32 "So we now bring you the good news that the promise made to our fathers, 33 God has fulfilled to our children, in raising up Jesus, as also it is written in the second Psalm, [k] *Thou art my son, this day have I begotten thee.* 34 And to show that he has raised him up from the dead, never again to return to decay, he has said thus, [l] *I will give you the holy and sure promises of David.* 35 Because he says also in another Psalm, [m] *Thou wilt not let thy Holy One undergo decay.*

36 "For David, after he had in his own generation served God's purposes, fell asleep [n] and was laid among his fathers and did undergo decay; 37 but he whom God raised to life did not undergo it. 38 Be it known therefore to you, brethren, that through him forgiveness of sins is proclaimed to you, 39 and in him everyone who believes is acquitted of all the things of which you could not be acquitted by the Law of Moses. 40 Beware, therefore, that what is said in the Prophets may not prove true of you, 41 [o] *Behold, you despisers, then wonder and perish, because I work a work in your days, a work which you will not believe, if anyone relates it to you.*"

42 Now as they were going out, the people asked to have all this said to them

z Ex 1, 1; 13, 21f.—a Ex 16, 3.—b Jos 14, 2.—c Jgs 3, 9.—d 3 Kgs 8, 5; 9, 16; 10, 1.—e 1 Kgs 16, 13; Ps 88 (89), 21.—f Is 11, 1.—g Mt 3, 1; Mk 1, 4; Lk 3, 3.—h Mt 3, 11; Mk 1, 7; Jn 1, 20.—i Mt 27, 20. 23; Mk 15, 13; Lk 23, 21. 23; Jn 19, 15.—j Mt 28; Mk 16; Lk 24; Jn 20.—k Ps 2, 7.—l Is 55, 3.—m Ps 15 (16), 10.—n 3 Kgs 2, 10.—o Hb 1, 5.

13, 12: Believed: became a Christian in all likelihood. It is not probable that St. Luke would use the word "believed" of mere intellectual assent not followed by Baptism; on the other hand, he speaks at times of those who believe and are certainly baptized, without mentioning the latter fact.

13, 14: Passed through Perge: in Greek, "passed through from Perge."

13, 18: Bore with their ways: the Greek may also give the meaning, "bore them like a nurse" or "fed them."

on the following Sabbath. 43 And after the synagogue had broken up, many of the Jews and the worshipping converts went away with Paul and Barnabas, and they talked with them and urged them to hold fast to the grace of God. 44 And the next Sabbath almost the whole city gathered to hear the word of the Lord. 45 But on seeing the crowds, the Jews were filled with jealousy and contradicted what was said by Paul, and blasphemed. 46 Then Paul and Barnabas spoke out plainly: "It was necessary that the word of God should be spoken to you first, but since you reject it and judge yourselves unworthy of eternal life, behold, we now turn to the Gentiles. 47 For so the Lord has commanded us, *p I have set thee for a light to the Gentiles, to be a means of salvation to the very ends of the earth.*"

48 On hearing this the Gentiles were delighted, and glorified the word of the Lord, and all who were destined for eternal life believed. 49 And the word of the Lord spread throughout the whole country. 50 But the Jews incited the worshipping women of rank and the chief men of the city, and stirred up a persecution against Paul and Barnabas and drove them from their district. 51 But they shook off *q* the dust of their feet in protest against them and went to Iconium. 52 And the disciples continued to be filled with joy and with the Holy Spirit.

CHAPTER 14.

Iconium. 1 Now it came to pass at Iconium that they went in the same way into the synagogue of the Jews and so spoke that a great multitude of Jews and of Greeks believed. 2 But the disbelieving Jews stirred up and poisoned the minds of the Gentiles against the brethren. 3 They stayed a long time, therefore, acting fearlessly in the Lord, who gave testimony to the word of his grace by permitting signs and wonders to be done by their hands. 4 But the people of the city were divided, some siding with the Jews and some with the apostles. 5 But when there was a movement on the part of the Gentiles and of the Jews with their rulers to insult and stone them, 6 hearing of it, they escaped to the Lycaonian cities, Lystra and Derbe, and the whole country round about, and there they went on preaching the gospel.

Lystra. 7 And in Lystra a certain man used to sit whose feet were crippled. He had been lame from his very birth, and had never been able to walk. 8 He listened to Paul as he spoke; when Paul, gazing at him and seeing that he had faith to be cured, 9 said with a loud voice, "Stand upright on thy feet." And he sprang up and began to walk.

10 Then the crowds, seeing what Paul had done, lifted up their voice saying in the Lycaonian language, "The gods have come down to us in the likeness of men." 11 And they called Barnabas Jupiter, and Paul Mercury, because he was the chief speaker. 12 And the priest of the Jupiter* that stood at the entrance to the city brought oxen and garlands to the gateways, and with the people would have offered sacrifice. 13 But on hearing of this, the apostles Barnabas and Paul rushed into the crowd, tearing their clothes, 14 and shouting, "Men, why are you doing this? We also are mortals, human beings like you, bringing to you the good news that you should turn from these vain things to the living God *r* who made heaven and earth and the sea and all things that are in them. 15 In the generations that are past he let all the nations follow their own ways; 16 and yet he did not leave himself without testimony, bestowing blessings, giving rains from heaven and fruitful seasons, filling your hearts with food and gladness." 17 And even with these words they could hardly restrain the crowds from offering sacrifice to them.

18 But some Jews arrived from Antioch and Iconium; and after winning over the crowds, they stoned Paul and dragged him outside the city, thinking that he was dead. 19 But the disciples gathered round him and he got up and re-entered the city.

Derbe; the Return. The next day he set out with Barnabas for Derbe. 20 After preaching the gospel to that city and teaching many, they returned to Lystra and Iconium and Antioch, 21 reassuring the disciples and exhorting them to continue in the faith, and reminding them

p Is 49, 6.—q Mt 10, 14; Mk 6, 11; Lk 9, 5.—r Ps 145 (146), 6; Ap 14, 7.

14, 12: Of the Jupiter, etc.: of the temple of Jupiter which stood just outside the city walls. To the gateways: of the temple or of the city.

that through many tribulations we must enter the kingdom of God. 22 And when they had appointed presbyters for them in each church, with prayer and fasting, they commended them to the Lord in whom they had believed. 23 Crossing Pisidia, they came to Pamphylia, 24 and after speaking the word of the Lord in Perge they went down to Attalia, 25 and [s] from there they sailed back to Antioch, where they had first been entrusted to the grace of God for the work which they had now finished. 26 On their arrival they called the church together and reported all that God had done with them, and how he had opened to the Gentiles a door of faith. 27 And they stayed no little time with the disciples.

CHAPTER 15.

Dissension at Antioch. 1 But some came down from Judea and began to teach the brethren, saying, "Unless you be circumcised [t] after the manner of Moses, you cannot be saved." 2 And when no little objection was made against them by Paul and Barnabas, they decided that Paul and Barnabas and certain others of them* should go up to the apostles and presbyters at Jerusalem about this question. 3 So they, sent on their way by the church, passed through Phoenicia and Samaria, relating the conversion of the Gentiles, and they caused great rejoicing among all the brethren. 4 On arriving at Jerusalem they were welcomed by the church and the apostles and the presbyters, and they proclaimed all that God had done with them. 5 But some of the Pharisees' sect, who had accepted the faith, got up and said, "They must be circumcized and also told to observe the Law of Moses."

Peter's Decision. 6 So the apostles and the presbyters had a meeting to look into this matter. 7 And after a long debate, Peter got up and said to them, [u] "Brethren, you know that in early days God made choice among us, that through my mouth the Gentiles should hear the word of the gospel and believe. 8 And God, who knows the heart, bore witness by [v] giving them the Holy Spirit just as he did to us; 9 and he made no distinction between us and them, but cleansed their hearts by faith. 10 Why then do you now try to test God by putting on the neck of the disciples a yoke which neither our fathers nor we have been able to bear?* 11 But we believe that we are saved through the grace of the Lord Jesus, just as they are."

12 Then the whole meeting quieted down and listened while Barnabas and Paul told of the great signs and wonders that God had done among the Gentiles through them.

Advice from James. 13 After these had finished speaking, James made this answer, saying, "Brethren, listen to me. 14 Simon has told how God first visited the Gentiles to take from among them a people to bear his name. 15 And with this the words of the prophets agree, as it is written, 16 [w] *After these things I will return and will rebuild the tabernacle of David which has fallen down, and the ruins thereof I will rebuild, and I will set it up;* 17 *that the rest of mankind* [x] *may seek after the Lord, and all the nations upon whom my name is invoked, says the Lord, who does these things.* 18 *To the Lord was his own work known from the beginning of the world.*

19 Therefore my judgment is not to disquiet those who from among the Gentiles are turning to the Lord; 20 but to send them written instructions to abstain from anything that has been contaminated by idols and from immorality* and from anything strangled and from blood. 21 For Moses for generations past has had his preachers in every city in the synagogues, where he is read aloud every Sabbath."*

The Decision. 22 Then the apostles and the presbyters with the whole church decided to select representatives and to send them to Antioch with Paul and Barnabas. These were Judas, surnamed Barsabbas, and Silas, leading men among the brethren. 23 They were bearers of the following letter:

"The brethren who are apostles and presbyters send greeting to the brethren of Gentile origin in Antioch and Syria

s Acts 13, 1.—t Gal 5, 2.—u Acts 10, 20.—v Acts 10, 45.—w Am 9, 11.—x Is 45, 21.

15, 2: Certain others of them: another reading gives, "some of the other side," as it is in the Clementine Vulgate.

15, 10: Which neither . . . to bear?: St. Peter refers to the Law as interpreted by the rabbis who had added countless restrictions.

15, 20: Idolatry and immorality were so widespread among the pagans that a special warning was felt necessary for the new converts.

15, 21: The Jews of the Dispersion, well instructed in the Mosaic Law, would find it hard to associate with those who did not observe it strictly on these points at least.

and Cicilia. 24 As we have heard that some of our number have disturbed you with their teaching, unsettling your minds, persons to whom we had given no instruction, 25 we have decided, being assembled together, to select representatives and send them to you with our beloved Barnabas and Paul: 26 men who have pledged their lives for the name of our Lord Jesus Christ. 27 We have therefore sent Judas and Silas, who themselves also by word of mouth will give you the same message. 28 For the Holy Spirit and we have decided to lay no further burden upon you but this indispensable one, 29 that you abstain from things sacrificed to idols and from blood and from what is strangled and from immorality; keep yourselves from these things, and you will get on well. Farewell."

30 So the delegates went down to Antioch and, gathering the community together, they delivered the letter. 31 And they, having read it, were delighted with the encouragement it gave them. 32 As Judas and Silas were themselves prophets, they exhorted the brethren with many words and strengthened them. 33 After spending some time there, they were let go by the brethren with a greeting to those who had sent them. 34 [*Silas however decided to stay there, and so Judas departed alone for Jerusalem.] 35 But Paul and Barnabas stayed on in Antioch, teaching and preaching the word of the Lord, with many others.

2. Second Missionary Journey

Paul and Barnabas Separate. 36 Now some time after Paul said to Barnabas, "Let us return and visit the brethren in all the cities where we have preached the word of the Lord, to see how they are doing." 37 But Barnabas wanted to take with them John also, who was surnamed Mark. 38 But Paul asked that he, inasmuch as he had deserted them in Pamphylia instead of going on with them to their work, should not again be taken along. 39 And a sharp contention sprang up so that they separated from each other, and Barnabas took Mark and sailed for Cyprus. 40 But Paul chose Silas and set out, the brethren commending him to the grace of the Lord; 41 and he travelled through Syria and Cilicia, and strengthened the churches [*and commanded them to keep the precepts of the apostles and presbyters].

CHAPTER 16.

Timothy. 1 And he reached Derbe and Lystra. And behold, a certain disciple was there named Timothy, son of a believing Jewess, but of a Gentile father. 2 And he was highly thought of by the brethren in Lystra and Iconium. 3 This man, Paul wished to go forth with him, and he took and circumcised him on account of the Jews who were in those parts, for they all knew that his father was a Gentile. 4 And as they passed through the cities, they delivered to the brethren for their observance the decisions arrived at by the apostles and presbyters in Jerusalem. 5 So the churches grew stronger and stronger in the faith and increased in numbers daily.

Departure for Macedonia. 6 Passing through Phrygia and the Galatian country, they were forbidden by the Holy Spirit to speak the word in the province of Asia.* 7 And when they came to Mysia,* they tried to get into Bithynia, but the Spirit of Jesus did not permit them; 8 so passing by Mysia, they went down to Troas. 9 And Paul had a vision one night; a Macedonian was standing, appealing to him and saying, "Come over into Macedonia and help us." 10 As soon as he had the vision, straightway we* made efforts to set out for Macedonia, being sure that God had called us to preach the gospel to them.

Preaching at Philippi. 11 So sailing from Troas, we ran a straight course to Samothrace, and the next day to Neapolis, 12 and thence to Philippi, the principal city* of a part of Macedonia, a Roman colony. We stayed some days in this city; 13 and on the Sabbath we went outside the gate to the bank of the river, where there seemed to be a place of prayer. And we sat down and spoke to the women who had gathered there. 14 And a certain

15, 34: Not in the Greek, or in the best codices of the Vulgate.

15, 41: And commanded . . . presbyters: not in the Greek, or in many good codices of the Vulgate.

16, 6: In the Greek, the prohibition is before the journey through Phrygia and Galatia: "they passed through Phrygia and the Galatian country, after having been forbidden"; etc.

16, 7: To Mysia: in Greek, "over against Mysia"; they were travelling north towards Bithynia, with Mysia to the west of them.

16, 10: We: St. Luke is now accompanying the Apostle.

16, 12: The principal city, etc.: variously translated according to different Greek readings, "the foremost city of a district of Macedonia," "the first city of the district of Macedonia," "the first city of this part of Macedonia."

woman named Lydia, a seller of purple from the city of Thyatira, who worshipped God, was listening; and the Lord touched her heart to give heed to what was being said by Paul. 15 And when she and her household had been baptized, she appealed to us and said, "If you have judged me to be a believer in the Lord, come into my house and stay there." And she insisted upon our coming.

A Possessed Girl. 16 Now it came to pass as we were going to the place of prayer that a girl met us who possessed a divining spirit* and brought her masters much profit by soothsaying. 17 She followed Paul and ourselves and kept crying out, saying, "These men are servants of the most high God and they proclaim to you a way of salvation." 18 This she did for many days; until Paul, being very much grieved, turned and said to the spirit, "I order thee in the name of Jesus Christ to go out of her." And it went out that very moment.

Arrest of Paul and Silas. 19 But on seeing that their hope of profit was gone, her masters seized Paul and Silas and dragged them into the market place to the rulers; 20 and bringing them to the magistrates, they said, "These men are making a great disturbance in our city; they are Jews, 21 and are advocating practices which it is against the law for us to adopt or observe, since we are Romans." 22 And the people joined in the attack against them; and the *y* magistrates tore off their clothes and ordered them to be beaten with rods; 23 and after inflicting many lashes upon them they cast them into prison, charging the jailer to keep them safely. 24 On receiving such orders, he cast them into the inner prison and fastened their feet in the stocks.

25 But at midnight Paul and Silas were praying, singing the praises of God, and the prisoners were listening to them; 26 and suddenly there was such a great earthquake that the foundations of the prison were shaken. And at once all the doors flew open, and everyone's chains were unfastened. 27 And the jailer, roused out of sleep and seeing that the doors of the prison were open, drew his sword and was about to kill himself, thinking that the prisoners had escaped. 28 But Paul cried with a loud voice, saying, "Do thyself no harm, for we are all here." 29 Then calling for a light, he ran in and trembling for fear fell down before Paul and Silas; 30 and bringing them out, he said, "Sirs, what must I do to be saved?" 31 And they said, "Believe in the Lord Jesus, and thou shalt be saved, and thy household." 32 And they spoke the word of the Lord to him and to all who were in his household. 33 And he took them at that very hour of the night and washed their wounds; and he and all his family were baptized immediately. 34 And taking them into his house, he set food before them, and rejoiced with all his household over his faith in God.

Freedom. 35 But when day came, the magistrates sent the lictors with the instructions, "Let these men go." 36 And the jailer reported these words to Paul: "The magistrates have sent word that you are to be released; now therefore come forth and go in peace." 37 But Paul said to them, "They have beaten us publicly and without trial, although we are Romans, and have cast us into prison; and now are they going to put us out secretly? By no means, but let them come themselves 38 and take us out." The lictors reported these words to the magistrates, and on hearing that they were Romans they were alarmed 39 and came and appealed to them; and taking them out, besought them to leave the city. 40 And leaving the prison they went to Lydia's house, and after seeing the brethren and encouraging them, they departed.

CHAPTER 17.

Thessalonica. 1 Now after passing through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Jews. 2 And Paul, as was his custom, went in to them and for three Sabbaths reasoned with them from the Scriptures; 3 explaining and showing that the Christ had to suffer and rise from the dead, and that this is the Christ, even Jesus, whom I preach to you. 4 And some of them believed and joined Paul and Silas, along with a large number of the worshipping Greeks and of the Gentiles, and not a few women of rank. 5 But the Jews, moved with jealousy, took certain base loafers, and forming a mob,

y 2 Cor 11, 25; Phil 1, 13; 1 Thes 2, 2.

16, 16: In Greek mythology Apollo destroyed Python, a serpent that was giving forth oracles at Delphi; the priestess of Apollo kept up this practice of divining in his shrine there.

set the city in an uproar. They attacked Jason's house and sought to bring them out to the people; [6] but not finding them, they dragged Jason and certain brethren before the magistrates of the city, shouting, "These men who are setting the *world in an uproar have come here too, [7] and Jason has taken them in; and they are all acting contrary to the decrees of Caesar, saying that there is another king, Jesus." [8] And they stirred up the people and the magistrates of the city who heard this; [9] and they accepted bail from Jason and the rest and then let them go.

Beroea. [10] But the brethren straightway sent Paul and Silas away by night to Beroea, and on their arrival there they went into the synagogue of the Jews. [11] Now these were of a nobler character than those of Thessalonica and they received the word with great eagerness, studying the Scriptures every day to see whether these things were so. [12] Many of them became believers, and so did no small number of prominent Gentiles, women and men. [13] But when the Jews of Thessalonica found out that in Beroea too the word of God had been preached by Paul, they came there also to stir up and excite the multitude. [14] Then straightway the brethren sent forth Paul to go as far as the sea, while Silas and Timothy remained there. [15] But those who escorted Paul took him as far as Athens, and receiving instructions from him to Silas and Timothy to rejoin him as soon as possible, they set out.

Athens. [16] Now while Paul was waiting for them at Athens, he was exasperated to see how the city was wholly given to idolatry. [17] He had discussions therefore in the synagogue with the Jews and those who worshipped God, and in the market place every day with those who were there. [18] And some of the Epicurean and Stoic philosophers debated with him; and some said, "What is this babbler trying to say?" But others, "He seems to be a herald of strange gods," because he proclaimed to them Jesus and the resurrection. [19] And they took him and brought him to the Areopagus,* saying, "May we know just what is this new doctrine which thou teachest? [20] For thou bringest some strange things to our ears; we wish therefore to know what these things mean." [21] (Now all the Athenians and the visitors there from abroad used to spend all their leisure telling or listening to something new*).

Paul's Discourse. [22] Then Paul stood up in the midst of the Areopagus, and said, "Men of Athens, I see that in every respect you are extremely religious.* [23] For as I was going about and observing objects of your worship, I found also an altar with this inscription: 'To the Unknown God.'* What therefore you worship in ignorance, that I proclaim to you. [24] God, [z] who made the world and all that is in it, since he is Lord of heaven and earth, does not dwell* in temples built by hands; [25] neither is he served by human hands as though he were in need of anything, since it is he who gives to all men life and breath and all things. [26] And from one man he has created the whole human race and made them live all over the face of the earth, determining their appointed times and the boundaries of their lands; [27] that they should seek God, and perhaps grope after him and find him, though he is not far from any one of us. [28] For in him we live and move and have our being, as indeed some of your own poets have said, *For we are also his offspring.* [29] If therefore we are the offspring of God, we ought not to imagine that the Divinity is like to gold or silver or stone, to an image graven by human art and thought. [30] The times of this ignorance God has, it is true, overlooked, but now he calls upon all men everywhere to repent; [31] inasmuch as he has fixed a day on which he will judge the world with justice by a Man whom he has appointed, and whom he has guaranteed to all by raising him from the dead."

[32] Now when they heard of a resurrection of the dead, some began to sneer, but others said, "We will hear thee again on this matter." [33] So Paul went forth from among them. [34] Certain persons

z Acts 7, 48; Gn 1, 1.

17, 6: World: in Greek and in many Latin MSS; in the Clementine Vulgate, "city."

17, 19: Areopagus: the hill of Ares (Mars), where the council called the "Areopagus" held its meetings.

17, 21: New: not so much mere "news" as novel theories and opinions.

17, 22: Religious: honoring a multitude of gods. There seems to be a touch of sarcasm in this.

17, 23: Unknown God: any god whom they might otherwise have neglected. St. Paul takes the expression and applies it to the true God whom in fact they did not know.

17, 24: Does not dwell: is not confined to.

however joined him and became believers; among them were Dionysius the Areopagite and a woman named Damaris, and others with them.

CHAPTER 18.

Corinth. 1 After this he departed from Athens and came to Corinth. 2 And there he found a certain Jew named Aquila, a native of Pontus, who had recently come from Italy with his wife Priscilla, because Claudius had ordered all Jews to leave Rome. Paul visited them 3 and, as he was of the same trade, he stayed with them and he set to work; for they were tentmakers by trade. 4 And he would preach in the synagogue every Sabbath, [bringing in the name of the Lord Jesus*] and try to convince Jews and Greeks. 5 But when Silas and Timothy came from Macedonia, Paul was wholly occupied with the word, emphatically assuring the Jews that Jesus is the Christ. 6 But as they contradicted him and blasphemed, he shook his garments in protest and said to them, "Your blood be upon your own heads; I am innocent of it. Henceforth I will go to the Gentiles." 7 And he departed from there, and went into the house of a man named Titus Justus, a worshipper of God; his house adjoined the synagogue. 8 But Crispus, the president of the synagogue, believed in the Lord and so did all his household, and many of the Corinthians heard Paul, and believed, and were baptized. 9 And one night the Lord said to Paul in a vision, "Do not fear, but speak and do not keep silence; 10 because I am with thee, and no one shall attack thee or injure thee, for I have many people in this city." 11 So he settled there a year and six months, teaching the word of God among them.

Gallio. 12 But when Gallio was proconsul of Achaia, the Jews made a concerted attack upon Paul and took him before the tribunal, 13 saying, "This fellow is persuading men to worship God contrary to the Law." 14 But as Paul was about to open his mouth, Gallio said to the Jews, "If there were some question of misdemeanor or serious crime, O Jews, I should with reason bear with you. 15 But if these are questions of doctrine and of titles and of your Law, look to it yourselves; I have no wish to decide such matters." 16 And he drove them from the tribunal. 17 Then they all seized Sosthenes, the president of the synagogue, and beat him in front of the tribunal; but Gallio paid no attention to it.

Return to Antioch. 18 But Paul, after staying there some time longer, took leave of the brethren and sailed for Syria with Priscilla and Aquila; at Cenchrae* he had his head shaved,[a] because of a vow he had made. 19 He arrived at Ephesus and there he left them; but he himself entered the synagogue and had a discussion with the Jews. 20 But when they besought him to stay some time longer, he did not consent, 21 but bade them farewell, saying, "I will come back to you, God willing." He put to sea from Ephesus, 22 and landing at Caesarea, he went up to Jerusalem to pay his respects to the church* and then went down to Antioch.

3. Third Missionary Journey

Return to Ephesus. 23 After spending some time there he departed, and travelled through the Galatian country and Phrygia in turn, strengthening all the disciples.

24 Now a certain Jew named Apollos, a native of Alexandria, came to Ephesus. He was an eloquent man, and mighty in the Scriptures. 25 He had been instructed in the Way of the Lord, and being fervent in spirit, used to speak and teach carefully whatever had to do with Jesus, though he knew of John's baptism only. 26 This man therefore began to speak confidently in the synagogue, and on hearing him Priscilla and Aquila took him home and expounded the Way of God to him more precisely. 27 And as he wanted to go to Achaia, the brethren encouraged him and wrote to the disciples to welcome him. On his arrival there he was of great service to those who had believed,* 28 for he vigorously refuted the Jews in public and showed from the Scriptures that Jesus is the Christ.

a Acts 21, 24; Nm 6, 18.

18, 4: Bringing in . . . Jesus: not in the Greek, and lacking in some Vulgate codices.

18, 18: At Cenchrae . . . made: Cenchrae was the eastern port of Corinth. St. Paul had taken a Nazirite vow (cf Nm 6, 1-21) which bound him to abstain from the fruit of the vine and to let his hair grow during the period of the vow. Perhaps this period covered the time of his stay in Corinth and was now over; the sacrifices for the ending of the vow could be offered only in Jerusalem (cf Acts 21, 24).

18, 22: The church: at Jerusalem.

18, 27: Believed: the Greek adds "by the grace," i.e., by his learning and eloquence.

CHAPTER 19.

1 Now it was while Apollos was in
Corinth that Paul, after passing through
the upper districts, came to Ephesus and
found certain disciples; 2 and he said to
them, "Did you receive the Holy Spirit
when you became believers?" But they
said to him, "We have not even heard
that there is a Holy Spirit." 3 And he
said, "How then were you baptized?"
They said, "With John's baptism." 4 Then
Paul said, [b] "John baptized the people
with a baptism of repentance, telling
them to believe in him who was to come
after him, that is, in Jesus." 5 On hearing
this they were baptized in the name of
the Lord Jesus; 6 and when Paul laid
his hands on them, the Holy Spirit came
upon them, and they began to speak in
tongues and to prophesy. 7 There were
about twelve men in all.

8 Now for three months he used to
go to the synagogue and speak confi-
dently, holding discussions and trying to
persuade them about the kingdom of God.
9 But when some were obstinate and re-
fused to believe, speaking evil of the Way
before the community, he left them and
withdrew his disciples from them, and
held daily discussions in the school of
one Tyrannus. 10 Now this went on for
two years, so that all who lived in the
province of Asia, both Jews and Gen-
tiles, heard the word of the Lord. 11 And
God worked more than the usual mir-
acles by the hand of Paul; 12 so that even
handkerchiefs and aprons were carried
from his body to the sick, and the diseases
left them and the evil spirits went out.

13 But certain of the itinerant Jews,
exorcists, also attempted to invoke the
name of the Lord Jesus over those who
had evil spirits in them, saying, "I adjure
you by the Jesus whom Paul preaches."
14 And a certain Sceva, a Jewish high
priest,* had seven sons who were doing
this. 15 But the evil spirit answered and
said to them, "Jesus I acknowledge, and
Paul I know, but who are you?" 16 And
the man in whom the evil spirit was
sprang at them and overpowered them
both* with such violence that they fled
from that house tattered and bruised.

17 And this became known to all the
Jews and Gentiles living in Ephesus, and
fear fell on them all, and the name of
the Lord Jesus came to be held in high
honor. 18 And many of those who be-
lieved kept coming, and openly confessed
their practices. 19 And many who had
practiced magical arts collected their
books* and burnt them publicly; and they
reckoned up the prices of them, and
found the sum to be fifty thousand pieces
of silver. 20 Thus mightily did the word
of the Lord spread and prevail.

21 After all this, Paul resolved in the
Spirit to pass through Macedonia and
Achaia and to go to Jerusalem, saying,
"After I have been there, I must also see
Rome." 22 So he sent two of his assistants,
Timothy and Erastus, to Macedonia,
while he himself stayed on for a while
in the province of Asia.

23 Now at that time there arose no
small commotion about the Way. 24 For
a silversmith named Demetrius, by mak-
ing silver shrines of Diana, brought no
small gain to the craftsmen; 25 and these
he got together, along with workmen of
like occupation, and said, "Men, you
know that our wealth comes from this
trade; 26 and you see and hear that not
only at Ephesus, but almost over the
whole province of Asia, this man Paul
has persuaded and turned away numbers
of people, saying, 'Gods made by human
hands are not gods at all.' 27 And there
is danger, not only that this business of
ours will be discredited, but also that the
temple of the great Diana will be regard-
ed as nothing, and even the magnificence
of her whom all Asia and the world wor-
ship will be on the decline." 28 On hear-
ing this they were filled with wrath and
cried out, saying, "Great is Diana of the
Ephesians."

29 And the city was filled with confu-
sion, and they rushed by a common
impulse into the theatre,* dragging along
the Macedonians Gaius and Aristarchus,
Paul's fellow-travellers. 30 But when Paul
wanted to go before the people, the dis-
ciples would not let him; 31 and some of
the Asiarchs* who were friends of his,

b **Acts 1, 5; 11, 16; Mt 3, 11.**

19, 14: Jewish high priest: must mean here, of a high-priestly family.

19, 16: Them both: perhaps only two of the seven were actively engaged on this occasion. It is not unlikely, however, that the word here translated "both" may have meant "all" in the Greek of St. Luke's time.

19, 19: Their books: containing magical formulae.

19, 29: Theatre: the large open-air assembly place.

19, 31: Asiarchs: officers in charge of the religious feasts and of certain other matters in the province of Asia.

sent to him and begged him not to venture into the theatre. 32 Meanwhile, some were shouting one thing and some another; for the assembly was in confusion, and most of them did not know why they had gathered together. 33 Then some of the crowd called upon Alexander, as the Jews were pushing him forward; and Alexander, motioning with his hand for silence, wanted to give an explanation to the people. 34 But as soon as they saw that he was a Jew, they all with one voice for about two hours shouted, "Great is Diana of the Ephesians."

35 But when the town clerk* had quieted the crowd, he said, "Men of Ephesus, what man indeed is there who does not know that the city of the Ephesians is a worshipper of the great Diana and of Jupiter's offspring? 36 Since therefore this is undeniable, you ought to be calm and do nothing rash. 37 For you have brought these men here who are neither guilty of sacrilege nor blasphemers of your goddess. 38 Therefore, if Demetrius and the craftsmen with him have a complaint against anyone, court days are kept and there are proconsuls; let them take action against one another. 39 And if you require anything further, it shall be settled in the lawful assembly. 40 For we are even in danger of being accused* of riot over today's uproar, since there is no culprit whom we can hold liable for this disorderly gathering." And with these words he dismissed the assembly.

CHAPTER 20.

Macedonia and Greece. 1 Now when the tumult had ceased, Paul sent for the disciples and encouraged them; then he took leave of them and started for Macedonia. 2 After travelling through those parts and giving them much encouragement, he came to Greece. 3 When he had spent three months there and was about to sail for Syria, a plot was laid against him by the Jews; so he resolved to return through Macedonia. 4 And there accompanied him Sopater of Beroea, the son of Pyrrhus; and of the Thessalonians, Aristarchus and Secundus, and Gaius of Derbe, and Timothy; and of the province of Asia, Tychicus and Trophimus. 5 These, having gone in advance, waited for us at Troas; 6 but we ourselves sailed from Philippi after the days of the Unleavened Bread, and five days later joined them at Troas, and there we stayed seven days.

Troas. 7 And on the first day of the week,* when we had met for the breaking of bread, Paul addressed them, as he was to leave the next morning, and he prolonged his address until midnight. 8 Now there were many lamps in the upper room where we had assembled. 9 And a young man named Eutychus, who was sitting at the window, was overcome with drowsiness and, as Paul addressed them at great length, he went fast asleep and fell down from the third story to the ground and was picked up dead. 10 Paul went down to him and laid himself upon him, and embracing him, said, "Do not be alarmed, life is still in him." 11 Then he went up and broke bread and ate, and having spoken to them a good while, even till daybreak, he departed. 12 And they took away the boy alive and were not a little comforted.

13 But we went on board the ship and sailed for Assos, intending to take Paul on board there. That was the arrangement he had made, as he intended to travel there by land. 14 So when he met us at Assos, we took him on board and came to Mitylene. 15 Sailing from there, we arrived on the following day off Chios; the next day we made Samos, and the day after we reached Miletus. 16 For Paul had decided to sail past Ephesus, lest he should be delayed in the province of Asia; for he was hastening to be in Jerusalem, if it were possible for him, by the day of Pentecost.

Discourse at Miletus. 17 From Miletus, however, he sent to Ephesus for the presbyters of the church; 18 and when they had come to him and were assembled,* he said to them:

"You know in what manner I have lived with you all the time since the first day that I came into the province of Asia, 19 serving the Lord with all humility and with tears and in trials that befell me because of the plots of the Jews;

19, 35: Town clerk: the chief local official. Jupiter's offspring: in Greek, literally, "the thing fallen from heaven," probably referring to the crude statue of the goddess which was supposed to have fallen from the sky.

19, 40: Accused: by the Roman authorities. The Greek text reads, "there being not a single reason that we shall be able to give for this gathering."

20, 7: The first day of the week: Sunday had replaced the Sabbath (Saturday) as the day of worship. Breaking of bread: the Holy Eucharist, celebrated in the evening.

20, 18: And were assembled: not in the Greek.

20 how I have kept back nothing that was
for your good, but have declared it to
you and taught you in public and from
house to house, 21 urging Jews and Gen-
tiles to turn to God in repentance and
to believe in our Lord Jesus Christ.*
22 And now, behold, I am going to Jeru-
salem, compelled by the Spirit, not know-
ing what will happen to me there; 23 ex-
cept that in every city the Holy Spirit
warns me, saying that imprisonment and
persecution are awaiting me. 24 But I fear
none of these,* nor do I count my life
more precious than myself, if only I may
accomplish my course and the ministry
that I have received from the Lord Jesus,
to bear witness to the gospel of the grace
of God.

25 "And now, behold, I know that you
all, among whom I went about preaching
the kingdom of God, will see my face no
longer.* 26 Therefore I call you to witness
this day that I am innocent of the blood
of all; 27 for I have not shrunk from de-
claring to you the whole counsel of God.
28 Take heed to yourselves and to the
whole flock in which the Holy Spirit has
placed you as bishops, to rule the Church
of God, which he has purchased with his
own blood. 29 I know that after my de-
parture fierce wolves will get in among
you, and will not spare the flock. 30 And
from among your own selves men will
rise speaking perverse things, to draw
away the disciples after them. 31 Watch,
therefore, and remember that for three
years night and day I did not cease with
tears to admonish every one of you.

32 "And now I commend you to God
and to the word of his grace, who is able
to build up and to give the inheritance
among all the sanctified. 33 I have coveted
no one's silver or gold or apparel. 34 You
yourselves know [c] that these hands of
mine have provided for my needs and
those of my companions. 35 In all things
I have shown you that by so toiling you
ought to help the weak and remember
the word of the Lord Jesus, that he him-
self said, 'It is more blessed to give than
to receive.'"

36 Having said this, he knelt down and
prayed with them all. 37 And there was
much weeping among them all and they
fell on Paul's neck and kissed him, 38 be-
ing grieved most of all at his saying that
they would no longer see his face. And
they escorted him to the ship.

CHAPTER 21.

Tyre. 1 And when we had parted from
them and had set sail, we made a straight
course and came to Cos, and the next
day to Rhodes, and from there to Patara.
2 There we found a ship crossing over to
Phoenicia, and we went on board and set
sail. 3 After sighting Cyprus and leaving
it to the left, we sailed for Syria and
landed at Tyre, for there the ship was
to unload her cargo. 4 Having looked up
the disciples, we stayed there seven days.
And they told* Paul through the Spirit
not to go to Jerusalem. 5 But when our
time was up we left there and went on,
and all of them with their wives and
children escorted us till we were out of
the city; and we knelt down on the shore
and prayed. 6 And having said farewell
to one another, we went on board the
ship and they returned home.

Ptolemais and Caesarea. 7 After com-
pleting the voyage from Tyre, we landed
at Ptolemais where we greeted the breth-
ren and spent a day with them. 8 The
next day we departed and came to Caes-
area, where [d] we went to the house of
Philip the evangelist, who was one of the
seven,* and stayed with him. 9 He had
four daughters, virgins, who had the gift
of prophecy. 10 And while we were staying
on there for some days, there came down
from Judea a certain prophet named
Agabus. 11 Coming to us, and taking
Paul's girdle, he bound his own feet and
hands, and said, "Thus says the Holy
Spirit: The man whose girdle this is, the
Jews will bind like this at Jerusalem, and
they will deliver him into the hands of
the Gentiles." 12 On hearing this, we our-
selves and the people there begged him
not to go to Jerusalem. 13 Then Paul an-
swered and said, "What do you mean by
weeping and breaking my heart? For I
am ready not only to be bound but even
to die at Jerusalem for the name of the
Lord Jesus." 14 And when we could not

c 1 Cor 4, 12; 2 Thes 3, 8.—d Acts 6, 5.

20, 21: Christ: not in the Greek.

20, 24: But I fear none of these: not in the Greek. Nor do I count, etc.: in Greek, "But I do not hold my life in any account as being dear to me."

20, 25: It seems probable from 1 Tm 1, 3 and 2 Tm 4, 20 that St. Paul did visit Ephesus again. His anticipation may not have been stated as a certainty. Even if it were, the fact of his having made the statement is beyond question.

21, 4: Told: a warning about the danger ahead; having learnt this through the Holy Spirit, they naturally entreated St. Paul not to proceed; cf v 12.

21, 8: Seven: cf chapters 6 and 8.

persuade him, we acquiesced and said, "The Lord's will be done." 15 After this we made our preparations and went our way to Jerusalem. 16 And some of the disciples from Caesarea went with us, taking with them Mnason, a Cypriot, an early disciple, whose guests we were to be.

4. Imprisonment in Palestine

Jerusalem. 17 On our arrival at Jerusalem the brethren gave us a hearty welcome. 18 On the next day Paul went with us to James,* and all the presbyters came in. 19 After greeting them, he related in detail what God had done among the Gentiles through his ministry.

20 They praised God when they heard it and they said to him, "Thou seest, brother, how many thousands of believers there are among the Jews, all of them zealous upholders of the Law. 21 Now, they have heard about thee that thou dost teach the Jews who live among the Gentiles to depart from Moses, telling them they should not circumcise their children nor observe the customs. 22 What then? The multitude is sure to assemble, for they will hear that thou hast come. 23 So do what we tell thee. We have four men who are under a vow; 24 take them and sanctify thyself along with them, and pay for them [e] that they may shave their heads; and all will know that what they have heard of thee is false, but that thou thyself also observest the Law. 25 But as for the Gentile believers, [f] we ourselves have written our decision that they abstain from idol offerings and from blood and from what is strangled and from immorality."

26 Then Paul took the men, and the next day after being purified along with them he entered the temple and announced the completion of the days of purification, when the sacrifice would be offered for each of them.

Paul's Arrest. 27 But when the seven days were almost over, the Jews from the province of Asia, seeing him in the temple, stirred up all the people and seized him, shouting, 28 "Men of Israel, help. This is the man who teaches all men everywhere against the people and the Law and this place, and moreover he has brought Gentiles also into the temple and has desecrated this holy place." 29 For they had seen Trophimus the Ephesian in the city with him and they supposed that Paul had taken him into the temple. 30 And the whole city was thrown into confusion, and the people ran together, and seizing Paul, they proceeded to drag him out of the temple; whereupon the doors were immediately shut.

31 They were trying to kill him, when news reached the tribune of the cohort that all Jerusalem was in a tumult. 32 And he, immediately taking soldiers and centurions, ran down to them; and when they saw the tribune and the soldiers, they stopped beating Paul. 33 Then the tribune came up and seized him and ordered him to be bound with two chains, and inquired who he was and what he had been doing. 34 Some in the crowd shouted one thing, and some another, and as he could not learn anything certain on account of the tumult, he ordered him to be taken into the barracks. 35 And when he came to the steps, he was actually being carried by the soldiers owing to the violence of the crowd; 36 for the mass of the people followed, shouting, "Away with him!"

37 And as Paul was about to be taken into the barracks, he said to the tribune, "May I say something to thee?" He said, "Dost thou know Greek? 38 Art not thou the Egyptian who recently stirred up to sedition and led out into the desert the four thousand assassins?"* 39 But Paul said to him, "I am a Jew from Tarsus in Cilicia, a citizen of no insignificant city. But I beg thee, give me leave to speak to the people."

Discourse to the People. 40 He gave him leave, and Paul, standing on the steps, motioned with his hand to the people and when they had become quiet he addressed them in Hebrew,* saying:

CHAPTER 22.

1 "Brethren and fathers, listen to what I have to say to you in my defense."

2 And when they heard him speak to them in Hebrew, they became even more quiet.

3 And he said: "I am a Jew, and I was born at Tarsus in Cilicia, but was brought up here in this city, a pupil of Gamaliel,

e Acts 18, 18; Nm 6, 18.—f Acts 15, 20. 29.

21, 18: James: the same as in Acts 12, 17 and 15, 13.
21, 38: Assassins: an organization whose members carried daggers under their cloaks to stab their enemies.
21, 40: Hebrew: i.e., Aramaic, the language of the Jews at that time.

and instructed according to the strict acceptation of the Law of our fathers. I was zealous for the Law* just as all of you are today. 4 And I persecuted this Way* even to the death,[g] binding and committing to prisons both men and women, 5 as the high priest can bear me witness, and all the elders.[h] In fact I received letters from them to the brethren in Damascus, and I was on my way to arrest those who were there and bring them back to Jerusalem for punishment.

6 "And it came to pass that, as I was on my way and approaching Damascus, suddenly about noon there shone round about me a great light from heaven; 7 and I fell to the ground and heard a voice saying to me, 'Saul, Saul, why dost thou persecute me?' 8 And I answered, 'Who art thou, Lord?' And he said to me, 'I am Jesus of Nazareth, whom thou art persecuting.' 9 And my companions saw indeed the light, but they did not hear the voice of him who was speaking to me. 10 And I said, 'What shall I do, Lord?' And the Lord said to me, 'Get up and go into Damascus, and there thou shalt be told of all that thou art destined to do.' 11 And as I could not see because of the dazzling light, my companions had to lead me by the hand, and so I reached Damascus.

12 "Now one Ananias, an observer of the Law, respected by all the Jews who lived there, 13 came to me and, standing beside me, said to me, 'Brother Saul, regain thy sight.' And instantly I looked at* him. 14 And he said, 'The God of our fathers has appointed thee beforehand to learn his will and to see the Just One and to hear a voice from his mouth; 15 for thou shalt be his witness before all men of what thou hast seen and heard. 16 And now why dost thou delay? Get up and be baptized and wash away thy sins, calling on his name.'

17 "And it came to pass that, when I had returned to Jerusalem and was praying in the temple, I was in an ecstasy 18 and saw him as he said to me, 'Make haste and go quickly out of Jerusalem, for they will not receive thy testimony concerning me.' 19 And I said, [i] 'Lord, they themselves know that I used to imprison and beat in one synagogue after another those who believed in thee; 20 and when the blood of Stephen, thy witness, was shed, [i] I was standing by and approved it, and took charge of the garments of those who killed him.' 21 And he said to me, 'Go, for to the Gentiles far away I will send thee.' "

Paul's Citizenship. 22 Now, till he said this they were listening to him, but then they lifted up their voice and shouted, "Away from the earth with such a one! for it is not right that he should live." 23 And as they were shouting and throwing off their garments and casting dust into the air, 24 the tribune ordered him to be taken into the barracks and to be scourged and tortured that he might find out why they shouted so against him.

25 But when they had bound him with the straps, Paul said to the centurion who was standing by, "Is it legal for you to scourge a Roman, and that without a trial?" 26 When the centurion heard this, he went to the tribune and reported, saying, "What art thou about to do? This man is a Roman citizen." 27 Then the tribune came and said to him, "Tell me, art thou a Roman?" And he said, "Yes." 28 And the tribune answered, "I obtained this citizenship at a great price." And Paul said, "But I am a citizen by birth." 29 At once therefore those who had been going to torture him left him; and the tribune himself was alarmed to find that Paul was a Roman citizen, and that he had bound him.

The Sanhedrin. 30 The next day, as he wished to find out the real reason why he was accused by the Jews, he loosed him and ordered the priests and all the Sanhedrin to assemble; and taking Paul forth, he placed him in front of them.

CHAPTER 23.

1 Then Paul, looking steadily at the Sanhedrin, said, "Brethren, I have conducted myself before God with a perfectly good conscience up to this day." 2 But the high priest Ananias* ordered those who were standing by him to strike him on the mouth. 3 Then Paul said to him, "God will strike thee, thou white-

g Acts 8, 3.—h Acts 9, 2.—i Acts 8, 3.—j Acts 7, 58.

22, 3: Zealous for the Law: in Greek, "zealous for God."
22, 4: Way: the Christian manner of life.
22, 13: Looked at: the Greek verb may have this meaning, but it may also mean "to recover one's sight." In the second sentence it may include both meanings, "I recovered my sight and looked up at him."
23, 2: Ananias: high priest 47-59 A. D.

washed wall.* Dost thou sit there to try me by the Law, and in violation of the Law order me to be struck?" 4 But the bystanders said, "Dost thou insult God's high priest?" 5 And Paul said, "I did not know, brethren, that he was the high priest; for it is written, [k] *Thou shalt not speak evil of a ruler of thy people.*"

6 Then Paul, knowing that part of them were Sadducees and part of them Pharisees, cried out in the Sanhedrin, "Brethren, [l] I am a Pharisee, the son of Pharisees; it is about the hope* and the resurrection of the dead that I am on trial." 7 And when he said that, there arose a dispute between the Pharisees and the Sadducees, and the multitude was divided. 8 For the Sadducees [m] say that there is no resurrection, and that there are no angels or spirits, whereas the Pharisees believe in both.* 9 So there was a great uproar, and some of the Pharisees* got up and began to insist, saying, "We find no evil in this man; what if a spirit has really spoken to him, or an angel?" 10 And as the dispute was becoming violent, the tribune, fearing lest Paul should be torn to pieces by them, ordered the soldiers to come down and take him by force from among them and bring him into the barracks. 11 But on the following night the Lord stood by him and said, "Be steadfast; for just as thou hast borne witness to me in Jerusalem, bear witness in Rome also."

A Conspiracy. 12 Now when day broke, some Jews assembled and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. 13 There were more than forty that had made this conspiracy; 14 and they went to the chief priests and the elders and said, "We have bound ourselves under a great curse to taste nothing until we have killed Paul. 15 Now therefore do you, with the Sanhedrin, suggest to the tribune that he bring him to you as though you mean to look into his case more carefully; but we are ready to kill him before he gets here."

16 Now the son of Paul's sister heard of the ambush, and he came and entered the barracks and told Paul. 17 Paul called one of the centurions to him and said, "Take this young man to the tribune, for he has something to report to him." 18 So he took him and brought him to the tribune and said, "The prisoner Paul called me and asked me to bring this young man to thee, for he has something to say to thee." 19 So the tribune took him by the hand, and going aside with him, asked him, "What is it that thou hast to tell me?" 20 And he said, "The Jews have agreed to ask thee to bring Paul to the Sanhedrin tomorrow, on the plea that they intend to have a more thorough investigation made into his case. 21 But do not believe them; for more than forty of them are lying in wait for him, having bound themselves under a curse not to eat or drink until they have killed him; and they are now ready, only waiting for thy promise."

To Caesarea. 22 The tribune therefore let the young man go, charging him not to divulge to anyone that he had given him this information. 23 Then he called two centurions and said to them, "Get ready by the third hour of the night two hundred soldiers to go as far as Caesarea, and seventy cavalry and two hundred spearmen; 24 and provide beasts to mount Paul and take him in safety to Felix the governor." 25 [*For he was afraid that the Jews might seize him by force and kill him, and he himself should afterwards be slandered, as though he intended to receive money.]

26 And he wrote a letter in these terms: "Claudius Lysias to His Excellency Felix the governor, greeting. 27 Whereas this man had been seized by the Jews and was on the point of being killed by them, I came on them with the troops and rescued him, having learnt that he was a Roman. 28 And wishing to know what charge they had preferred against him, I took him down into their Sanhedrin. 29 I found him accused about questions of their Law, but not of any crime deserving of death or imprisonment. 30 And when I was told of an ambush which they had prepared for him, I sent him to thee, directing his accusers also to state the case before thee. Farewell."

k Ex 22, 28.—l Phil 3, 5.—m Mt 22, 23.

23, 3: Whitewashed wall: with a thin coating of white hiding its ugliness; or perhaps in the sense of "the whited sepulchres" of Mt 23, 27.

23, 6: The hope: for the coming of the Messias.

23: 8: Both: the Pharisees believed both in a resurrection and in the existence of spiritual beings.

23, 9: Some of the Pharisees: in Greek "some of the Scribes of the party of the Pharisees."

23, 25: Not in the Greek, and given in only a few Vulgate codices.

31 So the soldiers, in accordance with
their instructions, took Paul and con-
ducted him by night to Antipatris; 32 and
the next day they returned to the bar-
racks, leaving the cavalry to go on with
him. 33 When they reached Caesarea,
they delivered the letter to the governor
and also handed Paul over to him. 34 On
reading it he asked from what province
he was; and learning that he was from
Cilicia, 35 "I will hear thee," he said,
"when thy accusers have come." And he
ordered him to be kept in Herod's palace.

CHAPTER 24.

The Accusation. 1 Now five days later
the high priest Ananias came down with
some of the elders and one Tertullus, an
attorney; and they presented their case
against Paul before the governor. 2 When
Paul had been summoned, Tertullus be-
gan to accuse him, saying:

"Whereas we live in much peace
through thee, and whereas many reforms
are in progress by thy foresight, 3 we
always and everywhere receive them,
most excellent Felix, with all thankful-
ness. 4 But not to detain thee too long,
I entreat thee to be kind enough to grant
us a brief hearing. 5 We have found this
man a pest, and a promoter of seditions
among all the Jews throughout the world,
and a ringleader of the sedition of the*
Nazarene sect. 6 He even tried to dese-
crate the temple, but we caught him
[*and wished to judge him according to
our Law. 7 But Lysias, the tribune, came
upon us and with great violence took
him away out of our hands, 8 ordering
his accusers to come to thee]. By examin-
ing him thyself, thou wilt be able to dis-
cover all these things we charge him
with." 9 And the Jews also supported the
charge, saying that this was so.

The Defense. 10 Then when the gov-
ernor nodded to him to speak, Paul
answered, "As I know that for many years
thou hast been a judge for this nation, I
shall answer for myself with good cour-
age. 11 For thou canst take as certain that
it is not more than twelve days since I
went up to worship in Jerusalem; 12 and
neither in the temple did they find me
disputing with anyone or creating a dis-
turbance among the people, nor in the
synagogues, 13 nor about the city; neither
can they prove to thee the charges that
they now make against me. 14 But this
I admit to thee, that according to the
Way, which they call a sect, so I serve
the God of my fathers; believing all
things that are written in the Law and
the Prophets, 15 having a hope* in God
which these men themselves also look
for, that there is to be a resurrection of
the just and unjust; 16 and in this* I too
strive always to have a clear conscience
before God and before men.

17 "Now after several years I came to
bring alms to my nation and to offer
sacrifice and fulfill vows;* 18 in which
n they found me engaged in the temple,
after having been purified, with no crowd
or disturbance at all. 19 But there were
some Jews from the province of Asia,
who ought to have been here before thee
and to have presented their charges, if
they had any, against me; 20 or else let
these men themselves say what they found
wrong in me when I stood before the
Sanhedrin, 21 unless it be for the one
thing I shouted out as I stood among
them, *o* 'It is about the resurrection of
the dead that I am being judged by you
this day.'"

The Prisoner. 22 Felix, however, having
precise information about the Way, ad-
journed the trial, saying, "When Lysias
the tribune comes down, I will decide
your case." 23 And he instructed the cen-
turion to keep Paul in custody but to
allow him some liberty, and not to pre-
vent any of his friends from looking
after him.

24 Now some days later, Felix came
with his wife Drusilla, who was a Jewess,
and sent for Paul and heard what he had
to say about the faith in Christ Jesus.
25 But as he talked of justice and chastity
and the judgment to come, Felix became
alarmed and answered, "For the present
go thy way; but when I get an opportu-
nity, I will send for thee." 26 At the same
time he was hoping that money would be
given him by Paul, and for this reason
he would send for him often and talk
with him. 27 But after two years Felix
was succeeded by Porcius Festus; and as

n Acts 21, 26.—o Acts 23, 6.

24, 5: Sedition of the: not in the Greek.

24, 6ff: And wished . . . to come to thee: neither in the Greek nor in the more notable Vulgate codices.

24, 15: A hope: the resurrection.

24, 16: In this: in this expectation and all that it implies for the conduct of life.

24, 17: And fulfill vows: not in the Greek. The sacrifices would be those required at the expiration of his Nazirite vow.

he wanted to ingratiate himself with the Jews, Felix left Paul in prison.

CHAPTER 25.

Festus. 1 Festus accordingly entered his province, and three days afterwards he went up from Caesarea to Jerusalem. 2 And the chief priests and Jewish leaders presented their charges against Paul, and begged him, 3 asking it as a favor against Paul, that he would have him fetched to Jerusalem. Meanwhile they were laying an ambush to kill him on the way. 4 But Festus answered that Paul was being kept in custody at Caesarea and that he himself would be going there shortly. 5 "Let, therefore, your influential men go down with me," he said, "and if there is anything wrong with the man, let them present charges against him."

6 After staying among them not more than eight or ten days, he went down to Caesarea, and the next day he took his seat on the tribunal and ordered Paul brought in. 7 And when he was fetched, the Jews who had come down from Jerusalem surrounded him and brought many serious charges against him, which they were unable to prove. 8 Paul said in his own defense, "Neither against the Law of the Jews nor against the temple nor against Caesar have I committed any offense." 9 But Festus, wishing to do the Jews a favor, answered Paul and said, "Art thou willing to go up to Jerusalem and be tried there before me on these charges?"

10 But Paul said, "I am standing at the tribunal of Caesar; there I ought to be tried. To Jews I have done no wrong, as thou thyself very well knowest. 11 For if I have done any wrong or committed a crime deserving of death, I do not refuse to die. But if there is no ground to their charges against me, no one can give me up to them; I appeal to Caesar."* 12 Then Festus, after conferring with the council, answered, "Thou hast appealed to Caesar; to Caesar thou shalt go."

Agrippa. 13 And after an interval of some days, King Agrippa* and Bernice came to Caesarea to pay their respects to Festus. 14 And as they were staying there several days, Festus laid Paul's case before the king, saying, "There is a certain man left a prisoner by Felix, 15 and when I was at Jerusalem, the chief priests and elders of the Jews presented their case against him, and asked for his conviction. 16 But I told them that Romans are not accustomed to give any man up before the accused has met his accusers face to face and has been given a chance to defend himself against the charges. 17 Therefore, when they had assembled here, I lost no time, but on the following day took my seat on the tribunal and ordered the man to be brought in. 18 But when his accusers got up, they did not charge him with any of the crimes that I had expected. 19 But they had against him certain questions about their own religion and about a certain Jesus, who had died, but who Paul affirmed was alive. 20 Being at a loss as to how to investigate such matters, I asked him if he was willing to go to Jerusalem and be tried on these charges there. 21 But when Paul entered an appeal to have his case reserved for the decision of Augustus,* I ordered him kept in custody till I could send him to Caesar." 22 And Agrippa said to Festus, "I myself also could have wished to hear the man." "Tomorrow," said he, "thou shalt hear him."

23 So the next day Agrippa and Bernice came with great pomp and entered the audience hall with the tribunes and principal men of the city, and by order of Festus Paul was brought in. 24 And Festus said, "King Agrippa and all men here present with us, you see this man about whom the whole multitude of the Jews pleaded with me at Jerusalem and here, insisting and crying out that he ought not to live any longer. 25 But I, for my part, found that he had done nothing deserving of death. But as he himself made the appeal, I decided to send him to Augustus. 26 Still I have nothing definite to write to my lord about him. So I have brought him forth before you, and especially before thee, King Agrippa, that after an examination of him has been made I may have something to put in writing. 27 For it seems to me unreasonable to send a prisoner without stating the charges against him."

25, 11: Appeal to Caesar: when a Roman citizen under trial appealed to the emperor, the case passed out of the jurisdiction of all other magistrates.

25, 13: Agrippa: Herod Agrippa II, son of the Herod mentioned in Acts 12, 1ff.

25, 21: Augustus: a title used for the emperors from the time of Augustus himself, who reigned from 27 B. C. to 14 A. D.

CHAPTER 26.

Paul's Discourse. 1 Then Agrippa said to Paul, "Thou art permitted to speak for thyself." Then Paul stretched forth his hand, and began his defense.

2 "I think myself fortunate, King Agrippa, that I am to defend myself today before thee against all the accusations of the Jews, 3 especially as thou art well acquainted with all the Jewish customs and controversies; I beg thee therefore to listen to me with patience.

4 "My life, then, from my youth up, the early part of which was spent among my own nation and at Jerusalem, all the Jews know; 5 for they have long known me, if only they are willing to give evidence, that according to the strictest sect of our religion I lived a Pharisee. 6 And now for the hope in the promise made by God to our fathers I am standing trial; 7 to which promise our twelve tribes hope to attain as they worship night and day; and it is about this hope, O king, that I am accused by the Jews. 8 Why is it deemed incredible with you if God does raise the dead?

9 "And I then thought it my duty to do many things contrary to the name of Jesus of Nazareth. 10 And this [p] I did in Jerusalem; and many of the saints I shut up in prison, having received authority from the chief priests to do so; and when they were put to death, I cast my vote against them; 11 and oftentimes in all the synagogues I punished them and tried to force them to blaspheme; and in my extreme rage against them I even pursued them to foreign cities.

12 "But while I was journeying on this business to Damascus [q] with authority and permission from the chief priests, 13 at midday, O king, I saw on the way a light from heaven brighter than the sunshine round about me and my companions. 14 We all fell to the ground, and I heard a voice saying to me in Hebrew, 'Saul, Saul, why dost thou persecute me? It is hard* for thee to kick against the goad,' 15 And I said, 'Who art thou, Lord?' And the Lord said, 'I am Jesus, whom thou art persecuting. 16 But rise and stand upon thy feet; for I have appeared to thee for this purpose, to appoint thee to be a minister and a witness to what thou hast seen, and to the visions thou shalt have of me; 17 delivering thee from the people and from the nations, to whom I am now sending thee, 18 to open their eyes that they may turn from darkness to light and from the dominion of Satan to God; that they may receive forgiveness of sins and an inheritance among those sanctified by faith in me.'

19 "Therefore, King Agrippa, I was not disobedient to the heavenly vision; 20 but first [r] to the people of Damascus and Jerusalem, and then all over Judea and to the Gentiles, I set about declaring that they should repent and turn to God, doing works befitting their repentance. 21 This is why the Jews seized me in the temple [s] and tried to kill me. 22 But aided to this day by the help of God, I stand here to testify to both high and low, saying nothing beyond what the Prophets and Moses said would come to pass: 23 that the Christ was to suffer, that he first by his resurrection from the dead was to proclaim light to the people and to the Gentiles."

The Result. 24 While he was saying this in his defense, Festus said with a loud voice, "Paul, thou art mad; thy great learning is driving thee to madness." 25 "I am not mad, excellent Festus," said Paul, "but I speak words of sober truth. 26 For the king knows about these things and to him also I speak without hesitation. For I am sure that none of these things escaped him; for none of them happened in a corner. 27 Dost thou believe the prophets, King Agrippa? I know that thou dost." 28 But Agrippa said to Paul, *"In a short while thou wouldst persuade me to become a Christian." 29 And Paul answered, "I would to God that, whether it be long or short, not only thou but also all who hear me today might become such as I am, except for these chains." 30 Then the king arose and the governor and Bernice, and those who had sat with them; 31 and after withdrawing they kept talking the matter over together, saying, "This man has done nothing to deserve death or imprisonment." 32 And Agrippa said to Festus,

p Acts 8, 3.—q Acts 9, 2.—r Acts 13, 14.—s Acts 21, 31.

26, 14: It is hard, etc.: a proverb; oxen were driven by goads, and kicking only made the goading more painful. The grace of God was prodding St. Paul in a similar way.

26, 28: Agrippa speaks ironically. The Greek can also mean, "In a short time thou believest thou hast made me a Christian"; or, "Thou thinkest it a small matter to make me a Christian."

"This man might have been set at liberty, if he had not appealed to Caesar."

5. Imprisonment in Rome

CHAPTER 27.

Departure for Rome. 1 Now when it was decided that he should sail* for Italy, and that Paul, with the other prisoners, should be turned over to a centurion named Julius, of the Augustan cohort, 2 we went on board [t] a ship of Adrumythium which was bound for the ports of the province of Asia, and set sail; Aristarchus, a Macedonian from Thessalonica, being one of our party.

3 The next day we reached Sidon and Julius treated Paul kindly, allowing him to go to his friends and receive attention. 4 And putting to sea from there, we passed under the lee of Cyprus, as the winds were against us, 5 and sailing over the sea that lies off Cilicia and Pamphylia, we reached Myra* in Lycia. 6 There the centurion found a ship of Alexandria bound for Italy and put us on board her.

7 For many days we made slow progress and had difficulty in arriving off Cnidus. Then as the wind kept us from going on, we sailed under the lee of Crete off Salmone, 8 and coasting along it with difficulty we came to a place called Fair Havens, near the town of Thalassa.*

9 But as much time had been spent the navigation was now unsafe, for the Fast* was already over. Paul began to admonish them, 10 saying to them, "Men, I see that this voyage is threatening to bring disaster and heavy loss, not only to the cargo and the ship, but to our lives also." 11 But the centurion gave more heed to the pilot and the captain than to what Paul had to say; 12 and as the harbor was unsuitable for wintering in, the majority favored sailing from there to try whether they could get to Phoenis, a harbor in Crete facing southwest and northwest, to winter there. 13 So when a light south wind sprang up, thinking they had secured their object, they weighed anchor* and ran close along the coast of Crete.

A Storm. 14 But not long afterwards a violent wind called Euroaquilo* burst against it; 15 and when the ship was caught in it and could not face the wind, we gave way and were driven along. 16 We ran under the lee of a small island called Cauda, where we managed with difficulty to secure the boat; 17 after hoisting it on board, they used supports to undergird the ship, and as they were afraid of being driven on the Syrtis quicksands, they lowered the mainsail and so were driven along. 18 As we were being tossed about by the violence of the storm, the next day they threw some of the cargo overboard; 19 and on the third day with their own hands they threw the ship's gear overboard. 20 As neither sun nor stars were visible for many days and no small storm was raging, all hope of our being saved was in consequence given up.

21 Then, when they had eaten nothing for a long time, Paul got up in the midst of them and said, "Men, you should indeed have listened to me and not have sailed from Crete, thus sparing yourselves this disaster and loss. 22 And now I beg you to be of good cheer, for there will be no loss of life among you, but only of the ship. 23 For last night an angel of the God I belong to and serve, stood by me, 24 saying, 'Do not be afraid, Paul; thou must stand before Caesar; and behold, God has granted thee all who are sailing with thee.' 25 So, men, be of good cheer; for I have faith in God that it will be as it has been told me. 26 But we are to reach a certain island."

Shipwreck. 27 It was the fourteenth night, and we were sailing in the Adria, when about midnight the sailors began to suspect that they were drawing near to some land. 28 On taking soundings, they found twenty fathoms, and a little further on they found fifteen; 29 then fearing that we might go on the rocks, they dropped four anchors from the stern and longed for daylight. 30 But as the sailors were trying to escape from the ship and had lowered the boat into the sea, pretending that they were going to cast anchors from the bow, 31 Paul said to the centurion and the soldiers, "Unless these men remain in the ship, you can-

[t] 2 Cor 11, 25.

27, 1: He should sail: in Greek, "we should sail."
27, 5: Myra: the Vulgate reads "Lystra."
27, 8: Thalassa: in Greek, "Lasea."
27, 9: The Fast: of the Day of Atonement, about September 15. Navigation was considered dangerous after the middle of September.
27, 13: Weighed anchor: in Latin, "loosed from Asson," the Greek noun being taken as a proper name.
27, 14: Euroaquilo: a "northeaster."

not be saved." 32 Then the soldiers cut
away the ropes of the boat and let her
drift off.

33 And when it began to grow light,
Paul begged them all to take food, say-
ing, "This is the fourteenth day that you
have been constantly on the watch and
fasting, without taking anything to eat.
34 So I beg you to take some food for
your safety; for not a hair from the head
of any one of you shall perish." 35 With
these words he took bread and gave
thanks to God before them all and broke
it and began to eat. 36 Then all became
more cheerful and took food themselves.
37 Now, we were in all two hundred and
seventy-six souls on board. 38 And after
eating their fill, they proceeded to lighten
the ship by throwing the wheat into the
sea.

39 When day broke they could not
make out the land; but they noticed a
bay with a beach, and they proposed to
run the ship ashore there if they could.
40 So they slipped the anchors and com-
mitted themselves to the sea,* at the same
time unlashing the fastenings of the rud-
ders; and hoisting the foresail to the
breeze, they made for the beach. 41 But
we struck a place open to two seas, and
they ran the ship aground. The prow
stuck fast and remained immovable, but
the stern began to break up under the
violence of the sea. 42 Now the soldiers
planned to kill the prisoners lest any of
them should swim ashore and escape,
43 but the centurion, wishing to save Paul,
put a stop to their plan. He ordered those
who could swim to jump overboard first
and get to land, 44 and they brought the
rest in, some on planks and others on
various pieces from the ship. And so it
came to pass that all got safely to land.

CHAPTER 28.

Malta. 1 After our escape we learned
that the island was called Malta. 2 And
the natives showed us no little kindness,
for they kindled a fire and refreshed us
all because of the rain that had set in,
and the cold. 3 Now Paul gathered a
bundle of sticks and laid them on the fire,
when a viper came out because of the
heat and fastened on his hand. 4 When
the natives saw the creature hanging from
his hand, they said to one another, "Sure-
ly this man is a murderer, for though he
has escaped the sea, Justice* does not
let him live." 5 But he shook off the
creature into the fire and suffered no
harm. 6 Now they were expecting that
he would swell up and suddenly fall down
and die; but after waiting a long time
and seeing no harm come to him, they
changed their minds and said that he was
a god.

7 Now in the vicinity there were estates
belonging to the head man of the island,
whose name was Publius, and he received
us and entertained us hospitably for three
days. 8 And it happened that the father
of Publius was laid up with fever and
dysentery; but Paul went in, and after
praying and laying his hands on him, he
healed him. 9 After this all the sick on
the island came and were cured; 10 and
they honored us with many marks of
honor, and when we sailed, they pro-
vided us with such things as we needed.

To Rome. 11 We set sail after three
months in an Alexandrian ship with the
Twins* on her figurehead, which had
wintered at the island. 12 We put in at
Syracuse, and stayed there three days.
13 Then, following the coast, we reached
Rhegium; and one day later a south wind
sprang up, and on the second day we
arrived at Puteoli, 14 where we found
brethren and were entreated to stay with
them seven days; and so we came to
Rome. 15 And the brethren there, having
had news of us, came as far as the Mar-
ket of Appius and the Three Taverns;
and when Paul saw them, he gave thanks
to God and took courage. 16 On our
arrival at Rome, Paul was given permis-
sion to live by himself with a soldier to
guard him.

At Rome. 17 Three days later he called
together the leading Jews, and when
they had assembled he said to them,
"Brethren, although I have done nothing
against the people or against the cus-
toms of our fathers, yet I was handed
over to the Romans as a prisoner from
Jerusalem. 18 After an examination they
were ready to release me, since I was
innocent of any crime that deserved
death; 19 but as the Jews objected, I was

27, 40: The Greek reads, "So they slipped the anchors and left them in the sea." This fits the context better.

28, 4: Justice: or Vengeance, as pursuing criminals, was a familiar goddess among Greeks and Romans, and the natives here speak of it as a goddess.

28, 11: The Twins: on its prow the ship carried the images of Castor and Pollux, the patrons of sailors.

forced to appeal to Caesar—not that I had any charge to bring against my nation. This, then, is why I asked to see you and speak with you. 20 For it is because of the hope of Israel that I am wearing this chain." 21 But they said to him, "We ourselves have received no letters about thee from Judea, and none of the brethren, upon arrival, has reported or spoken any evil of thee. 22 But we want to hear from thee what thy views are; for as regards this sect, we know that everywhere it is spoken against."

23 So they fixed a day, and very many came to him at his lodging; and to them he explained the matter, bearing witness to the kingdom of God and trying from morning till evening to convince them concerning Jesus from the Law of Moses and from the Prophets. 24 And some believed what was said; and some disbelieved; 25 and as they could not agree among themselves, they began to depart, when Paul added this one word: "Well did the Holy Spirit speak through Isaias the prophet to our* fathers, 26 saying, *"Go to this people and say: With the ear you will hear and will not understand; and seeing you will see and will not perceive. 27 For the heart of this people has been hardened, and with their ears they have been hard of hearing, and their eyes they have closed; lest perhaps they see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I heal them.* 28 Be it known to you therefore that this salvation of God has been sent to the Gentiles, and they will listen to it." 29 [*When he had said this, the Jews departed, having much argument among themselves.]

30 And for two full years he remained in his own hired lodging; and he welcomed all who came to him, 31 preaching the kingdom of God and teaching about the Lord Jesus Christ with all boldness and unhindered. Amen.

u Isa 6, 9; Mt. 13, 14; Mk 4, 12; Lk 8, 10; Jn 12, 40; Rom 11, 8.

28, 25: Our: in Greek "your."
28, 29: Not in the Greek, and in only a few codices of the Vulgate.

THE LIFE AND EPISTLES OF ST. PAUL THE APOSTLE

St. Paul was born at Tarsus, Cilicia, of Jewish parents who were descended from the tribe of Benjamin (Acts 9, 11; 21, 39; 22, 3). He was a Roman citizen from birth (Acts 22, 27f). As he was "a young man" at the stoning of St. Stephen (Acts 7, 58) and calls himself "an old man" when writing to Philemon (v 9), about the year 63, we may conclude that he was born around the beginning of the Christian era.

In his youth Paul acquired a threefold education. First, he learned the Greek language in his Tarsian environment, as is evident from his later skill in writing his Epistles. Secondly, his father probably initiated him into his own trade, which was that of tentmaking, and thus Paul during his apostolic labors was able to defray the cost of his food and lodging by the work of his own hands (Acts 18, 3; 1 Cor 4, 12; 1 Thes 2, 9; 2 Thes 3, 8). Thirdly, in his father's house at Tarsus his education was strongly Pharisaic (Acts 23, 6). To complete his schooling Paul was sent to Jerusalem, where he sat at the feet of the learned Gamaliel and was educated in the strict observance of the ancestral Law (Acts 22, 3). Here he also acquired a good knowledge of exegesis and was trained in the practice of disputation. As a convinced and zealous Pharisee he returned to Tarsus before the public life of Christ opened in Palestine, for he never refers to personal acquaintance with Christ during the Savior's mortal life.

Some time after the death of our Lord Paul returned to Palestine. His profound conviction and emotional character made his zeal develop into a religious fanaticism against the infant Church. He took part in the stoning of the first martyr, St. Stephen, and in the fierce persecution of the Christians that followed.

Entrusted with a formal mission from the high priest, he departed for Damascus to arrest the Christians there and bring them bound to Jerusalem. As he was nearing Damascus, about noon, a light from heaven suddenly blazed round him. Jesus with His glorified

body appeared to him and addressed him, turning him away from his apparently successful career. An immediate transformation was wrought in the soul of Paul. He was suddenly converted to the Christian faith and arose an Apostle (Acts 9, 3-19; 22, 6-16; 26, 12-18).

He remained some days in Damascus after his Baptism (Acts 9, 10-19), and then went to Arabia (Gal 1, 17), possibly for a year or two, to prepare himself for his future missionary activity. Having returned to Damascus, he stayed there for a time, preaching in the synagogues, that Jesus is the Christ, the Son of God. For this he incurred the hatred of the Jews, and had to flee from the city (Acts 9, 23-25; 2 Cor 11, 32f). He then went to Jerusalem to see Peter (Gal 1, 18), to pay his homage to the head of the Church. Later he went back to his native Tarsus (Acts 9, 30) and began to evangelize his own province (Gal 1, 21) until called by Barnabas to Antioch (Acts 11, 25). After one year, on the occasion of a famine, both Barnabas and Paul were sent with alms to the poor Christian community at Jerusalem (Acts 11, 27-30). Having fulfilled their mission, they returned to Antioch (Acts 12, 25).

Soon after this Paul and Barnabas made the first missionary journey (44/45-49/50 A.D.), visiting the island of Cyprus, then Pamphylia, Pisidia and Lycaonia, all in Asia Minor, and establishing churches at Pisidian Antioch, Iconium, Lystra and Derbe (Acts 13—14).

After the Apostolic Council of Jerusalem Paul, accompanied by Silas and later also by Timothy and Luke, made his second missionary journey (50-52/53 A.D.), first revisiting the churches previously established by him in Asia Minor and then passing through Galatia (Acts 16, 6). At Troas a vision of a Macedonian was had by Paul, which impressed him as a call from God to evangelize Macedonia. He accordingly sailed for Europe, and preached the Gospel in Philippi, Thessalonica, Beroea, Athens and Corinth. Then he returned to Antioch by way of Ephesus and Jerusalem (Acts 15, 36—18, 22).

On his third missionary journey (53 /54-58 A.D.) Paul visited nearly the same regions as on the second, but made Ephesus, where he remained nearly three years, the center of his missionary activity. He laid plans also for another missionary journey, intending to leave Jerusalem for Rome and Spain. But persecutions by the Jews hindered him from accomplishing his purpose. After two years of imprisonment at Caesarea he finally reached Rome, where he was kept another two years in chains (Acts 18, 23—28, 31).

The Acts of the Apostles gives us no further information on the life of the Apostle. We gather, however, from the Pastoral Epistles and from tradition that at the end of the two years St. Paul was released from his Roman imprisonment, and then travelled to Spain (Rom 15, 24. 28), later to the East again, and then back to Rome, where he was imprisoned a second time, and in the year 67 was beheaded.

St. Paul's untiring interest in and paternal affection for the various churches established by him have given us fourteen canonical Epistles. It is, however, quite certain that he wrote other letters which are no longer extant.

These Epistles are not arranged in our Bible according to chronological order. In the first place are given the Epistles addressed to communities, according to the relative dignity of the church receiving the Epistle, and the length of the subject-matter; in the second place we have those addressed to individuals; and finally, the Epistle to the Hebrews.

All of the Epistles were written in Greek. Though St. Paul on occasion could speak that language with grace, he did not strive after literary elegance in his compositions. Because of the pressure of his work and cares, he usually dictated his Epistles and wrote the final salutation with his own hand (Rom 16, 22; 1 Cor 16, 21; Gal 6, 11; 2 Thes 3, 17). At times his thoughts are so overflowing and forceful that the rules of grammar and style are neglected. As a consequence, a mode of expression or an entire sentence is now and then difficult or obscure for us (2 Pt 3, 16).

And yet, in spite of these grammatical faults and irregularities of style, no one can read the Epistles of St. Paul without being amazed at his natural eloquence. St. Jerome remarks that the words of Apostle Paul seem to him like peals of thunder. His mental acumen and depth of feeling impart to his language loftiness, amazing power and beauty.

THE EPISTLE OF ST. PAUL
THE APOSTLE TO THE ROMANS

St. Paul's Epistle to the Romans is given the position of honor at the head of all the New Testament Epistles. It was written at Corinth during the winter 57-58 A.D., at the close of St. Paul's third missionary journey, prior to his voyage to Jerusalem, where at the instigation of his bitter Jewish adversaries he was to be arrested and afterwards held prisoner for several years. This date for the composition of the Epistle is arrived at by comparing the circumstances and persons to which it alludes with those at Corinth during St. Paul's sojourn there at the close of his third missionary journey.

St. Paul during this period of his missionary activity had rather thoroughly covered the territory in the eastern world, and was looking for new fields to evangelize in the West. He purposed, accordingly, after visiting Jerusalem, to journey to Spain, stopping en route at Rome. In this letter he wished to inform the Romans of his intended visit and to set before them the fruits of his meditations on the great religious question of the day, justification by faith and the relation of this new system of salvation to the Mosaic religion. Although he had previously dealt briefly with the question in the Epistle to the Galatians, St. Paul had not thus far had the opportunity of fully developing in writing his doctrine on this point. But now wishing to introduce himself to the Romans, he seized the opportunity of setting forth a lengthy statement and defense of his doctrine, not only for the Romans but also for the various Christian communities throughout the world.

Introduction

CHAPTER 1.

Greeting. 1 Paul, the servant of Jesus Christ, called to be an apostle, set apart for the gospel* of God, 2 which he had promised beforehand through his prophets in the holy Scriptures, 3 concerning his Son who was born to him according to the flesh of the offspring of David; 4 who was foreordained* Son of God by an act of power in keeping with the holiness of his spirit, by resurrection from the dead, Jesus Christ our Lord, 5 through whom we have received the grace of apostleship to bring about obedience to faith among all the nations for his name's sake; 6 among whom are you also called to be Jesus Christ's—7 to all God's beloved who are in Rome, called to be saints; grace be to you and peace from God our Father and from the Lord Jesus Christ.

Commendation and Desire to Visit Them. 8 First I give thanks to my God through Jesus Christ for all of you, because your faith is proclaimed all over the world. 9 For God is my witness, whom I serve in my spirit in the gospel of his Son, how unceasingly I make mention of you, 10 always imploring in my prayers that somehow I may at last by God's will come to you after a safe journey. 11 For I long to see you that I may impart some spiritual grace unto you to strengthen you, 12 that is, that among you I may be comforted together with you by that faith which is common to us both, yours and mine.

Why He Wishes to Visit Them. 13 Now I would not, brethren, have you ignorant, that I have often intended to come to see you (and have been hindered until now) that I may produce some results among you also, as well as among the rest of the Gentiles. 14 To Greeks and to foreigners, to learned and unlearned, I am debtor; 15 so, for my part, I am ready to preach the gospel to you also who are at Rome.

Theme of the Epistle. 16 For I am not ashamed of the gospel, for it is the power of God unto salvation to everyone who believes, to Jew first and then to Greek.

1, 1. 9. 16: In vv 2 and 9, "gospel" means the work of evangelizing or preaching the gospel. In v 16 it means the whole economy of salvation in Christ, doctrine and sacramental system included.

1, 4: Foreordained: in the Greek, "constituted" or "manifested." Jesus Christ was from all eternity the real Son of God according to His divine nature. When He became man, the glory of this nature was hidden away from men in the human nature which He had assumed. "He emptied himself" of that divine glory, in the words of St. Paul (Phil 2, 7). But from the moment of His Resurrection the process of His glorification in His human nature was begun, and culminated in His Ascension into heaven, where at the right hand of God the Father He was constituted (manifested) Son of God in power in that very human nature in which, during His sojourn on earth, He had appeared to men weak and lowly. Jesus Christ our Lord: these words are in apposition with his Son, at the beginning of v 3.

17 For in it the justice of God* is revealed,
from faith unto faith, as it is written,
[a] *He who is just lives by faith.*

I: DOCTRINAL

THE GOSPEL: THE POWER OF GOD FOR THE SALVATION OF ALL WHO BELIEVE

1. Humanity Without Christ

The Pagans Adore Idols. 18 For the wrath of God is revealed from heaven against all ungodliness and wickedness of those men who in wickedness hold back the truth of God, 19 seeing that what may be known about God is manifest to them. For God has manifested it to them. 20 For since the creation of the world his invisible attributes are clearly seen—his everlasting power also and divinity—being understood through the things that are made. And so they are without excuse, 21 seeing that, although they knew God, they did not glorify him as God or give thanks, but became vain in their reasonings, and their senseless minds have been darkened. 22 For while professing to be wise, they have become fools, 23 and they have changed the glory of the incorruptible God [b] for an image made like to corruptible man and to birds and four-footed beasts and creeping things.

Punishment of Idolaters. 24 Therefore God has given them up* in the lustful desires of their heart [c] to uncleanness, so that they dishonor their own bodies among themselves — 25 they who exchanged the truth of God for a lie, and worshipped and served the creature rather than the Creator who is blessed forever, amen.

26 For this cause God has given them up to shameful lusts; for their women have exchanged the natural use for that which is against nature, 27 and in like manner the men also, having abandoned the natural use of the woman, have burned in their lusts one towards another, men with men doing shameless things and receiving in themselves the fitting recompense of their perversity. 28 And as they have resolved against possessing the knowledge of God, God has given them up to a reprobate sense, so that they do what is not fitting, 29 being filled with all iniquity, malice, immorality,* avarice, wickedness; being full of envy, murder, contention, deceit, malignity; being whisperers, 30 detractors, hateful to God,* irreverent, proud, haughty, plotters of evil; disobedient to parents, 31 foolish, dissolute, without affection, without fidelity,* without mercy. 32 Although they have known the ordinance of God, they have not understood that those who practise such things are deserving of death. And not only do they do these things, but they applaud others doing them.

a Hb 2, 4; Gal 3, 11; Heb 10, 38.—b Ps 105 (106), 20.—c Gal 5, 19; Eph 4, 19; etc.

1, 17: The justice of God: the real, intrinsic holiness and justice that God imparts to man, transforming him from a sinner into a son of God by adoption, and an heir to heaven.

1, 24: God has given them up: as St. Thomas Aquinas says, not by impelling them to evil, but by deserting them. He justly withdrew His grace from them in punishment of their idolatry, and being thus abandoned by God, men followed the bent of fallen nature, and fell into the degradation of unnatural vice.

1, 29: Immorality: not in the Greek.

1, 30: Hateful to God: in the Greek, rather "hating God."

1, 31: Without fidelity: wanting in most Greek MSS.

CHAPTER 2.

All Will Be Rewarded or Punished. 1 Wherefore, thou art inexcusable, O man, whoever thou art who judgest. For wherein thou judgest another, thou dost condemn thyself. For thou who judgest dost the same things thyself. 2 And we know that the judgment of God is according to truth against those who do such things. 3 But dost thou think, O man who judgest those who do such things and dost the same thyself, that thou wilt escape the judgment of God? 4 Or dost thou despise the riches of his goodness and patience and long-suffering? Dost thou not know that the goodness of God is meant to lead thee to repentance? 5 But according to thy hardness and unrepentant heart, thou dost treasure up to thyself wrath on the day of wrath and of the revelation of the just judgment of God, 6 who will render to every man according to his works. 7 Life eternal indeed he will give to those who by patience in good works seek glory and honor and immortality; 8 but wrath and indignation to those who are contentious, and who do not submit to the truth but assent to iniquity. 9 Tribulation and anguish shall be visited upon the soul of every man who works evil; of Jew first and then of Greek. 10 But glory and honor and peace shall be awarded to everyone who does good, to Jew first and then to Greek. 11 Because with God there is no respect of persons.

Gentiles To Be Judged by the Natural Law. 12 For whoever have sinned without the Law,* will perish without the Law; and whoever have sinned under the Law, will be judged by the Law. 13 For [d] it is not they who hear the Law that are just in the sight of God; but it is they who follow the Law that will be justified. 14 When the Gentiles who have no law do by nature what the Law prescribes, these having no law are a law unto themselves. 15 They show the work of the Law written in their hearts. Their conscience bears witness to them, even when conflicting thoughts accuse or defend them. 16 This will take place on the day when, according to my gospel, God will judge the hidden secrets of men through Jesus Christ.

The Jews Transgress the Law. 17 But if thou art called "Jew," and dost rely upon the Law, and dost glory in God, 18 and dost know his will, and dost approve the better things, being informed by the Law, 19 thou art confident* that thou art a guide to the blind, a light to those who are in darkness, 20 an instructor of the unwise, a teacher of children, having in the Law the pattern of knowledge and of truth. 21 Thou therefore who teachest another, dost thou not teach thyself? Thou who preachest that men should not steal, dost thou steal? 22 Thou who sayest that men should not commit adultery, dost thou commit adultery? Thou who dost abominate idols, dost thou commit sacrilege?* 23 Thou who dost glory in the Law, dost thou dishonor God by transgressing the Law? 24 *For* [e] *the name of God,* as it is written, *is blasphemed through you among the Gentiles.*

True Circumcision. 25 Circumcision, indeed, profits if thou keep the Law; but if thou be a transgressor of the Law, thy circumcision has become uncircumcision. 26 Therefore if the uncircumcised keep the precepts of the Law, will not his uncircumcision be reckoned as circumcision? 27 And he who is by nature uncircumcised, if he fulfill the Law, will judge thee who with the letter and circumcision art a transgressor of the Law. 28 For he is not a Jew who is so outwardly; nor is that circumcision which is so outwardly in the flesh; 29 but he is a Jew who is so inwardly, and circumcision is a matter of the heart* in the spirit, not in the letter. His praise is not from men but from God.

CHAPTER 3.

Objections Answered. 1 What advantage then remains to the Jew, or what is the use of circumcision? 2 Much in every respect. First, indeed, because the oracles of God were entrusted to them. 3 For what if some of them have not believed? Will their unbelief make void the fidelity of God? By no means! 4 For God is true,* and every man is a liar, as it is written, [f] *That thou mayest be justified in thy words, and mayest be victorious when thou art judged.* 5 But if our wickedness shows forth the justice of God, what shall we say? Is God unjust who inflicts punishment? (I speak after a purely human manner.) 6 By no means! Otherwise, how is God to judge the world? 7 But if through my lie the truth of God has abounded unto his glory, why am I also still judged as a sinner? 8 And why should we not, as some calumniously accuse us of teaching, do evil that good may come from it? The condemnation of such is just.

The Scriptures Attest Universal Sin. 9 What then? Are we better off than they? Not at all. For we have argued that Jews and Greeks are all under sin, 10 as it is written, [g] *There is not one just man;* 11 *there is none who understands; there is none who seeks after God.* 12 *All have gone astray together; they have become worthless. There is none who does good, no, not even one.* 13 *Their* [h] *throat is an open sepulchre; with their tongues they have dealt deceitfully. The venom of asps is beneath their lips;* 14 *their mouth* [i] *is full of cursing and bitterness.* 15 *Their feet* [j] *are swift to shed blood;* 16 *destruction and misery are in their ways.* 17 *And the path of peace they have not known.*

d Mt 7, 21.—e Is 52, 5; Ez 36, 20.—f Pss 115 (116), 11; 50 (51), 4.—g 10-12: Pss 13 (14), 1-3; 52 (53), 2-4.—h Pss 5, 11; 139 (140), 4.—i Ps 9 (10), 7.—j 15-17: Is 59, 7; Prv 1, 16.

2, 12: In this verse, as in the whole passage, the Mosaic Law is probably meant.

2, 19: Thou are confident: the Latin text, by omitting "and" of the Greek text before this clause, makes it an apodosis, whereas in the Greek there is a series of suppositions without an apodosis, and the sentence remains uncompleted.

2, 22: Commit sacrilege: a literal translation of the Vulgate; the corresponding Greek word is generally rendered "pillage temples."

2, 29: Circumcision of the heart means the uprooting of vices and evil tendencies from the heart.

3, 4: For God is true: the Greek has, "let God be true." Every man is a liar: in comparison with God who is Truth itself, every man is essentially unreliable, and may at any time intentionally or unintentionally fall into error.

18 *There is no fear of God* [k] *before their eyes.*

This Concerns the Jews. 19 Now we know that whatever the Law says, it is speaking to those who are under the Law; in order that every mouth may be shut, and the whole world may be made subject to God. 20 For by the works of the Law no human being shall be justified* before him, for through law comes the recognition of sin.

2. Salvation through Faith in Christ

Justice Comes through Faith in Christ. 21 But now the justice of God* has been made manifest independently of the Law, being attested by the Law and the Prophets; 22 the justice of God through faith in Jesus Christ upon all* who believe. For there is no distinction, 23 as all have sinned and have need of the glory of God. 24 They are justified freely by his grace through the redemption which is in Christ Jesus, 25 whom God has set forth as a propitiation by his blood through faith, to manifest his justice, 26 God in his patience remitting* former sins; to manifest his justice at the present time, so that he himself is just, and makes just him who has faith in Jesus.

Justification Excludes Boasting. 27 Where then is thy boasting? It is excluded. By what law? Of works? No, but by the law of faith. 28 For we reckon that a man is justified by faith independently of the works of the Law. 29 Is God the God of the Jews only, and not of the Gentiles also? Indeed of the Gentiles also. 30 For there is but one God who will justify the circumcised by faith, and the uncircumcised through the same faith. 31 Do we therefore through faith destroy the Law? By no means! Rather we establish the Law.

CHAPTER 4.

Abraham Justified by Faith. 1 What then shall we say that Abraham, our father according to the flesh, acquired? 2 For if Abraham was justified by works, he has reason to boast, but not before God. 3 For what does the Scripture say? [l] "Abraham believed God and it was credited to him as justice."* 4 Now to him who works, the reward is not credited as a favor but as something due. 5 But to him who does not work, but believes in him who justifies the impious, his faith is credited to him as justice.* 6 Thus David declares the blessedness of the man to whom God credits justice without works: 7 *Blessed are they whose iniquities are forgiven,* and whose sins are covered;* 8 blessed* [m] *is the man to whom the Lord will not credit sin.*

Justified before Circumcision. 9 Does this blessedness hold good,* then, only for the circumcised, or also for the uncircumcised? For we say that unto Abraham faith was credited as justice. 10 How then was it credited? When he was in the state of circumcision or in that of uncircumcision? Not in circumcision but in uncircumcision. 11 And he received the sign of circumcision [n] as the seal of the justice of faith which he had while uncircumcised, in order that he may be the father of all who, while uncircumcised, believed, that to them also it may be credited as justice; 12 and the father of the circumcised, not of those merely who are circumcised, but also of those who follow in the steps of the faith that was our father Abraham's while yet uncircumcised.

Not Justified by the Works of the Law. 13 For not through the Law but through the justice of faith was the promise made to Abraham and to his posterity that he should be heir of the world. 14 For if they who are of the Law are heirs, faith is made empty, the promise is made void.

k Ps 35 (36), 2.—l Gn 15, 6.—m 7f: Ps 31 (32), 1f.—n Gn 17, 10f.

3, 20: It does not follow from St. Paul's statement that no man is justified by the works of the Law, that good works are not necessary for salvation. The justification of which St. Paul here speaks is the infusion of sanctifying grace which alone renders a person supernaturally pleasing in the sight of God. This cannot be obtained either by the observance of the Law or by any other work of unregenerate man.

3, 21: The justice of God through faith is not that holiness whereby God is just, but that grace which He imparts to the soul to make it really, intrinsically pleasing and holy in His sight. The necessary condition for obtaining the infusion of this divine gift is faith, not a bare speculative faith, but a practical faith which through the love of God effects the observance of the commandments and the performance of other good works.

3, 22: Upon all: the Greek has, "unto all."

3, 26: Remitting: the Greek has, "his passing over."

4, 3: We should distinguish between justification and salvation. We cannot be saved without good works, and accordingly St. Paul repeatedly insists on the necessity of avoiding sin and doing good. But justification, that is, the infusion of sanctifying grace, cannot be merited by us; it is an entirely gratuitous gift of God.

4, 5: Credited to him as justice: when God, who is infinite truth, credits something to man, it is equivalent to saying that He imparts it really to man; for there is no make-believe with God. The Clementine Vulgate adds: "According to the plan of God's grace."

4, 7f: Forgiven, covered, not credit: varying expressions, all indicative of the same idea, namely, that the guilt of sins is really removed from the soul by God.

4, 9: Hold good . . . only: not in the Greek.

15 For the Law works wrath;* for where there is no law, neither is there transgression. 16 Therefore the promise was the outcome of faith, that it might be a favor, in order that it might be secure for all the offspring, not only for those who are of the Law, but also for those who are of the faith of Abraham, who is the father of us all; 17 as it is written, *o I have appointed thee the father of many nations.* He is our father in the sight of God, whom he believed, who gives life to the dead and calls things that are not as though they were.

The Strength of His Faith. 18 Abraham hoping against hope believed, so that he became the father of many nations, according to what was said, *p So shall thy offspring be.* 19 And without weakening in faith, he considered his own deadened body (for he was almost a hundred years old) and the deadened womb of Sara; 20 and yet in view of the promise of God, he did not waver through unbelief but was strengthened in faith, giving glory to God, 21 being fully aware that whatever God has promised he is able also to perform. 22 Therefore it was credited to him as justice.

The Model of Our Faith. 23 Now not for his sake only was it written that "It was credited to him," 24 but for the sake of us also, to whom it will be credited if we believe in him who raised Jesus our Lord from the dead, 25 who *q* was delivered up for our sins, and rose again for our justification.

3. The Superabundance of this Justification

CHAPTER 5.

Christ's Death Assures Us Hope and Peace. 1 Having been justified therefore by faith, let us have peace with God through our Lord Jesus Christ, 2 through whom we also have access by faith unto that grace in which we stand, and exult in the hope of the glory of the sons* of God. 3 And not only this, but we exult in tribulations also, knowing that tribulation works out endurance, 4 and endurance tried virtue, and tried virtue hope. 5 And hope *r* does not disappoint, because the charity of God is poured forth in our hearts by the Holy Spirit who has been given to us. 6 For why did Christ,* at the set time, die for the wicked when as yet we were weak? 7 For scarcely in behalf of a just man does one die; yet perhaps one might bring himself to die for a good man. 8 But God commends* his charity towards us, because when as yet we were sinners, 9 Christ died for us.

Christ's Death Assures Our Salvation. Much more now that we are justified by his blood, shall we be saved through him from the wrath. 10 For if when we were enemies we were reconciled to God by the death of his Son, much more, having been reconciled, shall we be saved by his life. 11 And not this only, but we exult also in God through our Lord Jesus Christ, through whom we have now received reconciliation.

In Adam All Have Sinned. 12 Therefore as through one man* sin entered into the world and through sin death, and thus death has passed unto all men because all have sinned — 13 for until the Law sin was in the world, but sin is not imputed when there is no law;* 14 yet death reigned from Adam until Moses even over those who did not sin after the likeness of the transgression of Adam, who is a figure of him who was to come.

Grace and Life Superabound through Christ. 15 But not like the offense is the gift. For if by the offense of the one the many died, much more has the grace of God, and the gift in the grace of the one man Jesus Christ, abounded unto the many. 16 Nor is the gift as it was in the case of one man's sin, for the judgment was from one man unto condemnation, but grace is from many offenses unto justification. 17 For if by reason of the

o Gn 17, 5.—p Gn 15, 5.—q Is 53, 6. 12; I Cor 15, 45; I Pt 1, 3.—r Ps 22 (23), 6.

4, 15: The Law works wrath: a law simply indicates the line of conduct to be followed. It does not impart the strength of will to fulfill its precepts. Of itself then it becomes an occasion of wrath, in that if its precepts are violated, the lawgiver is provoked to anger and inflicts punishment on the transgressor.

5, 2: Of the sons: not in the Greek.

5, 6: The Greek text reads: "For yet Christ, when as yet we were weak, at the set time died for the wicked."

5, 8: Commends: the Greek has "proves."

5, 12: Through one man: Adam, the moral head of the human race. The sin of which St. Paul speaks is original sin. All have sinned: general statements such as this are to be understood with their obvious exceptions, and also with exceptions that can be established from other sources of revealed truth. Thus, obviously, Jesus Christ is an exception to this general statement. The Church, the official interpreter of the Scriptures, teaches us also that in view of the future merits of Christ, His Blessed Mother was preserved from original sin.

5, 13: Sin is not imputed when there is no law: there was sin against the law of nature during the period between Adam and Moses, but the sins committed before the Law were not imputed as a cause of death, when the condition was not expressed. Yet all, even infants, underwent death. It must be then because all mankind shared some way in the sin of Adam.

one man's offense death reigned through the one man, much more will they who receive the abundance of the grace and of the gift of justice reign in life through the one Jesus Christ. 18 Therefore as from the offense of the one man the result was unto condemnation to all men, so from the justice of the one the result is unto justification of life to all men. 19 For [s] just as by the disobedience of the one man the many were constituted sinners, so also by the obedience of the one the many will be constituted just.

Purpose of the Law. 20 Now the Law intervened that the offense might abound. But where the offense has abounded, grace has abounded yet more; 21 so that as sin has reigned unto death, so also grace may reign by justice unto life everlasting through Jesus Christ our Lord.

4. Justification and the Christian Life

CHAPTER 6.

Christians Dead to Sin. 1 What then shall we say? Shall we continue in sin that grace may abound? 2 By no means! For how shall we who are dead to sin still live in it? 3 Do you not know that all we who have been baptized into Christ Jesus *have been baptized into his death? 4 For [t] we were buried with him by means of Baptism into death, in order that, just as Christ has arisen from the dead through the glory of the Father, so we also may walk in newness of life. 5 For if we have been united with him in the likeness of his death, we shall be so in the likeness of his resurrection also. 6 For we know that our old self has been crucified with him, in order that the body of sin* may be destroyed, that we may no longer be slaves to sin; 7 for he who is dead is acquitted of sin. 8 But if we have died with Christ, we believe that we shall also live together with Christ; 9 for we know that Christ, having risen from the dead, dies now no more, death shall no longer have dominion over him. 10 For the death that he died, he died to sin once for all, but the life that he lives, he lives unto God. 11 Thus do you consider yourselves also as dead to sin, but alive to God in Christ Jesus.

The Reign of Sin. 12 Therefore do not let sin reign in your mortal body so that you obey its lusts. 13 And do not yield [u] your members to sin as weapons of iniquity, but present yourselves to God as those who have come to life from the dead and your members as weapons of justice for God; 14 for sin shall not have dominion over you, since you are not under the Law but under grace.

Slavery to Sin. 15 What then? Are we to sin because we are not under the Law but under grace? By no means! 16 Do you not know [v] that to whom you offer yourselves as slaves for obedience, to him whom you obey you are the slaves, whether to sin unto death or to obedience unto justice? 17 But thanks be to God that you who were the slaves of sin have now obeyed from the heart that form of doctrine into which you have been delivered,* 18 and having been set free from sin, you have become the slaves of justice. 19 I speak in a human way because of the weakness of your flesh; for as you yielded your members as slaves of uncleanness and iniquity unto iniquity, so now yield your members as slaves of justice unto sanctification. 20 For when you were the slaves of sin, you were free as regards justice. 21 But what fruit had you then from those things of which you are now ashamed? For the end of these things is death. 22 But now set free from sin and become slaves to God, you have your fruit unto sanctification, and as your end, life everlasting. 23 For the wages of sin is death, but the gift of God is life everlasting in Christ Jesus our Lord.

CHAPTER 7.

Christians Freed from the Law. 1 Do you not know, brethren (for I speak to those who know law), that the Law has dominion over a man as long as he lives? 2 For [w] the married woman is bound by the Law while her husband is alive;*

s Phil 2 8f.—t Gal 3,27; Col 2, 12.—u Col 3, 5.—v Jn 8, 34.—w I Cor 7, 39.

6, 3: St. Paul alludes to the manner in which Baptism was ordinarily conferred in the primitive Church, by immersion. The descent into the water is suggestive of the descent of the body into the grave, and the ascent is suggestive of the resurrection to a new life. St. Paul obviously sees more than a mere symbol in the rite of Baptism. As a result of it we are incorporated into Christ's mystical body and live a new life.

6, 6: The body of sin: some, with St. John Chrysostom, take this expression to indicate sin in general, and others understand it of the body inasmuch as it is subject to concupiscence and is the instrument of sin. As such it is destroyed, i.e., reduced to impotence, so that we are no longer slaves to its evil inclinations.

6, 17: Into which you have been delivered: i.e., "in which you have been instructed."

7, 2: The Greek reads: "The married woman is bound by the law to her living husband."

but if her husband die, she is set free from the law of the husband. 3 Therefore while her husband is alive, she will be called an adulteress if she be with another man; but if her husband dies, she is set free from the law of the husband,* so that she is not an adulteress if she has been with another man. 4 Therefore, my brethren, you also, through the body of Christ, have been made to die* to the Law, so as to belong to another who has risen from the dead, in order that we may bring forth fruit unto God. 5 For when we were in the flesh* the sinful passions, which were aroused by the Law, were at work in our members so that they brought forth fruit unto death. 6 But now we have been set free from the Law, having died to that by which we were held down, so that we may serve in a new spirit and not according to the outworn letter.

The Law the Occasion of Sin. 7 What shall we say then? Is the Law sin? By no means! Yet I did not know sin save through the Law.* For I had not known lust unless the Law had said, [x] "Thou shalt not lust." 8 But sin, having thus found an occasion, worked in me by means of the commandment all manner of lust, for without the Law sin was dead.* 9 Once upon a time I was living without law, but when the commandment came, sin revived, 10 and I died, and the commandment that was unto life was discovered in my case to be unto death. 11 For sin, having taken occasion from the commandment, deceived me, and through it killed me. 12 So that the Law indeed is holy and the commandment holy and just and good.

Sin the Cause of Death. 13 Did then that which is good become death to me? By no means! But sin, that it might be manifest as sin, worked death for me through that which is good, in order that sin by reason of the commandment might become immeasurably sinful. 14 For we know that the Law is spiritual but I am carnal, sold into the power of sin. 15 For I do not understand what I do, for it is not what I wish that I do,* but what I hate, that I do. 16 But if I do what I do not wish, I admit that the Law is good. 17 Now therefore it is no longer I who do it, but the sin that dwells in me. 18 For I know that in me, that is, in my flesh, no good dwells, because to wish is within my power, but I do not find the strength to accomplish what is good. 19 For I do not the good that I wish, but the evil that I do not wish, that I perform. 20 Now if I do what I do not wish, it is no longer I who do it, but the sin that dwells in me. 21 Therefore, when I wish to do good I discover this law, namely, that evil is at hand for me. 22 For I am delighted with the law of God according to the inner man, 23 but I see another law in my members, warring against the law of my mind and making me prisoner to the law of sin that is in my members.

Deliverance Due to the Grace of God. 24 Unhappy man that I am! Who will deliver me from the body of this death? 25 The grace of God through Jesus Christ our Lord.* Therefore I myself with my mind serve the law of God, but with my flesh the law of sin.

CHAPTER 8.

The Faithful Need Fear No Condemnation. 1 There is therefore now no condemnation for those who are in Christ Jesus, who do not walk according to the flesh.* 2 For the law of the Spirit of the life in Christ Jesus has delivered me* from the law of sin and of death. 3 For what was impossible to the Law, in that it was weak because of the flesh, God has made good. By sending his Son in the likeness of sinful flesh as a sin-offering,

x Ex 20, 17; Dt 5, 21.

7, 3: Of the husband: not in the Greek.

7, 4: St. Paul lays down the general principle that death severs the marriage bond. The Christian has died mystically by reason of his union through Baptism with Jesus Christ. But since the death was only mystical and not real, the Christian still lives and can enter a new union with Christ, and produce spiritual fruit. St. Thomas Aquinas says: "It is evident that through the death by which we die with Christ, the obligation of the Old Law ceases."

7, 5: When we were in the flesh: deprived of the grace of God which comes from union with Christ through Baptism. The sinful passions: i.e., evil inclinations which incite to sin. These evil inclinations were aroused by the Law. Prohibition whets desires.

7, 7: I did not know sin save through the Law: St. John Chrysostom says that St. Paul here means that a thorough and complete knowledge of sin comes only through law.

7, 8: Without the Law sin was dead: i.e., sin was comparatively weak. The restraint which prohibitive laws put on liberty stirred it up to rebellion, and thus in law sin found a powerful ally.

7, 15: Here St. Paul vividly depicts the inner struggle which goes on in all human beings between the lower, sensual nature, and the higher aspirations of the soul. He concludes by saying that the higher aspirations gain victory through the grace of God merited for mankind by Jesus Christ.

7, 25: The Greek here reads: "Thanks be to God through our Lord Jesus Christ."

8, 1: Who do not walk according to the flesh: not in the Greek.

8, 2: Me: the Greek has "thee."

he has condemned sin in the flesh, [4] in order that the requirements of the Law might be fulfilled in us, who walk not according to the flesh but according to the spirit.

The Flesh and the Spirit. [5] Now [y] they who are according to the flesh mind the things of the flesh, but they who are according to the spirit mind the things of the spirit. [6] For the inclination of the flesh is death, but the inclination of the spirit, life and peace. [7] For the wisdom of the flesh is hostile to God, for it is not subject to the law of God, nor can it be. [8] And they who are carnal cannot please God.

[9] You, however, are not carnal but spiritual, if indeed the Spirit of God dwells in you. But if anyone does not have the Spirit of Christ, he does not belong to Christ. [10] But if Christ is in you, the body, it is true, is dead by reason of sin, but the spirit is life by reason of justification. [11] But if the Spirit of him who raised Jesus from the dead dwells in you, then he who raised Jesus Christ from the dead will also bring to life your mortal bodies because of his Spirit who dwells in you.

A Solemn Warning. [12] Therefore, brethren, we are debtors, not to the flesh, that we should live according to the flesh, [13] for if you live according to the flesh you will die; but if by the spirit you put to death the deeds of the flesh, you will live.

The Faithful Sons of God. [14] For whoever are led by the Spirit of God, they are the sons of God. [15] Now [z] you have not received a spirit of bondage so as to be again in fear, but you have received a spirit of adoption as sons, by virtue of which we cry, "Abba! Father!" [16] The Spirit himself gives testimony* to our spirit that we are sons of God. [17] But if we are sons, we are heirs also: heirs indeed of God and joint heirs with Christ, provided, however, we suffer with him that we may also be glorified with him.

Yearning of All Creation. [18] For I reckon that the sufferings of the present time are not worthy to be compared with the glory to come that will be revealed in us.* [19] For the eager longing of creation awaits the revelation of the sons of God. [20] For creation was made subject to vanity—not by its own will but by reason of him who made it subject—in hope, [21] because creation itself also will be delivered from its slavery to corruption into the freedom of the glory of the sons of God. [22] For we know that all creation groans and travails in pain until now.

Yearning of Human Beings. [23] And not only it, but we ourselves also who have the first-fruits of the Spirit—we ourselves groan within ourselves, waiting for the adoption as sons, the redemption of our body. [24] For in hope were we saved. But hope that is seen is not hope. For how can a man hope for what he sees? [25] But if we hope for what we do not see, we wait for it with patience.

The Holy Spirit Aids Us. [26] But in like manner the Spirit also helps our weakness. For we do not know what we should pray for as we ought, but the Spirit himself pleads for us with unutterable groanings. [27] And he who searches the hearts knows what the Spirit desires, that he pleads for the saints according to God.

God's Designs. [28] Now we know that for those who love God all things work together unto good,* for those who, according to his purpose, are saints through his call. [29] For *those whom he has foreknown he has also predestined to become conformed to the image of his Son, that he should be the firstborn among many brethren. [30] And those whom he has predestined, them he has also called; and those whom he has called, them he has also justified, and those whom he has justified, them he has also glorified.

Unshakable Hope in God. [31] What then shall we say to these things? If God is for us, who is against us? [32] He who has not spared even his own Son but has delivered him for us all, how can he fail

y Acts 15, 10; Heb 9, 15.—z 2 Tm 1, 7; Gal 4, 5.

8, 16: The testimony of the Spirit does not give use absolute assurance of our eternal salvation, and such is not the idea St. Paul intended to convey, for elsewhere he counsels us to "work out our salvation in fear and trembling" (Phil 2, 12); and he warns us, "He who thinks himself to stand must take heed lest he fall" (1 Cor 10, 12). Gives testimony to our spirit: the Greek has, "Gives testimony with our spirit."

8, 18-23: St. Paul in this passage, in a mystical, poetical conception, thinks of the whole world as groaning in subjection to vanity, that is, to corruption, change and death, as a result of man's fall, and yearning to share in the glorification of the sons of God at the end of time. St. Peter tells us that there "will be a new heaven and a new earth" (2 Pt 3, 13). St. John in vision "saw a new heaven and a new earth" (Ap 21, 1).

8, 28: The Greek text reads: " . . . he (God) makes all things work together unto the good . . . "

8, 29f: The glorification here spoken of is that of grace. Cf Rom 3, 23; Eph 1, 6; 3, 16. So says St. John Chrysostom.

to grant us also all things with him? 33 Who shall make accusation against the elect of God? It is God who justifies! [a] 34 Who shall condemn? It is Christ Jesus who died; yes, and rose again, he who is at the right hand of God, who also intercedes for us!

Indomitable Love of Christ. 35 Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or hunger, or nakedness, or danger, or the sword? 36 Even as it is written, [b] *For thy sake we are put to death all the day long, We are regarded as sheep for the slaughter.* 37 But in all these things we overcome because of him who has loved us. 38 For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, 39 nor height, nor depth, nor any other creature will be able to separate us from the love of God, which is in Christ Jesus our Lord.

5. The Problem of the Rejection of Israel

CHAPTER 9.

Paul Grieves for the Jews. 1 I speak the truth in Christ, I do not lie, my conscience bearing me witness in the Holy Spirit, 2 that I have great sadness and continuous sorrow in my heart. 3 For I could wish to be anathema myself from Christ* for the sake of my brethren who are my kinsmen according to the flesh; 4 who are Israelites, who have the adoption as sons, and the glory and the covenants and the legislation and the worship and the promises; 5 who have the fathers, and from whom is the Christ according to the flesh, who is, over all things, God blessed forever, amen.

God's Election Depends on His Free Choice. 6 It is not that the word of God has failed. For they are not all Israelites* who are sprung from Israel; 7 nor because they are the descendants of Abraham, are they all his children; but [c] *Through Isaac shall thy posterity bear thy name.* 8 That is to say, they are not sons of God who are the children of the flesh, but it is the children of promise who are reckoned as posterity. 9 For this is a word of promise: [d] "About this time I will come and Sara shall have a son." 10 And not she only; [e] but also Rebecca, who conceived* by one man, Isaac our father; 11 for before the children had yet been born, or had done aught of good or evil, in order that the selective purpose of God might stand, 12 depending not on deeds, but on him who calls, it was said to her, "The elder shall serve the younger"; 13 as it is written, [f] "Jacob I have loved,* but Esau I have hated."

God Is Not Unjust. 14 What then shall we say? Is there injustice with God?* By no means! 15 For he says to Moses, [g] "I will have mercy on whom I have mercy, and I will show pity to whom I will show pity." 16 So then there is question not of him who wills* nor of him who runs, but of God showing mercy. 17 For the Scripture says to Pharaoh, [h] "For this very purpose* I have raised thee up that I may show in thee my power, and that my name may be proclaimed in all the earth." 18 Therefore [i] he has mercy on whom he will, and whom he will he hardens.*

His Power and Glory. 19 Thou sayest* to me: Why then does he still find fault? For who resists his will? 20 O man, who art thou to reply to God? Does the object moulded say* to him who moulded it: Why hast thou made me thus? 21 Or [j] is

a 33f: Is 50, 8f.—b Ps 43 (44), 23.—c Gn 21, 12.—d Gn 18, 10.—e 10-12: Gn 25, 23f.—f Mal 1-2.—g Ex 33, 19.—h Ex 9, 16.—i Ex 7, 3.—j 20f: Is 29, 16; 45, 9; Jer 18, 6; Wis 15, 7; 2 Tm 2, 20.

9, 3: Anathema . . . from Christ: i.e., to be eternally separated from Christ. So great was St. Paul's longing for the salvation of his own kinsmen that he would make any possible sacrifice to that end, even to the extent of being separated from Christ, if it were permissible to entertain such a desire. That these words are merely an emphatic way of declaring his great devotion to his people and that they are not to be taken literally is evident from what St. Paul has said above, 8, 38.

9, 6-12: St. Paul here teaches that the true Israelite is not merely the one who is physically descended from Abraham, but the one who has been the recipient of the divine promises, which God lavishes on whom He will, independently of personal merit.

9, 10: The Clementine Vulgate reads: "Who conceived at once."

9, 13: The hatred towards Esau here attributed to God may be explained in the sense of "loving less," in accord with a common Hebrew idiom.

9, 14: The question here under consideration is the call to the faith, and not predestination to glory. The efficacious call to the faith is a pure gratuity on God's part; man cannot merit it. No one deserves it for "all have sinned and have need of the glory of God." Cf Rom 3, 23.

9, 16: Not of him who wills: the primary and ultimate factor in man's destiny is the activity of God's grace, which of course does not exclude man's cooperation.

9, 17: For this very purpose: It is not to be understood that God's primary and express purpose in creating Pharaoh was to make a sinner out of him. But God raised him up to rule the Egyptian people, and, foreseeing that Pharaoh would abuse grace and fall into sin, God decreed to use Pharaoh according to his demerits for the further manifestation of His own divine attributes and for the realization of the designs of His all-wise providence.

9, 18: He hardens: i.e., by withdrawing divine grace in punishment of demerits.

9, 19: Thou sayest: the Greek has, "Thou wilt say."

9, 20: Does . . . say: the Greek has "Will . . . say."

not the potter master of his clay,* to make from the same mass one vessel for honorable, another for ignoble use? 22 But what if God, wishing to show his wrath and to make known his power, endured with much patience vessels of wrath, ready for destruction, 23 that he might show the riches of his glory upon vessels of mercy, which he has prepared unto glory—24 even us whom he has called not only from among the Jews but also from among the Gentiles?

Witness of the Old Testament. 25 As he says in Osee, [k] *A people not mine I will call my people, and an unbeloved, beloved,* and her who had not obtained mercy, one who has obtained mercy.* 26 And [l] it shall be in the place where it was said to them: you are not my people; there they shall be called sons of the living God.* 27 And Isaias cries out concerning Israel, *Though the number of the children of Israel are as the sands of the sea, the remnant shall be saved.* 28 *For the Lord fulfills* [m] *his word speedily in justice, because a speedy word will the Lord accomplish on earth.* 29 And as Isaias foretold, [n] *Unless the Lord of Hosts had left us a posterity, we should have become as Sodom and should have been like Gomorrah.*

Jews' Refusal to Believe. 30 What then shall we say? That the Gentiles who were not pursuing justice have secured justice, but a justice that is from faith; 31 but Israel, by pursuing a law of justice, has not attained to the law of justice. 32 And why? Because they sought it not from faith, but as it were from works. For they stumbled at the stumbling stone, 33 as it is written, [o] *Behold I lay in Sion a stumbling-stone and rock of scandal: and whoever believes in him shall not be disappointed.*

k Os 2, 24f.—l Os 1, 10.—m 27f: Is 10, 22f.—n Is 1, 9.—o Is 28, 16; 1 Pt 2, 6.—p Lv 18, 5; Ez 20, 11; Gal 3, 12.—q 6-9: Dt 30, 12-14.—r Is 28, 16.—s Jo 2, 32; Acts 2, 21.—t Is 52, 7.—u Is 53, 1.

9, 21: St. John Chrysostom says, "St. Paul here so speaks not by way of denying free will but to show to what extent we are to submit to God. For we should be no more ready to demand reasons from God than the clay vessel" (Hom 16 on Romans).

9, 25: And an unbeloved, beloved: wanting in most Vulgate codices though present in the Greek and the Clementine Vulgate. To this the Vulgate added from Os 2, 25 the clause: "And her who had not . . . "

10, 3: Justice of God: the holiness which God imparts to the soul through Christ and the Church. The Jews rejected this and sought to acquire holiness rather through the prescriptions of the Mosaic Law.

10, 5-13: St. Paul here seeks to establish the ease with which this justice of the Christian dispensation may be acquired, in contrast to the system which prevailed under the Mosaic dispensation. According to this latter, one had to observe the Law—not an easy thing as St. Paul has shown above in chapter 7. In the Christian dispensation there is no need of attempting the impossible, like ascending into heaven to bring Christ down, or descending into the abyss to bring Him up from the dead. Christ has already come and has arisen from the dead.

10, 15: Who preach the gospel of peace: wanting in the Greek text.

CHAPTER 10.

Ignorance of the Justice of God. 1 Brethren, my heart's desire and my prayer to God is in their behalf unto their salvation. 2 For I bear them witness that they have zeal for God, but not according to knowledge; 3 for, ignorant of the justice of God* and seeking to establish their own, they have not submitted to the justice of God. 4 For Christ is the consummation of the Law unto justice for everyone who believes.

This Justice Comes through Faith. 5 For Moses wrote that the man who does that justice which is of the Law [p] shall live by it.* 6 But the justice that is of faith says, [q] "Do not say in thy heart: Who shall ascend into heaven?" (that is, to bring down Christ); 7 "or, Who shall descend into the abyss?" (that is, to bring up Christ from the dead). 8 But what does it say? "The word is near thee, in thy mouth and in thy heart" (that is, the word of faith, which we preach). 9 For if thou confess with thy mouth that Jesus is the Lord, and believe in thy heart that God has raised him from the dead, thou shalt be saved. 10 For with the heart a man believes unto justice, and with the mouth profession of faith is made unto salvation. 11 For the Scripture says, [r] "Whoever believes in him shall not be disappointed." 12 For there is no distinction between Jew and Greek, for there is the same Lord of all, rich towards all who call upon him. 13 "For [s] whoever calls upon the name of the Lord shall be saved."

Refusal to Believe the Gospel. 14 How then are they to call upon him in whom they have not believed? But how are they to believe him whom they have not heard? And how are they to hear, if no one preaches? 15 And how are men to preach unless they be sent? As it is written, [t] *How beautiful are the feet of those who preach the gospel of peace;* of those who bring glad tidings of good things!* 16 But all did not obey the gospel. For Isaias says, [u] *Lord, who has believed our*

report? 17 Faith then depends on hearing, and hearing on the word of Christ. 18 But I say: Have they not heard? Yes, indeed, *v Their voice has gone forth into all the earth, and their words unto the ends of the world.* 19 But I say: Has not Israel known? First of all, Moses says, *w I will provoke you to jealousy of those who are not a nation; I will stir you to anger against a senseless nation.* 20 Then Isaias dares to say, *I was found by those who did not seek me; I appeared openly to those who made no inquiry of me.* 21 But to Israel he says, *x All the day long I stretched out my hand to a people unbelieving and contradicting.*

CHAPTER 11.

A Remnant of the Jews Will Be Saved. 1 I say then: Has God cast off his people? By no means! For I also am an Israelite of the posterity of Abraham, of the tribe of Benjamin. 2 God has not cast off his people whom he foreknew.*y* Or do you not know what the Scripture says in the account of Elias, how he lodges complaint with God against Israel? 3 *Lord, z they have slain thy prophets, they have razed thy altars; and I only am left,* and they are seeking my life.* 4 But what does the divine answer say to him? *a I have left for myself seven thousand men, who have not bowed their knees to Baal.* 5 Even so, then, at the present time there is a remnant left, selected out of grace. 6 And if out of grace, then not in virtue of works; otherwise grace is no longer grace.

Witness of the Scriptures. 7 What then? What Israel was seeking after, that it has not obtained; but the chosen have obtained it, and the rest have been blinded, 8 as it is written, *b God has given them* a spirit of stupor until this present day, eyes that they may not see, and ears that they may not hear.* 9 And David says, *Let their table become a snare and a trap and a stumbling-block and a recompense unto them;* 10 *c let their eyes be darkened that they may not see, and let them bow their backs always.*

Israel's Fall, the Gentiles' Salvation. 11 I say then: have they so stumbled as to fall? By no means! But by their offense salvation has come to the Gentiles,*d* that they may be jealous* of them. 12 Now if their offense is the riches of the world, and their decline the riches of the Gentiles, how much more their full number!

The Gentiles Must Be Humble. 13 For I say to you Gentiles: As long, indeed, as I am an apostle of the Gentiles, I will honor my ministry, 14 in the hope that I may provoke to jealousy those who are my flesh, and may save some of them. 15 For if the rejection of them is the reconciliation of the world, what will the reception of them be but life from the dead? 16 Now if the first handful of the dough is holy, so also is the lump of dough; and if the root is holy, so also are the branches. 17 But if some of the branches have been broken off, and if thou, being a wild olive, art grafted in their place, and hast become a partaker of the stem and fatness of the olive tree, 18 do not boast against the branches. But if thou dost boast, still it is not thou that supportest the stem, but the stem thee. 19 Thou wilt say, then, "Branches were broken off that I might be grafted in." 20 True, but they were broken off because of unbelief, whereas thou by faith standest. Be not high-minded, but fear. 21 For if God has not spared the natural branches, perhaps he may not spare thee either. 22 See, then, the goodness and the severity of God: his severity towards those who have fallen, but the goodness of God towards thee if thou abidest in his goodness; otherwise thou also wilt be cut off.

Israel Can Yet Be Saved. 23 And they also, if they do not continue in unbelief, will be grafted in; for God is able to graft them back. 24 For if thou hast been cut off from the wild olive tree which is natural to thee, and contrary to nature, hast been grafted into the cultivated olive tree, how much more shall these, the natural branches, be grafted into their own olive tree!

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v Ps 18 (19), 5.—w Dt 32, 21.—x 20f: Is. 65, 1f.—y 1f: 1 Kgs 12, 22.—z 3 Kgs 19, 10.—a 3 Kgs 19, 18.—b Is 29, 10; Dt 29, 4; Mt 13, 14.—c 9f: Ps 68 (69), 23f.—d Dt 32, 21.

11, 3: Just as in the time of Elias there was a small remnant who persevered in their fidelity to God, so likewise when St. Paul wrote this Epistle, although the Jewish nation as a whole had refused to believe, there were not a few converts to Christianity. St. Paul insists, however, that their call to the faith was due to the free choice of God, and not to the merit of their works.

11, 8: God has given them, etc.: i.e., by permitting them, in punishment of their pride and hypocrisy, to be blinded to the truth of the Christian revelation.

11, 11: Jealous: must be understood here in a good sense.

Israel's Final Conversion. 25 For I would not, brethren, have you ignorant of this mystery, [e] lest you should be wise in your own conceits, that a partial blindness only has befallen Israel, until the full number of the Gentiles should enter, 26 and thus all Israel should be saved, as it is written, [f] *There will come out of Sion the deliverer and he will turn away impiety from Jacob;* 27 *and this is my covenant with them, when I shall take away* [g] *their sins.* 28 In view of the gospel, they are enemies for your sake; but in view of the divine choice, they are most dear for the sake of the fathers. 29 For the gifts and the call of God are without repentance.*

Ultimate Triumph of God's Mercy. 30 For as you also at one time did not believe God, but now have obtained mercy by reason of their unbelief,* 31 so they too have not now believed by reason of the mercy shown you, that they too may obtain mercy.* 32 For God has shut up all in unbelief,* that he may have mercy upon all.

God's Ways Unsearchable. 33 Oh, the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are his judgments and how unsearchable his ways! 34 For [h] *Who has known the mind of the Lord, or who has been his counsellor?* 35 *Or who has first given to him, that recompense should be made him?* 36 For from him and through him and unto him are all things. To him be the glory forever, amen.

e Prv 3, 7.—f 26f: Is 59, 20f.—g Is 27, 9.—h 34f: Is 40, 13; Jb 41, 3; Wis 9, 13.—i Am 5, 15.—j Prv 3, 7.

11, 29: The gifts and the call of God are without repentance: this statement must be understood, in the light of the context, of the gifts mentioned in Rom 9, 4, especially of the gift of being the chosen people. The Jews remain the people of God's predilection and will eventually be converted and saved.

11, 30: Believe . . . unbelief: in the Greek, "obeyed . . . disobedience."

11, 31: The Greek reads: "So also now they have not obeyed by occasion of your (obtaining) mercy in order that they may later obtain mercy."

11, 32: Unbelief: the Greek has "disobedience."

12, 1: As a sacrifice: we should daily put to death or mortify the lusts of the flesh and wholly dedicate our bodies to the divine service in accord with the requirements of the Christian laws of right living. Spiritual service: worship such as the nature of God and the nature of man require, which consists in the submission of one's body and its inclinations to the law of God.

12, 3: Each must take as a rule of his estimation of himself, and as his role in the Church, the measure of the faith he has received. Faith: seems here to mean the charismatic gifts granted to the believer.

12, 6: Prophecy: a supernatural gift in virtue of which the recipient is given an insight into the hidden truths beyond the power of human reason This gift is to be exercised according to the proportion of faith, that is, as says St. Thomas, "not in vain, but that the faith may be confirmed by it; not against the faith."

12, 7: Ministry: a general term which includes various functions such as teaching, the distribution of alms, etc.

12, 8: Exhorts: distinct from teaching, this term designates probably the function of comforting and consoling the affiicted. He who gives: refers to one who gives alms. He who shows mercy: indicates the individual who feels real sympathy for the poor and affiicted and personally ministers to their needs.

II: MORAL

The Duties of Christians

CHAPTER 12.

Conclusion of the Foregoing. 1 I exhort you therefore, brethren, by the mercy of God, to present your bodies as a sacrifice,* living, holy, pleasing to God—your spiritual service. 2 And be not conformed to this world, but be transformed in the newness of your mind, that you may discern what is the good and acceptable and perfect will of God.

Humility and Concord. 3 By the grace that has been given to me, I say to each one among you: let no one rate himself more than he ought,* but let him rate himself according to moderation, and according as God has apportioned to each one the measure of faith. 4 For just as in one body we have many members, yet all the members have not the same function, 5 so we, the many, are one body in Christ, but severally members one of another. 6 But we have gifts differing according to the grace that has been given us, such as prophecy* to be used according to the proportion of faith; 7 or ministry,* in ministering; or he who teaches, in teaching; 8 he who exhorts,* in exhorting; he who gives, in simplicity; he who presides, with carefulness; he who shows mercy, with cheerfulness.

Fraternal Charity. 9 Let love be without pretense. Hate [i] what is evil, hold to what is good. 10 Love one another with fraternal charity, anticipating one another with honor. 11 Be not slothful in zeal; be fervent in spirit, serving the Lord, 12 rejoicing in hope. Be patient in tribulation, persevering in prayer. 13 Share the needs of the saints, practising hospitality. 14 Bless those who persecute you; bless and do not curse. 15 Rejoice with those who rejoice; weep with those who weep. 16 Be of one mind towards one another. Do not set your mind on high things but condescend to the lowly. [j] Be not wise in your own conceits. 17 To no man render evil for evil, but provide good things

[k] not only in the sight of God, but* also in the sight of all men. [18] If it be possible, as far as in you lies, be at peace with all men. [19] Do not avenge yourselves,[l] beloved, but give place to the wrath, for it is written, *Vengeance is mine; I will repay, says the Lord.* [20] But [m] *If thy enemy is hungry, give him food; if he is thirsty, give him drink; for by so doing thou wilt heap coals of fire upon his head.** [21] Be not overcome by evil, but overcome evil with good.

CHAPTER 13.

Obedience. [1] Let [n] everyone be subject to the higher authorities, for there exists no authority except from God, and those who exist have been appointed by God. [2] Therefore he who resists the authority resists the ordinance of God; and they that resist bring on themselves condemnation. [3] For rulers are a terror not to the good work but to the evil. Dost thou wish, then, not to fear the authority? Do what is good and thou wilt have praise from it. [4] For it is God's minister to thee for good. But if thou dost what is evil, fear, for not without reason does it carry the sword. For it is God's minister, an avenger to execute wrath on him who does evil. [5] Wherefore you must needs be subject, not only because of the wrath, but also for conscience' sake. [6] For this is also why you pay tribute, for they are the ministers of God, serving unto this very end. [7] Render [o] to all men whatever is their due; tribute to whom tribute is due; taxes to whom taxes are due; fear to whom fear is due; honor to whom honor is due.

Charity a Social Duty. [8] Owe no man anything except to love one another; for he who loves his neighbor has fulfilled the Law. [9] For [p] *Thou shalt not commit adultery. Thou shalt not kill. Thou shalt not steal. Thou shalt not covet;* and if there is any other commandment, it is summed up in this saying, *Thou shalt love thy neighbor as thyself.** [10] Love does no evil to a neighbor. Love therefore is the fulfillment of the Law.

The Spirit of Christ. [11] And this do, understanding the time, for it is now the hour for us to rise from sleep, because now our salvation is nearer than when we came to believe. [12] The night is far advanced; the day is at hand. Let us therefore lay aside the works of darkness, and put on the armor of light. [13] Let us walk becomingly as in the day, not in revelry and drunkenness, not in debauchery and wantonness, not in strife and jealousy. [14] But [q] put on the Lord Jesus Christ, and as for the flesh, take no thought for its lusts.

CHAPTER 14.

Mutual Forbearance. [1] But him who is weak in faith,* receive, without disputes about opinions. [2] For one believes that he may eat all things; but he who is weak, let him eat vegetables. [3] Let not him who eats despise him who does not eat, and let not him who does not eat judge him who eats; for God has received him. [4] Who art thou to judge another's servant? To his own lord he stands or falls; but he will stand, for God is able to make him stand. [5] For one esteems one day above another; another esteems every day alike. Let everyone be convinced in his own mind. [6] He who regards the day, regards it for the Lord; and he who eats, eats for the Lord, for he gives thanks to God. And he who does not eat, abstains for the Lord, and gives thanks to God. [7] For none of us lives to himself, and none dies to himself; [8] for if we live, we live to the Lord, or if we die, we die to the Lord. Therefore, whether we live or die, we are the Lord's. [9] For to this end Christ died and rose again, that he might be Lord both of the dead and of the living. [10] But thou, why dost thou judge thy brother? Or thou, why dost thou despise thy brother? For we shall all stand at the judgment-seat of God; [11] for it is written, [r] *As I live, says the Lord, to me every knee shall bend, and every tongue shall give praise to God.*

k Prv 3, 4.—l Dt 32, 35.—m Prv 25, 21f.—n Wis 6, 4.—o Mt 22, 21.—p Ex 20, 13-17; Dt 5, 17-21; Lv 19, 18; Gal 5, 14.—q Gal 5, 16; I Pt 2, 11.—r Is 45, 23f; Phil 2, 10.

12, 17: Not only in the sight of God, but . . . : not in the Greek.

12, 20: Heap coals of fire upon his head: i.e., overwhelm one's enemy with kindness. The coals of fire seem to mean shame and remorse. The purpose of the Christian is to bring his enemy to repentance and better conduct. The same obscure figure occurs in Prv 25, 22.

13, 9: The Clementine Vulgate, following a few codices, adds, "Thou shalt not bear false witness."

14, 1: Weak in faith: those who had an erroneous conscience concerning the implications of the Christian teaching, especially concerning certain foods. The strong in faith are those who are better instructed and understand that no food is of itself unclean and forbidden. St. Paul in this chapter exhorts the strong to bear with and refrain from scandalizing the weak, and the weak to refrain from condemning the strong. Judgment is to be left to our Lord, before whose tribunal all men must appear.

Charity and Peace. 12 Therefore every one of us will render an account for himself to God. 13 Therefore let us no longer judge one another, but rather judge this, that you should not put a stumbling-block or a hindrance in your brother's way. 14 I know and am confident in the Lord Jesus that nothing is of itself unclean; but to him who regards anything as unclean, to him it is unclean. 15 If, then, thy brother is grieved because of thy food, no longer dost thou walk according to charity. Do not with thy food destroy him for whom Christ died. 16 Let not, then, our good* be reviled. 17 For the kingdom of God does not consist in food and drink, but in justice and peace and joy in the Holy Spirit; 18 for he who in this way serves Christ pleases God and is approved by men. 19 Let us, then, follow after the things that make for peace, and let us safeguard the things that make for mutual edification. 20 Do not for the sake of food [s] destroy the work of God! All things indeed are clean; but a thing is evil for the man who eats through scandal.* 21 It is good not to eat meat and not to drink wine, nor to do anything by which thy brother is offended or scandalized or weakened. 22 Thou hast faith.* Keep it to thyself before God. Blessed is he who does not condemn himself by what he approves. 23 But he who hesitates, if he eats, is condemned, because it is not from faith; for all that is not from faith is sin.

CHAPTER 15.

Self-Denial and Patience. 1 Now we, the strong, ought to bear the infirmities of the weak, and not to please ourselves. 2 Let every one of you* please his neighbor by doing good, for his edification; 3 for Christ did not please himself, but as it is written, [t] *The reproaches of those who reproach thee have fallen upon me.* 4 For whatever things have been written have been written for our instruction, that through the patience and the consolation afforded by the Scriptures we may have hope. 5 May then the God of patience and of comfort grant you to be of one mind towards one another according to Jesus Christ; 6 that, one in spirit, you may with one mouth glorify the God and Father of our Lord Jesus Christ.

Mercy. 7 Wherefore receive one another, even as Christ has received you to the honor of God. 8 For I say that Christ Jesus has been a minister of the circumcision in order to show God's fidelity in confirming the promises made to our fathers, 9 but that the Gentiles glorify God because of his mercy, as it is written, [u] *Therefore will I praise thee among the Gentiles, and will sing to thy name.* 10 And again he says, *Rejoice, you Gentiles, with his people.* 11 And again, [v] *Praise the Lord, all you Gentiles; and sing his praises, all you peoples.* 12 And again Isaias says, [w] *There shall be the root of Jesse, and he who shall arise* to rule the Gentiles . . . in him the Gentiles shall hope.* 13 Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope and in the power of the Holy Spirit.

Conclusion

Personal Explanations and Greetings

Apostle of the Gentiles. 14 Now I for my part, my brethren, am convinced with regard to you that you yourselves are full of love, filled with all knowledge, so that you are able to admonish one another. 15 But I have written to you rather boldly here and there, brethren—as it were to refresh your memory—because of the grace that has been given me by God, 16 that I should be a minister of Christ Jesus to the Gentiles; sanctifying the gospel of God,* that the offering up of the Gentiles may become acceptable, being sanctified by the Holy Spirit. 17 I have therefore this boast in Christ Jesus as regards the work of God. 18 For I do not make bold to mention anything but what Christ has wrought through me to bring about the obedience of the Gentiles, by word and deed, 19 with mighty signs and wonders, by the power of the Holy Spirit, so that from Jerusalem round about as far as Illyricum I

s 20f: 1 Cor 8, 11-13; 10, 28f.—t Ps 68 (69), 10.—u Ps 17 (18), 50; 2 Kgs 22, 50.—v Ps 116 (117), 1.—w Is 11, 10.

14, 16: Our good: the Greek says more probably "your good," i.e., what is good or right in itself in your actions.

14, 20: The sense seems to be: "A man who, by eating, gives scandal." Others understand: "Who eats under the influence of scandal.

14, 22f: Faith: here means conscience enlightened by faith.

15, 2: Every one of you: the Greek has, "every one of us."

15, 12: He who shall arise: the Greek has, "he who arises."

15, 16: Minister . . . sanctifying the gospel of God: St. Paul here uses the metaphorical language of sacrifice. The text here probably means: performing priestly functions by means of the gospel. This priestly ministration results in the oblation of the Gentiles, which is acceptable to God because it has been sanctified by the Holy Spirit, who dwells in the faithful.

have completed the evangelization of Christ. 20 But I have not preached this gospel where Christ has already been named, lest I might build on another man's foundation; but even as it is written, 21 *They* [x] *who have not been told of him shall see, and they who have not heard shall understand.*

St. Paul's Plans. 22 This is why I was hindered these many times from coming to you.* 23 But now, having no more work in these parts, and having had for many years a great desire to come to you, 24 when I set out for Spain I hope to see you as I pass through (and by you to be sped on my way there), having first enjoyed being with you for a while. 25 Now, however, I will set out for Jerusalem to minister to the saints. 26 For Macedonia and Achaia have thought it well to make a contribution for the poor among the [y] saints at Jerusalem. 27 So it has pleased them, and their debtors they are. For if the Gentiles have shared in their spiritual blessings, they should also minister to them in material things. 28 Therefore, when I have completed this, and have delivered to them the proceeds, I will set out by way of you for Spain. 29 And I know that when I come to you, I shall come with the fullness of Christ's blessing.

Request for Prayers. 30 Now I exhort you, brethren, through our Lord Jesus Christ, and through the charity of the Spirit, that you help me by your prayers to God for me, 31 that I may be delivered from the unbelievers in Judea, and that the offering of my service may be acceptable to the saints in Jerusalem; 32 that I may come to you in joy, by the will of God, and may be refreshed with you. 33 Now the God of peace be with you all. Amen.

CHAPTER 16.

Commendation of Phoebe. 1 But I commend to you Phoebe, our sister, who is in the ministry of the church at Cenchrae, 2 that you may receive her in the Lord as becomes saints, and that you may assist her in whatever business she may have need of you. For she too has assisted many, including myself.

Greetings to Individuals. 3 Greet [z] Prisca and Aquila, my helpers in Christ Jesus, 4 who for my life have risked their own necks. To them not only I give thanks but also all the churches of the Gentiles. 5 Greet also the church that is in their house. Greet my beloved Epaenetus, who is the first-fruits of Asia to Christ. 6 Greet Mary who has labored much among you. 7 Greet Andronicus and Junias, my kinsmen and my fellow-prisoners, who are distinguished among the apostles, who also were in Christ before me. 8 Greet Ampliatus, beloved to me in the Lord. 9 Greet Urbanus, our helper in Christ, and my beloved Stachys. 10 Greet Apelles, approved in Christ. 11 Greet the members of Aristobulus' household. Greet Herodion, my kinsman. Greet the members of Narcissus' household who are in the Lord. 12 Greet Tryphaena and Tryphosa who labor in the Lord. Greet the beloved Persis who has labored much in the Lord. 13 Greet Rufus, the elect in the Lord, and her who is his mother and mine. 14 Greet Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren who are with them. 15 Greet Philologus and Julia, Nereus and his sister, and Olympias, and all the saints who are with them. 16 Greet one another with a holy kiss. All the churches of Christ greet you.

Warning to Troublemakers. 17 Now I exhort you, brethren, that you watch those who cause dissensions and scandals contrary to the doctrine that you have learned, and avoid them. 18 For such do not serve Christ our Lord but their own belly, and by smooth words and flattery deceive the hearts of the simple. 19 For your submission to the faith has been published everywhere. I rejoice therefore over you. Yet I would have you wise as to what is good, and guileless as to what is evil. 20 But the God of peace will speedily crush Satan under your feet. The grace of our Lord Jesus Christ be with you.

Greetings from Corinth. 21 Timothy, my fellow-laborer, greets you, and Lucius, and Jason, and Sosipater, my kinsmen. 22 I, Tertius, who have written this epistle, greet you in the Lord. 23 Gaius, my host, and the host of the whole church, greets you. Erastus, the city treasurer, and Quartus, our brother, greet you. 24

x Is 52, 15.—y 1 Cor 16, 1.—z Acts 18, 2. 26.

15, 22: The Clementine Vulgate adds: "and I have been hindered till now," probably taken from Rom 1, 13. The Greek has nothing that corresponds to it.

[*May the grace of our Lord Jesus Christ be with you all, amen.]

Doxology. 25 Now to him who is able to strengthen you in accordance with my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery which has been kept in silence from eternal ages, 26 which is manifested now through the writings of the prophets according to the precept of the eternal God, and made known to all the Gentiles to bring about obedience to faith — 27 to the only wise God, through Jesus Christ, be honor forever and ever. Amen.

THE FIRST EPISTLE OF ST. PAUL THE APOSTLE TO THE CORINTHIANS

Corinth was a Roman colony built upon the remains of an old Greek city. At the time of the Apostles it was materially prosperous and morally corrupt.

On his second missionary journey, Paul preached about two years in Corinth, first to the Jews in the synagogue and then to the Gentiles in the house of Titus Justus (Acts 18, 1-18). After his disappointment in the use of a philosophical approach to Christianity at Athens (Acts 17, 15ff), Paul used at Corinth a simpler presentation of his doctrine. According to the divine promise (Acts 18, 9f), he made many converts, but suffered much from the hostility of the Jews. He left for Ephesus some time after Gallio became proconsul of Achaia, i.e., about 52 A.D.

It is quite probable that St. Paul wrote an Epistle to the Corinthians prior to the two that we now possess (1 Cor 5, 9). The Epistle called St. Paul's First to the Corinthians was occasioned by the visit to Ephesus of members of the Corinthian church (1 Cor 1, 11; 16, 12. 17). St Paul, who had meanwhile returned to Antioch and undertaken his third missionary journey, learned from these messengers of certain disorders in the church at Corinth. Questions were also proposed by the neophytes to their spiritual father for solution. To correct those disorders and to answer these questions, St. Paul wrote this masterly Epistle.

From 1 Cor 16, 5-8 it is clear that the letter was written at Ephesus some time before Pentecost, probably in the beginning of the year 57 A.D.

Introduction

CHAPTER 1.

Greeting. 1 Paul, called by the will of God to be an apostle of Jesus Christ, and Sosthenes* our brother, 2 to the church of God at Corinth, to you who have been sanctified in Christ Jesus and called to be saints with all who call upon the name of our Lord Jesus Christ in every place—their Lord as well as ours. 3 Grace be to you and peace from God our Father and the Lord Jesus Christ.

The Gifts of God. 4 I give thanks to my God always concerning you for the grace of God [a] which was given you in Christ Jesus, 5 because in everything you have been enriched in him, in all utterance and in all knowledge; 6 even as the witness to the Christ has been made so firm in you, 7 that you lack no grace, while awaiting the appearance [b] of our Lord Jesus Christ, 8 who will also keep you secure unto the end,[c] unimpeachable in the day of the coming of our Lord Jesus Christ. 9 God is trustworthy, by him you have been called into fellowship [d] with his Son, Jesus Christ our Lord.

I: PARTY SPIRIT

Nature of the Division. 10 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that you all say the same thing; and that there be no dissensions* among you, but that you be perfectly united in one mind [e] and in one

a 2 Cor 8, 7. 9.—b Lk 17, 30; 2 Thes 1, 7; Ti 2, 13.—c 1 Thes 5, 23.—d 1 Jn 1, 3.—e Phil 2, 2; 3, 16.

16, 24: Not found in the best codices of the Vulgate.

1, 1: Probably the Sosthenes of Acts 18, 17.

1, 10f: These divisions were neither heretical nor schismatic but petty cliques based on particular but unsolicited attachment to one or other of the Apostles and preachers. This was detrimental to perfect Christian unity.

judgment. 11 For I have been informed about you, my brethren, by those of the house of Chloe, that there are strifes among you. 12 Now this is what I mean: each of you says, I am of Paul, or I am of Apollos,* or I am of Cephas, or I am of Christ. 13 Has Christ been divided up? Was Paul crucified for you? Or were you baptized in the name of Paul? 14 I thank God that I baptized none of you but [f] Crispus and Gaius, 15 lest anyone should say that you were baptized in my name. 16 I baptized also the household of Stephanas.[g] I am not aware of having baptized anyone else.

Salvation Not by Wisdom of Words. 17 For Christ did not send me to baptize,* but to preach the gospel, [h] not with wisdom of words, lest the cross of Christ be made void. 18 For the doctrine of the cross is foolishness to those who perish, but to those who are saved, that is, to us, [i] it is the power of God. 19 For it is written, *[i] I will destroy the wisdom of the wise, and the prudence of the prudent I will reject.* 20 Where [k] is the "wise man"? Where is the scribe? Where is the disputant of this world? Has not God turned to foolishness the "wisdom" of this world? 21 For [l] since, in God's wisdom, the world did not come to know God by "wisdom,"* it pleased God, by the foolishness of our preaching, to save those who believe. 22 For [m] the Jews ask for signs,* and the Greeks look for "wisdom"; 23 but we, for our part, preach a crucified Christ—to the Jews indeed a stumbling-block and to the Gentiles foolishness, 24 but [n] to those who are called, both Jews and Greeks, Christ, the power of God and the wisdom of God. 25 For the foolishness of God is wiser than men, and the weakness of God is stronger than men.

Their Case an Example. 26 For consider your own call,* brethren; that there were not many wise according to the flesh, not many mighty, not many noble. 27 But [o] the foolish things of the world has God chosen to put to shame the "wise," and the weak things of the world has God chosen to put to shame the strong, 28 and the base things of the world and the despised has God chosen, and the things that are not, to bring to naught the things that are; 29 lest any flesh should pride itself before him. 30 From him [p] you are in Christ Jesus, who has become for us God-given wisdom, and justice, and sanctification, and redemption; 31 so that, just as it is written, [q] "Let him who takes pride, take pride in the Lord."

CHAPTER 2.

Paul's Method of Preaching. 1 And I, brethren, when I came to you, [r] did not come with pretentious speech or wisdom, announcing unto you the witness to Christ.* 2 For I determined not to know anything among you, except Jesus Christ [s] and him crucified. 3 And [t] I was with you in weakness and in fear and in much trembling. 4 And my speech and my preaching were not in the persuasive words of wisdom,* but in the demonstration of the Spirit [u] and of power, 5 that your faith might rest, not on the wisdom of men, but on the power of God.

True Wisdom. 6 Wisdom, however, we speak among those who are mature,* yet not a wisdom of this world nor of the rulers of this world, who are passing away. 7 But we speak the wisdom of God,[v] mysterious, hidden,* which God foreordained before the world unto our glory, 8 a wisdom which none of the rulers of this world* has known; [w] for had they known it, they would never have crucified the Lord of glory. 9 But, as it is written, *Eye has not seen or ear heard,*

f Acts 18, 8; 19. 29; Rom 16, 23.—g 1 Cor 16, 15. 17.—h 1 Cor 2, 4; 2 Cor 10, 10.—i 1 Cor 2, 14; Rom 1, 16.—j Is 29, 14.—k Is 19, 12; 33, 18.—l Mt 11, 25; Lk 8, 12.—m Mt 12, 38; 16, 1; Jn 4, 48; Acts 17, 18, 32.—n 1 Cor 1, 18; Col 2, 3.—o Ps 8, 2.—p 2 Cor 5, 21; Jn 17, 19.—q Jer 9, 23f.—r 1 Cor 1, 17.—s Gal 6, 14.—t Acts 18, 1-18; 2 Cor 10, 1.—u 1 Thes 1, 5.—v Rom 16, 25f.—w Col 1, 26.

1, 12: Apollos: friend and fellow-worker of St. Paul (cf 1 Cor 3, 4-8; 16, 12), eloquently evangelized Corinth after Paul had prepared the way (Acts 18, 24-28). Cephas: Aramaic name ("Rock") of Peter; it is not necessarily implied that Peter labored in Corinth. I am of Christ: Some consider this as the slogan of a fourth party, a reaction to attachment to a particular man. Others take the words as the cry of St. Paul, a slogan suggested to all.

1, 17: Not . . . to baptize: as his principal office: Like Christ (Jn 4, 2) and Peter (Acts 10, 48), Paul usually left the baptismal rite to others. Wisdom of words: eloquence.

1, 21: Wisdom, foolishness: from the Greek viewpoint.

1, 22: Signs: i.e., miracles.

1, 26: Your own call: yourselves at the time of your call.

2, 1: Witness to Christ: the Greek has "witness to God." The gospel is the witness of God to Christ and of Christ to God.

2, 1ff: Cf note on wisdom of words, 1 Cor 1, 17.

2, 6: Those who are mature: i.e., sufficiently prepared to receive it. The rulers of this world: interpreted as intellectual and political leaders among men, or as devils. The two interpretations can be harmonized. The devil is called the ruler of this world by Christ in Jn 12, 31; 14, 30; 16, 11.

2, 7: Mysterious, hidden: cf Col 1, 25-27; the mystery of redemption, hidden from eternity, revealed in Christ.

2, 8: Rulers of this world: cf v 6. Christ was put to death by intellectual and political leaders, not without diabolical influence. Effecting Christ's death was unwise for man because unjust, unwise for the devil because it ruined his power. Lord of glory: a title given to God.

nor has it entered into the heart of man,
what things God has prepared for those
*who love him.** [10] But to us God has
revealed them through his Spirit.[x] For
the Spirit searches all things, even the
deep things of God. [11] For who among
men knows the things of a man* save
the spirit of the man which is in him?
Even so, the things of God no one knows
but the Spirit of God. [12] Now we have
received not the spirit of the world, but
the spirit that is from God, that we may
know the things that have been given us
by God. [13] These [y] things we also speak,
not in words taught by human wisdom,
but in the learning of the Spirit, combin-
ing spiritual with spiritual.* [14] But the
sensual man does not perceive the things
that are of the [z] Spirit of God, for it is
foolishness to him and he cannot under-
stand, because it is examined spiritually.
[15] But the spiritual man judges all things,
and he himself is judged by no man.*
[16] For [a] "who has known the mind of the
Lord, that he might instruct him?" But
we have the mind of Christ.

CHAPTER 3.

They Cannot Receive Full Doctrine. [1] And
I, brethren, could not speak to you as to
spiritual men but only as carnal, as to
little ones in Christ. [2] I fed [b] you with
milk,* not with solid food, for you were
not yet ready for it. Nor are you now
ready for it, for you are still carnal. [3] For
since there are jealousy and strife among
you,[c] are you not carnal, and walking
as mere men? [4] For whenever one says,
"I am of Paul," but another, "I am of
Apollos," [d] are you not mere men?

The Office of God's Ministers. [5] What
then is Apollos? What indeed is Paul?
They are the servants of him whom you
have believed—servants according as God
has given to each to serve. [6] I have
[e] planted, Apollos watered, but God has
given the growth. [7] So then neither he
who plants is anything, nor he who
waters, but God who gives the growth.
[8] Now he who plants and he who waters
are one,* yet each will receive his own
reward according to his labor. [9] For we
are God's helpers, you are God's tillage,
[f] God's building.

Their Responsibility and Reward. [10] Ac-
cording to the grace of God which has
been given to me, as a wise builder, I
laid the foundation, and another builds
thereon. But let everyone take care how
he builds thereon. [11] For other founda-
tion no one can lay, but that which has
been laid, which is Christ Jesus. [12] But
if [g] anyone builds upon this foundation,
gold, silver, precious stones, wood, hay,
straw — [13] the work of each will be made
manifest, for the day of the Lord* will
declare it, since the day is to be revealed
[h] in fire. The fire will assay the quality
of everyone's work: [14] if his work abides
which he has built thereon, he will re-
ceive reward; [15] if his work burns he will
lose his reward,* but himself will be
saved, yet so as through fire.

[16] Do you not know [i] that you are the
temple of God and that the Spirit of God
dwells in you? [17] If anyone destroys the
temple of God, him will God destroy;
for holy is the temple of God, and this
temple you are.

Pride Not to Be Taken in Man. [18] Let
no one deceive himself. If any one of
you thinks himself wise in this world, let
him become a fool, that he may come
to be wise. [19] For the wisdom of this
world is foolishness with God. For it is
written, [j] "I will catch the wise in their
craftiness." [20] And again, [k] "The Lord
knows the thoughts of the wise, that they
are empty." [21] Therefore let no one take
pride in men.* [22] For all things are yours,[l]
whether Paul, or Apollos, or Cephas: or
the world, or life, or death; or things
present, or things to come—all are yours,

x Mt 13, 11; Jn 14, 26; 16, 13.—y 1 Cor 1, 4.—z 1 Cor 2, 6.—a Rom 11, 34; Wis 9, 13; Is 40, 13.—b Heb 5, 12f; Jn 16, 12.—c 1 Cor 1, 10ff.—d 1 Cor 1, 12.—e Acts 18, 4, 8, 11; 18, 24, 27.—f Eph 2, 20.—g 1 Pt 2, 4-6.—h 1 Cor 4, 5. i 1 Cor 6, 19; 2 Cor 6, 16; Eph 2, 21.—j Jb 5, 13.—k Ps 93 (94), 11.—l 2 Cor 4, 5, 15.

2, 9: A free citation of Is 64, 4. Possessed already through grace, but completely in heaven.

2, 11: The things of a man: i.e., the thoughts that pass through a man's mind.

2, 13: Combining spiritual with spiritual: may mean explaining spiritual subjects to spiritual men, or using spiritual instruction for spiritual subjects, or judging spiritual things according to spiritual standards.

2, 15: The spiritual man can judge things both of nature and of the spirit, but the spirituality of a spiritual man cannot be judged by a merely natural man, who does not possess the spirit.

3, 2: Milk: elementary doctrine. Solid food: more advanced teaching.

3, 8: Are one: equal fellow-workers in the service of God.

3, 13: The day of the Lord: the day of judgment. Most Greek MSS have only "the day."

3, 15: Lose his reward: he will lose the special reward of preaching but will be saved if his conscience is otherwise clear. The teaching of this verse implies the teaching of Christian tradition on purgatory. If the venial offenses of preachers are punished on the last day, similarly other venial sins will be punished after the particular judgment.

3, 21: Pride in men: because of some connection with a talented teacher or apostle.

23 and you are Christ's, and Christ is God's.

CHAPTER 4.

Ministers of Gospel Judged by Christ. 1 Let a man so account us, [m] as servants of Christ and stewards of the mysteries* of God. 2 Now [n] here it is required in stewards that a man be found trustworthy. 3 But with me it is a very small matter to be judged by you or by man's tribunal. Nay I do not even judge my own self. 4 For I have nothing on my conscience, yet I am not thereby justified; [o] but he who judges me is the Lord. 5 Therefore, pass no judgment before the time, until the Lord comes, who will both bring to light the things hidden in darkness and make manifest the counsels of hearts; [p] and then everyone will have his praise from God.

Corinthians Contrasted with Apostles. 6 Now, brethren, I have applied these things to myself and Apollos by way of illustration for your sakes, that in our case you may learn not to be puffed up [q] one against the other over a third party, transgressing what is written.* 7 For who singles thee out? Or what hast thou that thou hast not received? And if thou hast received it, why dost thou boast as if thou hadst not received it? 8 You are already filled! You are already made rich! [r] Without us you reign! And would that you did reign, that we too might reign with you!* 9 For I think God has set forth us the apostles last of all,[s] as men doomed to death, seeing that we have been made a spectacle to the world, and to angels, and to men. 10 We [t] are fools for Christ, but you are wise in Christ! We are weak, but you are strong! You are honored, but we are without honor! 11 To this very hour we hunger and thirst,[u] and we are naked and buffeted, and have no fixed abode. 12 And [v] we toil, working with our own hands. We are reviled and we bless, we are persecuted and we bear with it, 13 we are maligned and we entreat, we have become as the refuse of this world, the offscouring of all, even until now!

14 I write these things not to put you to shame, but to admonish you as my dearest children. 15 For although [w] you have ten thousand tutors* in Christ, yet you have not many fathers. For in Christ Jesus, through the gospel, did I beget you. 16 Therefore, I beg you, [x] be imitators of me, as I am of Christ. 17 For this very reason [y] I have sent to you Timothy, who is my dearest son and faithful in the Lord. He will remind you of my ways, which are in Christ Jesus, even as I teach everywhere in every church.

18 Now some are puffed up, as if I were not coming to you. 19 But [z] I shall come to you shortly, if the Lord is willing, and I shall learn the power of those who are puffed up, not the promises. 20 For the kingdom of God [a] is not in word, but in power. 21 What is your wish? Shall I come to you with a rod, or in love and in the spirit of meekness?

II: MORAL DISORDERS

1. The Incestuous Man

CHAPTER 5.

Action To Be Taken. 1 It is actually reported [b] that there is immorality* among you, and such immorality as is not found even among the Gentiles, that a man should have his father's wife. 2 And you are puffed up, and have not rather mourned so that he who has done this deed might be put away from your midst. 3 I indeed,[c] absent in body but present in spirit, have already, as though present, passed judgment* 4 in the name of our Lord Jesus Christ on the one who has so acted—you and my spirit gathered together with the power [d] of our Lord Jesus—5 to deliver [e] such a one over to Satan for the destruction of the flesh, that his spirit may be saved in the day of our Lord Jesus Christ. 6 Your boasting

m Ti 1, 7.—n Mt 24, 25.—o Ps 142 (143), 2; Sir 7, 5; Prv 21, 2.—p 1 Cor 3, 13.—q Rom 12, 3.—r Ap 3, 17. 21.—s Rom 8, 36; Heb 10, 33.—t 2 Cor 13, 9.—u 2 Cor 11, 23-27.—v Acts 18, 3; 20, 34; 1 Thes 2, 9.—w Gal 4, 19.—x 1 Cor 11, 1.—y Acts 19, 22; Phil 2, 20.—z Acts 18, 21.—a 1 Cor 2, 4; 1 Thes 1, 5.—b Lv 18, 7f; Dt 22, 30.—c Col 2, 5.—d Mt 16, 19; 18, 18.—e 2 Cor 13, 10; 1 Tm 1, 20.

4, 1: Mysteries: includes doctrines and rites the excellence of which is God's secret, surpassing human understanding.

4, 6: What is written: may refer to transgressing what Paul has just written concerning the causes of dissension, or the teaching of the Old Testament in such passages as those quoted in 1 Cor 1, 19. 31; 3, 19f.

4, 8-13: Paul ironically contrasts the self-satisfaction of the Corinthians with the humble condition of the Apostles, still in the midst of sufferings.

4, 15: The tutor, i.e., "pedagogue," the slave, often not much loved, who accompanied the youth to and from his real teacher.

5, 1: Immorality: literally "fornication"; the word used generally of impurity, including unnatural vice.

5, 3ff: St. Paul indicates to the Corinthian church the action they should already have taken. To deliver such a one over to Satan: implies a) excommunication, b) trials, even physical, without the normal aids of the Church against Satan. The destruction of the flesh: the destruction of sinful tendencies.

is unseemly. Do you not know that a little leaven ferments* the whole lump? 7 Purge out the old leaven,[f] that you may be a new dough, as you really are without leaven. For Christ, our passover, has been sacrificed. 8 Therefore let us keep festival, not with the old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

Punishment by Excommunication. 9 I wrote to you in the letter not to associate with the immoral[g] — 10 not meaning, of course, the immoral of this world, or the covetous, or the greedy, or idolaters; otherwise you would have to leave the world. 11 But now I write to you not to associate[h] with one who is called a brother, if he is immoral, or covetous, or an idolater, or evil-tongued, or a drunkard, or greedy; with such a one not even to take food. 12 For what have I to do with judging those outside? Is it not those inside whom you judge? 13 For those outside God will judge. [i] "Expel the wicked man from your midst."

2. Lawsuits before Pagans

CHAPTER 6.

Public Litigation. 1 Dare any of you, having a matter against another, bring your case to be judged before the unjust and not before the saints? 2 Do you not know that the saints will judge[j] the world?* And if the world will be judged by you, are you unworthy to judge the smallest matters? 3 Do you not know that we shall judge angels? How much more worldly things! 4 If, therefore, you have cases about worldly matters to be judged, appoint those who are rated as nothing in the Church to judge.* 5 To shame you I say it. Can it be that there is not one wise man among you competent to settle a case in his brother's matter? 6 But brother goes to law with brother and that before unbelievers.

7 Nay, [k] to begin with, it is altogether a defect in you that you have lawsuits one with another. Why not rather suffer wrong? Why not rather be defrauded? 8 But you yourselves do wrong and defraud, and that to your brethren. 9 Or do you not know [l] that the unjust will not possess the kingdom of God? Do not err; neither fornicators, nor idolaters, nor adulterers, 10 nor the effeminate, nor sodomites, nor thieves, nor the covetous, nor drunkards, nor the evil-tongued, nor the greedy will possess the kingdom of God. 11 And [m] such were some of you, but you have been washed, you have been sanctified, you have been justified in the name of our Lord Jesus Christ, and in the Spirit of our God.

3. The Evil of Immorality

Sacredness of the Body. 12 All things are lawful for me,[n] but not all things are expedient.* All things are lawful for me, but I will not be brought under the power of anyone. 13 Food for the belly and the belly for food, but God will destroy both the one and the other. Now the body is not for [o] immorality, but for the Lord, and the Lord for the body. 14 Now [p] God has raised up the Lord and will also raise us up by his power. 15 Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a harlot? By no means! 16 Or do you not know that he who cleaves to a harlot, becomes one body with her? [q] "For the two," it says, "shall be one flesh." 17 But he who cleaves to the Lord is one spirit [r] with him. 18 Flee immorality. Every sin that a man commits is outside the body, but the immoral man sins against his own body. 19 Or do you not know [s] that your members are the temple of the Holy Spirit, who is in you, whom you have from God, and that you are not your own? 20 For [t] you have been bought at a great price. Glorify God and bear him in your body.*

f Ex 12, 21; 13, 7; Is 53, 7; 1 Pt 1, 19.—g 2 Thes 3, 14.—h Mt 18, 17; 2 Thes 3, 6; 2 Jn 10.—i 1 Cor 13, 5; Dt 22, 24.—j Dn 7, 22; Ap 3, 21.—k Mt 5, 39.—l Gal 5, 19ff; Eph 5, 5.—m Ti 3, 3-7.—n 1 Cor 10, 23.—o 1 Thes 4, 3ff.—p 2 Cor 4, 14.—q Gn 2, 24.—r Eph 5, 30; 2 Cor 3, 17.—s 1 Cor 3, 16.—t 1 Cor 7, 23; Phil 1, 20.

5, 6-8: Fermentation was considered as a kind of corruption. Therefore leaven was removed from Jewish houses for the observance of the Passover to symbolize removal of sin, the corruption of the soul. Cf Ex 12, 15ff. The comparison was probably suggested to St. Paul by the nearness of Easter, which replaced the Passover among Christians.

6,2: The elect will adopt the sentence of Christ their head and pronounce sentence with Him. Cf Wis 3, 8; Jude 6.

6, 4: Cf Mt 11, 11 for the advantage of even the least in the kingdom of heaven. This verse is spoken sarcastically; Paul's real advice, to pick those especially fitted, is implied in v 5.

6, 12: A proverbial way of saying that not all lawful things are expedient. It was applied by the Christians especially to the new freedom from the ritual of the Mosaic Law, and erroneously by some even to the natural law formulated in the Mosaic code. Cf note on Acts 15, 29.

6, 20: The Greek text has, "Glorify God, therefore, in your body."

III: ANSWERS TO QUESTIONS

1. Marriage and Celibacy

CHAPTER 7.

Advice to the Married. 1 Now concerning the things whereof you wrote to me: It is good for man not to touch woman. 2 Yet, for fear of fornication, let each man have his own wife, and let each woman have her own husband. 3 Let the husband render to the wife her due, and likewise the wife to the husband. 4 The wife has not authority over her body, but the husband; the husband likewise has not authority over his body, but the wife. 5 Do not deprive each other, except perhaps by consent, for a time, that you may give yourselves to prayer; and return together again lest Satan tempt you because you lack self-control. 6 But this I say by way of concession, not by way of commandment. 7 For I would that you all were as I am myself; but each one has his own gift from God,[u] one in this way, and another in that.

Advice to the Unmarried. 8 But I say to the unmarried and to widows, it is good for them if they so remain, even as I. 9 But if they do not have self-control, let them marry,[v] for it is better to marry than to burn. 10 But to those who are married, not I, but the Lord commands that a wife is not to depart [w] from her husband, 11 and if she departs, that she is to remain unmarried or be reconciled to her husband. And let not a husband put away his wife.

Obligation of the Believing Spouse. 12 To the others I say, not the Lord:* If any brother has an unbelieving wife and she consents to live with him, let him not put her away. 13 And if any woman has an unbelieving husband and he consents to live with her, let her not put away her husband. 14 For [x] the unbelieving husband is sanctified* by the believing wife, and the unbelieving wife is sanctified by the believing husband; otherwise your children would be unclean, but, as it is, they are holy. 15 But [y] if the unbeliever departs, let him depart. For a brother or sister is not under bondage in such cases, but God has called us to peace. 16 For how dost thou know, O wife, whether thou wilt save thy husband? Or how dost thou know, O husband, whether thou wilt save thy wife?

No Change to Be Sought. 17 Only, as the Lord has allotted to each, as when God has called each, so let him walk—and so I teach in all the churches. 18 Was one called having been circumcised? Let him not become uncircumcised. Was one called being uncircumcised? Let him not be circumcised. 19 Circumcision [z] does not matter, and uncircumcision does not matter; but the keeping of the commandments of God is what matters. 20 Let every man remain in the calling in which he was called. 21 Wast thou a slave when called? Let it not trouble thee. But if thou canst become free,* make use of it rather. 22 For [a] a slave who has been called in the Lord, is a freedman of the Lord; just as a freeman who has been called is a slave of Christ. 23 You [b] have been bought with a price; do not become the slaves of men. 24 Brethren, in the state in which he was when called, let every man remain with God.

The State of Virginity. 25 Now concerning virgins [c] I have no commandment of the Lord, yet I give an opinion, as one having obtained mercy from the Lord to be trustworthy. 26 I think, then, that this is good on account [d] of the present distress*—that it is good for a man to remain as he is. 27 Art thou bound to a wife? Do not seek to be freed. Art thou freed from a wife? Do not seek a wife. 28 But if thou takest a wife, thou hast not sinned. And if a virgin marries, she has not sinned. Yet such will have tribulation of the flesh.[e] But I spare you that.

29 But this I say, brethren,[f] the time is short;* it remains that those who have wives be as if they had none; 30 and those who weep, as though not weeping; and those who rejoice, as though not rejoicing; and those who buy, as though not possessing; 31 and those who use this

u Mt 19, 12.—v 1 Tm 5, 14.—w 1 Cor 7, 12. 25. 40; Mt 5, 32.—x Rom 11, 16.—y Rom 14, 19.—z Gal 5, 6; 6, 15; Rom 2, 25.—a Eph 6, 6; Phlm 16.—b 1 Cor 6, 20; 1 Pt 1, 18f.—c 1 Cor 7, 10. 40.—d 1 Cor 10, 11.—e Lk 21, 23.—f Rom 13, 11.

7, 12: Not the Lord: not the express teaching of Christ during His earthly life, but a law made by the Apostles on the authority of Christ. It is known as the "Pauline privilege."

7, 14: Sanctified: an external sacredness deriving from membership in the Church of Christ or from close contact with it, as in marriage with a Christian.

7, 21: It is not clear whether St. Paul advises the slave to take or to leave an opportunity to be freed.

7, 26: The present distress: the persecution of Christians, the possible end of the world, as well as the general worries and troubles of this life.

7, 29: The time is short: i.e., for meriting in this life before the coming of Christ, whether in the particular or in the general judgment.

world, as though not using it, for this world as we see it is passing away. 32 I would have you free from care. He who is unmarried is concerned about the things of the Lord, how he may please God. 33 Whereas [g] he who is married is concerned about the things of the world, how he may please his wife; and he is divided. 34 And the unmarried woman, and the virgin, thinks about the things of the Lord, that she may be holy in body and in spirit. Whereas she who is married thinks about the things of the world, how she may please her husband. 35 Now [h] this I say for your benefit, not to hold you in check, but to promote what is proper, and to make it possible for you to pray to the Lord without distraction.

Duty of Father to Virgin Daughter. 36 But if any man thinks that he incurs disgrace with regard to his virgin, since she is over age, and that it ought so to be done, let him do what he will; he does not sin if she should marry.* 37 But he who stands firm in his heart, being under no constraint, but is free to carry out his own will, and has decided to keep his virgin – he does well. 38 Therefore both he who gives his virgin in marriage does well, and he who does not give her does better.

Widows. 39 A woman [i] is bound as long as her husband is alive, but if her husband dies, she is free. Let her marry whom she pleases, only let it be in the Lord.* 40 But she will be more blessed, in my judgment, if she remains as she is. And I think that I also have the spirit of God.

g Lk 14, 20.—h Lk 10, 39. 42.—i Rom 7, 2.—j Acts 15, 29.—k Gal 6, 3.—l Gal 4, 9.—m 1 Cor 10, 19; Dt 6, 4.—n Jn 10, 34.—o Mal 2, 10; Jn 1, 2; Col 1, 16.—p 1 Cor 10, 28; Rom 14, 14. 23.—q Rom 14, 17.—r Rom 14, 20.—s Rom 14, 15.—t Rom 14, 21.—u Acts 13, 2 ;26, 17; 9, 3; 18, 9.

7, 36f: Marriage was settled chiefly by the father, but not without consideration for the feelings and choice of the daughter. Being under no constraint: implies an obligation towards his daughter.

7, 39: In the Lord: i.e., in the body of Christ, the Church. This can be taken as a general counsel to marriage within the Church.

8, 7: Idol-conscious: the Greek text has two readings: "habit of the idol" and "consciousness or conscience of the idol." By habit, some are accustomed to regard an idol as a reality. The eating food sacrificed to gods still entices them and would be heathen worship. Hence, the example of one who sees no wrong in it would encourage them to do what they think wrong. By habit they are idol-conscious.

8, 10: "Has knowledge": i.e., a false or overconfident knowledge. Idol place: includes not only the pagan temple, but also the surrounding gardens and buildings where sacrificed meats were served.

2. Idol Offerings

CHAPTER 8.

General Principles. 1 Now concerning things sacrificed to idols, [j] we know that we all have knowledge. Knowledge puffs up, but charity edifies. 2 If anyone thinks that he knows anything,[k] he has not yet known as he ought to know. 3 But if anyone loves God,[l] the same is known by him. 4 Now as for food sacrificed to idols, we know that there is no such thing as an idol in the world,[m] and that there is no God but one. 5 For even if there are what are called gods,[n] whether in heaven or on earth (for indeed there are many gods, and many lords), 6 yet for us there is only one God,[o] the Father from whom are all things, and we unto him; and one Lord, Jesus Christ, through whom are all things, and we through him.

Practical Rules. 7 But such knowledge is not in everyone. Some, still idol-conscious,* eat idol offerings [p] as such, and their conscience, being weak, is defiled. 8 Now food [q] does not commend us to God. For neither shall we suffer any loss if we do not eat, nor if we do eat shall we have any advantage. 9 Still, take care lest perhaps this right of yours become a stumbling-block [r] to the weak. 10 For if a man sees one who "has knowledge"* reclining at table in an idol place, will not his conscience, weak as it is, be emboldened to eat idol offerings? 11 And [s] through thy "knowledge" the weak one will perish, the brother for whom Christ died. 12 Now when you sin thus against the brethren, and wound their weak conscience, you sin against Christ. 13 Therefore, [t] if food scandalizes my brother, I will eat flesh no more forever, lest I scandalize my brother.

3. Paul's Rights as an Apostle

CHAPTER 9.

His Claim of Rights. 1 Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are not you my work [u] in the Lord? 2 And if to others I am not an apostle, yet to you I am. For you are the seal set upon my apostleship in the Lord. 3 My defense against those who question me is this: 4 Have we not a right to eat and to drink? 5 Have we not

a right to take about with us a woman,* a sister, as do the other apostles, and the brethren of the Lord, and Cephas? 6 Or is it only Barnabas and I who have not the right to do this?* 7 What soldier ever serves at his own expense? Who plants a vineyard and does not eat of its fruit? Who feeds the flock, and does not eat of the milk of the flock? 8 Do I speak these things on human authority? Or does not the Law also say these things? 9 For it is written in the Law of Moses, [v] "Thou shalt not muzzle the ox that treads out the grain." Is it for the oxen that God has care?* 10 Or does he say this simply for our sakes? These things were written for us. For he who plows [w] should plow in hope, and he who threshes, in hope of partaking of the fruits. 11 If [x] we have sown for you spiritual things, is it a great matter if we reap from you carnal things? 12 If others share in this right over you, why not we rather? But we have not used this right,[y] but we bear all things, lest we offer hindrance to the gospel of Christ. 13 Do you not know [z] that they who minister in the temple eat what comes from the temple, and that they who serve the altar, have their share with the altar? 14 So also the Lord directed that those who preach the gospel should have their living [a] from the gospel.

Reason for Not Using Rights. 15 But [b] I for my part have used none of these rights. Neither do I write these things that so it should be done in my case. For it were better for me to die than that anyone should make void my boast.* 16 For even if I preach the gospel, I have therein no ground for boasting, since I am under constraint. For woe to me if I do not preach the gospel!* 17 If [c] I do this willingly, I have a reward. But if unwillingly, it is a stewardship that has been entrusted to me. 18 What then is my reward? That preaching the gospel, I deliver the gospel without charge, so as not to abuse my right in the gospel.

Paul is All to All. 19 For, free though I was as to all, unto all I have made myself a slave that I might gain the more converts. 20 And [d] I have become to the Jews a Jew that I might gain the Jews; 21 to those under the Law,[e] as one under the Law (though not myself under the Law), that I might gain those under the Law; to those without the Law, as one without the Law (though I am not without the law of God, but am under the law of Christ), that I might gain those without the Law. 22 To [f] the weak I became weak, that I might gain the weak. I became all things to all men, that I might save all.* 23 I do all things for the sake of the gospel, that I may be made partaker thereof.

He Makes Sure His Reward. 24 Do you not know [g] that those who run in a race, all indeed run, but one receives the prize? So run as to obtain it. 25 And [h] everyone in a contest abstains from all things — and they indeed to receive a perishable crown, but we an imperishable. 26 I, therefore, so run as not without a purpose; I so fight as not beating the air; 27 but I chastise my body and bring it into subjection,[i] lest perhaps after preaching to others I myself should be rejected.

4. Against Overconfidence

CHAPTER 10.

Warning from Old Testament. 1 For I would not have you ignorant, brethren, that our fathers were all [j] under the cloud, and all passed through the sea, 2 and all were baptized in Moses, in the cloud and in the sea. 3 And all ate the same spiritual food, 4 and all drank the same spiritual drink* (for they drank from the spiritual rock which followed them, and the rock was Christ). 5 Yet

v 1 Tm 5, 18.—w 2 Tm 2, 6.—x Rom 15, 27.—y 2 Cor 11, 9; 1 Thes 2, 6.—z Nm 18, 8. 31; Dt 18, 1fi.—a Lk 10, 7; Gal 6, 6.—b Acts 18, 3.—c Eph 3, 2-7.—d Acts 16, 3; 21, 20-26.—e Gal 2, 3.—f 2 Cor 11, 29; Rom 11, 14.—g Gal 2, 2; 2 Tm 4, 7.—h 2 Tm 2, 5.—i Rom 8, 13; 13, 14.—j Ex 13, 21; 14, 19-22.

9, 5: Woman: the Greek text has "a sister woman." There is no question of a right to marry. The Apostles had that right, but there is no evidence that many of them used it. Paul here is defending his right to support from the Church, not only for himself, but also for a "sister" who would attend to his needs. Brethren of the Lord: cf Mk 6, 3; Acts 1, 13.

9, 6: Right to do this: the Greek text reads "right not to labor."

9, 9: Cf Dt 25, 4. The meaning of St. Paul is, "if God has such care for oxen, how much more for man."

9, 15: The end of the verse in the Greek text reads, "It is better for me to die than—no one shall make void my boast."

9, 16-18: Paul is not unwilling to preach the Gospel. He is referring to the fact that he did not become an apostle of his own initiative, but that he received his commission while opposing the Church. The miraculous call, as it were, leaves him no choice. Realizing that the grace of the apostolate outweighs his great efforts, he voluntarily forgoes rights so as to increase his reward.

9, 22: The end of the verse in the Greek text reads, "I have become all things to all men, that at all costs I may save some."

10, 3f: Spiritual food, spiritual drink: so called because of the miraculous nature of the manna and the water from the rock. Cf Ex 16, 15. 35; 17, 6; Nm 20, 11. Spiritual rock . . . Christ, pre-existing as God, protected the Jews, and produced this food and drink, which were types of sacraments that He would later institute.

with most of them God was not well pleased, [k] for "they were laid low in the desert."

6 Now these things came to pass as examples to us,* that we should not lust after evil things even as they lusted. 7 And do not become idolaters, even as some of them were, as it is written, "The people sat down to eat and drink, and rose up to play."* 8 Neither let us commit fornication, [l] even as some of them committed fornication, and there fell in one day twenty-three thousand. 9 Neither [m] let us tempt Christ, as some of them tempted, and perished by the serpents. 10 Neither [n] murmur, as some of them murmured, and perished at the hands of the destroyer. 11 Now [o] all these things happened to them as a type, and they were written for our correction,* upon whom the final age of the world has come.

Application. 12 Therefore let him who thinks he stands take heed lest he fall. 13 May no temptation take hold of you but such as man is equal to.* God is faithful and will not permit you to be tempted beyond your strength, but with the temptation will also give you a way out that you may be able to bear it.

5. Discussion of Idol Offerings Resumed

The Table of the Lord. 14 Therefore, beloved, flee from the worship of idols. [p] I am speaking as to men of sense, 15 judge for yourselves what I say. 16 The cup of blessing that we bless, is it not the sharing of the blood of Christ? [q] And the bread that we break, is it not the partaking of the body of the Lord? 17 Because the bread is one, we though many, are one body,[r] all of us who partake of the one bread. 18 Behold Israel according to the flesh, [s] are not they who eat of the sacrifices* partakers of the altar? 19 What then do I say? That what is sacrificed to idols is anything, or that an idol is anything? 20 No; but I say that what the Gentiles sacrifice, [t] "they sacrifice to devils and not to God"; and I would not have you become associates of devils. 21 You cannot drink the cup of the Lord and the cup of devils; you cannot be partakers of the table of the Lord and of the table of devils. 22 Or are we provoking [u] the Lord to jealousy? Are we stronger than he?

Practical Directions. All things are lawful, but not all things are expedient. 23 All things are lawful, but not all things edify. 24 Let [v] no one seek his own interests, but those of his neighbor. 25 Anything that is sold in the market, eat, asking no question for conscience' sake. 26 "The [w] earth is the Lord's, and the fullness thereof." 27 If one of the unbelievers invites you, and you wish to go, eat whatever is set before you, and ask no question for conscience' sake. 28 But if someone says "This has been sacrificed to idols," do not eat of it, for the sake of him who told you and for conscience' sake – 29 I mean the other's conscience, not thine. For why should my liberty be called to judgment by another's conscience? 30 If I partake with thanksgiving,[x] why am I ill spoken of for that for which I give thanks?

Give No Offense. 31 Therefore, [y] whether you eat or drink, or do anything else, do all for the glory of God. 32 Do not be a stumbling-block [z] to Jews and Greeks and to the church of God, 33 even as I myself in all things please all [a] men, not seeking what is profitable to myself but to the many, that they may be saved.

CHAPTER 11.

1 Be imitators [b] of me as I am of Christ.

IV: RELIGIOUS GATHERINGS

1. The Headdress of Women

Rules for Men and Women. 2 Now I praise you, brethren, because in all things you are mindful of me and hold fast my precepts* as I gave them to you. 3 But I

k Nm 14, 16.—l Nm 25, 1-9.—m Nm 21, 5f.—n Nm 14, 2. 36.—o 1 Pt 4, 7.—p 1 Jn 5, 21.—q Mt 26, 27; Acts 2, 42.—r 1 Cor 12, 27; Rom 12, 5.—s Lv 7, 6. 15.—t Dt 32, 17.—u Dt 32, 21; 6, 12.—v 1 Cor 10, 33; Rom 15, 2.—w Ps 23 (24), 1.—x Tm 4, 3f; Rom 14, 6.—y Col 3, 17.—z Rom 14, 13.—a 1 Cor 9, 20ff; 10, 24.—b 1 Cor 4, 16; Phil 3, 17.

10, 6: As examples to us: being saved through the waters was a type of Baptism, eating manna and drinking miraculous water were types of the Eucharist. Cf note on verse 11.

10, 7: Eat . . . play: refers to the eating of victims offered to idols, and to idolatrous dancing. Cf Ex 32, 6. 19.

10, 11: Type . . . for our correction: those who received the various types of Baptism and the Eucharist were not secure from punishment and loss, neither are we who receive the realities.

10, 13: The Greek text reads: "No temptation has taken hold of you but such as is human," i.e., not beyond human resistance. Our text expresses a wish.

10, 18-21: To partake of the sacrifice among the Jews was a means of union with God. The eating of things sacrificed to false gods, to devils (Dt 32, 17), by analogy implied union with them. This was not befitting one who had been united to Christ in the Eucharist.

11, 2: Hold fast my precepts: the Greek text has "keep the traditions."

would have you know [c] that the head of every man is Christ, and the head of the woman is the man, and the head of Christ is God.* 4 Every man praying or prophesying [d] with his head covered, disgraces his head. 5 But every woman praying or prophesying with her head uncovered disgraces her head, for it is the same as if she were shaven. 6 For if a woman is not covered, let her be shaven. But if it is a disgrace for a woman to have her hair cut off or her head shaved, let her cover her head. 7 A man indeed ought not to cover his head, because he is the image and glory of [e] God. But woman is the glory of man. 8 For man is not from woman, but woman from man. 9 For man was not created for woman, but woman for man. 10 This is why the woman ought to have a sign of authority over her head, *because of the angels.

11 Yet neither is man independent of woman, nor woman independent of man in the Lord. 12 For as the woman is from the man, so also is the man through the woman, but all things are from God. 13 Judge for yourselves: does it become a woman to pray to God uncovered? 14 Does not nature itself teach you that for a man to wear his hair long is degrading; 15 but for a woman to wear her hair long is a glory to her? Because her hair has been given her as a covering. 16 But if anyone is disposed to be contentious—we have no such custom,* neither have the churches of God.

2. The Eucharist

An Abuse. 17 But in giving this charge,* I do not commend [f] you in that you meet not for the better but for the worse. 18 For first of all I hear that when you meet in church [g] there are divisions among you, and in part I believe it. 19 For there must be factions,* so that those who are approved may be made manifest [h] among you. 20 So then when you meet together, it is no longer possible to eat the Lord's Supper. 21 For at the meal, each one takes first his own supper,* and one is hungry, and another drinks overmuch. 22 Have you not houses for your eating and drinking? Or do you despise the church of God and put to shame the [i] needy? What am I to say to you? Am I to commend you? In this I do not commend you.

Institution of the Eucharist. 23 *For I myself have received from the Lord (what I also delivered to you),[j] that the Lord Jesus, on the night in which he was betrayed, took bread, 24 and giving thanks broke, and said, "This is my body which shall be given up for you; do this in remembrance of me." 25 In like manner also the cup, after he had supped, saying, "This cup is the new covenant* in my blood; do this as often as you drink it, in remembrance of me. 26 For as often as you shall eat this bread and drink the cup, you proclaim the death of the Lord, until he comes." 27 Therefore [k] whoever eats this bread or drinks the cup of the Lord unworthily, will be guilty of the body and the blood of the Lord. 28 But [l] let a man prove himself, and so let him eat of that bread and drink of the cup; 29 for he who eats and drinks unworthily, without distinguishing the body, eats and drinks judgment to himself. 30 This is why many among you are infirm and weak,* and many [m] sleep. 31 But if we judged ourselves, we should not thus be judged. 32 But when we are judged, we are being chastised [n] by the Lord that we may not be condemned with this world. 33 Wherefore, my brethren, when you come together to eat, wait for one another. 34 If anyone is hungry, let him

c Eph 4, 15; 5, 23; Gn 3, 16.—d 1 Cor 12, 10; 14, 1.—e Gn 1, 27; 5, 1.—f 1 Cor 11, 22.—g 1 Cor 1, 10-12; 3, 3.—h 1 Jn 2, 19; Dt 13, 3.—i Jas 2, 5ff.—j 1 Cor 15, 3; Mt 26, 26ff; Mk 14, 22ff; Lk 22, 19ff.—k Heb 6, 6; 10, 29.—l 2 Cor 13, 5.—m 1 Cor 15, 20; Eph 5, 14; 1 Thes 5, 6.—n Heb 12, 5ff.

11, 3-10: Paul finds a justification in nature for the custom of headdress and the significance attached to it. Christian teaching raised the position of women. There was naturally a tendency to push equality with men beyond due limits. Paul is opposing this in a practical way.

11, 10: Because of the angels: who assist at the divine service and are interested in having all done properly.

11, 16: St. Paul realizes that his argument may not be generally accepted, and so appeals to the authority of custom in the Church.

11, 17: But in giving this charge: the Greek reads, "Now making this charge, I do not praise," etc.

11, 19: Must be factions: considering man's pride and obstinacy there must be factions, but from this evil arises good in that the true and genuine Christians are made manifest.

11, 20-22: Among the early Christians, in imitation of the Last Supper, a slight meal, the Agape or love-feast, preceded the Eucharist service.

11, 23-30: This section teaches that: (1) the Eucharist is really the body and blood of Christ (24f); (2) the Apostles and their successors were empowered to perpetuate the act (24-26); (3) the Mass is a sacrifice (25 cf note); (4) the Mass is one with the sacrifice of the cross (26); (5) the Eucharist must be received worthily (27-30).

11, 25: The new covenant: Sacrificial blood sealed the old covenant; cf Ex 24, 8. This is the sacrificial blood that makes effective the new order established by God.

11, 30: Sickness and death are temporal punishments which were more common then (cf Acts 5, 5. 10; 1 Cor 5, 5), just as extraordinary external favors were more common.

eat at home, lest you come together unto judgment. The rest I shall set in order when I come.

V: THE SPIRITUAL GIFTS

1. Their Distribution

CHAPTER 12.

A Principle of Discrimination. 1 Now [o] concerning spiritual gifts,* brethren, I would not have you ignorant. 2 You know that when you were Gentiles, you went to dumb idols according as you were led. 3 Wherefore I give you to understand [p] that no one speaking in the Spirit of God says "Anathema"* to Jesus. And no one can say "Jesus is Lord," except in the Holy Spirit.

4 Now there are varieties of [q] gifts, but the same Spirit;* 5 and there are varieties of ministries,[r] but the same Lord; 6 and there are varieties of workings, but the same God, who works all things in all. 7 Now the manifestation of the Spirit is given to everyone for profit. 8 To one through the Spirit is given the utterance of wisdom; and to another the utterance of knowledge, according to the same Spirit; 9 to another faith, in the same Spirit; to another the gift of healing, in the one Spirit; 10 to another [s] the working of miracles; to another prophecy; to another the distinguishing of spirits; to another various kinds of tongues; to another interpretation of tongues. 11 But [t] all these things are the work of one and the same Spirit, who allots to everyone according as he will.

12 For as the body [u] is one and has many members, and all the members of the body, many as they are, form one body, so also is it with Christ.

13 For in one Spirit we were all baptized into one body,[v] whether Jews or Gentiles, whether slaves or free; and we were all given to drink of one Spirit. 14 For the body [w] is not one member, but many. 15 If the foot says, "Because I am not a hand, I am not of the body," is it therefore not of the body? 16 And if the ear says, "Because I am not an eye, I am not of the body," is it therefore not of the body?

17 If the whole body were an eye, where would be the hearing? If the whole body were hearing, where would be the smelling? 18 But as it is, God has set the members, each of them, in the body as he willed. 19 Now if they were all one member, where would the body be? 20 But as it is, there are indeed many members,[x] yet but one body. 21 And the eye cannot say to the hand, "I do not need thy help"; nor again the head to the feet, "I have no need of you." 22 Nay, much rather, those that seem the more feeble members of the body are more necessary;* 23 and those that we think the less honorable members of the body,* we surround with more abundant honor, and our uncomely parts receive a more abundant comeliness, 24 whereas our comely parts have no need of it. But God has so tempered the body together in due portion as to give more abundant honor where it was lacking; 25 that there may be no disunion in the body, but that the members may have care for one another. 26 And if one member suffers anything, all the members suffer with it, or if one member glories, all the members rejoice with it.

Christ's Mystical Body. 27 Now you are the body of Christ,[y] member for member. 28 And [z] God indeed has placed some in the Church, first apostles, secondly prophets, thirdly teachers; after that miracles, then gifts of healing, services of help, power of administration, and the speaking of various tongues. 29 Are all apostles? Are all prophets? Are all teachers? 30 Are all workers of miracles? Do all have the gift of healing? Do all speak with tongues? Do all interpret? 31 Yet [a] strive after the greater gifts.*

o Hb 2, 18f.—p Mk 9, 39; 1 Jn 4, 2f.—q Rom 12, 6; Eph 4, 4.—r 1 Cor 12, 28; Eph 4, 11.—s 1 Cor 13, 2; 14, 5; Acts 2, 4.—t 1 Cor 7, 7; Rom 12, 3; Eph 4, 7.—u 1 Cor 12, 27; 10, 17.—v Gal 3, 28; Eph 2,13. 16.—w 1 Cor 12, 20.—x 1 Cor 12, 14.—y Rom 12, 5; Eph 5, 30.—z Eph 4, 11.—a 1 Cor 14, 1.

12, 1: Spiritual gifts: free, supernatural gifts perfecting human knowledge, speech, service and administrative ability, not for personal advantage, but for the good of the Church. Some of these gifts are listed in vv 8-10; 28-30; Eph 4, 11.

12, 3: The Greek text reads "Jesus is anathema." Faith in the Lordship of Christ is a necessary foundation for any true spiritual gift.

12, 4-6: Note that Spirit, Lord, God, terms used to designate God in the Old Testament, are applied in the New to the Holy Spirit, the Son and the Father respectively, as distinct Persons with one divine nature.

12, 22: More necessary: the Greek text and many Vulgate MSS have simply "necessary." As a matter of fact, some of the most delicate organs of the body are the most necessary.

12, 23f: Paul speaks of a natural tendency not to neglect but rather to give additional attention to those organs which do not have proper strength and beauty. So in the body of Christ attention will be given to the members not according to virtue and attractiveness but according to needs.

12, 31: Greater gifts: greater than those just described is charity, which follows.

2. A Digression on Charity

CHAPTER 13.

Its Excellence. 1 And I point out to you a yet more excellent way. If I should speak with the tongues of men and of angels, but do not have charity,* I have become as sounding brass or a tinkling cymbal. 2 And if I have prophecy and know all mysteries and all knowledge, and if I have all faith so as to remove mountains, yet do not have charity,[b] I am nothing. 3 And if I distribute all my goods[c] to feed the poor, and if I deliver my body to be burned,* yet do not have charity, it profits me nothing.

4 Charity is patient, is kind; charity does not envy, is not pretentious, is not puffed up, 5 is not ambitious,* is not self-seeking, is not provoked; thinks no evil, 6 does not rejoice over wickedness,[d] but rejoices with the truth; 7 bears with all things,[e] believes all things, hopes all things, endures all things.

Contrast With Other Gifts. 8 Charity never fails, whereas prophecies will disappear, and tongues will cease, and knowledge will be destroyed. 9 For we know in part and we prophesy in part; 10 but when that which is perfect has come, that which is imperfect will be done away with. 11 When I was a child, I spoke as a child, I felt as a child, I thought as a child. Now that I have become a man, I have put away the things of a child. 12 We see now through a mirror* in an obscure manner, but then face to face. Now I know in part, but then [f] I shall know even as I have been known. 13 So there abide faith,[g] hope and charity, these three; but the greatest of these is charity.

3. Gifts of Tongues and Prophecy

CHAPTER 14.

Superiority of Prophecy. 1 Aim at charity, yet strive after the spiritual gifts,[h] but especially that you may prophesy.* 2 For he who speaks in a tongue* does not speak to men but to God; for no one understands, as he is speaking mysteries in his spirit. 3 But he who prophesies speaks to men for edification, and encouragement, and consolation. 4 He who speaks in a tongue edifies himself, but he who prophesies edifies the church. 5 Now I should like you all to speak in tongues, but still more to prophesy;[i] for he who prophesies is greater than he who speaks in tongues,* unless he can interpret so that the church may receive edification.

Tongues Require Interpretation. 6 But now, brethren, if I come to you speaking in tongues* what shall I profit you, unless I speak to you [j] either in revelation, or in knowledge, or in prophecy, or in teaching? 7 Even inanimate instruments, like the flute or the harp, may produce sound, but if there is no difference in the notes, how shall it be known what is piped or harped? 8 If the trumpet give forth an uncertain sound, who will prepare for battle? 9 So likewise you – unless with the tongue you utter intelligible speech – how shall it be known what is said? For you will be speaking to the empty air. 10 There are, for example, so many kinds of languages in this world and none without a meaning. 11 If, then, I do not know the meaning of the language, I shall be to the one to whom I speak, a foreigner; and he who speaks, a foreigner to me. 12 So also you, since you strive after spiritual gifts,[k] seek to have them abundantly for the edification of the church.

b Mt 7, 22; 17, 20.—c Mt 6, 2.—d Rom 10, 12; 13, 9.—e Gal 6, 2.—f 2 Cor 5, 7; Jas 1, 23.—g 1 Thes 1, 3; 1 Jn 4, 16.—h 1 Cor 12, 10. 31.—i Nm 11, 29; 1 Cor 12, 10.—j 1 Cor 12, 8.—k 1 Cor 14, 1-4.

13, 1: Charity: here is meant the supernatural virtue comprising love of God above all things and love of neighbor for God. The Greek word implies not a mere sentimental feeling, but a sense of appreciation of the worth of God in Himself and in one's neighbor.

13, 3: Body to be burned: the precise meaning is not clear, but it would seem to mean a heroic self-sacrifice for some good natural motive.

13, 5: Is not ambitious: the Greek text reads: "does not behave unbecomingly." Thinks no evil: the Greek text reads: "does not take account of, or impute evil."

13, 12: Charity is the will's choice of God based on the knowledge of God. We know Him now indirectly through His reflection in creatures. This indirect vision is vague and distorted as was the vision seen through the metal mirrors of St. Paul's day. But when grace becomes the beatific vision through the lifting of the veil, we shall see God directly and know Him as He knows us.

14, 1: To prophesy: to preach extempore under special inspiration of God, to be His spokesman whether for instructing, rebuking, exhorting to virtue or foretelling the future.

14, 2: From this it appears that the gift of tongues, i.e., of speaking new languages, was given primarily with a view not to preaching but to praising God, thereby attracting men to God not by the words spoken but by the miracle of speaking various tongues.

14, 5: Interpretation of tongues was a gift distinct from the speaking of tongues, enabling the hearers to derive edification also from the words spoken. Cf v 2.

14, 6-19: Speaking in tongues was a gift more obviously miraculous, more novel, and for that reason naturally desired. Paul, without condemning the desire to speak in tongues, prefers the more simple and useful gift of prophecy which gave supernatural help to religious instruction.

13 Therefore let him who speaks [l] in a
tongue pray that he may interpret. 14 For
if I pray in a tongue, my spirit prays,
but my understanding is unfruitful. 15
What, then, is to be done? I will pray
with the spirit, but I will pray with the
understanding also; I will sing [m] with the
spirit, but I will sing with the understand-
ing also. 16 Else if thou givest praise
with the spirit alone, how shall he who
fills the place of the uninstructed say
"Amen" to thy thanksgiving? For he does
not know what thou sayest. 17 For thou,
indeed, givest thanks well, but the other
is not edified. 18 I thank God that I speak
with all your tongues; 19 yet in the church,
I had rather speak five words with my
understanding, that I may also instruct
others, than ten thousand words in a
tongue.

Functions of These Gifts. 20 Brethren, do
not become children in mind,[n] but in
malice be children and in mind mature.
21 In the Law it is written that *In other
tongues and with other lips I will speak
to this people, and not even so will they
listen to me, says the Lord.** 22 Where-
fore tongues are intended as a sign, not
to believers, but to unbelievers; whereas
prophecies,* not to unbelievers, but to
believers. 23 Therefore, [o] if the whole
church be assembled together and, while
all are speaking with tongues, there
should come in uninstructed persons or
unbelievers, will they not say that you
are mad? 24 Whereas if, while all are
prophesying, there should come in an
unbeliever or uninstructed person,[p] he is
convicted by all, he is put on trial by all;
25 the secrets of his heart are made mani-
fest, and so, falling on his face, he will
worship God, declaring that God is truly
[q] among you.

Practical Directions. 26 What then is to
be done, brethren? When you come to-
gether [r] each of you has a hymn, has an
instruction, has a revelation, has a tongue,
has an interpretation. Let all things be
done unto edification. 27 If anyone speaks
in a tongue, let it be by twos or at most
by threes, and let them speak in turn,
and let one interpret. 28 But if there is
no interpreter let him keep silence in the
church, and speak to himself and to
God. 29 Of the prophets, let two or three
speak at a meeting, and let the rest act
as judges.[s] 30 But if anything is revealed
to another sitting by, let the first keep
silence. 31 For you all can prophesy one
by one, so that all may learn and all may
be encouraged. 32 For the spirits of the
prophets are under the control of the
prophets. 33 For God is a God of peace,
not of disorder.

Order Necessary. Thus I likewise teach*
in all the churches of the saints. 34 Let
women keep silence in the churches, for
it is not permitted them to speak, but
let them be submissive, [t] as the Law also
says. 35 But if they wish to learn any-
thing let them ask their husbands at
home, for it is unseemly for a woman to
speak in church.

36 What, was it from you that the word
of God went forth? Or was it unto you
only that it reached? 37 If anyone thinks
that he is a prophet or spiritual, let him
recognize that the things I am writing
to you are the Lord's commandments.
38 If any one ignores this, he shall be
ignored. 39 So then, brethren, desire earn-
estly the gift of prophesying and do not
hinder the gift of speaking in tongues.
40 Only [u] let all things be done properly
and in order.

VI: THE RESURRECTION

CHAPTER 15.

Christ's Resurrection. 1 Now I recall to
your minds, brethren, the gospel that I
preached to you, which also you received,
wherein also you stand, 2 through which
also you are being saved, if you hold it
fast, as I preached it to you [v] — unless
you have believed to no purpose. 3 For I
delivered to you first of all, what I also
received, that Christ died for our sins
according to the Scriptures, 4 and that he
was buried, and that he rose again the
third day, according to the Scriptures,
5 and that he appeared to Cephas,[w] and
after that to the Eleven.* 6 Then he was
seen by more than five hundred brethren
at one time, many of whom are with us

l 1 Cor 12, 10.—m Eph 5, 19.—n Eph 4, 14; Phil 3, 12. 15.—o Acts 2, 13-15.—p Acts 4, 13.—q Jn 4, 19; 16, 8; Is 45, 14; Za 8, 23.—r 1 Cor 11, 18. 20; 12, 8f; Eph 4, 12.—s 1 Thes 5, 21.—t 1 Cor 11, 3; 1 Tm 2, 11f; Ti 2, 5; Gn 3, 16.—u Col 2, 5.—v 1 Cor 15, 14.—w Lk 24, 34-43; Mk 16, 14.

14, 21: Cf Dt 28, 49; Is 28, 11f.

14, 22: Prophecies: the Greek text reads "prophecy."

14, 33: I likewise teach: omitted in the Greek text. This verse may be joined with what precedes instead of with what follows.

15, 5: Eleven: the correct reading is probably that of most Greek MSS, "the Twelve." In fact there were only eleven Apostles after the loss of Judas, but "the Twelve" had become the title of the group irrespective of the actual number.

still, but some have fallen asleep. 7 After that [x] he was seen by James, then by all the apostles. 8 And last of all, as by one born out of due time,* he was seen [y] also by me. 9 For [z] I am the least of the apostles, and am not worthy to be called an apostle, because I persecuted the Church of God. 10 But by the grace of God I am what I am, and his grace in me has not been fruitless – in fact I have labored more than any of them,[a] yet not I, but the grace of God with me. 11 Whether then it is I or they,* so we preach, and so you have believed.

The False Doctrine. 12 Now if Christ is preached as risen from the dead, how do some among you say that there is no resurrection of the dead? 13 But if there is no resurrection of the dead, neither has Christ risen; 14 and if Christ has not risen, vain* then is our preaching, vain too is your faith. 15 Yes, and we are found false witnesses as to God, in that we have borne witness against God that he raised Christ [b] – whom he did not raise, if the dead do not rise. 16 For if the dead do not rise, neither has Christ risen; 17 and if Christ has not risen,[c] vain is your faith, for you are still in your sins. 18 Hence they also who have fallen asleep in Christ, have perished. 19 If with this life only in view we have had hope in Christ, we are of all men the most to be pitied.

Christ the First-fruits. 20 But as it is, Christ has risen from the dead, the first-fruits [d] of those who have fallen asleep. 21 For since by a man came death,[e] by a man also comes resurrection of the dead. 22 For as in Adam all die, so in Christ all will be made to live. 23 But each [f] in his own turn, Christ as first-fruits, then they who are Christ's, who have believed,* at his coming. 24 Then comes the end, when he delivers the kingdom to God the Father, when he does away with all sovereignty, authority and power. 25 For he must reign, until [g] "he has put all his enemies under his feet." 26 And the last enemy to be destroyed will be death, for [h] "he has put all things under his feet." But when he says 27 all things are subject to him, undoubtedly he is excepted who has subjected all things to him. 28 And when all things are made subject to him, then the Son himself will also be made subject to him who subjected all things to him, that God may be all in all.

Practical Faith. 29 Else what shall they do who receive Baptism* for the dead? If the dead do not rise at all, why then do people receive Baptism for them? 30 And we, [i] why do we stand in jeopardy every hour? 31 I die daily,[j] I affirm it, by the very pride that I take in you, brethren, in Christ Jesus our Lord. 32 If, as men do, I fought with beasts* at Ephesus, what does it profit me? If the dead do not rise, [k] "let us eat and drink for tomorrow we shall die." 33 Do not be led astray, "evil companionships corrupt good morals."* 34 Awake [l] as you should, and do not sin; for some have no knowledge of God. To your shame I say so.

The Mode of the Resurrection. 35 But someone will say, "How do the dead rise? Or with what kind of body do they come?" 36 Senseless man, what thou thyself sowest [m] is not brought to life, unless it dies. 37 And when thou sowest, thou dost not sow the body that shall be, but a bare grain, perhaps of wheat or something else. 38 But God gives it a body even as he has willed, and to each of the seeds [n] a body of its own. 39 All flesh is not the same flesh, but there is one flesh of men, another of beasts, another of birds, another of fishes. 40 There are also heavenly bodies and earthly bodies, but of one kind is the glory of the heavenly, of another kind the glory of the earthly. 41 There is one glory of the sun, and another glory of the moon, and another of the stars; for star differs from star in glory. 42 So also with the resurrection of the dead. What is sown in cor-

x Lk 24, 50.—y 1 Cor 9, 1.—z Eph 3, 8; 1 Tm 1, 15; Mt 5, 19.—a 2 Cor 11, 5. 23; 6, 1.—b Acts 1, 22; 5, 32.—c 1 Cor 15, 14.—d Col 1, 18.—e Gn 3, 17ff; Rom 5, 12-18.—f 1 Thes 4, 15ff; Ap 20, 5.—g Ps 109 (110), 2.—h Ap 20, 14; 21, 4; 2 Tm 1, 10; Ps 8, 7.—i 2 Cor 2, 26.—j Rom 8, 36.—k 1 Cor 4, 9; 2 Cor 1, 8; Is 22, 13; Lk 12, 19.—l Rom 13, 11; Eph 5, 14.—m Jn 12, 24.—n Gn 1, 11.

15, 8: Out of due time: prematurely; Paul refers to his sudden conversion which took place without the mature preparation that the Apostles received.

15, 11: i.e., "Whether it is I or they who have brought this gospel to you."

15, 14: Vain: i.e., empty, not resting on any reality.

15, 23: The last part of the verse in Greek reads, "then those who are Christ's, at his coming." Who have believed: does not seem to have been in the original Greek.

15, 29: From this it seems that the Christians were accustomed to receive Baptism externally as substitutes for the catechumens who had received it only in desire. It did not have sacramental effect, but was tolerated as being the performance of an act the catechumens desired but could not themselves receive. It showed a belief in the Resurrection.

15, 32: I fought with beasts: usually taken metaphorically.

15, 33: Quotation taken from "Thais," a play by Menander.

ruption rises in incorruption; 43 what is sown in dishonor rises in glory;[o] what is sown in weakness rises in power; 44 what is sown a natural body rises a spiritual body.

The Natural and the Spiritual Body. If there is a natural body, there is also a spiritual body. So also it is written, 45 "The first man, [p] Adam, became a living soul"; the last Adam became a life-giving spirit. 46 But it is not the spiritual that comes first, but the physical, and then the spiritual. 47 The first man was of the earth, [q] earthy; the second man is from heaven, heavenly. 48 As was the earthy man, such also are the earthy; and as is the heavenly man, such also are the heavenly. 49 Therefore, even as we have borne the likeness of the earthy,[r] let us bear also the likeness of the heavenly.

Final Glory of the Body. 50 Now this I say, brethren, [s] that flesh and blood can obtain no part in the kingdom of God, neither shall corruption have any part in incorruption. 51 Behold, I tell you a mystery: we shall all indeed rise,[t] but we shall not all be changed* — 52 in a moment, in the twinkling of an eye, at the last trumpet. [u] For the trumpet shall sound, and the dead shall rise incorruptible and we shall be changed. 53 For this corruptible body must put on incorruption,[v] and this mortal body must put on immortality. 54 But when this mortal body puts on immortality, then shall come to pass the word that is written, "Death is swallowed up in victory!* 55 O death, where is thy victory? O death, where is thy sting?"

56 Now the sting of death [w] is sin, and the power of sin is the Law. 57 But thanks be to God who has given us the victory through our Lord Jesus Christ.

58 Therefore, my beloved brethren, be steadfast and immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.

Conclusion

CHAPTER 16.

The Collection. 1 Now concerning the collection [x] being made for the saints,* as I have ordered the churches of Galatia, do you also. 2 On the first day of the week,[y] let each one of you put aside at home and lay up whatever he has a mind to, so that the collections may not have to be made after I have come. 3 But when I am with you, whomever you may authorize by giving credentials, them I will send to carry your gift to Jerusalem. 4 And if it is important enough* for me also to go, they shall go with me.

St. Paul's Plans. 5 But I shall come to you after passing through Macedonia [z] (for I mean to pass through Macedonia); 6 but with you I shall perhaps remain or even winter,* so that you may speed me [a] wherever I may be going. 7 For I do not wish to see you just now in passing by, [b] for I hope to stay some time with you, if the Lord permits. 8 But I shall stay on at Ephesus [c] until Pentecost. 9 For [d] a door has been opened to me, great and evident,* and there are many adversaries.

10 Now if Timothy [e] comes, see that he be with you without fear, for he works the work of the Lord just as I do. 11 Therefore, let no one despise him, but speed him on his way in peace [f] that he may come to me, for I am awaiting him with the brethren.

12 With regard to our brother Apollos,[g] I earnestly besought him to come to you with the brethren, and he was quite unwilling to come at present; but he will come when he has leisure.*

Final Directions and Greetings. 13 Watch, stand fast in the faith, act like men, be strong. 14 Let all that you do be done in charity. 15 Now I beseech you, brethren — you know that the household of Stephanas [h] and of Fortunatus are the first-fruits of Achaia, and have devoted themselves to the service of the saints —

o Phil 3, 20f.—p Gn 2, 7; Jn 5, 21; 6, 39f. 54, 57. 63; 2 Cor 3, 6f.—q Gn 2, 7.—r Gn 5, 3.—s Jn 3, 3-6.—t 1 Thes 4, 14-17.—u Za 9, 14; Mt 24, 31; 1 Thes 4, 16.—v 2 Cor 5, 4.—w Rom 4, 15; 7, 13.—x Gal 2, 10.—y Acts 20, 7.—z Acts 19, 21.—a Rom 15, 24; Ti 3, 12.—b Acts 20, 2; 18, 21.—c Acts 19, 1. 10; 2 Cor 2, 12; Col 4, 3.—d Acts 14, 27.—e Acts 19, 22; Phil 2, 20. 22.—f 1 Tm 4, 12.—g 1 Cor 1, 12; 3, 6.—h 1 Cor 1, 16; Rom 16, 5.

15, 51: The text of most Greek MSS is preferred: "We shall not all sleep (die), but we shall all be changed." The meaning would then be that while those who are living at the last day will not die, they must undergo the change spoken of in the previous verses, from the natural to the spiritual body.

15, 54f: Cf Is 25, 8; Os 13, 14.

16, 1: The collection for the poor Christians of Jerusalem was requested by the other Apostles (Gal 2, 10). It is referred to in Rom 15, 26; Acts 24, 17; 2 Cor 8-9.

16, 4: Important enough, i.e., if the sum be large enough. Paul did eventually go (Rom 15, 25; Acts 24, 17).

16, 6: Paul did spend the winter at Corinth (Acts 20, 1-3).

16, 9: Evident: the Greek reads "effective." The meaning is that he has wide opportunities and prospects of success.

16, 12: It is clear from this verse that there was no rivalry between Paul and Apollos.

16 to such as these [i] do you also be subject, and to every helper and worker.
17 I rejoice at the presence of Stephanas and Fortunatus and Achaicus, because what was lacking on your part they have supplied; 18 for they have refreshed both my spirit and yours. [j] To such as these, therefore, give recognition.

19 The churches of Asia greet you. Aquila [k] and Priscilla with the church at their house greet you heartily in the Lord.
20 All the brethren greet you. [l] Greet one another with a holy kiss.

21 I, Paul, greet you, [m] with my own hand. 22 If any man does not love the Lord Jesus Christ, [n] let him be anathema. Maranatha.* 23 The grace of our Lord Jesus be with you. 24 My love is with you all in Christ Jesus. Amen.

THE SECOND EPISTLE OF ST. PAUL THE APOSTLE TO THE CORINTHIANS

St. Paul wrote this second canonical Epistle to the Christians of Corinth from Macedonia towards the close of his third missionary journey, and therefore very probably around the year 57 of our era. The Apostle had lately come from Ephesus, where he had spent over two years, and was on his way to Corinth. He had previously sent Titus to Corinth to visit the new community and to ascertain the effect on the faithful there of a severe letter which he had been obliged to write them some time before.

Paul and Titus had first arranged to meet at Troas, a Mysian seaport on the eastern shore of the Aegean Sea; but St. Paul arrived there ahead of schedule, and being anxious for news from Corinth, went across the sea to Philippi in Macedonia, and it was probably there that he met his envoy.

The report given by Titus of the effect on the Corinthians of St. Paul's letter from Ephesus occasioned this Epistle. In it the Apostle defends his life and ministry, urges that the collection—already requested and begun—be made for the poor Christians in Jerusalem, and replies to his bitter opponents. The Epistle ranks with those to Timothy and the Galatians as the most intensely personal of St. Paul's writings. But unlike the letters to Timothy, which are calmly pastoral and directive, this Epistle is vehement and hotly polemical, especially in the four closing chapters. The writer will have his critics and adversaries understand that he is a true apostle of Jesus Christ, and that his sincerity and authority have been amply attested by extraordinary visitations from heaven and by unparalleled labors and sufferings in behalf of the Gospel.

CHAPTER 1.

Greeting. 1 Paul, an Apostle of Jesus Christ by the will of God, and Timothy our brother, to the church of God that is at Corinth, with all the saints that are in the whole of Achaia: 2 grace be to you and peace from God our Father and from the Lord Jesus Christ.

Comfort in Trouble. 3 Blessed [a] be the God and Father of our Lord Jesus Christ, the Father of mercies and the God of all comfort, 4 who comforts us in all our afflictions, that we also may be able to comfort those who are in any distress by the comfort wherewith we ourselves are comforted by God. 5 For as the sufferings of Christ abound in us, so also through Christ does our comfort abound.
6 For whether we are afflicted, it is for your instruction and salvation; or whether we are comforted, it is for your comfort; which shows its efficacy in the endurance of the selfsame sufferings that we also suffer. 7 And our hope for you is steadfast, knowing that as you are partakers of the sufferings, so will you also be of the comfort.

i Phil 2, 29.—j 1 Thes 5, 12.—k Acts 18, 2. 18. 26.—l Rom 16, 3. 5. 16; 2 Cor 13, 12; 1 Pt 5, 14.—m Col 4, 18; 2 Thes 3, 17.—n Gal 1, 8f.—a Eph 1, 3; 1 Pt 1, 3.

16, 22: Maranatha: the Aramaic Maran atha means, "The Lord comes." By another division of the letters, Marana tha, one gets, "Our Lord, come."

Persecution and Deliverance. 8 For we would not, brethren, have you ignorant of the affliction which came upon us in Asia. We were crushed beyond measure – beyond our strength, so that we were weary even of life.* 9 Yes, we have been carrying, within our very selves, our death sentence;* in order that we may not trust in ourselves, but in God who raises the dead. 10 He it is who delivered us, and will deliver us, from such great perils; and in him we have hope to be delivered yet again, 11 through the help of your prayers for us. Thus, for the gift bestowed on us at the instance of many persons, thanks will be given by many on our behalf.

His Sincerity. 12 For our boast is this, the testimony of our conscience that in simplicity and godly sincerity – not in carnal wisdom, but in the grace of God – we have conducted ourselves in the world, and especially in our relations with you. 13 For we write nothing to you that you do not read and understand. Indeed, I hope you will always understand, 14 even as you have understood us in part, that we are your boast, as you will also be ours, in the day* of our Lord Jesus Christ.

I: PERSONAL DEFENSE

1. The Apostle Explains His Delay

He Is Not Fickle. 15 With this assurance *I meant, in order that you might enjoy a double grace, to visit you first, 16 and to pass through you into Macedonia, and from Macedonia to come again to you, and by you to be sent forward on my way to Judea. 17 Now in this my intention, did I show fickleness? Or are my plans made according to the flesh, so that with me it is now "Yes" and now "No"? 18 God is my witness that our message to you is not both "Yes" and "No." 19 For the Son of God, Jesus Christ, who was preached among you by us – by me and Silvanus and Timothy – was not now "Yes" and now "No," but only "Yes" was in him. 20 For all the promises of God find their "Yes" in him; and therefore through him also rises the "Amen" to God unto our glory. 21 Now it is God who is warrant for us and for you in Christ, who has anointed us,* 22 who has also stamped us with his seal* and has given us the Spirit as a pledge in our hearts.

His Wish to Spare Them. 23 Now I call God to witness against my soul that it was to spare you that I did not again come to Corinth. Not that we lord it over your faith, but rather we are fellow-workers in your joy; for in faith you stand.

CHAPTER 2.

1 But *I made up my mind not to come to you again in sorrow. 2 For if I make you sad, who can gladden me, save the very one that is grieved by me? 3 And I wrote to you as I did, that when I come I may not have sorrow upon sorrow from those who ought to give me joy; for I trust in you all that my joy is the joy of you all. 4 For I wrote to you in much affliction and anguish of heart, with many tears, not that you might be grieved, but that you might know the great love I have for you.

He Pardons the Offender. 5 Now if anyone has caused grief, he has not grieved me, but in a measure (not to be too severe) all of you. 6 For such a one this punishment meted out by the many is sufficient. 7 On the contrary, then, you should rather forgive and comfort him, lest perchance he be overwhelmed by too much sorrow. 8 Therefore I exhort you to assure him of your love for him. 9 For to this very end also did I write, that I might test you and know whether you are obedient in all things. 10 Whom you pardon anything, I also pardon. Indeed, what I have forgiven–if I have forgiven anything–I have done for your sakes, in the person of Christ, 11 that we may not be defeated by Satan; for we are not unaware of his devices.

Thanksgiving for Good News. 12 Now when I came to Troas to preach the gospel of Christ, though I had there a great opportunity in the Lord, 13 I had no peace of mind, because I did not find Titus my brother. And so, bidding them farewell, I went on to Macedonia. 14 But thanks

1, 8: The sense of the Greek is: "so that we despaired even of life."

1, 9: Death sentence: the Apostle had passed through a serious illness.

1, 14: The day, etc.: the day of judgment at the Second Coming of Christ.

1, 15: St. Paul begins here to refute the accusation of his enemies that he is fickle.

1, 21: Anointed us doubtless refers to the call and commission of the Apostles to preach the gospel and do the work of the ministry.

1, 22: With his seal: the gifts of the Holy Spirit.

2, 1-4: These verses would seem to refer to a visit and to a letter other than our First Corinthians intervening between the Apostle's first visit to Corinth and the writing of this present letter.

be to God who always leads us in triumph* in Christ Jesus, manifesting through us the odor of his knowledge in every place. 15 For we are the fragrance of Christ for God, alike as regards those who are saved and those who are lost; 16 to these an odor that leads to death, but to those an odor that leads to life.* And for such offices, who is sufficient? 17 We, at least, are not, as many others, adulterating* the word of God; but with sincerity, as coming from God, we preach in Christ in God's presence.

2. The Apostle Defends His Assurance

CHAPTER 3.

They Are His Commendation. 1 Are we beginning again to commend* ourselves? Or do we need, as some do, letters of commendation to you or from you? 2 You are our letter, written on our hearts, which is known and read by all men; 3 clearly you are a letter of Christ, composed by us, written not with ink but with the Spirit of the living God, not on tablets of stone but on fleshly tablets of the heart.

Excellence of the New Law. 4 Such is the assurance I have through Christ towards God. 5 Not that we are sufficient of ourselves to think anything, as from ourselves, but our sufficiency is from God. 6 He also it is who has made us fit ministers of the new covenant, not of the letter but of the spirit; for the letter kills, but the spirit gives life.

7 Now if the ministration of death,* which was engraved in letters upon stones, was inaugurated in such glory that the children of Israel could not look steadfastly upon the face of Moses on account of the transient glory that shone upon it, 8 shall not the ministration of the spirit* be still more glorious? 9 For if there is glory in the ministration that condemned, much more does the ministration that justifies abound in glory. 10 For though the former ministration was glorified, yet in this regard it is without glory, because of the surpassing glory of the latter. 11 For if that which was transient was glorious, much more is that glorious which abides.*

The Veil Is Taken Away. 12 Having therefore such hope,* we show great boldness. 13 We [b] do not act as Moses did, who used to put a veil over his face that the Israelites might not observe *the glory of his countenance, which was to pass away. 14 But their minds* were darkened; for to this day, when the Old Testament is read to them, the selfsame veil remains, not being lifted to disclose the Christ in whom it is made void. 15 Yes, down to this very day, when Moses is read, the veil covers their hearts; 16 but when they turn in repentance to God, the veil shall be taken away. 17 Now [c] the Lord is the spirit; and where the Spirit of the Lord is, there is freedom.* 18 But we all, with faces unveiled, reflecting as in a mirror the glory of the Lord, are being transformed into his very image from glory to glory, as through the Spirit of the Lord.

CHAPTER 4.

1 Discharging therefore this ministry in accordance with the mercy* shown us, we do not lose heart. 2 On the contrary, we renounce those practices which shame conceals, we avoid unscrupulous conduct, we do not corrupt the word of God; but making known the truth, we commend ourselves to every man's conscience in the sight of God. 3 And if our gospel also is veiled, it is veiled only to those who are perishing. 4 In their case, the god of this world has blinded their unbelieving minds, that they should not see the light of the gospel of the glory

b Ex 34, 33.—c Jn 4, 24.

2, 14: Leads us in triumph: as in Col 2, 15. The Apostle is overjoyed at the good news from Corinth which Titus has brought.

2, 16: The preaching of the Apostles meant eternal life to those who obeyed it, but to those who refused it, eternal death.

2, 17: Adulterating: literally the term means in Greek "huckstering," i.e., trading in the word of God. In Christ: i.e., as members of Christ and ministers of His word.

3, 1: Again to commend, etc.: implies that the Apostle had already been accused of self-recommendation, perhaps in 1 Cor, or in a lost letter written after our 1 Cor.

3, 7: Ministration of death: the Mosaic Law, which had no power, apart from faith and grace, to save from spiritual death.

3, 8: Ministration of the spirit: the New Law, the gospel.

3, 11: The splendor which accompanied the giving of the Old Law, like the Law itself, was passing.

3, 12: Such hope: of one day enjoying the fullness of the glory spoken of in v 8.

3, 13: The sense of the Greek is "that the children of Israel might not gape upon the end of that which was being destroyed."

3, 14: Their minds: i.e., the minds of the Jews who would not accept the gospel.

3, 17: Freedom: from the ceremonial precepts and bondage of Mosaic legislation, but not from its moral teaching.

4, 1: Mercy: the Apostle's supernatural vocation to preach the gospel to the Gentiles.

of Christ, who is the image of God.* [5] For we preach not ourselves, but Jesus Christ as Lord, and ourselves merely as your servants in Jesus. [6] For God, who commanded* light to shine out of darkness, has shone in our hearts, to give enlightenment concerning the knowledge of the glory of God, shining on the face of Christ Jesus.

Frailty and Support. [7] But we carry this treasure* in vessels of clay, to show that the abundance of the power is God's and not ours. [8] In all things we suffer tribulation, but we are not distressed; we are sore pressed, but we are not destitute; [9] we endure persecution, but we are not forsaken; we are cast down, but we do not perish; [10] always bearing about in our body the dying of Jesus, so that the life also of Jesus may be made manifest in our bodily frame. [11] For we the living are constantly being handed over to death for Jesus' sake, that the life also of Jesus may be made manifest in our mortal flesh. [12] Thus death is at work in us, but life in you. [13] But since we have the same spirit of faith, as shown in that which is written — [d] *I believed, and so I spoke* — we also believed, wherefore we also speak. [14] For we know that he who raised up Jesus will raise up us also with Jesus, and will place us with you.* [15] For all things are for your sakes, so that the grace which abounds through the many may cause thanksgiving to abound, to the glory of God.

[16] Wherefore we do not lose heart. On the contrary, even though our outer man is decaying, yet our inner man is being renewed day by day. [17] For our present light affliction, which is for the moment, prepares for us an eternal weight of glory* that is beyond all measure; [18] while we look not at the things that are seen, but at the things that are not seen. For the things that are seen are temporal, but the things that are not seen are eternal.

CHAPTER 5.

Reward after Death. [1] For we know that if the earthly house in which we dwell be destroyed, we have a building from God, a house not made by human hands, eternal in the heavens. [2] And indeed, in this present state we groan, yearning to be clothed over* with that dwelling of ours which is from heaven, [3] if indeed we shall be found clothed, [e] and not naked.* [4] For we who are in this tent sigh under our burden, because we do not wish to be unclothed, but rather clothed over, that what is mortal may be swallowed up by life. [5] Now he who made us for this very thing is God, who has given us the Spirit as its pledge.*

[6] Always full of courage, then, and knowing that while we are in the body we are exiled from the Lord* — [7] for we walk by faith and not by sight — [8] we even have the courage to prefer to be exiled from the body and to be at home with the Lord. [9] And therefore we strive, whether in the body or out of it, to be pleasing to him. [10] For [f] all of us must be made manifest before the tribunal of Christ, so that each one may receive what he has won through the body, according to his works, whether good or evil.

3. The Apostle Defends His Sincerity

His Labor for God and Souls. [11] Knowing therefore the fear of the Lord,* we try to persuade men; but to God we are manifest. And I hope also that in your consciences we are manifest.

[12] We are not again commending ourselves to you; but we are giving you occasion to boast about us, that you may have an answer for them who glory in appearances and not in heart. [13] For if we were out of our mind, it was for God;*

d Ps 115 (116B), 1.—e Ap 16, 15.—f Rom 14, 10.

4, 4: The image of God: Christ is the image of God, (a) as having the same nature as the Father; (b) as being the Son of the Father; (c) as being equal to the Father (St. Thomas).

4, 6: For God, who commanded, etc.: the best reading here is, "For God who said, 'Out of darkness light shall shine.'"

4, 7: This treasure, etc.: the Christian ministry is discharged by frail human beings.

4, 14: And will place us with you: in heaven.

4, 17: This verse proves that the good works of the just on earth are meritorious of eternal life, as the Council of Trent teaches.

5, 2: To be clothed over, etc.: the Apostle wishes that he might attain immortality without passing through death, that he might take on the resurrected body over his natural body.

5, 3: The sense of the Greek is: "although, assuredly, when we have put it on, we shall not find ourselves naked."

5, 5: The Spirit as its pledge: The Holy Spirit received in Baptism is the earnest, the warrant, a foretaste of eternal life.

5, 6: The Apostle means to say, if death is necessary before we can be with Christ, then welcome death.

5, 11: The fear of the Lord: the fear inspired by the thought of the judgment to come. To God we are manifest: the Apostles have to resort to persuasion to convince men of their sincerity, but not so with regard to God, who reads their hearts and souls.

5, 13: When the Apostle spoke of the graces and privileges he had received from God, his adversaries accused him of madness; but he spoke thus for the glory of God and the welfare of the faithful.

if we are sane, it is for you. 14 For the love of Christ* impels us, because we have come to the conclusion that, since one died for all, therefore all died; 15 and that Christ died for all, in order that they who are alive may live no longer for themselves, but for him who died for them and rose again.

16 So that henceforth we know no one according to the flesh. And even though we have known Christ according to the flesh,* yet now we know him so no longer. 17 If then any man is in Christ, he is a new creature: the former things have passed away; [g] behold, they are made new! 18 But all things are from God, who has reconciled us to himself through Christ and has given to us the ministry of reconciliation.

19 For God was truly in Christ, reconciling the world to himself by not reckoning against men their sins and by entrusting to us the message of reconciliation.

Ambassadors of Christ. 20 On behalf of Christ, therefore, we are acting as ambassadors, God, as it were, appealing through us. We exhort you, for Christ's sake, be reconciled to God. 21 For our sakes* he made him to be sin who knew nothing of sin, so that in him we might become the justice of God.

CHAPTER 6.

1 Yes, working together with him we entreat you not to receive the grace of God in vain. 2 For he says, [h] *In an acceptable time I have heard thee, and in the day of salvation I have helped thee.* Behold, now is the acceptable time; behold, now is the day of salvation! 3 We [i] give no offense to anyone,* that our ministry may not be blamed. 4 On the contrary, let us conduct ourselves* in all circumstances as God's ministers,[j] in much patience; in tribulations, in hardships, in distresses; 5 in stripes, in imprisonments, in tumults; in labors, in sleepless nights, in fastings; 6 *in innocence, in knowledge, in long-sufferings; in kindness, in the Holy Spirit, in unaffected love; 7 in the word of truth, in the power of God; with the armor of justice on the right hand and on the left; 8 in honor and dishonor, in evil report and good report; as deceivers and yet truthful, as unknown and yet well known, 9 as dying and behold, we live, as chastised but not killed, 10 as sorrowful yet always rejoicing, as poor yet enriching many, as having nothing yet possessing all things.

11 We are frank with you, O Corinthians; our heart is wide open to you. 12 In us there is no lack of room for you, but in your heart there is no room for us. 13 Now as having a recompense in like kind—I speak as to my children—be you also open wide to us.

Avoid Marriage with Unbelievers. 14 Do not bear the yoke* with unbelievers. For what has justice in common with iniquity? Or what fellowship has light with darkness? 15 What harmony is there between Christ and Belial?* Or what part has the believer with the unbeliever? 16 And what agreement has the temple of God with idols? For you are the temple of the living God, as God says, [k] *I will dwell and move among them, I will be their God and they shall be my people.* 17 Wherefore, *Come out from among them, be separated, says the Lord, and touch not an unclean thing;* 18 *and I will welcome you in,* [l] *and will be a Father to you, and you shall be my sons and daughters, says the Lord almighty.*

CHAPTER 7.

1 Having therefore these promises, beloved, let us cleanse ourselves from all defilement of the flesh and of the spirit, perfecting holiness in the fear of God.

g Is 43, 19; Ap 21, 5.—h Is 49, 8.—i 1 Cor 10, 32.—j 1 Cor 4, 1.—k 1 Cor 3, 17; 6, 19; Lv 26, 12.—l Jer 31, 9.

5, 14: For the love of Christ, etc.: the love Christ has for men both urges and restricts the energies and activities of the Apostle to the things that pertain to the service of God and the salvation of human souls, to the exclusion of all selfish interests.

5, 16: Have known Christ according to the flesh: referring to the time before his conversion.

5, 21: For our salvation the sinless Son of God, in the Person of Christ our Redeemer, became identified with our sins; so that God "suffered Him to be condemned as a sinner, and to die as one accursed."

6, 3: We give no offense to anyone: the Greek has, "We give offense in nothing."

6, 4: Let us conduct ourselves, etc.: the Greek reads: "But in everything commending ourselves," etc. In much patience, etc.: the Apostle here begins an enumeration of nine classes of things that tried his patience and the patience of his companions (vv 4f).

6, 6f: St. Paul now mentions nine other practices by which he and his fellow-workers commended themselves in their ministry.

6, 14: Bear the yoke: the reference is to marriage, though the principle has application to all relations of Christians and pagans.

6, 15: Belial, or Beliar: a Hebrew word meaning "nothingness," "uselessness." In a secondary sense it means extreme wickedness, and it was commonly understood by the Fathers as a designation for the devil, or Satan.

4. The Apostle Defends His Previous Letter

Love for the Corinthians. 2 Make room for us. We have wronged no one, we have corrupted no one, we have taken advantage of no one.* 3 I am not saying this to condemn you; for I have already said that you are in our hearts, to die together and to live together. 4 Great is my confidence in you, great my boasting about you. I am filled with comfort, I overflow with joy in all our troubles.

5 For indeed when we came to Macedonia, our flesh had no rest; we had troubles on every side, conflicts without and anxieties within. 6 But God, who comforts the humble, comforted us by the arrival of Titus.* 7 And not by his arrival only, but also by the comfort which he himself experienced in you. He told us of your longing, of your sorrow, of your zeal for me, so that I rejoiced yet more.

Their Repentance. 8 Wherefore, although I made you sorry by my letter,* I do not regret it. And even if I did regret it, seeing that the same letter did for a while make you sorry, 9 now I am glad; not because you were made sorry, but because your sorrow led you to repentance. For you were made sorry according to God, that you might suffer no loss at our hands. 10 For [m] the sorrow that is according to God produces repentance that surely tends to salvation, whereas the sorrow that is according to the world produces death. 11 For behold this very fact that you were made sorry according to God, what earnestness it has wrought in you, nay, what explanations, what indignation, what fear, what yearning, what zeal, what readiness to avenge! In everything you have showed yourselves to be innocent in the matter.

m 1 Pt 2, 19.

7, 2: The Apostle is here refuting the accusation of his enemies.

7, 6f: The news brought from Corinth by Titus greatly consoled St. Paul.

7, 8: Here again the Apostle seems to be referring to a lost letter, or to a letter much more severe than our First Corinthians.

7, 12: Who suffered the wrong: would seem to refer to St. Paul himself. The person who did the wrong can hardly be the incestuous man of 1 Cor 5, 1ff, but someone who had given personal offense to the Apostle. The zeal we have for you: the Greek text reads: "The zeal you have for us."

8, 4: Saints: the poor Christians of Jerusalem.

8, 5: They gave themselves, first, etc.: they put their lives and persons at the disposition, first of Christ, and then of the Apostles for Christ's sake.

8, 8: Zeal of others: the earnestness of the Macedonians.

12 If then I did write to you, it was not for the sake of him who did the wrong, nor for the sake of him who suffered the wrong;* but to make clear the zeal we have for you, 13 before God This is why we have been comforted. But besides our own comfort, we more especially rejoiced at the joy of Titus, because his mind had been set at rest by you all. 14 And if I did boast to him at all about you, I have not been put to shame; but just as we have spoken all things in truth to you, so also has the boasting we made to Titus been found to be true. 15 And his affection for you is all the more abundant, as he recalls how obedient you all were and how you received him with fear and trembling. 16 I rejoice that in all things I can have confidence in you.

II. THE COLLECTION FOR THE POOR CHRISTIANS IN JERUSALEM

CHAPTER 8.

Example of the Macedonians. 1 Now we make known to you, brethren, the grace of God that has been bestowed upon the churches of Macedonia; 2 where, amid much testing of tribulation, their overflowing joy and their very deep poverty have resulted in rich generosity. 3 For according to their means—I bear them witness—yes, beyond their means, they gave, 4 earnestly begging of us the favor of sharing in the ministry that is in behalf of the saints.* 5 And beyond our expectations they gave themselves, first* to the Lord, and then by the will of God to us. This led us to exhort Titus to complete among you also this same gracious work, of which he had made a beginning before.

Exhortation. 7 Now, as you abound in everything—in faith, in utterance, in knowledge, in all zeal, and in your love for us—may you excel in this gracious work also. 8 I do not speak as commanding, but as testing the sincerity of your own charity by means of the zeal of others.* 9 For you know the graciousness of our Lord Jesus Christ—how, being rich, he became poor for your sakes, that by his poverty you might become rich.

10 In this matter I am giving advice. It is to your interest, since a year ago you not only began to do, but also to have the will. 11 Now therefore com-

plete the doing also; so that your readiness to begin it may be equalled by your desire to carry it through, according to your ability. 12 For if there is willingness, it is welcome according to what one has, not according to what one does not have.

13 For I do not mean that the relief of others should become your burden, but that there should be equality; 14 that at the present time your abundance* may supply their want, and that their abundance may, in its turn, make up what you lack, thus establishing an equality, as it is written, 15 [n] *He who had much had nothing over, and he who had little had not less.*

The Mission of Titus. 16 Now thanks be to God, who has inspired Titus with this same zeal for you. 17 For not only has he accepted our exhortation, but being very zealous himself, he has gone to you of his own choice. 18 And we have sent along with him the brother whose services to the gospel are praised in all the churches; 19 and what is more, who was also appointed by the churches to travel with us in this work of grace which is being done by us, to the glory of the Lord and to show our own readiness. 20 We are on our guard, lest anyone should slander us in the matter of our administration of this generous amount.* 21 For [o] we take forethought for what is honorable, not only before God, but also in the sight of men. 22 And we have sent with them also our brother,* whom we have proved to be zealous often and in many things, but who now is more in earnest than ever, because of his great confidence in you, 23 whether as regards Titus, who is my companion and fellow-worker among you, or as regards our brethren, the messengers of the churches, the glory of Christ.* 24 Give them therefore, in the sight of the churches, a proof of your charity and of our boasting on your behalf.

CHAPTER 9.

The Collection to be Made Promptly. 1 For it is indeed superfluous for me to write to you with reference to this charitable service to the saints. 2 For I know your eagerness, whereof I boast about you to the Macedonians—that Achaia has been ready since last year—and your zeal has stimulated very many. 3 Still, I have sent the brethren, lest our boasting concerning you should be found empty in this instance; that, as I was saying, you may be ready, 4 lest, if any Macedonians come with me and find you unprepared, we—not to say yourselves—should be put to shame for having been so sure. 5 I have therefore thought it necessary to exhort the brethren to go to you in advance and to get ready this promised contribution, so that it may be as a matter of bounty, and not of extortion.

Exhortation to Generosity. 6 Mark this: he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully. 7 Let each one give according as he has determined in his heart, not grudgingly or from compulsion, for [p] "God loves a cheerful giver." 8 And God is able to make all grace abound in you, so that always having ample means, you may abound in every good work, 9 as it is written, [q] *He has scattered abroad and has given to the poor, his justice remains forever.*

10 Now he who provides the sower with seed will both give you bread to eat and will multiply your seed, and will increase the growth of the fruits of your justice; 11 that, being enriched in all things, you may contribute with simplicity of purpose, and thus through us evoke thanksgiving to God; 12 for the administration of this service not only supplies the want of the saints, but overflows also in much gratitude to the Lord. 13 The evidence furnished by this service makes them glorify God for your obedient profession of Christ's gospel and for the sincere generosity of your contributions to them and to all; 14 while they themselves, in their prayers for you, yearn for you, because of the excellent grace God has given you. 15 Thanks be to God for his unspeakable gift!*

n Ex 16, 18.—o Rom 12, 17.—p Sir 35, 8.—q Ps 111 (112), 9.

8, 14: Your abundance: Corinth was a center of great wealth. Their abundance: may refer to the spiritual plenty of the Christians in Jerusalem, or to the material goods which might be theirs at some future time.

8, 20: St. Paul took care that the collection should be handled by several representing the churches, so as not to give his enemies any chance to accuse him of misappropriating the money.

8, 22: Our brother: some trusted fellow-Christian who was to be the third delegate to go to Corinth. Perhaps it was Tychicus.

8, 23: The Greek reads, "Whether it be Titus, he is my companion and fellow-worker among you; or our brethren, they are the messengers of the churches . . ."

9, 15: Unspeakable gift: the gift of faith and charity spoken of in the preceding verse.

III: THE APOSTLE DEFENDS HIS APOSTOLATE

CHAPTER 10.

His Authority. 1 Now I myself, Paul,
appeal to you by the meekness and gentle-
ness of Christ—I who to your face indeed
am diffident* when among you, but when
absent am fearless towards you! 2 Yes, I
beseech you that I may not when I come
have to be bold, with that assurance
wherewith I am thought to be bold,
against those who regard us as walking
according to the flesh. 3 For though we
walk in the flesh, we do not make war
according to the flesh; 4 for the weapons
of our warfare are not carnal, but power-
ful before God to the demolishing of
strongholds, the destroying of reasoning*
— 5 yes, of every lofty thing that exalts
itself against the knowledge of God, bring-
ing every mind into captivity to the obe-
dience of Christ, 6 and being prepared to
take vengeance on all disobedience when
once your own submission is complete.
7 Look at what is before you. If anyone
is confident that he is Christ's, let him
reflect within himself that even as he is
Christ's, so too are we. 8 For even if I
boast somewhat more about our authority
(which the Lord has given for your up-
building, and not for your destruction), I
shall not be put to shame. 9 But that I
may not seem to terrify you, as it were, by
letters 10 ("for his letters," they say, "are
weighty and telling, but his bodily appear-
ance is weak and his speech of no ac-
count"), 11 let such people understand
that what we are in word by letters when
absent, such are we also in deed when
bodily present.
12 Of course we have not the boldness
to class ourselves or to compare ourselves
with certain ones who commend them-
selves. We, on the contrary, measure our-
selves by ourselves and compare ourselves
with ourselves;* 13 and so [r] we do not
boast beyond our limits, but within the
limits of the commission which God has
given us—limits which include you also.
14 For we are not going beyond our com-
mission, as if it did not embrace you, since
we reached even as far as you with the
gospel of Christ.
15 We do not boast beyond our limits,
in the labors of other men; but we hope,
as your faith increases, greatly to enlarge
through you the province allotted to us,
16 so as even to preach the gospel in
places that lie beyond you, instead of
boasting in another man's sphere about
work already done. 17 "But he who boasts,
[s] let him boast in the Lord." 18 For he is
not approved who commends himself, but
he whom the Lord commends.

CHAPTER 11.

He Preached Gratuitously. 1 Would to
God that you could bear with a little of
my foolishness!* Nay, do bear with me!
2 For I am jealous for you with a divine
jealousy.* For I betrothed you to one
spouse, that I might present you a chaste
virgin to Christ. 3 But I fear lest, [t] as the
serpent seduced Eve by his guile, so your
minds may be corrupted and fall from a
single devotion to Christ. 4 For if he who
comes preaches another Christ whom we
did not preach, or if you receive another
Spirit whom you have not received, or
another gospel which you did not accept,
you might well bear with him.* 5 For I
regard myself as nowise inferior to the
great apostles.* 6 Even though I be rude
in speech, yet I am not so in knowledge;
but in every way we have made ourselves
clear to you.
7 Or did I do wrong when I humbled
myself that you might be exalted, preach-
ing to you the gospel of God free of
charge? 8 I stripped other churches, tak-
ing pay from them so as to minister to
you. 9 And when I was with you and in
want, I was a burden to no one; for the
brethren from Macedonia supplied my
needs. Thus in all things I have kept my-
self from being a burden to you, and so
I intend to keep myself. 10 By the truth
of Christ which is in me, this boast shall
not be taken from me in the districts of

r Eph 4, 7.—s Jer 9, 23; 1 Cor 1, 31.—t Gn 3, 4.

10, 1: Am diffident, etc.: thus did the Apostle's adversaries speak about him.

10, 4f: Faith is a gift of God and is above reason, though not contrary to it. Everything that opposes faith is wrong and must be set aside or destroyed.

10, 12: The Greek reads, " . . . but they, measuring themselves by themselves, and comparing themselves with themselves . . . "

11, 1: Foolishness: the folly of self-praise which the Corinthians have forced the Apostle to indulge in for the moment. Had they remained loyal to him and to his preaching, such folly would have been unnecessary.

11, 2: Divine jealousy: St. Paul's zeal for the Corinthians was like God's for the people of Israel. One spouse: by their conversion the Corinthians became espoused to Christ.

11, 4: The supposition here is impossible since there is only one Christ, one Holy Spirit, one heavenly Gospel.

11, 5: Great apostles: may refer ironically to the false leaders at Corinth, or sincerely to the Twelve. St. Paul was certainly far superior to the former, and not inferior to the latter in his apostolate.

Achaia. [11] Why so? Because I do not love you? God knows I do. [12] But what I do I will go on doing, that I may deprive them of the occasion *who are seeking an occasion to boast that they are doing the same as we do. [13] For they are false apostles, deceitful workers, disguising themselves as apostles of Christ. [14] And no wonder, for Satan himself disguises himself as an angel of light. [15] It is no great thing, then, if his ministers disguise themselves as ministers of justice. But their end will be according to their works.

His Ministry of Labor and Suffering. [16] I repeat, let no one think me foolish. But if so, then regard me as such, that I also may boast a little. [17] What I am saying in this confidence of boasting, I am not speaking according to the Lord,* but as it were in foolishness. [18] Since many boast according to the flesh, I too will boast. [19] For you gladly put up with fools, because you are wise yourselves! [20] For you suffer it if a man enslaves you, if a man devours you, if a man takes from you, if a man is arrogant, if a man slaps your face! [21] I speak to my own shame, as though we had been weak. But wherein any man is bold—I am speaking foolishly—I also am bold. [22] Are they Hebrews? So am I! Are they Israelites? So am I! Are they offspring of Abraham? So am I! [23] Are they ministers of Christ? I—to speak as a fool—am more: in many more labors, in prisons more frequently, in lashes above measure, often exposed to death. [24] From the Jews [u]five times I received forty lashes less one. [25] Thrice [v] I was scourged, once I was stoned, thrice I suffered shipwreck, a night and a day I was adrift on the sea; [26] in journeyings often, in perils from floods, in perils from robbers, in perils from my own nation, in perils from the Gentiles, in perils in the city, in perils in the wilderness, in perils in the sea, in perils from false brethren; [27] in labor and hardships, in many sleepless nights, in hunger and thirst, in fastings often, in cold and nakedness. [28] Besides those outer things, there is my daily pressing anxiety, the care of all the churches! [29] Who is weak, and I am not weak? Who is made to stumble, and I am not inflamed? [30] If I must boast, I will boast of the things that concern my weakness.

[31] The God and Father of the Lord Jesus, who is blessed forevermore, knows that I do not lie. [32] In Damascus [w] the governor under King Aretas was guarding the city of the Damascenes in order to arrest me, [33] but I was lowered in a basket through a window in the wall, and escaped his hands.

CHAPTER 12.

His Revelations. [1] If I must boast—it is not indeed expedient to do so—but I will come to visions and revelations of the Lord. [2] I know [x] a man in Christ* who fourteen years ago—whether in the body I do not know, or out of the body I do not know, God knows—such a one was caught up to the third heaven. [3] And I know such a man—whether in the body or out of the body I do not know, God knows— [4] that he was caught up into paradise and heard secret words that man may not repeat. [5] Of such a man I will boast; but of myself I will glory in nothing save in my infirmities. [6] For if I do wish to boast, I shall not be foolish; for I shall be speaking the truth. But I forbear, lest any man should reckon me beyond what he sees in me or hears from me.

His Infirmities. [7] And lest the greatness of the revelation should puff me up, there was given me a thorn for the flesh,* a messenger of Satan, to buffet me. [8] Concerning this I thrice besought the Lord that it might leave me. [9] And he has said to me, "My grace is sufficient for thee, for strength is made perfect in weakness." Gladly therefore I will glory in my infirmities, that the strength of Christ may dwell in me. [10] Wherefore I am satisfied, for Christ's sake, with infirmities, with insults, with hardships, with persecutions, with distresses. For when I am weak, then I am strong.

u Dt 25, 3.—v Acts 16, 22; 14, 18; 27, 2.—w Acts 9, 24.—x Acts 9, 3.

11, 12: The pseudo-apostles at Corinth took pay for their ministry, and if St. Paul did also, their practice would have justification before the people. That was what they wanted.

11, 17: Not . . . according to the Lord: i.e., not in keeping with the general rule given by Christ to His Apostles Mt 6, 1-6; Lk 17, 10; 18, 11-14). But St. Paul was justified in deviating from this rule in order to counteract the bad influence of his enemies.

12, 2: A man in Christ: St. Paul humbly speaks of himself in the third person. Whether in the body, etc.: the Apostle at the time was totally abstracted from the senses, as in ecstasy. The third heaven: i.e., paradise, the abode of the blessed.

12, 7: Thorn for the flesh: or "thorn in the flesh," seems to refer to some chronic illness.

He Has Been Forced to Boast. 11 I have become foolish! You have forced me. For I ought to have been commended by you, since in no way have I fallen short of the most eminent apostles, even though I am nothing. 12 Indeed, the signs of the apostle were wrought among you in all patience, in miracles and wonders and deeds of power. 13 For in what have you been less favored than the other churches—unless in this, that I was no burden to you? Pardon me this wrong!

His Third Visit. 14 Behold, this is the third time that I am ready to come to you. And I will not be a burden to you; for I do not seek yours, but you. For the children should not save up for the parents, but the parents for the children. 15 But I will most gladly spend and be spent myself for your souls, even though, loving you more, I be loved less.

16 But be it so: I was no burden to you, but, being crafty, I caught you by guile.* 17 Did I take advantage of you through any of these whom I sent to you? 18 I urged Titus to go, and I sent our brother with him. Did Titus take advantage of you? Have we not walked in the same spirit, have we not walked in the same steps?

19 Are you thinking all this time that we are defending ourselves before you? We speak before God in Christ;* but in all things, beloved, for your own edification. 20 For I fear lest perhaps when I come I may not find you as I should wish, and lest I may be found by you not as you would wish—lest perhaps there be found among you contentions, envyings, animosities, dissensions, detractions, gossiping, arrogance, disorders— 21 lest when I come again God should humiliate me before you, and I should mourn over many who sinned before and have not repented of the uncleanness and immorality and licentiousness that they practised.

CHAPTER 13.

Warnings. 1 Behold, this is the third time that I am coming to you: *y* "On the word* of two or three witnesses every word shall be confirmed." 2 I have already warned, when present, and now in my absence I warn again those who sinned before, and all the rest, that, if I come again, I will not spare. 3 Do you seek a proof of the Christ who speaks in me, who is not weak in your regard, nay, is powerful in you? 4 For though he was crucified through weakness, yet he lives through the power of God. Yes, we also are weak* in him, yet we shall live with him through the power of God in your regard.

5 Put your own selves to test, whether you are in the faith; prove yourselves.* Do you not know yourselves that Christ Jesus is in you? unless perhaps you are reprobate! 6 But I hope that you will come to know that we are not reprobate. 7 But we pray God that you may do no evil at all, not wishing ourselves to appear approved,* but that you may do what is good, and we ourselves pass as reprobate. 8 For we can do nothing against the truth, but only for the truth. 9 And so we rejoice when we are weak but you are strong. This we also pray for, your perfecting.*

10 Wherefore I write these things while absent, that when present I may not act more severely, according to the power that the Lord has given me for upbuilding, and not for destruction.

Conclusion

Farewell. 11 In conclusion, brethren, rejoice, be perfected, be comforted, be of the same mind, be at peace; and the God of peace and love will be with you. 12 Greet one another with a holy kiss. All the saints send you greetings.

13 The grace of our Lord Jesus Christ, and the charity of God, and the fellowship of the Holy Spirit be with you all. Amen.

y Dt 19, 15; Mt 18, 16; Jn 8, 17; Heb 10, 28.

12, 16: I caught you by guile: his enemies perhaps said, or would say, that he was cunning enough to get money from the Corinthians through his legates.

12, 19: We speak before God in Christ: i.e., before God as our Judge, and as ministers of Christ.

13, 1: On the word, etc.: he means to say that he will take action in a strictly legal way, as required by Dt 19, 15.

13, 4: We also are weak: i.e., we share in the sufferings of Christ.

13, 5: Christ dwells in the intellect by faith, in the heart and affections by charity, in the soul by grace.

13, 7: St. Paul hopes there will be no reason at Corinth that will deserve the exercise of his divine authority. He is not eager to draw attention to his God-given powers.

13, 9: Your perfecting: perhaps in the sense of "your correction."

THE EPISTLE OF ST. PAUL

THE APOSTLE TO THE GALATIANS

The Galatians, to whom this Epistle was written, lived between Cappadocia and Phrygia, in Asia Minor. They were Gentile Christians, and were converted by St. Paul about the year 52 A.D. His ministry among them had borne great fruit; they had been baptized, and had received the Holy Spirit; miracles worked among them had given evidence of the presence of the Spirit in their hearts. The Apostle visited them a second time, and by his exhortations confirmed them in the faith. But after his second visit St. Paul learned, by letter or by special messenger sent to him, that some Jewish teachers who had lately arrived among his new converts were teaching, contrary to his doctrines, that for salvation it was necessary to be circumcised and to observe the Mosaic rites. Furthermore, these Judaizers sought to undermine the authority of the Apostle by questioning his divine commission. They claimed that his teaching seemed to be only human and differed widely in many respects from that of Christ and of the other Apostles. They asserted that he disregarded the sacredness of the Mosaic Law and circumcision, which were an external sign of God's covenant with man, and thereby doubted the truth of the divine promises. Such were the difficulties that reached the ears of St. Paul in Ephesus; and since he was unable to be with his converts, he met the serious situation by this Epistle.

The Epistle contains a defense of his person and of his doctrine. In indignation he asserts the divine origin of his teaching and of his authority; he shows that justification is not through the Mosaic Law, but through faith in Jesus Christ, who was crucified and who rose from the dead; he concludes that consequently the Mosaic Law was something transient and not permanent, that it is not an essential part of Christianity. Nor does he fail to insist on the necessity of the evangelical virtues, especially charity, the offspring of faith.

The subject-matter of the Epistle resembles closely that of the Epistle to the Romans, and also of the Second Epistle to the Corinthians. The reason for this similarity is that these Epistles were written when the Apostle was more or less in the same frame of mind, indignant that his converts were being perverted by Pharisaic emissaries.

The Epistle was probably written at Ephesus about the year 54 A.D. It may, however, have been written somewhat later, from either Macedonia or Corinth. Its authenticity was admitted by all antiquity.

Introduction

CHAPTER 1.

Greeting. 1 Paul, an apostle, sent not from men nor by man, but by Jesus Christ and God the Father [a] who raised him from the dead, 2 and all the brethren who are with me, to the churches of Galatia. 3 Grace and peace be to you from God the Father, and from our Lord Jesus Christ, 4 who gave himself for our sins, that he might deliver us from the wickedness of this present world according [b] to the will of our God and Father; 5 to whom is glory forever and ever. Amen.

Surprise and Rebuke. 6 I marvel that you are so quickly deserting him* who called you to the grace of Christ, changing to another gospel; 7 which is not another gospel, except in this respect that there are some who trouble you, and wish to pervert the gospel of Christ. 8 But even if we or an angel from heaven should preach a gospel to you other than that which we have preached to you, let him be anathema!* 9 As we have said before, so now I say again: If anyone preach a gospel to you other than that which you have received, let him be anathema! 10 For am I now seeking the favor of men, or of God? Or am I seeking to please men? If I were still trying to please men, I should not be a servant of Christ.

a Gal 1, 11f.—b Gal 2, 20.

1, 6: Deserting him: refers to our heavenly Father. Another gospel: a different gospel, a gospel containing serious doctrinal errors.

1, 8: Anathema: i.e., cursed, excluded from the kingdom of God.

I: PERSONAL DEFENSE

1. A Defense of His Apostolate

Not of Human Origin. 11 For I give you to understand, brethren, that the gospel which was preached by me is not of man. 12 For I did not receive it from man, nor was I taught it; but I received it by a revelation [c] of Jesus Christ. 13 For you have heard of my former manner of life in Judaism; how beyond all measure I persecuted the Church of God, and ravaged it. 14 And I advanced in Judaism above many of my contemporaries in my nation, showing much more zeal for the traditions of my fathers. 15 But when it pleased him who from my mother's womb set me apart and called me by his grace, 16 to reveal his Son in me, that I might preach him among the Gentiles, immediately, without taking counsel with [d] flesh and blood, 17 and without going up to Jerusalem to those who were appointed apostles before me, I retired into Arabia, and again returned to Damascus.

18 Then after three years I went to Jerusalem to see Peter, and I remained with him fifteen days. 19 But I saw none of the other apostles, except James, the brother of the Lord. 20 Now in what I am writing to you, behold, before God, I do not lie. 21 Then I went into the regions of Syria and Cilicia. 22 And I was unknown by sight to the churches of Judea which were in Christ. 23 But they had heard only that he who formerly persecuted us, now preaches the faith which once he ravaged. 24 And they glorified God in me.

2. A Defense of His Gospel

CHAPTER 2.

Approved by the Apostles. 1 Then after fourteen years I went up again to Jerusalem with Barnabas, taking also Titus along with me. 2 And I went up in consequence of a revelation, and I conferred with them on the gospel which I preach among the Gentiles, but separately with the men of authority; lest perhaps I should be running, or had run in vain. 3 But not even Titus, who was with me, Gentile though he was, was compelled to be circumcised, 4 although it was urged on account of false brethren* who were brought in secretly, who slipped in to spy upon our liberty which we have in Christ Jesus, that they might bring us into slavery. 5 Now to these we did not yield in submission,[e] no, not for an hour, that the truth of the gospel might continue with you. 6 But from the men of authority (what they once were matters not to me; [f] God accepts not the person of man)—the men of authority laid no further burden on me. 7 On the contrary, when they saw that to me was committed the gospel for the uncircumcised, as to Peter that for the circumcised 8 (for he who worked in Peter for the apostleship of the circumcised worked also in me among the Gentiles) — 9 and when they recognized the grace that was given to me, James and Cephas and John, who were considered the pillars, gave to me and to Barnabas the right hand of fellowship, that we should go to the Gentiles, and they to the circumcised; 10 provided only that we should be mindful of the poor, the very thing I was eager to do.

Paul Reproves Peter. 11 But when Cephas came to Antioch, I withstood him to his face, because he was deserving of blame. 12 For before certain persons came from James, he used to eat with the Gentiles; but when they came, he began to withdraw and to separate himself, fearing the circumcised. 13 And the rest of the Jews dissembled along with him, so that Barnabas also was led away by them into that dissimulation. 14 But when I saw that they were not walking uprightly according to the truth of the gospel, I said to Cephas before them all: If thou, though a Jew, livest like the Gentiles, and not like the Jews, how is it that thou dost compel the Gentiles to live like the Jews?

15 We are Jews by birth, and not sinners from among the Gentiles. 16 But we know that man is not justified by the works of the Law,* but by the faith of Jesus Christ. Hence we also believe in Christ Jesus, that we may be justified by the faith of Christ, and not by the works of the Law;[g] because by the works of the Law no man will be justified. 17 But if, while we are seeking to be justified in

c Eph 3, 3.—d Gal 2, 7.—e Gal 3, 1.—f Rom 2, 11; Eph 6, 9.—g Rom 3, 20.

2, 4: These false brethren contended that circumcision was necessary for salvation. Against them a definite stand was taken by the Apostles. To spy upon. i.e., to find some weak points. Our liberty: i.e., freedom from the Mosaic observance. Slavery: i.e., subjection to the Law.

2, 16: The works of the Law: i.e., the Mosaic code. These prescriptions by themselves had no power to save, as salvation depends on faith and grace in Christ.

Christ, we ourselves also are found sinners, is Christ therefore the minister of sin? By no means. 18 For if I reconstruct the things that I destroyed,* I make myself a sinner. 19 For I through the Law have died to the Law that I may live to God. With Christ I am nailed to the cross.* 20 It is now no longer I that live, but Christ lives in me. And the life that I now live in the flesh, I live in the faith of the Son of God, who loved me and gave himself up for me. 21 I do not cast away the grace of God. For if justice is by the Law, then Christ died in vain.

II: DOCTRINAL

1. Justification from Faith not from the Law

CHAPTER 3.

Proved from the Galatians' Experience. 1 O foolish Galatians! who has bewitched you, before whose eyes Jesus Christ has been depicted crucified?* 2 This only I would learn from you: Did you receive the Spirit in virtue of the works of the Law, or in virtue of hearing and believing? 3 Are you so foolish that after beginning in the Spirit, you now make a finish in the flesh? 4 Have you suffered so much in vain? if indeed it be in vain. 5 He therefore who gives the Spirit to you, and works miracles among you, does he do it by the works of the Law, or by the message of faith? 6 Even thus [h] "Abraham believed God, and it was credited to him as justice."

The Example of Abraham. 7 Know therefore that the men of faith are the real sons of Abraham. 8 And the Scripture, foreseeing that God would justify the Gentiles by faith, announced to Abraham beforehand, [i] "In thee shall all the nations be blessed." 9 Therefore the men of faith shall be blessed with faithful Abraham.

The Nature of the Law. 10 For those who rely on the works of the Law are under a curse.* For it is written, [j] *Cursed is everyone who does not hold to all things that are written in the book of the Law, to perform them.* 11 But that by the Law no man is justified before God is evident, because [k] "he who is just lives by faith."* 12 But the Law does not rest on faith; but, [l] "he who does these things, shall live by them." 13 Christ redeemed us from the curse of the Law, becoming a curse* for us; for it is written, [m] *Cursed is everyone who hangs on a gibbet;* 14 that the blessing of Abraham might come to the Gentiles through Christ Jesus, that through faith we might receive the promise of the Spirit.

The Promise of God. 15 Brethren (I speak after the manner of men); [n] yet even a man's will, once it has been ratified, no one annuls or alters. 16 The promises were made to Abraham and to his offspring. He does not say, "And to his offsprings," as of many; but as of one, "And to thy offspring," who is Christ. 17 Now I mean this: The Law which was made four hundred and thirty years later does not annul the covenant which was ratified by God, so as to make the promise void.* 18 For if the right to inherit be from the Law, it is no longer from a promise. But God gave it to Abraham by promise.

The Purpose of the Law. 19 What then was the Law? [o] It was enacted on account of transgressions, being delivered by angels through a mediator, until the offspring should come to whom the promise was made. 20 Now there is no intermediary* where there is only one; but God is one. 21 Is the Law then contrary to the promises of God? By no means. For if a law had been given that could give life, justice would truly be from the Law. 22 But [p] the Scripture shut up all things under sin, that by the faith of Jesus Christ the promise might be given to those who believe.

23 But before the faith came we were kept imprisoned under the Law,[q] shut up

h Gn 15, 6; Rom 4, 3; Jas 2, 23.—i Gn 12, 3.—j Dt 27, 26.—k Hb 2, 4; Rom 1, 17.—l Lv 18, 5.—m Dt 21, 23.—n Heb 9, 17.—o Rom 5, 20.—p Rom 3, 9.—q Gal 4, 3.

2, 18: The things that I destroyed: i.e., the works of the Law.

2, 19: The Law was intended to lead to Christ. Therefore its purpose was accomplished, and it died, or one became dead to it, when one reached Christ. By the cross Christ delivered us from the curse of the Law.

3, 1: Some Vulgate codices and the Clementine edition add, "That you should not obey the truth."

3, 10: Those who trust in an inherent sanctifying power in the works of the Law are under a curse. The Law gave no help towards keeping its mandates; and thereby multiplied sins.

3, 12: The citation from Lv 18, 5 means that he who keeps the Law shall live; but St. Paul points out that keeping the Law is impossible without some help, which the Law itself cannot give.

3, 13: Becoming a curse: i.e., Christ took on Himself all the maledictions of the Law, in order to free those under the Law. Curse: an execration, an expression or sentence of reprobation; it is used here by metonymy. The citation from Dt 21, 23, illustrates the way Christ redeemed us.

3, 17: At this time the Law was given to Moses.

3, 20: When there is a mediator, there are at least two parties.

for the faith that was to be revealed. 24 Therefore the Law has been our tutor unto Christ, that we might be justified by faith. 25 But now that faith has come, we are no longer under a tutor. 26 For you are all the children of God through faith in Christ Jesus. 27 For [r] all you who have been baptized into Christ, have put on Christ. 28 There is neither Jew nor Greek; there is neither slave nor freeman; there is neither male nor female. For you are all one in Christ Jesus. 29 And if you are Christ's, then you are the offspring of Abraham,[s] heirs according to promise.

2. Christians Live in a State of Freedom

CHAPTER 4.

Slavery and Freedom. 1 Now I say, as long as the heir is a child, he differs in no way from a slave, though he is the master of all; 2 but he is under guardians and stewards until the time set by his father. 3 So we too, [t] when we were children, were enslaved under the elements of the world.* 4 But when the fullness of time came, God sent his Son, born of a woman, born under the Law, 5 that he might redeem [u] those who were under the Law, that we might receive the adoption of sons. 6 And because you are sons, God has sent the Spirit of his Son into our hearts, crying, "Abba, Father."* 7 So that he is no longer a slave, but a son; and if a son, an heir [v] also through God.

No Return to Slavery. 8 But then indeed, not knowing God, you served those who really are not gods. 9 But now that you have come to know God, or rather to be known by God, how is it that you turn again to the weak and beggarly elements, which you desire to serve again? 10 You are observing days and months and sea-

12 Become like me, because I also have sons and years.* 11 I fear for you, lest perhaps I have labored among you in vain.

become like you, brethren, I beseech you! You have done me no wrong. 13 And you know that on account of a physical infirmity I preached the gospel to you formerly; and though I was a trial to you in my flesh,* 14 you did not reject or despise me; but you received me as an angel of God, even as Christ Jesus. 15 Where then is your self-congratulation?* For I bear you witness that, if possible, you would have plucked out your very eyes and given them to me. 16 Have I then become your enemy, because I tell you the truth? 17 They* court you from no good motive; [w] but they would estrange you, that you may court them. 18 But court the good from a good motive always,* and not only when I am present with you, 19 my dear children, with whom I am in labor again, until Christ is formed in you! 20 But I wish I could be with you now, and change my tone, because I do not know what to make of you.

Ismael and Isaac. 21 Tell me, you who desire to be under the Law, have you not [x] read the Law?* 22 For it is written that Abraham had two sons, [y] the one by a slave-girl and the other by a free woman. 23 And the son of the slave-girl was born according to the flesh, but the son of the free woman in virtue of the promise. 24 This is said by way of allegory.* For these are the two covenants: one indeed from Mount Sinai, bringing forth children unto bondage,[z] which is Agar. 25 For Sinai is a mountain in Arabia, which corresponds to the present Jerusalem,* and is in slavery with her children. 26 But that Jerusalem which is above is free,* which is our mother. 27 For it is written, [a] *Rejoice thou barren, that dost not bear; break forth and cry, thou that dost not travail; for many are the children of the desolate, more than of her that has a husband.* 28 Now [b] we, brethren, are the children of promise, as Isaac was. 29 But as then he who was born according to the flesh persecuted him who was born according to the spirit, so also it is now. 30 But what

r Rom 6, 4.—s Gal 3, 7.—t Gal 3, 23; 5, 1.—u Gal 3, 13. 26.—v Gal 3, 29.—w Gal 1, 7.—x Gal 3, 23; 4, 9.—y Gn 16, 15; 21, 2.—z Gal 5, 1.—a Is 54, 1.—b Rom 9, 8.

4, 3: The elements of the world: elementary principles of conduct, e.g., the religious laws of the Jews, and the various ceremonies of the heathens.

4, 6: Crying, "Abba, Father": i.e., the Spirit teaches us, the adopted sons of God, to cry out: "Abba, Father." The two words are used because St. Paul, writing the Greek word, wished to preface it with the very word our Lord had used in this doctrine which was of such great importance.

4, 10: Their feasts under the Jewish Law.

4, 13: Literally: "You did not despise your trial in my flesh." Physical infirmity: i.e., some bodily illness caused him to stop in Galatia, which otherwise he would have passed by.

4, 15: Self-congratulation: they congratulated themselves that they had had Paul with them as their teacher.

4, 17: They: i.e., his opponents. They would estrange you: namely, from Paul, or the Christian community.

4, 18: The Greek reading is: "it is good to be zealously sought after in a good thing always." St. Paul declares that anyone may take an interest in the Galatians in his absence, provided it is done from a good motive.

4, 21: The Greek has: "will you not listen to the Law?"

4, 24: By way of allegory: these characters have a higher meaning.

4, 25: The Old Testament, and the synagogue.

4, 26: The New Testament, and the Church.

does the Scripture say? [c] "Cast out the slave-girl and her son, for the son of the slave-girl shall not be heir with the son of the free woman." [31] Therefore, brethren, we are not children of a slave-girl, but of the free woman[d] — in virtue of the freedom wherewith Christ has made us free.

III: MORAL

1. General Counsels

CHAPTER 5.

Circumcision Now Voidance of Christ. [1] Stand fast, and do not be caught again under the yoke of slavery. [2] Behold, [e] I, Paul, tell you that if you be circumcised, Christ will be of no advantage to you. [3] And I testify again to every man who has himself circumcised,* that he is bound to observe [f] the whole Law. [4] You who would be justified in the Law are estranged from Christ; you have fallen away from grace. [5] For we in the Spirit wait for the hope of justice* in virtue of faith. [6] For in Christ Jesus neither circumcision [g] is of any avail, nor uncircumcision, but faith which works through charity.

Judgment on Seducers. [7] You were running well; who hindered you from obeying the truth? [8] This persuasion* is not from him [h] who calls you. [9] A [i] little leaven * ferments the whole mass. [10] I have confidence in you in the Lord, that you will not think otherwise; but he who disturbs you will bear the penalty,[j] whoever he may be. [11] But I, brethren, if I still preach circumcision,* why am I still persecuted? Then is the stumbling-block of the cross removed! [12] Would that those who are unsettling you would mutilate* themselves!

How Christians Should Live. [13] For you have been called to liberty, brethren; only do not use liberty as an occasion for sensuality,* but by charity serve one another. [14] For the whole Law is fulfilled in one word: [k] Thou shalt love thy neighbor as thyself. [15] But if you bite and devour one another, take heed or you will be consumed by one another.*

[16] But I say: [l] Walk in the Spirit, and you will not fulfill the lusts of the flesh. [17] For the flesh lusts against the spirit, and the spirit against the flesh; for these are opposed* to each other, so that you do not do what you would. [18] But if you are led by the Spirit, you are not under the Law. [19] Now the works of the flesh are manifest, which are immorality, uncleanness, licentiousness, [20] idolatry, witchcrafts, enmities, contentions, jealousies, anger, quarrels, factions, parties, [21] envies, murders, drunkenness, carousings, and suchlike. And concerning these I warn you, as I have warned you, that they who do such things will not attain the kingdom of God. [22] But the fruit of the Spirit is: charity, joy, peace, patience, kindness, goodness, [23] faith, modesty, continency. Against such things there is no law.* [24] And they who belong to Christ have crucified their flesh with its passions and desires. [25] If we live by the Spirit,[m] by the Spirit let us also walk. [26] Let us not become desirous of vainglory, provoking one another, envying one another.

2. Specific Counsels

CHAPTER 6.

Fraternal Correction. [1] Brethren, even if a person is caught* doing something wrong, you who are spiritual instruct such a one in a spirit of meekness, considering thyself, lest thou also be tempted. [2] Bear one another's burdens, and so you will fulfill the law of Christ. [3] For if anyone thinks himself to be something, whereas he is [n] nothing, he deceives himself. [4] But let everyone test his own work, and so he will have glory in himself only, and not in comparison with another. [5] For each one will bear his own burden.*

c Gn 21, 10.—d Gal 3, 29.—e Acts 15, 1ff.—f Gal 1, 9.—g Gal 6, 15.—h Gal 1, 6.—i 1 Cor 5, 6.—j Gal 1, 7.—k Lv 19, 18; Mt 22, 39; Rom 13, 9.—l 1 Pt 2, 11; 5, 25.—m Gal 5, 16.—n 1 Cor 3, 18.

5, 3: Circumcision was a public pledge to practise the whole Law.

5, 5: The hope which proceeds from justice.

5, 8: This persuasion: i.e., to believe that circumcision is necessary for salvation.

5, 9: Bad influence will cause total ruin.

5, 11: If I still preach circumcision: St. Paul here is referring to the calumny of his enemies, who said that he was still preaching the necessity of circumcision. If this were true, there is no reason why he should be persecuted; further, the cross, which was a stumbling-block to the Jews because it removed the obligation of the Law, should no longer be found such.

5, 12: Mutilate: i.e., that they would make themselves eunuchs.

5, 13: As an occasion for sensuality: namely, to indulge the lower tendencies of the flesh.

5, 15: Consumed by one another: signifies the complete ruin of their Christian community.

5, 17: The reference is to the struggle of man against the weakness of his nature. He cannot without the Spirit's help do what he would.

5, 23: Against such things there is no law: those who practise these virtues are not under the Mosaic Law, but under the law of Christ.

6, 1: Caught: i.e., led away by passion or surprise into a fault.

6, 5: His own burden: the duty imposed on each one (v 2).

Good Works. 6 And let him who is instructed in the word share all good things* with his teacher. 7 Be not deceived, God is not mocked. 8 For what a man sows, that he will also reap. For he who sows in the flesh, from the flesh also will reap corruption. But he who sows in the spirit, from the spirit will reap life everlasting. 9 And [o] in doing good let us not grow tired; for in due time we shall reap if we do not relax. Therefore, while we have time, let us do good to all men, but especially to those who are of the household of faith.

o 2 Thes 3, 13.—p Gal 5, 11.—q Gal 5, 6.

6, 6: Share all good things: i.e., give him some of his temporal possessions.

6, 11: He concludes the Epistle in large characters with his own hand, to impress on the Galatians the importance of what he wrote.

6, 12: In the flesh: in a worldly way, not in a manner suggested by the Spirit.

6, 13: Boast of your (circumcised) flesh: they would boast of having induced you to submit to circumcision.

6, 15: A new creation: the supernatural state of grace transforms one's mind, heart and actions.

6, 16: This rule: i.e., the teaching concerning the new creation. Israel of God: i.e., the Church. Those who have the faith are true Israelites.

6, 17: The scars on St Paul's body were those inflicted in persecutions; they attested his faithfulness to Christ.

Conclusion

Summary. 11 See with what large letters* I am writing to you with my own hand! 12 As many as wish to please in the flesh* compel you to be circumcised simply that they may not suffer persecution [p] for the cross of Christ. 13 For not even they who are circumcised keep the Law; but they desire you to be circumcised, that they may make a boast of your flesh.* 14 But as for me, God forbid that I should glory save in the cross of our Lord Jesus Christ, through whom the world is crucified to me, and I to the world. 15 For in Christ Jesus neither circumcision [q] nor uncircumcision but a new creation* is of any account.

16 And whoever follow this rule,* peace and mercy upon them, even upon the Israel of God.

17 Henceforth let no man give me trouble, for I bear the marks* of the Lord Jesus in my body. 18 The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

THE EPISTLE OF ST. PAUL
THE APOSTLE TO THE EPHESIANS

This Epistle was written by St. Paul towards the close of his first imprisonment in Rome, in the year 63 A.D. It was brought to its destination in Asia Minor by Tychicus, who also carried with him the Epistle to the Colossians. He was accompanied by Onesimus bearing the Epistle to Philemon.

In spite of this traditional title it is uncertain to whom St. Paul originally addressed this Epistle. Either it was indeed written to the Ephesians, as was commonly believed from the end of the second century A.D. and indicated by the presence of the words "at Ephesus" (1, 1) in most MSS; or it is to be identified with the Epistle mentioned in Col 4, 16, which St. Paul wrote to the Christians of Laodicea, a town not far from Colossae and Ephesus; or, finally, it may have been written, not to any one community in particular, but as a sort of circular letter to the various Christian communities in that part of Asia Minor in which Ephesus and Colossæ are situated.

Ephesus, then the chief city of western Asia Minor, had been evangelized by St. Paul about 53-56 A.D. Soon afterwards the important town of Laodicea, about a hundred miles to the east, had received Christianity from some Ephesian Christians. The great majority of converts in all this territory were from among the pagan Gentiles, Jews forming only a small minority.

Very similar in theme and language to the Epistle to the Colossians, but much more abstract, profound and systematic, this Epistle's central thought is the Church regarded as

the mystical body of Christ, through which God pours out the divine life of grace in most generous fashion to its members, the Christians, in and through its head, Jesus Christ. The spiritual, organic unity of its members with Christ and with one another is emphasized as the basic principle of the life of the mystcal body. Then comes exhortation to lead the new life that befits those incorporated into the sublime unity of the mystical body.

Introduction

CHAPTER 1.

Greeting. 1 Paul, an Apostle of Jesus Christ by the will of God, to all* the saints [a] who are at Ephesus, the faithful in Christ Jesus: 2 grace be to you and peace from God [b] our Father and the Lord Jesus Christ.

The Eternal Plan of the Father. 3 Blessed [c] be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing on high in Christ. 4 Even as he chose us in him before the foundation of the world,[d] that we should be holy and without blemish in his sight in love. 5 He predestined us to be adopted through Jesus Christ as his sons,[e] according to the purpose* of his will, 6 unto the praise of the glory of his grace, with which he has favored us in his beloved [f] Son.*

Realized in the Son. 7 In him we have redemption through his blood, the remission of sins, [g] according to the riches of his grace. 8 This grace has abounded beyond measure [h] in us in all wisdom and prudence, 9 so that he may make known to us the mystery of his will [i] according to his good pleasure. And this his good pleasure he purposed in him 10 to be dispensed in the fullness of the times: [j] to re-establish* all things in Christ, both those in the heavens and those on the earth.

Fulfilled through the Holy Spirit. 11 In him, I say, [k] in whom we also have been called by a special choice, having been predestined in the purpose of him who works all things according to the counsel of his will, 12 to contribute to the praise of his glory – we* who before hoped in Christ. 13 And in him you too, when you had heard the word of truth, the good news of your salvation, and believed in it, were sealed with the Holy Spirit [l] of the promise, 14 who is the pledge* of our inheritance, [m] for a redemption of possession, for the praise of his glory.

I: DOCTRINAL

1. The Church is One with Christ

Thanksgiving and Prayer. 15 Wherefore I on my part, hearing of your faith [n] in the Lord Jesus, and of your love for all the saints, 16 do not cease to give thanks for you,[o] making mention of you in my prayers, 17 that the God of our Lord Jesus Christ, the Father of glory, may grant you the spirit of wisdom and revelation in deep knowledge [p] of him: 18 the eyes of your mind being enlightened, so that you may know what is the hope of his calling,[q] what the riches of the glory of his inheritance in the saints, 19 and what the exceeding greatness of his power [r] towards us who believe.

Its measure is the working of his mighty power, 20 which he has wrought in Christ in raising him from the dead, and setting him at his right hand [s] in heaven 21 above every Principality* and Power and Virtue and Domination [t] – in short, above every name that is named, not only in this world, but also in that which is to come. 22 And all things he made subject under his feet,[u] and him he gave as head over all the Church, 23 which indeed is his body,[v] the completion of him who fills all with all.

a Rom 1, 7; 1 Cor 1, 2; Col 1, 1.—b Col 1, 2.—c Eph 2, 6.—d Jn 15, 16; 17, 24; Rom 8, 29.—e Jn 1, 12.—f Mt 3, 17.—g Eph 2, 7; 3, 8. 15; Col 1, 14. 20.—h Col 1, 9.—i Eph 3, 9; Rom 16, 25.—j Gal 4, 4; Col 1, 16.—k Col 1, 12; Rom 8, 28.—l Eph 4, 30; Col 1, 5f.—m 2 Cor 1, 22; 5, 5.—n Col 1, 4. 9.—o Col 1, 3; Rom 1, 9.—p Col 1, 10.—q Dt 33, 3f; Col 1, 5.—r 2 Cor 13, 4; Col 1, 11.—s Ps 109 (110), 1.—t Col 1, 15; 2, 10.—u Ps 8, 6; Mt 28, 18; Col 1, 18.—v Eph 4, 10; Rom 12, 5; Col 1, 19; 1 Cor 12, 27.

1, 1: All: not in the original Greek. At Ephesus: important manuscript and patristic evidence show that these words were probably not in the original text.

1, 5: The purpose: the original Greek reads "the good pleasure." This Epistle insists repeatedly on the gratuitous character of the divine gift of redemption.

1, 6: His beloved Son: not in the original text, but gives the full implied meaning.

1, 10: To re-establish: the Greek word means rather "to sum up under one heading."

1, 12f: We . . . you too: the Jewish Christians . . , the Gentile Christians.

1, 14: The pledge: in the Greek, "the earnest," which has a much stronger meaning, as it brings out that possession of the Holy Spirit in this life is already a real, though only initial, participation in the inheritance. A redemption of possession: a redemption that gives possession, either of us to God, or of God to us.

1, 21: Principality, etc.: a classification of the angels.

CHAPTER 2.

All Brought into Christ's Life. 1 You also,* when you were dead [w] by reason of your offenses and sins, 2 wherein once you walked according to the fashion of this world, according to the prince of the [x] power of the air about us, the prince* of the spirit which now works on the unbelievers— 3 indeed, in the company of these even we, all of us, once led our lives in the desires of our flesh, doing the promptings of our flesh and of our thoughts, and were by nature [y] children of wrath* even as the rest. 4 But God, who is rich in mercy, by reason of his very great love wherewith he has loved us 5 even when we were dead by reason of our sins, brought us to life together with Christ [z] (by grace you have been saved), 6 and raised us up together, [a] and seated us together in heaven* in Christ Jesus, 7 that he might show in the ages to come the overflowing riches of his grace in kindness towards us in Christ Jesus. 8 For by grace you have been saved through faith; [b] and that not from yourselves, for it is the gift of God; 9 not [c] as the outcome of works,* lest anyone may boast. 10 For his workmanship we are, created in Christ Jesus in good works, [d] which God has made ready beforehand that we may walk in them.

w Col 1, 21; 2, 13.—x Eph 6, 12; Jn 12, 31; Col 1, 13.—y Col 3, 6.—z Lk 15, 24. 32; Rom 6, 13.—a Rom 8, 10; Phil 3, 20.—b Gal 2, 16.—c Ti 2, 14.—d 1 Cor 1, 29.—e Eph 5, 8.—f Rom 9, 4; 1 Thes 4, 13.—g Is 57, 19; Col 1, 20.—h Gal 3, 28.—i Col 2, 14; 2 Cor 5, 17.—j Col 1, 20. 22.—k Is 57, 19; Za 9, 10.—l Eph 3, 12.—m Heb 12, 22f.—n Mk 16, 18; Is 28, 16.—o Col 2, 19.—p 1 Pt 2, 5.—q Phil 1, 7. 13; Col 1, 24f.—r Col 1, 26.—s Col 1, 26.

2, 1: You also: i.e., the Gentile converts as distinct from we, the Jews, of v 3.

2, 2: The prince, etc.: Satan, the prince of demoniacal power.

2, 3: Children of wrath: deserving of God's anger.

2, 6: In heaven: literally, as in Eph 1, 3, "on high." The divine life of the Christian on earth is an initial stage of the heavenly state, since it unites him to God in the glorified Christ.

2, 9: Works, i.e., mere human effort without God's grace coming before and with it.

2, 11: "Uncircumcision": the uncircumcised Gentiles. "Circumcision"; the circumcised Jews.

2, 14: The intervening wall, etc.: a concrete figure of speech signifying the Gentiles' exclusion from the religious life of the community of the Jews as God's chosen people. The metaphor is taken from the barrier in the outer court of the temple of Jerusalem, inside which the Gentiles might not proceed under penalty of death.

2, 15: The death of Christ supplanted the Old Law, which contained a strict distinction of Jew from Gentile.

2, 16: In himself: the Greek means rather "in it," i.e., in the cross.

2, 19: Citizens: the Greek is more expressive with "fellow-citizens." With the saints: another possible meaning is "of the sanctuary."

3, 1: The sentence begun here is resumed in v 14, vv 2-13 being a long parenthesis characteristic of St. Paul.

3, 5: Known: in the Greek, "made known." The sons of men: those who have human nature from Adam.

Gentile and Jew United. 11 Wherefore, bear in mind that once you, the Gentiles in flesh, who are called "uncircumcision"* by the so-called "circumcision" [e] in flesh made by human hand — 12 bear in mind [f] that you were at that time without Christ, excluded as aliens from the community of Israel, and strangers to the covenants of the promise, having no hope, and without God in the world. 13 But now in Christ Jesus you, who were once afar off, [g] have been brought near through the blood of Christ. 14 For he himself is our peace, [h] he it is who has made both one, and has broken down the intervening wall* of the enclosure, the enmity, in his flesh. 15 The Law of the commandments expressed in decrees [i] he has made void,* that of the two he might create in himself one new man, and make peace 16 and reconcile both [j] in one body to God by the cross, having slain the enmity in himself.* 17 And coming, he announced the good tidings of peace to you who were afar off, [k] and of peace to those who were near; 18 because through him we both have access [l] in one Spirit to the Father. 19 Therefore, you are now no longer strangers and foreigners, but you are citizens* with the saints and members [m] of God's household: 20 you are built upon the foundation [n] of the apostles and prophets with Christ Jesus himself as the chief corner stone. 21 In him the whole structure is closely fitted together [o] and grows into a temple holy in the Lord; 22 in him you too are being built together into a dwelling place for God [p] in the Spirit.

2. Paul's Commission to Preach the Mystery

CHAPTER 3.

Paul Instructed. 1 For this reason, I, Paul, the prisoner of Christ Jesus for the sake of you, [q] the Gentiles—*2 for I suppose you have heard of the dispensation of the grace of God that was given to me in your regard; 3 how that by revelation was made known to me the mystery, [r] as I have written above in brief; 4 and so by reading you can perceive how well versed I am in the mystery of Christ, 5 that mystery [s] which in other ages was not known* to the sons of men, as now it has been revealed to his holy apostles and prophets in the Spirit: 6 namely, that the Gentiles are joint heirs, and fellow-members

of the same body,* and joint partakers of the promise in Christ Jesus through the gospel.

Assigned to Preach to the Gentiles. 7 Of that gospel I was made a minister [t] by the gift of God's grace, which was given to me in accordance with the working of his power. 8 Yes, to me,[u] the very least of all saints, there was given this grace, to announce among the Gentiles the good tidings of the unfathomable riches of Christ, 9 and to enlighten all men as to what is the dispensation of the mystery [v] which has been hidden from eternity in God, who created all things; 10 in order that through the Church [w] there be made known* to the Principalities and the Powers in the heavens the manifold wisdom of God 11 according to the eternal purpose* which he accomplished in Christ Jesus our Lord. 12 In him we have assurance and confident access [x] through faith in him. 13 Therefore I pray you not to be disheartened at my tribulations for you, [y] for they are your glory.

3. A Prayer for His Readers

14 For this reason I bend my knees to the Father of our Lord Jesus Christ,* 15 from whom all fatherhood* in heaven and on earth receives its name, 16 that he may grant you from his glorious riches to be strengthened [z] with power through his Spirit unto the progress of the inner man;* 17 and to have Christ dwelling through faith in your hearts: [a] so that, being rooted and grounded in love, 18 you may be able to comprehend [b] with all the saints what is the breadth* and length and height and depth, 19 and to know Christ's love which surpasses* knowledge, [c] in order that you may be filled unto all the fullness of God.

20 Now, to him who is able to accomplish all things* in a measure far beyond what we ask or conceive, in keeping with the power [d] that is at work in us— 21 to him be glory in the Church and in Christ Jesus down through all the ages of time without end. Amen.

II: MORAL

1. For Christians in General

CHAPTER 4.

Unity in the Mystical Body. 1 I therefore, the prisoner in the Lord, exhort you [e] to walk in a manner worthy of the calling with which you were called, 2 with all humility and meekness, with patience,[f] bearing with one another in love, 3 careful [g] to preserve the unity of the Spirit in the bond of peace: 4 one body and one Spirit, [h] even as you were called in one hope of your calling; 5 one [i] Lord, one faith, one Baptism; 6 one [j] God and Father of all, who is above all, and throughout all, and in us all.*

Diversity of Graces. 7 But [k] to each one of us grace was given according to the measure of Christ's bestowal. 8 Thus it* says, [l] *Ascending on high, he led away captives; he gave gifts to men.* 9 Now this, "he ascended," what does it mean but that he also first* descended into the lower parts of the earth? 10 He who descended, he it is who ascended also above all the heavens, that he might fill all things. 11 And he himself gave some men as [m] apostles, and some as prophets, others again as evangelists, and others as pastors and teachers, 12 in order to perfect the saints for a work of ministry,[n] for building up the body of Christ,* 13 until we all attain to the unity of the faith and of the deep knowledge of the Son of God, to perfect manhood, [o] to the mature measure of the fullness of Christ. 14 And this he has done [p] that we may be now no

t Col 1, 25. 29.—u 1 Cor 15, 9f; Gal 1, 16.—v Rom 16, 25; Col 1, 26f.—w 1 Pt 1, 12; Rom 11, 33; Col 1, 26.—x Heb 4, 16; Rom 5, 2.—y Col 1, 24.—z Eph 6, 10; Col 1, 11.—a Jn 14, 23; Col 1, 23; 2, 7.—b Col 2, 2.—c Col 2, 3.—d Rom 6, 25f; Col 1, 29.—e Col 1 10.—f Col 3, 12.—g Col 3, 14f.—h Rom 12, 5.—i 1 Cor 8, 6.—j 1 Cor 12, 6.—k Rom 12, 3. 6; 1 Cor 12, 11.—l Ps 67 (68), 19; Col 2, 15.—m 1 Cor 12, 28.—n 1 Pt 2, 5; 2 Tm 3, 17.—o Col 1, 28.—p 1 Cor 14, 20; Heb 13, 9.

3, 6: The same body: the one mystical body of Christ, which is a central idea of this Epistle.

3, 10: There be made known: in the Greek, "there be made known now."

3, 11: Purpose: literally, "the purpose of the ages," i.e., embracing and foreordaining all stages of human history.

3, 14: Of our Lord Jesus Christ: not in the original Greek.

3, 15: Fatherhood: the Greek word means rather "family." Receives its name: i.e., derives its manifest being and nature.

3, 16: The inner man: human nature inasmuch as inclined to God in spite of original sin.

3, 18: The breadth, etc.: probably the Apostle speaks of the mystery of the Redeemer and His unfathomable riches. Cf Eph 3, 4. 9.

3, 19: Knowledge: human knowledge, Fullness of God: that plenitude of perfection of which God is the source and which He communicates to the saints.

3, 20: All things, etc.: in the Greek, "far beyond all that we ask," etc.

4, 6: In us all: the Greek omits us.

4, 8: It: the Holy Scripture. The quotation is from Ps 67 (68), 19, but somewhat freely worded by St. Paul to fit the present application. St. Paul is thinking of the triumphant Ascension of our Lord, who distributes His gifts to men.

4, 9: First: not in the best Greek MSS, but clarifies the meaning. The lower parts of the earth: this earth as opposed to heaven.

4, 12: The body of Christ: the mystical body, of which Christ is the head and the source of supernatural life.

longer children, tossed to and fro and carried about by every wind of doctrine devised in the wickedness* of men, in craftiness, according to the wiles of error. 15 Rather are we to practise the truth in love, and so grow up in all things in him who is the [q] head, Christ. 16 For from him the whole body (being closely joined and knit together through every joint of the system [r] according to the functioning in due measure of each single part)* derives its increase to the building up of itself in love.

Change of Self. 17 This, [s] therefore, I say and testify in the Lord, that henceforward you are not to walk as the Gentiles walk in the futility of their mind, 18 having their understanding clouded in darkness, [t] estranged from the life of God through the ignorance that is in them, because of the blindness* of their heart. 19 For they have given themselves up in despair* to sensuality, greedily practising every kind [u] of uncleanness. 20 But you have not so learned Christ—21 for surely you have heard of him* and have been taught in him (as truth is in Jesus) 22 that as regards your former manner of life you are [v] to put off the old man,* which is being corrupted through its deceptive lusts. 23 But [w] be renewed in the spirit of your mind,* 24 and put on the new man,* which has been created according to God in justice and holiness of truth.

Vices to be Avoided. 25 Wherefore, [x] put away lying and speak truth each one with his neighbor, because we are members of one another. 26 "Be angry and [y] do not sin";* do not let the sun go down upon your anger: 27 do not give place to the devil. 28 He who was wont to steal, let him steal no longer, but rather let him labor, working with his hands at what is good, [z] that he may have something to share with him who suffers need. 29 Let [a] no ill speech proceed from your mouth, but whatever is good for supplying what fits the current necessity, that it may give grace to the hearers. 30 And do not grieve the Holy Spirit of God, in whom you were sealed for the day of redemption.* 31 Let [b] all bitterness, and wrath, and indignation, and clamor, and reviling, be removed from you, along with all malice. 32 On the contrary, [c] be kind to one another, and merciful, generously forgiving one another, as also God in Christ has generously forgiven you.

CHAPTER 5.

1 Be you, therefore, imitators of God,[d] as very dear children 2 and [e] walk in love, as Christ also loved us* and delivered himself up for us an offering and a sacrifice to God to ascend in fragrant odor.

3 But [f] immorality and every uncleanness or covetousness, let it not even be named among you, as becomes saints; 4 or obscenity or foolish talk or scurrility, which are out of place;[g] but rather thanksgiving. 5 For know this and understand, that no fornicator, or unclean person, or covetous one (for that is idolatry) has any inheritance [h] in the kingdom of Christ and God. 6 Let [i] no one lead you astray with empty words; for because of these things the wrath of God comes upon the children of disobedience. 7 Do not, then, become partakers with them. 8 For you were once darkness,[j] but now you are light in the Lord. Walk, then, as children of light 9 (for the fruit of the light is in all goodness and justice and truth), 10 testing [k] what is well pleasing to God;* 11 and have no fellowship with the unfruitful works of darkness, but rather expose them.* 12 For of the things that are done by them in secret it is shameful even to speak; 13 but all the things that are exposed are made manifest by the light: [l] for all that is made

q Eph 5, 23; Col 1, 18.—r Col 2, 19.—s Rom 1, 21; Col 2, 4. 6.—t Col 1, 21; 1 Pt 1, 14.—u Col 3, 5.—v Rom 8, 13; Col 3, 9; Gal 6, 8.—w Rom 12, 2.—x Za 8, 16; Col 3, 9.—y Ps 4, 5.—z 1 Thes 4, 11.—a Eph 5, 4; Col 3, 16; 4, 6.—b Col 3, 8.—c Mt 6, 14; Col 3, 12f.—d Mt 5, 48; Col 3, 12.—e Ps 39 (40), 7; Ex 29, 18.—f Col 3, 5.—g Col 3, 8.—h 1 Cor 6, 9f; Gal 5, 21.—i Rom 1, 18; Col 2, 4. 8.—j Lk 16, 8; Jn 12, 36.—k Rom 1, 24.—l Jn 3, 20f.

4, 14: Wickedness: the Greek means rather "deceit."

4, 16: This is a description of the spiritual organization of the mystical body for distributing from Christ through its various members its life of divine love.

7, 18: The blindness: the Greek word taken literally means "callousness"; hence, hardness, moral blindness of the heart, i.e., of the mind.

4, 19: In despair: the Greek word usually means "without feeling" (especially of pain); hence, morally insensible to the evil of sin.

4, 21: You have heard of him: i.e., in the teachers He sent.

4, 22: The old man: human nature under the domination of sin.

4, 23: The spirit of your mind: spirit here seems to mean, not the Holy Spirit nor yet grace in itself, but that interior and higher aspect of the mind by which it is open to the influence of grace, in contrast to the futility of the Gentiles' mind spoken of in v 17.

4, 24: The new man: human nature restored by grace and obedient to the Holy Spirit.

4, 26: The quotation is from Ps 4, 5. Even in just anger one must be careful not to sin by excess.

4, 30: The day of redemption: the last day, when redemption will be completed.

5, 2: Loved us: in Greek, "loved you."

5, 10: To God: the Greek has "to the Lord."

5, 11-14: Doing good is one of the best means of exposing the ugliness of evil deeds.

manifest is light. 14 Thus it says, [m] *Awake, sleeper, and arise from among the dead, and Christ will enlighten thee.** 15 See to it therefore, brethren,* that you walk with care: [n] not as unwise 16 but as wise, making the most of your time, because the days are evil. 17 Therefore, [o] do not become foolish, but understand what the will of the Lord is. 18 And do not be drunk with wine, for in that is debauchery; [p] but be filled with the Spirit, 19 speaking to one another in psalms and hymns and spiritual songs,[q] singing and making melody in your hearts to the Lord, 20 giving thanks always [r] for all things in the name of our Lord Jesus Christ to God the Father.

2. The Christian Home

The Wife and the Husband. 21 Be subject to one another [s] in the fear of Christ. 22 Let [t] wives be subject to their husbands as to the Lord; 23 because [u] a husband is head of the wife, just as Christ is head of the Church, being himself savior of the body. 24 But just as the Church is subject to Christ, so also let wives be to their husbands in all things.*

25 Husbands, [v] love your wives, just as Christ also loved the Church, and delivered himself up for her, 26 that he might sanctify her, [w] cleansing her in the bath of water* by means of the word; 27 in order that he might present to himself the Church in all her glory, not having spot or wrinkle or any such thing, but that she might be holy [x] and without blemish. 28 Even thus ought husbands also to love their wives as their own bodies. 29 He who loves his own wife, loves himself. For no one ever hated his own flesh; on the contrary he nourishes and cherishes it, as Christ also does the Church 30 (because [y] we are members of his body, made from his flesh and from his bones*). [z] 31 *For this cause a man shall leave his father and mother, and cleave to his wife; and the two shall become one flesh.* 32 This is a great mystery—I mean in reference to Christ and to the Church. 33 However, let each one of you also love his wife just as he loves himself; and let the wife respect her husband.

CHAPTER 6.

Children, Parents, Slaves and Masters. 1 Children, [a] obey your parents in the Lord, for that is right. 2 "Honor thy father and thy mother" [b]—such is the first commandment with a promise— 3 "that [c] it may be well with thee, and that thou mayest be long-lived upon the earth."*

4 And you, fathers,[d] do not provoke your children to anger, but rear them in the discipline and admonition of the Lord.

5 Slaves, [e] obey your masters* according to the flesh,* with fear and trembling in the sincerity of your heart, as you would Christ: 6 not serving to the eye as pleasers of men, but as slaves of Christ, doing the will of God from your heart, 7 giving your service with good will as to the Lord and not to men, 8 in the knowledge that whatever good each does, the same he will receive back from the Lord,[f] whether he is slave or freeman.

9 And you, masters, [g] do the same* towards them, and give up threatening, knowing that their Lord who is also your Lord is in heaven, and that with him there is no respect of persons.

3. The Christian Warfare

The Armor of God. 10 For the rest, brethren, be strengthened [h] in the Lord and in the might of his power. 11 Put on the armor of God, that you may be able to stand against the wiles [i] of the devil. 12 For our wrestling is not against flesh and blood, but against the [j] Principalities and the Powers, against the world-rulers of this darkness, against the spiritual forces of wickedness on high. 13 Therefore take

m is 26, 19; 60, 1; Rom 13, 11.—n Col 4, 5.—o Rom 12, 2.—p Lk 21, 34.—q Col 3, 16.—r Col 3, 17.—s 1 Pt 5, 5.—t Col 3, 18-4, 1; 1 Pt 3, 1-7.—u 1 Cor 11, 3; Col 1, 18.—v Col 3, 19.—w Ti 3, 5.—x 2 Cor 11, 2.—y 1 Cor 6, 15.—z Mt 19, 5; Mk 10, 7f.—a Col 3, 20.—b Ex 20, 12.—c Dt 5, 16.—d Prv 2, 2; 3, 11; Col 3, 21.—e Dt 6, 7; Col 3, 22-25.—f 2 Cor 6, 10.—g Col 4, 1.—h 1 Cor 16, 13.—i 2 Cor 10, 4.—j Jn 14, 30; Col 1, 13.

5, 14: The quotation is not found elsewhere in Sacred Scripture. It may have been an early Christian hymn.

5, 15: In the Greek brethren is absent, and with care qualifies see, not walk.

5, 24: In all things: i.e., in all things that pertain to the right relationship of hubsand and wife. Note well that the subjection inculcated in these verses is not a brutal or slavish subjection as to a tyrant, but that of the loved one to her lover, who is according to right order head of the family, as Christ is head of the Church.

5, 26: The bath of water: the Sacrament of Baptism.

5, 30: From his flesh and from his bones: not in the best Greek MSS. It is probably an interpolation from Gn 2, 23.

6, 3: Earth: in the Old Testament, refers to the promised land of Palestine.

6, 5-8: St. Paul does not laud slavery as an institution but in the circumstances he exhorts those already slaves to humble acceptance of it in corporal activity for a supernatural motive.

6, 5: Masters according to the flesh: temporal human masters in the things of this world, as distinct from Christ who is Master according to the spirit, i.e., in what pertains to the supernatural and eternal.

6, 9: Do the same: act in the same spirit, according to the same rule.

up the armor of God, that you may be able to resist in the evil day, [k] and stand* in all things perfect. [14] Stand, therefore, having girded your loins with truth, and having put on the breastplate of justice, [15] and having your feet shod with the readiness* of the [l] gospel of peace, [16] in all things taking up the shield of faith, [m] with which you may be able to quench all the fiery darts of the most wicked one. [17] And take unto you the helmet of salvation [n] and the sword of the spirit, that is, the word of God.

Assiduous Prayer. [18] With all prayer [o] and supplication pray at all times in the Spirit, and therein be vigilant in all perseverance and supplication for all the saints — [19] and for me, that when I open my mouth,* utterance may be granted to me fearlessly to make known the mystery [p] of the gospel, [20] for which I am an ambassador in chains; [q] so that therein I may dare to speak as I ought.

k Is 11, 5; 59, 17; Lk 12, 35; 1 Thes 5, 8; 1 Pt 1, 14.—l Is 52, 7; 40, 3. 9.—m 1 Pt 5, 9.—n Is 59, 17; 1 Thes 5, 8.—o Mt 26, 41; Col 4, 2f.—p Col 4, 3; 2 Thes 3, 1; Acts 4, 29.—q 2 Cor 5, 20; Col 4, 4.—r Acts 20, 4; Col 4, 7; 2 Tm 4, 12.—s Col 4, 7f.—t 1 Pt 1, 8.

6, 13: Stand: i.e., stand victorious and unshaken. In all things perfect: in the Greek, "having accomplished all things."

6, 15: Readiness: that prompt vigilance which is provided by the gospel to win a victorious peace.

6, 19: Open my mouth: either when Paul prepares to deliver his solemn message, or when God enables him to do so.

Conclusion

[21] But that you too may know my circumstances and what I am doing, Tychicus, [r] our dearest brother and faithful minister in the Lord, will tell you everything. [22] Him I have sent to you for this very purpose, that you may learn our circumstances, [s] and that he may comfort your hearts.

[23] Peace be to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. [24] Grace be with all those who have a love unfailing [t] for our Lord Jesus Christ. Amen.

THE EPISTLE OF ST. PAUL
THE APOSTLE TO THE PHILIPPIANS

The church of Philippi was St. Paul's first foundation on European soil. The vision of a man of Macedonia calling for aid brought the Apostle, St. Timothy and their comrades from Asia into Europe. In Acts (16, 11-40) St. Luke narrates the conversions at Philippi, the cure of a girl possessed by a demon, the Apostle's imprisonment, his release and departure from that city.

On at least two other occasions Philippi had the joy of welcoming its beloved Apostle. The people were deeply attached to St. Paul, helping him by alms in his missionary work; and Paul's special affection for them manifests itself in this Epistle. He hopes to be able to visit them soon.

The occasion of its composition can be gathered from the Epistle. Learning that St. Paul had been cast into prison, the church at Philippi, in order to assist him, sent Epaphroditus with a sum of money and with instructions to remain beside the Apostle as his companion and servant. While thus employed, Epaphroditus fell sick and nearly died. Upon his recovery, St. Paul decided to send him back to Philippi. The Epistle expresses gratitude to the church for its gift and commends the service rendered by Epaphroditus.

At the same time Paul takes the opportunity of exhorting the faithful to compose their dissensions, and he warns them against Jewish converts who wished to make Old Testament practices obligatory for Christians.

No one but St. Paul could have composed such a letter. It was written from Rome in the year 63 A.D.

Introduction

CHAPTER 1.

Greeting. 1 Paul and Timothy, servants
of Jesus Christ, to all the saints in Christ
Jesus that are at Philippi, with the bish-
ops [a] and deacons; 2 grace be to you, and
peace from God our Father, [b] and from
the Lord Jesus Christ.

Thanksgiving and Prayer. 3 I give thanks
to my God in all my remembrance of
you, 4 always in all my prayers making
supplications for you all with joy, 5 be-
cause of your association with me in
spreading the gospel* of Christ from the
first day until now. 6 I am convinced of
this, [c] that he who has begun a good work
in you will bring it to perfection until
the day of Christ Jesus.* 7 And I have
the right to feel so about you all, because
I have you in my heart, all of you, alike
in my chains and in the defense and con-
firmation of the gospel, as sharers in my
joy.* 8 For God is my witness how I long
for you all in the heart* of Christ Jesus.
9 And this I pray, that your charity may
more and more abound in knowledge
and all discernment, 10 so that [d] you may
approve the better things, that you may
be upright and without offense unto the
day of Christ, 11 filled [e] with the fruit of
justice, through Jesus Christ, to the glory
and praise of God.

I: PERSONAL NEWS

Propagation of the Gospel. 12 Now I
wish you to know, brethren, [f] that my
experiences have turned out rather for
the advancement of the gospel, 13 so that
[g] the chains* I bear for the sake of Christ
have become manifest as such throughout
the praetorium and in all other places.
14 And the greater number of the brethren
in the Lord, gaining courage from my
chains, have dared to speak the word of
God more freely and without fear. 15
Some indeed preach Christ even out of
envy and contentiousness, but some also
out of good will. 16 Some proclaim Christ
out of love since they know I am ap-
pointed for the defense of the gospel; 17
but some out of contentiousness, not sin-
cerely, thinking to stir up affliction for
me in my chains.* 18 But what of it?
Provided only that in every way, whether
in pretense* or in truth, Christ is being
proclaimed; [h] in this I rejoice, yes and I
shall rejoice. 19 For I know that this will
turn out for my [i] salvation, thanks to your
prayer and the assistance of the Spirit of
Jesus Christ, 20 in accord with my eager
longing and hope that in nothing I shall
be put to shame, but that with complete
assurance now as at all times Christ will
be glorified in my body, [j] whether through
life or through death.

Sentiments of St. Paul. 21 For to me to
live is Christ [k] and to die is gain. 22 But [l]
if to live in the flesh is my lot, this means
for me fruitful labor, and I do not know
which to choose. 23 Indeed I am hard
pressed from both sides* — desiring to
depart and to be with Christ,[m] a lot by
far the better; 24 yet to stay on in the
flesh is necessary for your sake. 25 And
with this conviction I know that I shall
stay on and continue with you all for
your progress and joy in the faith, 26 that
your rejoicing in my regard may abound
in Christ Jesus through my coming to
you again.

II: EXHORTATION

Firmness. 27 Only [n] let your lives* be
worthy of the gospel of Christ; so that,
whether I come and see you, or remain
absent, I may hear about you, that you
are steadfast in one spirit, with one mind
striving together for the faith of the gos-
pel. 28 Do not be terrified in any way by
the adversaries; [o] for this is to them a

a 1 Tm 3, 1. 8.—b Rom 1, 7.—c 1 Cor 1, 6-8.—d Rom 2, 18; 12, 2; Heb 5, 14.—e Eph 5, 9; Jn 15, 8.—f 2 Tm 2, 9; Eph 6, 20f.—g Eph 3 1.—h Phil 2, 17f.—i Jb 13, 16.—j 1 Pt 4, 16.—k Gal 2, 20.—l Rom 1, 13.—m 3 Kgs 19, 4; 2 Cor 5, 8.—n Col 1, 10; 1 Thes 2, 12.—o 2 Thes 1, 5-7.

1, 5: The gospel: the preaching of Christ's doctrine, not the written Gospels. In the Greek it is clear that St. Paul refers to what they have done for the propagation of the faith. The Philippians had supported the first missionaries and had sent money to St. Paul. Cf Phil 4, 10-20 and Acts 16, 15.

1, 6: Day of Christ Jesus: the Second Coming of Christ at the end of the world to judge all men.

1, 7: Sharers in my joy: the Greek has "sharers of my grace." For Paul his imprisonment is a divine favor.

1, 8: Heart: the Latin and Greek words refer to the internal organs as the heart, lungs and liver, which were considered the seat of thought and affection. "Heart" is the best present-day English equivalent.

1, 13: Chains, etc.: all perceive that Paul is imprisoned not as a criminal but for bearing witness to Christ. Praetorium: the word can mean either the imperial palace or the praetorian guard in whose custody St. Paul is. Here the Apostle refers to the soldiers.

1, 17: Affliction for me in my chains: they suppose their success in preaching will diminish Paul's renown and thus embitter his imprisonment.

1, 18: In pretense: some used the gospel as an excuse for furthering their own ambitions. In truth: they preach Christ without any selfish motives.

1, 23: Hard pressed from both sides: the two desires are a vise crushing his heart.

1, 27: Your lives: the Greek text means "be worthy citizens." Our commonwealth is in heaven. Cf Phil 3, 20. We are fellow-citizens of the saints. Cf Eph 2, 19.

reason for* destruction, but to you for salvation, and that from God. 29 For [p] you have been given the favor on Christ's behalf – not only to believe in him but also to suffer for him, 30 while engaged in the same [q] struggle in which you have seen me and now have heard of me.

CHAPTER 2.

Unity and Humility. 1 If, therefore, there is any comfort in Christ, any encouragement from charity, any fellowship in the Spirit, any feelings of mercy, 2 fill up my joy by thinking alike, having the same charity, with one soul and one mind. 3 Do [r] nothing out of contentiousness or out of vainglory, but in humility let each one regard the others as his superiors, 4 each one looking not [s] to his own interests but to those of others.

5 Have this mind in you which was also in Christ Jesus, 6 who though he was by nature* God, [t] did not consider being equal to God a thing to be clung to, 7 but emptied himself,* taking the nature of a slave and being made like unto men.[u] And appearing in the form of man, 8 he humbled himself,[v] becoming obedient to death, even to death on a cross. 9 Therefore [w] God also has exalted him and has bestowed upon him the name that is above every name, 10 so that at [x] the name of Jesus every knee should bend of those in heaven, on earth and under the earth, 11 and every tongue should confess [y] that the Lord Jesus Christ is in the glory* of God the Father.

p Acts 5, 41; Mt 5, 10-12.—q Acts 16, 22.—r Gal 5, 26; Rom 12, 10.—s 1 Cor 10, 24. 33; 13, 5; 9, 22.—t Jn 1, 1f; 17, 5; Gn 1, 27; 3, 5.—u Is 53, 3; 2 Cor 8, 9; Heb 2, 14. 17.—v Heb 5, 8; 12, 2.—w Eph 1, 21.—x Is 45, 23f; Jn 5, 23; Ap 5, 13.—y Rom 10, 9.—z Jn 15, 5; 2 Cor 3, 5; 1 Thes 2, 13.—a Mt 10, 16; Dt 32, 5.—b Is 49, 4.—c Rom 15, 16; 2 Tm 4, 6.—d 1 Cor 4, 17; 16, 10.—e 1 Cor 13, 5.—f Phil 1, 25.—g Phil 4, 18.—h 1 Cor 16, 16.

1, 28: Reason for: the Greek has "sign" or "proof."

2, 6: By nature: literally "by form" in the Greek and Latin. A thing to be clung to: literally "rapine," "robbery." The Latin could mean "usurpation" but this translation would not bring out so well the doctrine of humility.

2, 7: Emptied himself: not by surrendering the divine nature, which is impossible, but by foregoing the glory attached to it.

2, 11: In the glory: the Vulgate reading suggests that both Persons enjoy equal glory. The Greek reads "Jesus Christ is Lord to the glory of God the Father"; confessing the Son's divinity redounds to the Father's glory.

2, 17: Made the libation: the Philippians are the priests, their faith is the sacrificial animal on the altar, Paul's life blood is poured out as a libation. Service: the Greek means divine worship.

2, 30: What was lacking: the Philippians' money gift fell short of perfection in two respects. Because of the distance of Philippi from Rome they could not place their gift in Paul's hands, nor could they serve him personally. Epaphroditus, their messenger, has supplied these deficiencies.

Fear and Joy in Serving. 12 Wherefore, my beloved, obedient as you have always been, not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling. 13 For [z] it is God who of his good pleasure works in you both the will and the performance. 14 Do all things without murmuring and without questioning, 15 so as to be blameless and guileless, children of God without blemish [a] in the midst of a depraved and perverse generation. For among these you shine like stars in the world, 16 holding fast the word of life to my glory against the day of Christ; because not in vain [b] have I run, neither in vain have I labored. 17 But [c] even if I am made the libation* for the sacrifice and service of your faith, I joy and rejoice with you. 18 And in the same way do you also joy and rejoice with me.

III: TIMOTHY AND EPAPHRODITUS

Timothy. 19 Now I hope in the Lord Jesus shortly to send Timothy to you, that I also may be of good cheer when I know your circumstances. 20 For [d] I have no one so like minded who is so genuinely solicitous for you. 21 For [e] they all seek their own interests, not those of Jesus Christ. 22 But know his worth: as child serves father, so he has served with me in spreading the gospel. 23 I hope then to send him to you as soon as I see how things stand with me. 24 But [f] I trust in the Lord that I myself also shall come to you shortly.

Epaphroditus. 25 But [g] I have thought it necessary to send to you Epaphroditus, my brother and fellow-worker and fellow-soldier, but for you a messenger and the minister to my need. 26 For he was longing for all of you and was grieved because you had heard that he was sick. 27 Yes, he was sick, almost unto death. But God had mercy on him, and not on him only but on me also, that I might not have sorrow upon sorrow. 28 Therefore I send him the more speedily, in order that seeing him again you may rejoice and that I may be free from sorrow. 29 Welcome him, [h] then, with all joy in the Lord and show honor to men like him, 30 because for the work of Christ he drew near to death, risking his life to supply what was lacking* for your service to me.

IV: WARNINGS AGAINST FALSE TEACHERS

CHAPTER 3.

The Christian Spirit. 1 For the rest, my brethren, rejoice in the Lord. To write you the same things indeed is not irksome to me, but it is necessary* for you. 2 Beware of *the dogs, [i] beware of the evil workers, beware of the mutilation. 3 For [j] we are the circumcision, we who serve God in spirit, who glory in Christ Jesus and have no confidence in the flesh — 4 though I too might have confidence even in the flesh. [k] If anyone else thinks he may have confidence in the flesh, yet more may I: 5 circumcised the eighth day, of the race of Israel, of the tribe of Benjamin, a Hebrew of Hebrews;* [l] as regards the Law, a Pharisee; 6 as regards zeal, a persecutor of the Church of God;* as regards the justice of the Law, leading a blameless life.

Renunciation for the Sake of Christ. 7 But [m] the things that were gain to me,* these, for the sake of Christ, I have counted loss. 8 Nay more, I count everything loss because of the excelling knowledge of Jesus Christ, my Lord. For his sake I have suffered the loss of all things, and I count them as dung that I may gain Christ 9 and be found in him, not having a justice of my own, [n] which is from the Law, but that which is from faith in Christ, the justice from God based upon faith; 10 so that I may know him and the power of his resurrection [o] and the fellowship of his sufferings: become like to him in death, 11 in the hope that somehow I may attain to the resurrection [p] from the dead. 12 Not that I have already obtained this, or already have been made perfect,* [q] but I press on hoping that I may lay hold of that for which Christ Jesus has laid hold of me. 13 Brethren, I do not consider that I have laid hold of it already. But one thing I do: forgetting what is behind, I strain forward to what is before, 14 I press on towards the goal, to the prize [r] of God's heavenly call in Christ Jesus.

15 Let us then, as many as are perfect,* be of this mind; and if in any point you are minded otherwise, this also God will reveal to you. 16 Still [s] in what we have attained let us be of the same mind,* and let us also continue in this same rule.

Followers and Opponents of the Cross. 17 Brethren, be imitators of me,* [t] and mark those who walk after the pattern you have in us. 18 For many walk,* [u] of whom I have told you often and now tell you even weeping, that they are enemies of the cross* of Christ. 19 Their end is ruin, *their god is the belly,* [v] their glory is in their shame, they mind the things of earth. 20 But our citizenship* is in heaven from which also we eagerly await a Savior,* [w] our Lord Jesus Christ, 21 who [x] will refashion the body of our lowliness, conforming it to the body of his glory by exerting the power by which he is able also to subject all things to himself.

CHAPTER 4.

1 So then, my brethren, beloved and longed for, my joy and my crown, [y] stand fast thus in the Lord, beloved.

Conclusion

Concord. 2 I entreat Evodia and I exhort Syntyche to be of one mind in the Lord. 3 And I beseech thee also, my loyal comrade,* help them, for they have toiled with me in the gospel, as have Clement and the rest of my fellow-workers whose names are in the [z] book of life.

Peace and Joy in the Lord. 4 Rejoice in the Lord [a] always; again I say, rejoice. 5

i Ap 22, 15; 2 Cor 11, 13.—j Rom 2, 29.—k 2 Cor 11, 18. 22.—l Acts 23, 6; 26, 5.—m Mt 13, 44. 46.—n Rom 3, 21f.—o Rom 6, 3-5; 8, 17; Gal 6, 19.—p Ap 20, 4-6.—q 1 Tm 6, 12.—r 1 Cor 9, 24; 2 Tm 4, 7.—s Gal 6, 16.—t 1 Cor 11, 1; 1 Pt 5, 3.—u 1 Cor 1, 17. 23; Gal 6, 12.—v Rom 16, 18.—w Eph 2, 6; Col 3, 1f; Heb 12, 22.—x 1 Cor 15, 43-55; Rom 8, 29.—y 2 Cor 1, 14; 1 Thes 2, 19f.—z Ap 3, 5; 20, 15; 21, 27; Ex 32, 32; Ps 68 (69) 29; Lk 10, 20.—a 2 Cor 13, 11.

3, 1: Necessary: the Greek text reads "salutary" or "a safeguard." The Greek can mean: "I do not hesitate to write . . . "

3, 2: Dogs: false teachers. The Jews of the time applied this epithet to the godless and to Gentiles. Mutilation: circumcision.

3, 5: Hebrew of Hebrews: referring perhaps not to racial descent only but to language and customs. Paul's parents, though living among Gentiles in the Dispersion, retained their Hebrew (Aramaic) language and customs.

3, 6: Church of God: the Greek text omits "of God."

3, 7: All his former advantages would indeed be disadvantages if he relied on them.

3, 15: Perfect: i.e., mature, not infants but adults in the faith. Cf 1 Cor 2, 6.

3, 16: Let us be of the same mind: not in the Greek text; probably a gloss.

3, 18: Enemies of the cross: some commentators understand St. Paul to speak of Judaizers, who considered their justification and sanctity as coming not solely from the merits of Christ's death but partly from their own action independently of Christ's merits. Others think the Apostle is speaking of unmortified Christians in general.

3, 19: Their god is the belly: they are slaves of their grosser appetites.

3, 20: Our citizenship: the Greek text reads "commonwealth."

4, 3: Loyal comrade: not identified. Some take Synzyge (comrade) as a proper name and understand "Synzyge, rightly so called."

Let your moderation* be known to all men.[b] The Lord is near. 6 Have no anxiety, but in every prayer and supplication with thanksgiving let your petitions[c] be made known to God. 7 And may the peace of God which surpasses all understanding guard your hearts and your minds in Christ Jesus.

8 For the rest, brethren, [d] whatever things are true, whatever honorable, whatever just, whatever holy, whatever lovable, whatever of good repute, if there be any virtue, if anything worthy of praise, think upon these things. 9 And what you have learned and received and heard and seen in me, [e] these things practise. And the God of peace will be with you.

Their Gift. 10 I have rejoiced in the Lord greatly that now at last your concern for me has revived. Indeed you were always concerned, but lacked opportunity.

11 Not that I speak because I was in want. [f] For I have learned to be self-sufficing in whatever circumstances I am. 12 I know how to live humbly and I know how to live in abundance (I have been schooled to every place and every condition [g]), to be filled and to be hungry, to have abundance and to suffer want. 13 I can do all things [h] in him who strengthens me. 14 Still, you have done well by sharing in my affliction. 15 But, Philippians, you yourselves also know that in the first days of the gospel, when I left Macedonia, no church went into partnership* with me in the matter of giving and receiving [i] but you only.

16 For even in Thessalonica, you sent once and twice something for my need. 17 Not that I am eager for the gift, but I am eager for the profit [j] accumulating to your account. 18 I have all and more than enough. I am fully supplied now that I have received from Epaphroditus what you have sent, a sweet odor,[k] an acceptable sacrifice, well pleasing to God. 19 But may my God supply your every need according to his riches in glory in Christ Jesus. 20 Now to our God and Father be glory for endless ages. Amen.

Farewell. 21 Greet every saint in Christ Jesus. 22 The brethren with me here greet you. All the saints greet you, [l] especially those of Caesar's household.* 23 The grace of our Lord Jesus Christ be with your spirit. Amen.

b 2 Cor 10, 1.—c Mt 6, 25-34; 1 Pt 5, 7; Jn 14, 27 Col 3, 15.—d Rom 12, 17.—e 1 Thes 4, 1; 1 Cor 14, 33.—f 1 Tm 6, 6; 2 Cor 11, 9.—g 2 Cor 6, 10; 11, 27; 1 Cor 4, 11.—h 2 Cor 12, 10; 2 Tm 4, 17.—i 2 Cor 11, 9.—j 1 Cor, 11.—k Ex 29, 18; Ez 20, 41; Eph 5, 2.—l Phil 1, 13.

4, 5: Moderation: the Greek signifies forbearance, a willingness to waive one's rights.

4, 15: Went into partnership: St. Paul here uses a business term, the figure running through to v 18.

4, 22: Those of Caesar's household: not members of the imperial family or relatives of the emperor, but officials of the court, which would include freedmen and slaves.

THE EPISTLE OF ST. PAUL
THE APOSTLE TO THE COLOSSIANS

During Paul's stay at Ephesus from about 53 to 56 A.D. (Acts 19, 1—20, 2), the message of the Gospel was carried inland by his zealous converts. Among these was Epaphras, who evangelized the towns of Colossae, Laodicea and Hierapolis (4, 12f), situated in the valley of the Lycus River little more than a hundred miles east of Ephesus. The Apostle took a personal interest in the work of his disciple (2, 1). A few years later, while he was being detained at Rome for trial before Caesar, he had news of the Colossians through Epaphras. Though the report of the evangelist was, on the whole, favorable (1, 4-8; 2, 5f), he saw dangerous tendencies in the young Christian community. Self-appointed teachers claimed for angels a very high place of honor (2, 18f), and boasted of a deeper knowledge of Christianity, insisting on Judaic observances (2, 16) and a false asceticism (2, 20-23). Concerned lest his work be destroyed, Epaphras had come to Rome to seek help from Paul.

Paul met the danger by sending (63 A.D.) a letter to Colossae, borne by Tychicus (4, 7-9). To counter the errors he set forth in clear terms the true doctrine concerning

Christ, our Redeemer, head of the mystical body, the Church (1, 15—2, 3), and drew up rules for an ideal Christian life (3, 5—4, 6). Between these positive sections, the Apostle inserted a vigorous condemnation of the false teachings (2, 4—3, 4). Because of the emphatic statement of Christ's divinity that they contain, the first two chapters of the letter are of great doctrinal importance.

The Epistle to the Colossians bears a remarkable resemblance to the Epistle to the Ephesians. Most of the words and phrases of this shorter letter are met with in the other also. Written at the same time, both were addressed to communities of Jewish and pagan converts, struggling in like circumstances to maintain the purity of their faith. The two Epistles should be read and studied together.

Introduction

CHAPTER 1.

Greeting. 1 Paul, an Apostle of Jesus Christ by the will of God, and our brother Timothy, 2 to the brethren in Colossae, holy and faithful in Christ Jesus: grace be to you and peace from God our Father.

Thanksgiving. 3 We give thanks to the God and Father of our Lord Jesus Christ, praying always for you, 4 for we have heard of your faith in Christ Jesus and of the love that you bear towards all the saints 5 because of the hope that is laid up for you in heaven. Of that hope you have heard in the word of the gospel truth 6 which has reached you, even as it is in the whole world, both bearing fruit and growing; just as it does among you since the day that you heard and recognized the grace of God in truth. 7 Thus you learned from our most dear fellow-servant Epaphras.* He is a faithful minister of Christ Jesus in your behalf; 8 and it was he who made known to us your love in the Spirit.

Prayer for Their Progress. 9 This is why we too have been praying for you unceasingly, since the day we heard this, and asking that you may be filled with knowledge of his will, in all spiritual wisdom and understanding. 10 May you walk worthily of God and please him in all things, bearing fruit in every good work and growing in the knowledge of God. 11 May you be completely strengthened through his glorious power unto perfect patience and long-suffering; joyfully 12 rendering thanks to the Father, who has made us worthy to share the lot of the saints in light. 13 He has rescued us from the power of darkness and transferred us into the kingdom of his beloved Son, 14 in whom we have our redemption, the remission of our sins.

I: THE PRE-EMINENCE OF CHRIST

God, Creator, Head. 15 He is the image of the invisible God,* the firstborn of every creature. 16 For in him [a] were created all things in the heavens and on the earth, things visible and things invisible, whether Thrones, or Dominations, or Principalities, or Powers.* All things have been created through and unto him, 17 and he is before all creatures, and in him all things hold together. 18 Again, he is the head of his body, the Church; [b] he, who is the beginning, the firstborn from the dead, that in all things he may have the first place. 19 For it has pleased God the Father that in him all his fullness should dwell, 20 and that through him he should reconcile to himself all things, whether on the earth or in the heavens, making peace through the blood of his cross.

Conciliator. 21 You yourselves were at one time estranged and enemies in mind through your evil works. 22 But now he has reconciled you in his body of flesh through his death, to present you holy and undefiled and irreproachable before him. 23 Only you must remain firmly founded in the faith and steadfast and not withdrawing from the hope of the

a Jn 1, 3.—b 1 Cor 15, 20; Ap 1, 5.

1, 7: Together with Col 2, 1 and Col 4, 12, these words make it almost certain that St. Paul had not preached at Colossae. However, he knew some of the Colossians personally from having met them at Ephesus. Cf note on Phlm 1.

1, 15-20: Christ's pre-eminence is asserted from the viewpoint of His divine nature (15-17) and of His work as Redeemer (18-20). The image of the Father, he is "true God of true God"; "the only-begotten of the Father" (Jn 1, 14), He occupies the privileged position of the firstborn (Heb 1, 4-15). All created things, even the angels, were made by Him out of nothing, and He maintains them in existence. As God-Man He redeemed us by shedding His blood for us on the cross. He is the source (beginning) of the new life of grace in us, firstborn of "the new creation." (Cf Gal 6, 15; 2 Cor 5, 17). The head of the mystical body, the Church, is Christ; angels are not His equals as mediators between God and mankind (cf Col 2, 10. 19).

1, 16: Thrones, Dominations, Principalities, Powers: here used of both good and bad angels. The last two names are applied to angels in Col 2, 10 and to demons in Col 2, 15.

gospel which you have heard. It has been preached to every creature under heaven; and of it I, Paul, have become a minister.

Center of Preaching. 24 I rejoice now in the sufferings I bear for your sake; and what is lacking of the sufferings of Christ* I fill up in my flesh for his body, which is the Church; 25 whose minister I have become in virtue of the office that God has given me in your regard. For I am to preach the word of God fully – 26 the mystery which has been hidden for ages and generations, but now is clearly shown to his saints. 27 To them God willed to make known how rich in glory is this mystery among the Gentiles – Christ in you, your hope of glory! 28 Him we preach, admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus. 29 At this, too, I work and strive, according to the power which he mightily exerts in me.*

CHAPTER 2.

1 For I wish you to know what great concern I have for you and for the Laodiceans and for all who have not seen me in the flesh; 2 that their hearts may be comforted, and they themselves well equipped in charity and in all the riches of complete understanding, so as to know the mystery of God the Father of Christ Jesus,* 3 in whom are hidden all the treasures of wisdom* and knowledge.

II: WARNINGS AGAINST FALSE TEACHERS

A General Admonition. 4 Now I say this so that no one may deceive you by persuasive words. 5 For though I am absent in [c] body, yet in spirit I am with you, rejoicing at the sight of your orderly array and the steadfastness of your faith in Christ. 6 Therefore, as you have received Jesus Christ our Lord, so walk in him; 7 be rooted in him and built up on him, and strengthened in the faith, as you also have learnt, rendering thanks abundantly.

Speculative Errors. 8 See to it that no one deceives* you by philosophy and vain deceit, according to human traditions, according to the elements of the world and not according to Christ. 9 *For in him dwells all the fullness of the Godhead bodily, 10 and in him who is the head of every Principality and Power you have received of that fullness. 11 In him, too, you have been circumcised with a circumcision not wrought by hand, but through putting off the body of the flesh, a circumcision which is of Christ. 12 For you were buried together with him in Baptism, and in him also rose again through faith in the working of God who raised him from the dead. 13 And [d] you, when you were dead by reason of your sins and the uncircumcision of your flesh, he brought to life along with him, forgiving you all your sins, 14 cancelling the decree against us, which was hostile to us. Indeed, he has taken it completely away, nailing it to the cross. 15 Disarming the Principalities and Powers, he displayed them openly, leading them away in triumph by force of it.

Erroneous Practices. 16 Let no one, then, call you to account for what you eat or drink or in regard to a festival or a new moon or a Sabbath.* 17 These are a shadow of things to come, but the substance is of Christ. 18 Let no one cheat [e] you who takes pleasure in self-abasement and worship of the angels, and enters vainly into what he has not seen, puffed up by his mere human mind. 19 Such a one is not united to the head, from whom the whole body, supplied and built up by joints and ligaments, attains a growth that is of God.

c I Cor 5, 3.—d Eph 2, 1.—e Mt 24, 4.

1, 24: What is lacking of the sufferings of Christ: St. Paul means, according to many interpreters, the sufferings endured by our Lord during His life on earth. Though these sufferings have infinite value to satisfy for the sins of men, they have to be applied to individual souls. The labor of the Apostle contributes to this. According to a more probable view, St. Paul calls his own sufferings the tribulations of Christ because of his intimate union with the Savior in the mystical body.

1, 29: Or, "according to his strength which is mightily stirred within me."

2, 2: There is some support for the reading: " . . . the mystery of God, that is, Christ . . . in whom . . . "

2, 3: Only the Son can impart true knowledge concerning God the Father (Jn 1, 18). Those who pretend to have received further revelations, derived from sources other than Christ (Col 2, 4. 8. 16-23), are false teachers.

2, 8: Deceives: the Greek reads, "carries you away." The elements of the world: a term used in the syncretistic worship practised in Asia Minor, signifying the demons whom the heathens in their superstition held to be in control of the four elements and the heavenly bodies.

2, 9-15: St. Paul adduces three points against the false teachings: (1) Christ is superior to the angels for in Him the divine nature is incarnate (vv 9f): through Him, not through angels, we may become "partakers of the divine nature" (2 Pt 1, 4). (2) Our sins are forgiven, not through the agency of angels, but in our receiving at Baptism a spiritual circumcision (vv 11-13). (3) Through His death on the cross Christ brought to an end the rule of Satan and his hosts over the world (vv 14f).

2, 16-23: There is no need, then, for outworn and abrogated Judaic rites (vv 16f), or for the ascetical practices carried out in connection with the superstitious worship of evil spirits (vv 18-23). Indeed, such observances, inspired by vain pride, end in sinful catering to the sensual appetite.

20 If you have died with Christ to the
elements of the world, why, as if still
living in the world, do you lay down the
rules: 21 "Do not touch; nor taste; nor
handle!" — 22 things that must all perish
in their very use? In this you follow "the
precepts and doctrines of men," 23 which,
to be sure, *have a show of wisdom in
superstition and self-abasement and hard
treatment of the body, but are not to be
held in esteem, and lead to the full grati-
fication of the flesh.

CHAPTER 3.

Mystical Death and Resurrection. 1
Therefore, if you have risen with Christ,
seek the things that are above, where
Christ is seated at the right hand of God.
2 Mind the things that are above, not the
things that are on earth. 3 For you have
died and your life is hidden with Christ
in God. 4 When Christ, your life, shall
appear, then you too will appear with
him in glory.

III: THE IDEAL CHRISTIAN LIFE IN THE WORLD

Renounce Vices. 5 Therefore mortify
your members, which are on earth: *f* im-
morality, uncleanness, lust, evil desire and
covetousness* (which is a form of idol-
worship). 6 Because of these things the
wrath of God comes upon the unbeliev-
ers, 7 and you yourselves once walked in
them when they were your life. 8 But
g now do you also put them all away:
anger, wrath, malice, abusive language
and foul-mouthed utterances. 9 Do not lie
to one another. Strip off the old man with
his deeds 10 and put on the new, one that
is being renewed unto perfect knowledge
"according to the image of his Creator."
11 Here there is not "Gentile and Jew,"
"circumcised and uncircumcised," "Bar-
barian and Scythian," "slave and free-
man";* but Christ is all things and in all.

Practise Virtues. 12 Put on therefore, as
God's chosen ones, holy and beloved, a
heart of mercy,*h* kindness, humility,
meekness, patience. 13 Bear with one an-
other and forgive one another, if anyone
has a grievance against any other; even
as the Lord has forgiven you, so also do
you forgive. 14 But above all these things
have charity, which is the bond of perfec-
tion. 15 And may the peace of Christ reign
in your hearts; unto that peace, indeed,
you were called in one body. Show your-
selves thankful. 16 Let the word of Christ
dwell in you abundantly: in all wisdom
teach and admonish one another by
psalms, hymns and spiritual songs, sing-
ing in your hearts to God by his grace.
17 Whatever *i* you do in word or in work,
do all in the name of the Lord Jesus,
giving thanks to God the Father through
him.

The Christian Family. 18 *Wives, be sub-
ject to your husbands,*j* as is becoming in
the Lord. 19 Husbands, love your wives
and do not be bitter towards them. 20
Children, *k* obey your parents in all things,
for that is pleasing in the Lord. 21 Fathers,
l do not provoke your children to anger,
that they may not be discouraged.

Slaves and Masters. 22 Slaves, *m* obey in
all things your masters according to the
flesh; not with eye-service seeking to
please men, but in singleness of heart
from fear of the Lord. 23 Whatever you
do, work at it from the heart as for the
Lord and not for men, 24 knowing that
from the Lord you will receive the inheri-
tance as your reward. Serve the Lord
Christ. 25 For he *n* who does a wrong will
reap the wrong he did, and there is no
respect of persons.

CHAPTER 4.

1 Masters, give your slaves what is just
and fair, knowing that you too have a
Master in heaven.

Prayer and Prudence. 2 Be *o* assiduous
in prayer, being wakeful therein with
thanksgiving. 3 At the same time *p* pray
for us also, that God may give us an
opportunity for the word, to announce
the mystery of Christ (for which also I
am in chains), 4 that I may openly an-
nounce it as I ought to speak. 5 Walk *q* in
wisdom as regards outsiders,* making the
most of your time. 6 Let your speech,
while always attractive, be seasoned with
salt, that you may know how you ought
to answer each one.

f Eph 5, 3.—*g* Rom 6, 4; Eph 4, 22; Heb 12, 1; 1 Pt 2, 1; 4, 2.—*h* Eph 6, 11.—*i* 1 Cor 10, 31.—*j* Eph 5, 22; 1 Pt 3, 1.—*k* Eph 6, 1.—*l* Eph 6, 4.—*m* Ti 2, 9; 1 Pt 2, 18.—*n* Rom 2, 5.—*o* Lk 18, 1; 1 Thes 5, 17.—*p* Eph 6, 19; 2 Thes 3, 1.—*q* Eph 5, 15.

2, 23: Or, "they have, to be sure, a show of wisdom in self-made piety and humiliation and bodily chatisement, but have no merit, serving the gratification of the flesh."

3, 5: Covetousness is the worship of mammon (Mt 6, 4).

3, 11: In the higher Christian life of grace, social and racial distinctions count for nothing.

3, 18-21: Cf notes on Eph 5, 21—6, 9.

4, 5: Like St. Paul, the Colossians must look for favorable openings to win outsiders to the faith.

Conclusion

Tychicus and Onesimus. 7 All my circumstances Tychicus,* our dearest brother and faithful minister and fellow-servant in the Lord, will tell you. 8 Him I have sent to you for this very purpose, that he may learn your circumstances and comfort your hearts.* 9 With him is Onesimus,* our most dear and faithful brother, who is one of you. They will tell you all that is going on here.

From Paul's Co-workers. 10 Aristarchus,* my fellow-prisoner, sends you greetings; so does Mark, Barnabas' cousin (concerning whom you have received instructions —if he comes to you, welcome him), 11 and Jesus who is called Justus. Of men circumcised, these only are my fellow-workers in the kingdom of God; they have been a comfort to me. 12 Epaphras,* who is one of you, sends you greetings — a servant of Christ Jesus, who is ever solicitous for you in his prayers, that you may remain perfect and completely in accord with all the will of God. 13 Yes, I bear him witness that he labors much for you and for those who are at Laodicea and at Hierapolis. 14 Luke,[r] our most dear physician,* and Demas send you greetings.

A Message for the Laodiceans. 15 Greetings to the brethren who are at Laodicea and to Nymphas* and the church that is in his house. 16 And when this letter has been read among you, see that it be read in the church of the Laodiceans* also; and that you yourselves read the letter from Laodicea. 17 And say to Archippus:* "Look to the ministry which thou hast received in the Lord, that thou fulfill it."

18 I, Paul, greet you by my own hand. Remember my chains. Grace be with you. Amen.

r 2 Tm 4, 11.

4, 7: Tychicus: cf Introduction.

4, 8: The Greek reads, " . . . that you may know my circumstances and that he may comfort. . . . "

4, 9: Onesimus: cf the Epistle to Philemon.

4, 10f: Aristarchus: a Macedonian Jew from Thessalonica. He had been with St. Paul at Ephesus (Acts 19, 19) and followed him to Jerusalem and Rome (Acts 20, 4; 27, 2), where he voluntarily shared the Apostle's imprisonment in order to be able to serve him. Mark: the evangelist. Cf Acts 12, 25; 15, 37-39. The Jewish convert Jesus Justus is not named elsewhere.

4, 12f: Epaphras: cf Introduction. He is not to be identified with Epaphroditus (Phil 2, 25; 4, 18).

4, 14: Luke, our most dear physician: the evangelist. Demas: cf 2 Tm 4, 10.

4, 15: Like Philemon in Colossae, Nymphas in Laodicea had placed his home at the disposal of the Christians for their religious services.

4, 16: The Epistle to the Laodiceans has not been preserved. Some identify it as our canonical Epistle to the Ephesians.

4, 17: Archippus: may have been in charge of the Christians at Colossae during the absence of Epaphras. Cf Phlm 2.

THE FIRST EPISTLE OF ST. PAUL THE APOSTLE TO THE THESSALONIANS

St. Paul founded the church at Thessalonica during the early part of his second great missionary journey, i.e., about 51 A.D. Thessalonica, the capital of Macedonia, was a large and important city. Its population was predominantly Gentile, but Jews dwelt there in sufficient numbers to have a synagogue. Paul succeeded in converting some of the Jews and a large number of Gentiles. But his success stirred up the envy of the unbelieving Jews, who by calumny and riot compelled him to flee to Berœa. From there he went to Athens and Corinth, and it was in the latter city that this letter was written.

While at Athens Paul, fearing lest the persecution which continued against the church at Thessalonica should cause his new converts to abandon the faith, sent Timothy to ascertain conditions in the church and to comfort and strengthen its members. Timothy reported to Paul at Corinth, bringing the cheering news of their constancy in the face of persecution. He likewise informed Paul that the Thessalonians required further instruction on the Second Coming of Christ, and this topic forms the main doctrinal subject of the Epistle, which was written shortly after Timothy's return from Thessalonica. The Second Epistle to the Thessalonians was written soon after the First, and these two Epistles are generally regarded as the earliest of Paul's writings.

Introduction

CHAPTER 1.

Greeting. 1 Paul [a] and Silvanus and Timothy, to the church of the Thessalonians in God the Father and in the Lord Jesus Christ: grace be to you and peace.

Thanksgiving for Their Faith. 2 We give thanks to God always for you all, continually making a remembrance of you in our prayers; 3 being mindful before God our Father of your work of faith, and labor, and charity, and your enduring hope in our Lord Jesus Christ.

4 We know, brethren, beloved of God, how you were chosen.* 5 For our gospel was not delivered to you in word only, but in power* also, and in the Holy Spirit, and in much fullness, as indeed you know what manner of men we have been among you for your sakes. 6 And you became imitators of us and of the Lord,[b] receiving the word in great tribulation,* with joy of the Holy Spirit, 7 so that you became a pattern to all the believers in Macedonia and in Achaia. 8 For from you the word of the Lord has been spread abroad, not only in Macedonia and Achaia, but in every place your faith in God has gone forth, so that we need say nothing further. 9 For [c] they themselves report concerning us how we entered among you, and how you turned to God from idols, to serve the living and true God, 10 and to await from heaven Jesus, his Son,[d] whom he raised from the dead, who has delivered us from the wrath to come.*

I: PAUL'S PAST RELATIONS AND PRESENT INTEREST

CHAPTER 2.

His Mission among Them. 1 For you yourselves, brethren, know that our coming among you was not in vain.* 2 But although we had previously experienced suffering and shameful treatment at Philippi,* as you know, we had confidence in our God to preach to you the gospel of God amid much anxiety. 3 For our exhortation was not from error, nor from impure motives, nor from guile. 4 But as approved by God to be entrusted with the gospel, so we speak not as pleasing men, but God, who proves our hearts. 5 For at no time have we used words of flattery, as you know, nor any pretext for [e] avarice, God is witness, 6 nor have we sought glory from men,[f] neither from you nor from others. 7 Although as the apostles of Christ we could have claimed a position of honor among you, still while in your midst we were as children: as if a nurse were cherishing her own children, 8 so we in our love for you would gladly have imparted to you not only the gospel of God, but also our own souls;* because you had become most dear to us.

9 For you remember, brethren, our labor and toil. [g] We worked night and day so as not to be a burden to any of you while we preached to you the gospel of God.* 10 You are witnesses and God also, how holy and just and blameless was our conduct towards you who have believed; 11 inasmuch as you are aware of how we entreated and comforted each one of you, [h] acting towards you as a father towards his children, 12 declaring to you that you should walk worthily of God, who called you unto his kingdom and glory.

Thanksgiving for Their Constancy. 13 Therefore we too give thanks to God without ceasing, because when you heard and received from us the word of God, you welcomed it not as the word of men, but, as it truly is, the word of God, who works in you who have believed. 14 For you, brethren, have become imitators of the churches of God which are in Judea in Christ Jesus, in that you also have suffered the same things from your own countrymen as they have from the Jews,* 15 who both killed the Lord Jesus and the prophets, and have persecuted us. [i] They are displeasing to God, and are hostile to all men, 16 because they hinder us from speaking to the Gentiles, that they may be saved. Thus they are always filling up the measure of their sins, for the wrath

a Acts 15, 40; 16, 19; 17, 1. 15.—b Acts 13, 52.—c Acts 14, 15.—d Acts 17, 31.—e Acts 20, 33.—f Jn 5, 41. 44.—g Acts 20, 34.—h Acts 20, 31.—i Acts 2, 23; 7, 52.

1, 4: How you were chosen: their call by God to the faith and the circumstances of this call. Cf vv 5f.

1, 5: Miracles (in power) and an outpouring of Charismata (in the Holy Spirit) accompanied his preaching.

1, 6: In great tribulation: in spite of persecution, they joyfully accepted the faith.

1, 10: Wrath to come: eternal punishment. Cf 1 Thes 5, 9; 2 Cor 1, 9.

2, 1: Not in vain: his preaching produced results. It was not ineffectual. Cf 1 Thes 3, 5.

2, 2: Shameful treatment at Philippi: cf Acts 16, 22-24. Amid much anxiety: cf Acts 17, 5-10.

2, 8: Our own souls: he was prepared to sacrifice his life for them.

2, 9: Cf 2 Thes 3, 8; Acts 20, 34; 1 Cor 4, 12.

2, 14: Cf Acts 17, 5-9.

of God* has come upon them to the utmost.

17 But we, brethren, being bereaved of you for a short time, in sight, not in heart, have made more than ordinary efforts to hasten* to see you, so great has been our desire. 18 For we wanted to come to you – I, Paul, more than once – but Satan hindered us.* 19 For what is our hope, or joy, or crown of glory, if not you before our Lord Jesus Christ at his coming?* 20 Yes, you are our glory and joy.

CHAPTER 3.

The Mission of Timothy. 1 And so *i* when we could bear it no longer we decided to remain at Athens alone, 2 and we sent Timothy,*k* our brother and a servant of God in the gospel of Christ, to strengthen and comfort you in your faith, 3 lest any should be shaken* by these tribulations. For you yourselves know that we are appointed thereto. 4 Indeed *l* even when we were with you we used to tell you that we should suffer tribulations, as also it has come to pass, and you know. 5 Consequently when I could bear it no longer I sent in order to know your faith, lest perhaps the tempter* might have tempted you, and our labor might come to naught.

6 But now that Timothy has come to us from you,*m* and has made known to us your faith and charity, and your kindly remembrance of us at all times, and that you long to see us just as we long to see you, 7 we have accordingly found comfort in you, brethren, amid all our trials and tribulations, on account of your faith; 8 because now we live, if you stand fast in the Lord. 9 For what thanks can we return to God for you for all the joy wherewith we rejoice for your sakes before our God? 10 Night and day we pray more and more* that we may see you again, and may supply those things that are lacking to your faith.

11 May God our Father and our Lord Jesus direct our way unto you. 12 And may the Lord make you to increase and abound in charity towards one another, and towards all men just as we do towards you, 13 that he may strengthen your hearts, blameless in holiness before God our Father, at the coming of our Lord Jesus Christ, with all his saints. Amen.

CHAPTER 4.

Exhortation to Chastity and Charity. 1 Moreover, brethren, even as you have learned from us how you ought to walk to please God – as indeed you are walking – we beseech and exhort you in the Lord Jesus *to make even greater progress. 2 For you know what precepts I have given to you by the Lord Jesus. 3 For this is the will of God, your sanctification; that you abstain from immorality;* 4 that every one of you learn how to possess his vessel* in holiness and honor, 5 not in the passion of lust like the Gentiles who do not know God; 6 that no one transgress and overreach his brother in the matter,* because the Lord is the avenger of all these things, as we have told you before and have testified. 7 For God has not called us unto uncleanness, but unto holiness. 8 Therefore, he who rejects these things* rejects not man but God, who has also given his Holy Spirit to us.

9 But concerning brotherly charity there is no need for us to write to you, *n* for you yourselves have learned from God to love one another. 10 For indeed you

j Acts 17, 14f.—k Acts 16, 1f.—l Acts 14, 22.—m Acts 18, 5.—n Jn 13, 34.

2, 16: The wrath of God: cf 1 Thes 1, 10; 5, 9. The severest kind of punishment God can inflict on the unbelieving Jews is eternal damnation. Possibly Paul also has in mind two other manifestations of God's anger towards the Jews, namely, the destruction of Jerusalem and the exclusion of the Jews as a nation from the Church. Cf Rom 11, 25-27.

2, 17: More than ordinary efforts to hasten: literally, "have hastened more abundantly."

2, 18: Satan hindered us: i.e., through evil men, whether Jews or Gentiles, who served as his agents to interfere with Paul's ministry.

2, 19: Coming: i.e., parousia. The word, used four times in 1 Thes (cf 1 Thes 3, 13; 4, 15; 5, 23), occurs here for the first time. Literally it means "presence," but in the New Testament it is a technical term for the Second Coming of Christ.

3, 3: Shaken: has the meaning of "unfavorably affected." We are appointed thereto: cf Acts 14, 21; 2 Tm 3, 12.

3, 5: The tempter: the devil. He is also given this name in Mt 4, 3.

3, 10: More and more: literally, "more abundantly." Those things that are lacking to your faith: he wished to give them fuller instruction in the truths of Christianity. He had been obliged to leave Thessalonica before completing their instruction. Cf Acts 17, 1-10.

4, 1: To make even greater progress: literally, "to abound more."

4, 3: Immorality: Paul repeatedly warns his converts against this sin. Cf 1 Cor 5, 11; 6, 9. 13. 15-20; 1 Tm 1, 10.

4, 4: Vessel: may refer to a man's body or to his wife. The first meaning seems preferable. In this sense of "body," Paul is forbidding the use of it for immorality. In the sense of "wife," two translations are given: a) acquire a wife, b) possess a wife; a) avoid sexual indulgence before marriage, b) make a proper use of marriage.

4, 6: In the matter: the Vulgate, in negotio, may also mean "in business," but the context, which is concerned with immorality, favors the translation given. Paul is here warning against sins of adultery.

4, 8: These things: this teaching.

practise it towards all the brethren all over Macedonia. But we exhort you, brethren, to make even greater progress. 11 Strive to live peacefully, minding your own affairs, working with your own hands, as we charged you, 12 so that you may walk becomingly towards outsiders, and may need nothing.

II: THE SECOND COMING OF OUR LORD

Witnessed by the Dead. 13 But we would not, brethren, [o] have you ignorant concerning those who are asleep, lest you should grieve, even as others who have no hope. 14 For [p] if we believe that Jesus died and rose again, so *with him God will bring those also who have fallen asleep through Jesus. 15 For [q] this we say to you in the word of the Lord,* that we who live, who survive until the coming of the Lord, shall not precede those who have fallen asleep. 16 For [r] the Lord himself with cry of command,* with voice of archangel, and with trumpet of God will descend from heaven; and the dead in Christ will rise up first. 17 Then [s] we who live, who survive, shall be caught up together with them in clouds to meet the Lord in the air, and so we shall ever be with the Lord. 18 Wherefore, comfort one another with these words.

CHAPTER 5.

Time Unknown. 1 But [t] of the times and seasons,* brethren, you have no need that we write to you, 2 for you yourselves know well that the day of the Lord is to come as a thief in the night. 3 For when they shall say, "Peace and security," even then sudden destruction will come upon them, as birth pangs upon her who is with child, and they will not escape.

Be Always Prepared. 4 But you, brethren, are not in darkness, that that day* should overtake you as a thief; 5 for you are all children of the light and children of the day. We are not of night nor of darkness. 6 Therefore, let us not sleep as do the rest, but let us be wakeful and sober. 7 For they who sleep, sleep at night, and they who are drunk, are drunk at night. 8 But let us, who are of the day, be sober. [u] Let us put on the breastplate of faith and charity, and for a helmet the hope of salvation. 9 For God has not destined us unto wrath,* but to gain salvation through our Lord Jesus Christ, 10 who died for us in order that, whether we wake or sleep, we should live together with him. 11 Wherefore, comfort one another and edify one another, even as indeed you do.

Conclusion

Obedience, Patience and Charity. 12 Now we beseech you, brethren, to appreciate those who labor among you, and who are over you *in the Lord and admonish you. 13 Esteem them with a more abundant love on account of their work. *Be at peace with them. 14 And we exhort you, brethren, reprove the irregular,* comfort the fainthearted, support the weak, be patient towards all men. 15 See [v] that no one renders evil for evil to any man; but always strive after good towards one another and towards all men.

16 Rejoice always. 17 Pray without ceasing. 18 In all things give thanks; for this is the will of God in Christ Jesus regarding you all. 19 Do not extinguish the Spirit.* 20 Do not despise prophecies.* 21

o 1 Cor 15, 20.—p 1 Cor 15, 3f. 12.—q 1 Cor 15, 51.—r 1 Cor 15, 23. 52.—s Jn 12, 26; 17, 24.—t Mt 24, 36-45.—u Eph 6, 14-17; Is 59, 17.—v Prv 20, 22.

4, 14: After so understand the words: "we believe that." Fallen asleep through Jesus: those who died united to Jesus by grace shall share in His glorious Resurrection. There is a necessary bond between the Resurrection of Christ and that of the just. Cf 1 Cor 15, 13-16. 20f. 50-55.

4, 15: In the word of the Lord: Paul's teaching on the subject of the parousia is that of Christ Himself. We who live, who survive: this does not assert or imply that the parousia will take place in the lifetime of St. Paul. We: applies to the faithful, whoever they may be, who are alive at the end of the world. Those living at the Second Coming of Christ shall have no advantage over those who have died, because the living shall not go before them to glory or receive glory without them. The Thessalonians, therefore, need not grieve over the lot of the dead.

4, 16: Cry of command, voice of archangel, trumpet of God: probably signify the same thing, namely, God's command to the dead to arise. Cf Mt 24, 30; Lk 21, 27: Acts 1, 11; 2 Thes 1, 7.

5, 1: In v 2 Paul gives the reason why it is unnecessary for him to write to them about the time of Christ's Second Coming. When among them he had informed them that it would occur suddenly and unexpectedly. The time is uncertain because no man knows it. Cf Mt 24, 36; Mk 13, 32.

5, 4: Since the day of the Lord is uncertain as to time, there remains the possibility that it may occur during the lifetime of the Thessalonians. Paul neither asserts nor implies that it will. He merely points out the practical conclusions to be drawn from this possibility. It should not terrify them, because their virtues render them ready to meet Christ. It should prompt them always to live in a state of readiness (vv 5-8). Paul's admonition is the same as that of Christ. Cf Mt 24, 44.

5, 9: Wrath: cf 1 Thes 1, 10; 2, 16.

5, 12: The existence of a hierarchy is indicated.

5, 13: Be at peace with them: a variant reading has, "be at peace among yourselves."

5, 14: The irregular: the Greek reads "idlers."

5, 19: Do not extinguish the Spirit: make use of the charismatic gifts such as tongues and prophecy. Cf 1 Cor 12-14.

5, 20: Prophecies: inspired instructions of those who had the gift known as prophecy.

But test all things; *hold fast that which is good. 22 Keep yourselves from every kind of evil.

Final Blessing and Greeting. 23 And may the God of peace himself sanctify you completely, and may your spirit* and soul and body be preserved sound, blameless at the coming of our Lord Jesus Christ. 24 He who called you is faithful and will do this.

25 Brethren, pray for us. 26 Greet all the brethren with a holy kiss. 27 I charge you by the Lord that this epistle be read to all the holy brethren. 28 The grace of our Lord Jesus Christ be with you. Amen

THE SECOND EPISTLE OF ST. PAUL THE APOSTLE TO THE THESSALONIANS

The First Epistle failed to quiet the doubts and fears of the Thessalonians, and so Paul hastened to supply them with fuller information on the subject of the "parousia," or Second Coming of Christ. He informed them that the "parousia" was not at hand. It could not take place until a great apostasy occurred and Antichrist appeared. Some of the Thessalonians who were convinced that the Second Coming of Christ was at hand thought it useless to work, and consequently lived irregularly. Paul condemned this practice, and ordered the offenders to be corrected. He urged all to adhere to his teachings, whether these were given orally or in writing.

Introduction

CHAPTER 1.

Greeting. 1 Paul and Silvanus and Timothy, to the church of the Thessalonians [a] in God our Father and the Lord Jesus Christ: 2 grace be to you and peace from God our Father and the Lord Jesus Christ.

Their Faith and Constancy. 3 We are bound to give thanks to God always for you, brethren. It is fitting that we should, because your faith grows exceedingly and your charity each one for the other increases. 4 And because of this we ourselves boast of you in the churches of God for your patience and faith in all your persecutions and the tribulations that you are enduring. 5 In this there is a proof* of the just judgment of God counting you worthy of the kingdom of God, for which also you suffer. 6 Indeed it is just on the part of God to repay with affliction those who afflict you, 7 and to give you who are afflicted rest with us at the revelation of the Lord Jesus* who will come from heaven with the angels of his power, 8 in *flaming fire, [b] to inflict punishment on those who do not know God, and who do not obey the gospel of our Lord Jesus Christ. 9 These [c] will be punished with eternal ruin,* away from the face of the Lord and the glory of his power, 10 when on that day he shall come to be glorified in his saints,[d] and to be marvelled at in all those who have believed.* For our testimony before you has been believed.

Prayer for Their Glorification. 11 To this end also we pray always for you, that our God may make you worthy of his calling, and may fulfill with power every good purpose and work of faith, 12 that the name of our Lord Jesus Christ may

a 1 Thes 1, 1.—b Is 66, 15; Jer 10, 25; Ps 78 (79), 6.—c Is 2, 10. 19, 21.—d Pss 88 (89), 8; 67 (68), 36; Is 48, 3.

5, 21: Test all things: they are to make certain that the gifts are genuine.

5, 23: Spirit: the human soul as the principle of intelligence and will. Soul: the human soul as the principle of animal and sensitive life, hence as the seat of the affections and feelings. Spirit, soul, and body, are the terms in which Paul sums up man and his activities. Cf 1 Cor 15, 44. 46; Heb 4, 12. Consequently he prays that under the grace of God they may be wholly sanctified.

1, 5: Proof: i.e., token or indication. Their persecutions and sufferings show that God will have to punish and reward in another life. Cf vv 6f.

1, 7: At the revelation of the Lord Jesus: i.e., at the parousia or Second Coming of Christ. Cf Mt 24, 30f.

1, 8: In flaming fire: this is a figurative description of the appearance of Christ as judge. Cf 1 Cor 3, 12-15. All who reject the gospel, whether Jews or pagans, shall be punished.

1, 9: Eternal ruin: eternal damnation. Away from the face of the Lord: i.e., eternal separation from Christ. The glory of his power: i.e., eternal deprivation of the glory imparted to the just by the power of Christ.

1, 10: The glory of the just is reflected in Christ who obtained it for them.

be glorified in you,[e] and you in him,* according to the grace of our God and the Lord Jesus Christ.

I: THE SECOND COMING OF OUR LORD

CHAPTER 2.

Preludes to the Second Coming. 1 We beseech you, brethren[f] by the coming of our Lord Jesus Christ and our being gathered together unto him, 2 not to be hastily shaken from your right mind, nor terrified, whether by spirit,* or by utterance, or by letter attributed to us, as though the day of the Lord were near at hand. 3 Let no one deceive you in any way, for the day of the Lord will not come* unless the apostasy comes first, and the man of sin is revealed, the son of perdition, 4 who opposes and is exalted above all that is called God, or that is worshiped, so that he sits in the temple of God* and gives himself out as if he were God. 5 Do you not remember that when I was still with you, I used to tell you these things? 6 And now you know what restrains him,* that he may be revealed in his proper time. 7 For the mystery of iniquity* is already at work;[g] provided only that he who is at present restraining it, does still restrain, until he is gotten out of the way.

8 And then the wicked one will be revealed,[h] whom the Lord Jesus will slay with the breath of his mouth and will destroy with the brightness of his coming.*

9 And his coming is according[i] to the working of Satan* with all power and signs and lying wonders, 10 and with all wicked deception to those who are perishing. For they have not received the love of truth that they might be saved. 11 Therefore God sends* them a misleading influence that they may believe falsehood, 12 that all may be judged who have not believed the truth, but have preferred wickedness.

Thanksgiving for Their Election. 13 But we, brethren, beloved of God, are bound to give thanks to God always for you, because God has chosen you as first-fruits* unto salvation through the sanctification of the Spirit and belief[j] of the truth. 14 For this purpose he also called you by our preaching to gain the glory[k] of our Lord Jesus Christ. 15 So then, brethren, stand firm, and hold the teachings* that you have learned, whether by word or by letter of ours. 16 And may our Lord Jesus Christ himself and God our[l] Father, who has loved us and has given us through grace everlasting consolation and good hope, 17 comfort and strengthen your hearts in every good work and word.

II: EXHORTATION

CHAPTER 3.

Request for Mutual Prayer. 1 In conclusion, brethren, pray for us,[m] that the word of the Lord may run* and be glorified even as among you, 2 and that we may be delivered from troublesome and evil men; for not all men have the faith.*

3 But the Lord is faithful, who will strengthen you and guard you from evil. 4 And we have confidence in the Lord as regards you, that you both do and will do the things that we enjoin. 5 And may the

e Is 24, 15; 66, 5; Mal 1, 11.—f 1 Thes 4, 13-17.—g Acts 20, 29.—h Is 11, 4; Ap 19, 15. 20.—i Mt 24, 24; Ap 13, 11.—j 1 Thes 2, 13.—k 1 Thes 4, 7, 5, 9.—l 1 Thes 3, 11.—m 1 Thes 5, 25.

1, 12: All sanctification and glorification are achieved through the grace of Christ.

2, 2: Spirit . . . utterance . . . letter: indicate three possible sources of their belief that the parousia is imminent. Spirit refers to some falsely claimed revelation; utterance may be a statement of Paul's which was misunderstood, or wrongly attributed to him; the letter seems to be one forged in Paul's name.

2, 3: The day of the Lord will not come: these words have been inserted to complete the sentence, which in the original is elliptical. The parousia must be preceded by a great apostasy, i.e., a great religious revolt, and the advent of the man of sin, i.e., Antichrist. Son of perdition: one entirely deserving of eternal punishment.

2, 4: Antichrist will be characterized by great impiety and pride. He sits in the temple of God, etc.: he will aspire to be treated as God and proclaim that he is really God. The reference to the temple should not be pressed.

2, 6: What restrains him: the Thessalonians knew the obstacle. We can only conjecture what it was.

2, 7: Mystery of iniquity: the evil power of which Antichrist is to be the public exponent and champion. He who is at present restraining it: the obstacle is now spoken of as a person. Some suggest that Michael the archangel and his heavenly army may be the obstacles which now prevent the appearance of Antichrist.

2, 8: When Christ appears in glory, He will inflict defeat and death on Antichrist by a mere word of command.

2, 9f: By the aid of Satan Antichrist will perform prodigies which men will falsely regard as miracles, and by means of which they will be led to adopt sinful practices and erroneous doctrines.

2, 11: God sends: God will allow their willful rejection of truth to have its natural results of spiritual blindness, impenitence and damnation. A misleading influence: or, "a delusion."

2, 13: First-fruits: i.e., earliest believers in the gospel. Some MSS read: "from the beginning." That is, God called them from all eternity.

2, 15: Teachings: i.e., his teachings whether given orally or in writing. Hence not all apostolic teaching was written in the books of the New Testament.

3, 1: May run: i.e., be rapidly spread. Be glorified. i.e., be held in honor.

3, 2: Cf Acts 17, 5-13 and 18, 5f for Jewish opposition to his efforts.

Lord direct your hearts into the love of God and the patience of Christ.

Against Idleness. [6] And we charge you, brethren, in the name of our Lord Jesus Christ, to withdraw yourselves from every brother who lives irregularly,* and not according to the teaching received from us. [7] For you yourselves know how you ought to imitate us;* for we were not unruly while with you, [8] neither did we eat any man's bread at his cost,* but we worked night and day in labor and toil, so that we might not burden any of you. [9] Not that we did not have the right to do so, but that we might make ourselves an example for you to imitate us. [10] For indeed when we were with you we used to charge you:[n] if any man will not work, neither let him eat.* [11] For we have heard that some among you are living irregularly,[o] doing no work but busy at meddling. [12] Now such persons we charge and exhort in the Lord Jesus Christ that they work quietly and eat their own bread.

[13] But you, brethren, do not grow tired of well-doing. [14] And if anyone does not obey our word by this letter, note that man and do not associate with him, that he may be put to shame. [15] Yet do not regard him as an enemy, but admonish him as a brother.

Conclusion

Final Blessing and Greeting. [16] And may the Lord of peace himself give you everlasting peace in every place.* The Lord be with you all. [17] I, Paul, greet you with my own hand. This is the mark in every letter. Thus I write.* [18] The grace of our Lord Jesus Christ be with you all. Amen.

n 1 Thes 3, 4; 4, 11.—o 1 Thes 5, 14.

3, 6: Irregularly: here, as in v 11, the term refers to deliberate avoidance of work, or malingering. In 1 Thes 4, 11 and in his preaching (3, 10) Paul expressly instructed them to work and perform their daily duties.

3, 7: He refers to his own example which should have been imitated.

3, 8f: He did not insist on his right to their support, but provided for himself by the labor of his own hands. Cf 1 Thes 2, 9; Acts 18, 3; 20, 34; 1 Cor 9, 14f; 2 Cor 11, 7-13.

3, 10: Paul indicates one of the means to be used in repressing culpable idleness. Cf v 12 for another.

3, 16: In every place: a variant reading has, "in every manner."

3, 17: Thus I write: i.e., this is my handwriting. His personal signature is the sign that the letter is his.

THE FIRST EPISTLE OF ST. PAUL THE APOSTLE TO TIMOTHY

The two Epistles to St. Timothy and the one to St. Titus are called Pastoral Epistles because they are addressed directly, not to any church as a group, but rather to its head or pastor for his guidance in the rule of the church. All three Epistles are closely connected in form and content. From earliest times these letters have been recognized as inspired and canonical by the eastern and western Fathers.

St. Timothy was of Lystra in Lycaonia, born of a Greek father and a Jewish mother (Acts 16, 1). He was educated in the assiduous reading of the Scriptures (2 Tm 3, 15). His mother Eunice and his grandmother Lois (2 Tm 1, 5), as well as Timothy himself, probably embraced the faith during St. Paul's first stay at Lystra, since they were already Christians at his return on the second missionary journey (Acts 16, 1). It was at that time that Timothy was highly recommended by the Christians and the Apostle chose him as a missionary companion. Since Timothy was uncircumcised, the Apostle performed this rite upon him to facilitate his preaching among the Jewish colonists in the regions of Phrygia (Acts 16, 3) and elsewhere. Thereafter Timothy was seldom parted from St. Paul, who employed him in some difficult and confidential missions (2 Thes 3, 1-8; 1 Cor 4, 17; 16, 10; Phil 2, 19-23; Heb 13, 23). During the first imprisonment of the Apostle at Rome, Timothy was with his master (Col 1, 1; Phlm 1; Phil 1, 1). After this imprisonment he accompanied the Apostle on his last missionary journey and was left at Ephesus to take charge of the church there (1 Tm 1, 3). The Apostle, shortly before his death, wrote Timothy to come to him before the winter (2 Tm 1, 4; 4, 9. 21). According to tradition Timothy spent the rest of his life at Ephesus as its bishop and was martyred during the winter of 97 A.D. His feast is celebrated in the Latin Church on January 24.

This first Epistle was written between Paul's liberation from the first imprisonment (63 A.D.) and his death (67 A.D.), on one of his journeys not mentioned in the Acts of the Apostles (1 Tm 1, 3; cf also 2 Tm 4, 13. 20; Ti 3, 12), since it presupposes an ec-

clesiastical hierarchy as well as false teachers at Ephesus, who were not there during the Apostle's third missionary journey (Acts 20, 29f). For these reasons Catholic authors commonly hold that the Epistle was written in 65 or 66 A.D. from Macedonia (1 Tm 1, 3).

A twofold thought is dominant in this Epistle. Timothy must energetically combat false teachers and actively engage in the work of organizing the community. The thought of the Apostle moves restlessly back and forth on these two points, since he was fully aware from his own experience of the dangers that threatened.

Introduction

CHAPTER 1.

Greeting. 1 Paul, an Apostle of Jesus Christ, by the order of God our Savior,* and of Christ Jesus our hope, 2 to Timothy,[a] his beloved son in the faith: grace, mercy and peace from God the Father and from Christ Jesus our Lord.

I: AGAINST FALSE TEACHERS

Timothy's Mission at Ephesus. 3 *When I went to Macedonia, I asked thee to stay on at Ephesus that thou mightest charge some not to teach novel doctrines, 4 and not to study [b] fables and endless genealogies* which beget controversies rather than godly edification, which is in the faith. 5 Now the purpose of this charge is charity, from a pure heart and a good conscience and faith unfeigned. 6 Some going astray from these things have turned aside to vain babbling, 7 *desiring to be teachers of the Law, when they understand neither what they say nor the things about which they make assertion.

Role of the Law. 8 But [c] we know that the Law is good, if a man uses it rightly, 9 knowing that the Law is not made for the just, but for the unjust and rebellious, for the ungodly and sinners, for criminals and the defiled, for parricides and matricides, for murderers, 10 for immoral people, for sodomites, for kidnapers, for liars, for perjurers, and whatever else is contrary to the sound doctrine, 11 according to the gospel of the glory of the blessed God, which has been committed to my trust.

The Apostle's Own Life. 12 I give thanks to Christ Jesus our Lord, who has strengthened me, because he counted me trustworthy in making me his minister. 13 For I formerly was a blasphemer, a persecutor and a bitter adversary; but I obtained the mercy of God because I acted ignorantly, in unbelief. 14 Indeed, the grace of our Lord has abounded beyond measure in the faith and love that is in Christ Jesus. 15 This saying is true* and worthy of entire acceptance, [d] that Jesus Christ came into the world to save sinners, of whom I am the chief. 16 But for this reason I obtained mercy, that in me first Christ Jesus might show forth all patience, as an example to those who shall believe in him for the attainment of life everlasting. 17 To the King of the ages, who is immortal, invisible, the one only God, be honor and glory forever and ever. Amen.

Fidelity to Vocation. 18 I commit to thee this charge, my son Timothy, that according to the prophecies once made concerning thee, thou mayest fight the good fight by means of them, 19 having faith and a good conscience. Some rejecting this have made shipwreck of the faith, 20 among whom are Hymeneus [e] and Alexander, whom I have delivered up to Satan* that they may learn not to blaspheme.

II: PASTORAL CHARGE

CHAPTER 2.

Directions on Prayer. 1 I urge therefore, first of all, that supplications, prayers, intercessions and thanksgivings be made for all men; 2 for kings, and for all in high positions, that we may lead a quiet and peaceful life in all piety and worthy behavior. 3 This is good and agreeable in the sight of God our Savior,4 who wishes all men to be saved* and to come to the knowledge of the truth. 5 For there is one God, and one Mediator* between God

a Acts 16, 1.—b 1 Tm 4, 7; 2 Tm 2, 16; Ti 3, 9.—c Rom 7, 12.—d Mt 9, 13; Mk 2, 17.—e 2 Tm 2, 17; 4, 14.

1, 1: Savior: this title, applied to God so frequently in the Old Testament, is rarely so used in the New.

1, 3f: This sentence contains the theme of the Epistle and its thought is resumed in 1 Tm 2, 1.

1, 4: Genealogies: probably Jewish legends, not always reverent, about Biblical characters. Edification: the Greek text reads "economy," i.e., the dispensation of salvation. The sense is about the same.

1, 7f: These verses indicate that novel doctrines are Jewish.

1, 15: True: i.e., "reliable," "trustworthy."

1, 20: Delivered up to Satan: this expression means excommunication. Cf 1 Cor 5, 4f.

2, 4: God by His antecedent will wishes all men to be saved, and no one is lost save by his own fault.

2, 5: This insistence on the universal mediatorship of Christ as man is against the separatist tendencies.

and men, himself man, Christ Jesus, 6 who gave himself a ransom for all, bearing witness in his own time. 7 To this I have been appointed a preacher and an apostle (I tell the truth, I do not lie), a teacher of the Gentiles in faith and truth.

Women in Public Assemblies. 8 I wish, then, that the men pray everywhere, lifting up pure hands,* without wrath and contention. 9 In like manner [f] I wish women to be decently dressed, adorning themselves with modesty and dignity, not with braided hair or gold or pearls or expensive clothing, 10 but with good works such as become women professing godliness. 11 Let a woman learn in silence with all submission. 12 For I do not allow a woman to teach,[g] or to exercise authority over men; but she is to keep quiet. 13 For Adam [h] was formed first, then Eve. 14 And Adam [i] was not deceived, but the woman was deceived and was in sin. 15 Yet women will be saved by childbearing, if they continue in faith and love and holiness with modesty.

CHAPTER 3.

Qualities of a Bishop. 1 This saying is true: If anyone is eager for the office of bishop,* he desires a good work. 2 A bishop, then, must be blameless,[j] married but once,* reserved, prudent, of good conduct, hospitable, a teacher, 3 not a drinker or a brawler, but moderate, not quarrelsome, not avaricious. 4 He should rule well his own household, keeping his children under control and perfectly respectful. 5 For if a man cannot rule his own household, how is he to take care of the church of God? 6 He must not be a new convert, lest he be puffed up with pride and incur the condemnation passed on the devil. 7 Besides this he must have a good reputation with those who are outside, that he may not fall into disgrace and into a snare of the devil.

Qualities of a Deacon. 8 Deacons* also must be honorable, not double-tongued, not given to much wine, not greedy for base gain, 9 but holding the mystery of faith in a pure conscience. 10 And let them first be tried, and if found without reproach let them be allowed to serve. 11 In like manner let the women be honorable, not slanderers, but reserved, faithful in all things. 12 Deacons should be men who have been married but once, ruling well their children and their own households. 13 And those who have fulfilled well this office will acquire a good position and great confidence in the faith that is in Christ Jesus.

III: AGAINST FALSE DOCTRINE

Pillar and Mainstay of the Truth. 14 I write these things to thee hoping to come to thee shortly, 15 but in order that thou mayest know, if I am delayed, how to conduct thyself in the house of God, which is the Church of the living God, the pillar and mainstay of the truth. 16 And obviously great is the mystery of godliness:* which was manifested in the flesh, was justified in the spirit, appeared to angels, was preached to Gentiles, believed in the world, taken up in glory.

CHAPTER 4.

Lying Teachers. 1 Now the Spirit expressly says [k] that in after times some will depart from the faith, giving heed to deceitful spirits and doctrines of devils, 2 speaking lies hypocritically, and having their conscience branded.* 3 They will forbid marriage, and will enjoin abstinence from foods,* which God has created to be partaken of with thanksgiving by the faithful and by those who know the truth. 4 For every creature of God is good, and nothing is to be rejected that is accepted with thanksgiving. 5 For it is sanctified by the word of God* and prayer.

f 1 Pt 3, 3.—g 1 Cor 14, 34.—h Gn 1, 26.—i Gn 3, 6.—j Ti 1, 7.—k 2 Tm 3, 1; 2 Pt 3, 3; Jude 1, 18.

2, 8: Frescoes and graffiti of the catacombs show Christians praying with upturned palms.

3, 1: Bishop: represents a Greek word meaning "overseer," and "presbyter" another Greek word meaning "elder." In St. Paul "bishop" and "presbyter" seem to be used convertibly, and probably priests are here included under the term "bishops."

3, 2: Married but once: priestly celibacy as a law is of later ecclesiastical institution. No condemnation of second marriages in general is intended.

3, 8: Deacons: though this term is used in other places in the general sense of minister or servant, here it clearly refers to the sacramental office and order.

3, 16: Mystery of godliness: this is the gospel. The Greek reading is "who," i.e., the Christ, instead of "which," i.e., the gospel. We have here perhaps a fragment of a liturgical hymn. (Aramean). Manifested: in His appearance on earth. Justified: in His glorious Resurrection. Appeared to angels: at His Ascension.

4, 2: Fugitive slaves and criminals were often branded on the forehead.

4, 3-5: St. Paul condemns abstinence when it is the result of the false principle that matter is bad because produced by the evil spirit. From right motives of self-denial and mortification, and as commanded by the Church, the practice of fast and abstinence is good.

4, 5: Word of God: is either the creative word of God, or prayers from Scripture said at meals.

Piety and False Asceticism. 6 By recommending these things to the brethren, thou wilt be a good minister of Christ Jesus, nourished with the words of faith and of the good doctrine to which thou hast attained. 7 But avoid foolish fables[l] and old wives' tales and train thyself in godliness. 8 For bodily training is of little profit, while godliness is profitable in all respects, since it has the promise of the present life as well as of that which is to come. 9 This saying is true and worthy of entire acceptance; 10 for we work and are reviled for this reason, that we hope in the living God, who is the Savior of all men, especially of believers.

Zeal in His Office. 11 Command and teach these things. 12 Let no man despise thy youth,* but be thou an example to the faithful in speech, in conduct, in charity, in faith, in chastity. 13 Until I come, be diligent in reading,* in exhortation and in teaching. 14 Do not neglect the grace that is in thee, granted to thee by reason of prophecy with the laying on of hands of the presbyterate.* 15 Meditate on these things, give thyself entirely to them, that thy progress may be manifest to all. 16 Take heed to thyself and to thy teaching, be earnest in them. For in so doing thou wilt save both thyself and those who hear thee.

IV: DUTIES TOWARDS THE FLOCK

CHAPTER 5.

Different Classes. 1 Do not rebuke an elderly man, but exhort him as you would a father, and young men as brothers, 2 elderly women as mothers, younger women as sisters in all chastity.

Widows. 3 Honor widows who are truly widowed.* 4 But if a widow has children or grandchildren, let these first learn* to provide for their own household and make some return to their parents, for this is pleasing to God. 5 But she who is truly a widow, and left solitary, has set her hope on God and continues in supplications and prayers night and day. 6 For she who gives herself up to pleasures is dead while she is still alive. 7 And command them to be blameless. 8 But if anyone does not take care of his own, and especially of his household, he has denied the faith* and is worse than an unbeliever.

9 *Let a widow who is selected be not less than sixty years old, having been married but once, 10 with a reputation for her good works in bringing up children, in practising hospitality, in washing the saints' feet, in helping those in trouble, in carefully pursuing every good work. 11 But refuse* younger widows, for when they have wantonly turned away from Christ, they wish to marry, 12 and are to be condemned because they have broken their first troth. 13 And further, being idle, they learn to go about from house to house, and are not only idle but gossipers as well and busybodies, mentioning things they ought not. 14 I desire therefore that the younger widows marry,* bear children, rule their households, and give the adversary no occasion for abusing us. 15 For already some have turned aside after Satan. 16 If any believing woman has widowed relatives, let her provide for them and do not let the Church be burdened, in order that there may be enough for those who are truly widows.

Presbyters. 17 Let the presbyters who rule well be held worthy of double honor,* especially those who labor in the word and in teaching. 18 For the Scripture says, [m] "Thou shalt not muzzle the ox that treads out the grain," and, "The laborer is worthy of his wages." 19 Do not listen to an accusation against a presbyter unless it is supported by two or three witnesses. 20 When they sin, rebuke them in the presence of all, that the rest also may have fear. 21 I charge thee before God and Christ Jesus and the elect angels that thou observe these things impartially, in

l 1 Tm 1, 4; 2 Tm 2, 23; Ti 3, 9.—m Dt 25, 4; 1 Cor 9, 9; Mt 10, 10; Lk 10, 17.

4, 12: Thy youth: St. Timothy would be about thirty-five years old at this time.

4, 13: Reading: this is the public reading of the Scriptures.

4, 14: Presbyterate: i.e., the priesthood.

5, 3: Truly widowed: i.e., one who is alone, solitary, with no relatives to provide for her. Cf vv 4f. 16. Honor: implies support, like our word "honorarium." Cf v 9.

5, 4: Let these first learn: implies that the children and grandchildren of a widow should provide for her. The Clementine Vulgate, reading in the singular, seems to mean that such a widow should devote herself to the care of her children and grandchildren.

5, 8: Has denied the faith: "which works through charity" (Gal 5, 6).

5, 9: This verse shows that the widow had an official position in the Church, at least as a beneficiary, and that some pledged themselves for life. Cf v 11.

5, 11: Refuse: reject, do not admit to an official position.

5, 14: This direction to young widows to marry does not contradict the Apostle's recommendation of virginity (1 Cor 7, 40). St. Paul has in mind those whom he has just described.

5, 17: Double honor: more ample provision. Cf v 3 above.

no way favoring either side. 22 Do not lay hands hastily upon anyone, and do not be a partner in other men's sins. Keep thyself chaste. 23 *Stop drinking water only, but use a little wine for thy stomach's sake and thy frequent infirmities. 24 Some men's sins are manifest even before investigation, other men's sins only afterwards.* 25 In like manner also the good works are manifest, and those that are otherwise cannot be hidden.

CHAPTER 6.

Slaves. 1 Let slaves who are under the yoke account their masters deserving of all honor, that the name of the Lord and his teaching be not blasphemed. 2 And when they have masters who are believers, let them not despise them because they are brethren, but let them serve them all the more because they who receive their services are believers and beloved. Teach and exhort these things.

Lying Teachers. 3 If anyone teaches otherwise and does not agree with the sound instruction of our Lord Jesus Christ, and that doctrine which is according to godliness, 4 he is proud, knowing nothing, but doting about controversies and disputes of words. From these arise envies, quarrels, blasphemies, base suspicions, 5 the wranglings of men corrupt in mind and bereft of truth, supposing godliness to be gain. 6 And godliness with contentment is indeed great gain. 7 For we brought nothing into the [n] world, and certainly we can take nothing out; 8 but having food and sufficient clothing, [o] with these let us be content. 9 But those who seek to become rich fall into temptation and a snare and into many useless and harmful desires, which plunge men into destruction and damnation. 10 For covetousness is the root of all evils, and some in their eagerness to get rich have strayed from the faith and have involved themselves in many troubles.

Final Plea. 11 But thou, O man of God, flee these things;* but pursue justice, godliness, faith, charity, patience, mildness. 12 Fight the good fight of the faith, lay hold on the life eternal, to which thou hast been called, and hast made the good confession* before many witnesses. 13 I charge thee in the sight of God, who gives life to all things, and in the sight of Christ Jesus, who bore witness [p] before Pontius Pilate to the good confession, 14 that thou keep the commandment without stain, blameless until the coming of our Lord Jesus Christ. 15 This coming he in his own time will make manifest, [q] who is the Blessed and only Sovereign, the King of kings and Lord of lords; 16 who alone has immortality and dwells in light inaccessible, [r] whom no man has seen or can see, to whom be honor and everlasting dominion. Amen.

The Rich. 17 Charge the rich of this world not to be proud, [s] or to trust in the uncertainty of riches, but in God, who provides all things in abundance for our enjoyment. 18 Let them do good and be rich in good works, giving readily, sharing with others, 19 and thus providing for themselves a good foundation against the time to come, in order that they may lay hold on the true life.

Conclusion

Exhortation and Greeting. 20 O Timothy, guard the trust and keep free from profane novelties in speech and the contradictions of so-called knowledge, 21 which some have professed and have fallen away from the faith. Grace be with thee. Amen.

n Jb 1, 21; Eccl 5, 14.—o Prv 27, 26.—p Mt 27, 11; Jn 18, 33.—q Ap 17, 14; 19, 16.—r Jn 1, 18; 1 Jn 4, 12.—s Lk 12, 21.

5, 23: This abrupt parenthesis is characteristic of St. Paul.

5, 24: St. Paul adds two maxims that should guide St. Timothy in selecting leaders for the Church. Those publicly known to be unworthy are excluded, but all candidates are to be investigated before ordination.

6, 11: St. Paul appears anxious about Timothy, whose youth and timidity were known to him. But we must not exaggerate the Apostle's subjective fears by picturing his disciple as a weakling.

6, 12: Timothy's confession of the Christ was either at his Baptism, or before the priests of Lystra at his ordination; or, as is more probable from the expression used, at some time before the civil magistrates.

THE SECOND EPISTLE OF ST. PAUL THE APOSTLE TO TIMOTHY

The Second Epistle to Timothy was written in 66 or 67 A.D., while St. Paul was a prisoner in Rome for the second and last time.

The Apostle describes himself as still in prison and abandoned by nearly all his companions, who for various reasons have left Rome (4, 9f). Only Luke the physician, of whom he seems to have special need, is with him (4, 11). He feels his isolation keenly, particularly since his relations with the Roman church are much restricted. He feels the need of seeing Mark and Timothy, for whom Tychicus was to substitute at Ephesus (4, 11f). He sees his death near (4, 6-8). The Epistle is an urgent invitation to Timothy to join him, yet the Apostle is concerned to strengthen the spirit of his beloved disciple and to urge him again to act energetically against the separatist teachers.

Introduction

CHAPTER 1.

Greeting. 1 Paul, an Apostle of Jesus Christ, by the will of God, in accordance* with the promise of life in Christ Jesus, 2 to Timothy, my beloved son: grace, mercy and peace from God the Father and from Christ Jesus our Lord.

Thanksgiving and Prayer. 3 I give thanks to God, whom I serve as did my forefathers, with a cleear conscience, that I remember thee without ceasing in my prayers night and day. 4 Recalling thy tears,* I long to see thee, that I may be filled with joy. 5 I remember that unfeigned faith of thine, which dwelt first in thy grandmother Lois and in thy mother Eunice, and dwells, I am certain, in thee also.

I: PASTORAL CHARGE

Paul's Example. 6 For this reason I admonish thee to stir up the grace of God which is in thee by the laying on of my hands. 7 For God [a] has not given us the spirit of fear, but of power and of love and of prudence. 8 Do not, therefore, be ashamed of testimony for our Lord, nor of me, his prisoner, but enter into my sufferings for the gospel through the power of God. 9 He has redeemed us and called us with a holy calling, [b] not according to our works, but according to his own purpose and the grace which was granted to us in Christ Jesus before this world existed,* 10 but is now made known by the manifestation of our Savior Jesus Christ. He has destroyed death and brought to light life and incorruption* by the gospel, 11 of which [c] I have been appointed a preacher and an apostle and a teacher of the Gentiles. 12 That is why also I am suffering these things; yet I am not ashamed. For I know whom I have believed, and I am certain that he is able to guard the trust committed to me against that day. 13 Hold to the form of sound teaching which thou hast heard from me, in the faith and love which are in Christ Jesus. 14 Guard the good trust through the Holy Spirit, who dwells in us.

Loyalty and Defections. 15 This thou knowest that all in the province of Asia have turned away from me, among them, Phigelus and Hermogenes. 16 May the Lord grant mercy [d] to the house of Onesiphorus,* because he often comforted me and was not ashamed of my chains; 17 but when he came to Rome, he sought me out diligently and found me. 18 May the Lord grant him to find mercy from the Lord on that day. And thou knowest very well the many services he rendered me at Ephesus.

CHAPTER 2.

Devotion to His Office. 1 Therefore, my child, be strengthened in the grace which is in Christ Jesus; 2 and the things that thou hast heard from me through many witnesses, commend to trustworthy men who shall be competent in turn to teach others. 3 Conduct thyself in work as a good soldier of Christ Jesus. 4 No one serving as God's soldier entangles himself in worldly affairs, that he may please him whose approval he has secured.* 5 And again, one who enters a contest is not crowned unless he has competed according to the rules. 6 The farmer who toils must be the first to partake of the fruits. 7 Take in what I tell thee, for the Lord will give thee understanding in all things.

a Rom 8, 15.—b Ti 3, 5.—c 1 Tm 2, 7.—d 2 Tm 4, 19.

1, 1: In accordance, etc.: the aim and purpose of St. Paul's election and call to the apostleship was to proclaim the fulfillment in Christ of the promises of the Old Testament.

1, 4: Tears: the reference is to a farewell on some occasion, perhaps St. Paul's departure as a prisoner.

1, 9: This is a statement of St. Paul's doctrine of justification by faith, assured by the divine purpose.

1, 10: Incorruption: immortality, eternal happiness.

1, 16: Onesiphorus is spoken of as now dead; he was an official of the church at Ephesus.

2, 4: The Greek reads, ". . . involves himself in affairs of everyday life, for he must satisfy him who enlisted him." The Latin means, "to whom he has engaged himself."

The Thought of Christ. 8 Remember that
Jesus Christ rose from the dead and was
descended from David; this is my gospel,
9 in which I suffer even to bonds, as a
criminal. But the word of God is not
bound. 10 This is why I bear all things for
the sake of the elect, that they also may
obtain the salvation that is in Christ Jesus,
with heavenly glory. 11 This saying is
true: *If we have died with him, we shall
also live with him; 12 if we endure, we
shall also reign with him; [e] if we disown
him, he also will disown us; 13 if we are
faithless,[f] he remains faithful, for he cannot disown himself.

II: FIDELITY TO HIS OFFICE

False Teachers. 14 Recall these things to
their minds, charging them in the sight of
the Lord not to dispute with words, for
that is useless,* leading to the ruin of the
listeners. 15 Use all care to present thyself to God as a man approved, a worker
that cannot be ashamed, rightly handling
the word of truth. 16 But avoid profane
and empty babblings, for they contribute
much to ungodliness, 17 and their speech
spreads like a cancer. Of this sort are
Hymeneus and Philetus, 18 who have erred
from the truth in saying that the resurrection has taken place already;* and
they are destroying the faith of some.

The Faithful Servant. 19 But the sure
foundation of God stands firm, bearing
this seal: *"The Lord knows who are
his"; and, "Let everyone depart from
iniquity who names the name of the
Lord."

20 But in a great house there are vessels not only of gold and silver, but also
of wood and clay;* and some are for
honorable uses, but some for ignoble. 21 If
anyone, therefore, has cleansed himself
from these, he will be a vessel for honorable use, sanctified and useful to the
Lord, ready for every good work. 22 But
flee the cravings of youth and pursue justice, faith, charity and peace with those
who call on the Lord from a pure heart.
23 Avoid also foolish and ignorant controversies,[g] knowing that they breed quarrels. 24 But the servant of the Lord must
not quarrel, but be gentle towards all,
ready to teach, patient, 25 gently admonishing those who resist, in case God
should give them repentance to know the
truth, 26 and they recover themselves from
the snare of the devil, to whose will they
are held captive.

CHAPTER 3.

Against New Teachers. 1 But know this,
[h] that in the last days dangerous times
will come. 2 Men will be lovers of self,
covetous, haughty, proud, blasphemers,
disobedient to parents, ungrateful, criminal, 3 heartless, faithless, slanderers, incontinent, merciless, unkind, 4 treacherous, stubborn, puffed up with pride, loving pleasure more than God, 5 having a
semblance indeed of piety, but disowning
its power. Avoid these. 6 For of such are
they who make their way into houses and
captivate silly women who are sin-laden
and led away by various lusts: 7 ever
learning yet never attaining knowledge of
the truth. 8 Just as [i] Jamnes and Mambres* resisted Moses, so these men also
resist the truth, for they are corrupt in
mind, reprobate as regards the faith. 9
But they will make no further progress,
for their folly will be obvious to all, as
was that of those others.

Paul's Example and Doctrine. 10 *But
thou hast closely followed my doctrine,
my conduct, my purpose, my faith, my
long-suffering, my love, my patience, 11
my persecutions,* my afflictions; [j] such as
befell me at Antioch, Iconium and Lystra
– such persecutions as I suffered, and out
of them all the Lord delivered me. 12 And
all who want to live piously in Christ
Jesus will suffer persecution. 13 But the
wicked and imposters will go from bad
to worse, erring and leading into error.
14 But do thou continue in the things that
thou hast learned and that have been entrusted to thee, knowing of whom* thou

e Mt 10, 33; Mk 8, 38.—f Rom 3, 3.—g 1 Tm 1, 4. 7; Ti 3, 9.—h 1 Tm 4, 1; 2 Pt 3, 3; Jude 1, 18.—i Ex 7, 11.—j Acts 14, 1ff.

2, 11-13: Here again we have what appears to be a fragment of an ancient liturgical hymn. Cf 1 Tm 3, 16.

2, 14: The Clementine Vulgate reads: "Dispute not . . . over what is useless."

2, 18: They taught the immortality of the soul but seem to have denied the resurrection of the body.

2, 19: These are the two fundamental truths of the relations of God to man: on God's part, predestination; on man's part, the free rejection of sin.

2, 20: The change of metaphor from the construction of the building to its furnishings is quite abrupt but this is not uncommon in Semitic literature.

3, 8: Jamnes and Mambres are the names given in later Jewish tradition to the magicians of Pharaoh.

3, 10: This verse expresses St. Paul's spiritual testament to Timothy, his favorite disciple.

3, 11: These persecutions are recounted in Acts 13 and 14.

3, 14: Of whom: refers to Timothy's mother and grandmother, as well as to St. Paul.

hast learned them. 15 For from thy infancy thou hast known the Sacred Writings, which are able to instruct thee unto salvation by the faith which is in Christ Jesus. 16 All Scripture [k] is inspired by God* and useful for teaching, for reproving, for correcting, for instructing in justice; 17 that the man of God may be perfect, equipped for every good work.

CHAPTER 4.

Preach Sound Doctrine. 1 I charge thee, in the sight of God and Christ Jesus, who will judge the living and the dead by his coming and by his kingdom, 2 preach the word, be urgent in season, out of season; reprove, entreat, rebuke with all patience and teaching. 3 For there will come a time when they will not endure the sound doctrine; but having itching ears, will heap up to themselves teachers according to their own lusts, 4 and they will turn away their hearing from the truth and turn aside rather to fables. 5 But do thou be watchful in all things, bear with tribulation patiently, work as a preacher of the gospel, fulfill thy ministry.*

Reward. 6 As for me, I am already being poured out* in sacrifice, and the time of my deliverance is at hand. 7 I have fought the good fight, I have finished the course, I have kept the faith. 8 For the rest, there is laid up for me a crown of justice, which the Lord, the just Judge, will give to me in that day; yet not to me only, but also to those who love his coming.

Conclusion

Paul's Loneliness. 9 Make haste to come to me shortly; for Demas has deserted me, loving this world, and has gone to Thessalonica, 10 Crescens to Galatia, Titus to Dalmatia. 11 Luke only is with me.[l] Take Mark and bring him with thee, for he is useful to me for the ministry. 12 But Tychicus I have sent to Ephesus. 13 When thou comest, bring with thee the cloak* that I left at Troas with Carpus, and the books, especially the parchments. 14 Alexander,* the coppersmith, has done me much harm; the Lord will render to him according to his deeds. 15 Do thou also avoid him for he has vehemently opposed our words.

His Trial. 16 At my first defense* no one came to my support, but all forsook me, may it not be laid to their charge. 17 But the Lord stood by me and strengthened me, that through me the preaching of the gospel might be completed, and that all the Gentiles* might hear, and I was delivered from the lion's mouth. 18 The Lord will deliver me from every work of evil, and will preserve me for his heavenly kingdom; to whom be the glory forever and ever. Amen.

Greetings. 19 Greet [m]Prisca and Aquila* and the household of Onesiphorus. 20 Erastus stayed at Corinth, but Trophimus I left sick at Miletus. 21 Hasten to come before winter. Eubulus, Pudens, Linus* and Claudia and all the brethren greet thee. 22 The Lord Jesus Christ be with thy spirit. Grace be with you. Amen.

k 2 Pt 1, 20.—l Col 4, 14.—m 2 Tm 1, 16.

3, 16: This is the classic text for the divine inspiration of the Scriptures.

4, 5: The Clementine Vulgate adds, "Be reserved."

4, 6: Poured out: i.e., as a libation. Cf Phil 2, 17.

4, 13: Cloak: this may also mean a satchel for the books. Troas: an important port in Mysia on the east coast of the Aegean Sea. Books: what these were is unknown. Parchments: very likely texts of the Old Testament, though some commentators take the word to mean writing material.

4, 14: Alexander: apparently an Ephesian, and Paul's accuser in Rome.

4, 16: The reference seems to be to the first hearing at his recent trial.

4, 17: All the Gentiles: refers either to his preaching throughout the Roman world, or to his profession of faith before the imperial tribunal in the world capital.

4, 19: On Prisca and Aquila, cf Acts 18; Rom 16, 3-5; 1 Cor 16, 19.

4, 21: Linus: St. Irenaeus says that this Linus was the successor of St. Peter.

THE EPISTLE OF ST. PAUL THE APOSTLE TO TITUS

St. Titus was born of Greek parents. He accompanied Sts. Paul and Barnabas to the Council of Jerusalem (Gal 2, 1, 3). He was uncircumcized, and although at the Council Judaizers insisted that he submit to this rite, St. Paul refused to permit it. Titus is addressed in this Epistle as "beloved son" (1, 4), probably because he was converted to the faith by the Apostle. He was sent by the latter on several important missions during the third missionary journey (2 Cor 2, 13; 7, 6; 8, 6. 16; 12, 18). We lose sight of him after this, as

he is not mentioned in the Epistles of the Captivity. From this Epistle we learn that St. Paul entrusted him with the organization of the church in Crete (1, 5). Afterwards he was summoned by the Apostle to Nicopolis in Epirus (3, 12), and during St. Paul's final Roman imprisonment he was sent on a mission to Dalmatia (2 Tm 4, 10). According to tradition he returned to Crete to exercise his episcopal office, and died there.

The journey of St. Paul to the island of Crete (1, 5) cannot be inserted anywhere in the life of the Apostle before the first Roman imprisonment. Hence the visit, as well as the composition of this Epistle, took place between St. Paul's liberation from this first imprisonment and his death. Catholic authors commonly hold that the Epistle was written shortly after the writing of 1 Timothy, in either 65 or 66 A.D.

The religious situation in Crete and the mission of Titus correspond to what confronted Timothy at Ephesus (compare 3, 9 with 1 Tm 1, 4). Because of the character of the inhabitants and the spread of erroneous doctrines (1, 10f. 14; 3, 9-11), Titus' task was a difficult one. Before leaving Titus at Crete St. Paul had instructed him how to organize and rule the churches. In this Epistle the Apostle gives him counsels and instructions to guide him in his episcopal office.

CHAPTER 1.

Greeting. 1 Paul, servant of God and apostle of Jesus Christ, in accordance with* the faith of God's elect and the full knowledge of the truth which is according to piety, 2 in the hope of life everlasting which God, who does not lie, promised before the ages began — 3 he has in due times manifested his word through the preaching committed to my trust by the command of God our Savior — 4 to Titus, my beloved son in the common faith: grace and peace from God the Father, and from Christ Jesus our Savior.

I: PASTORAL CHARGE

Titus' Mission. 5 For this reason I left thee in Crete, that thou shouldst set right anything that is defective and shouldst appoint presbyters* in every city, as I myself directed thee to do. 6 They must be blameless,[a] married but once,* having believing children who are not accused of impurity or disobedience. 7 For a bishop must be blameless as being the steward of God, not proud, or ill-tempered, or a drinker, or a brawler, or greedy for base gain; 8 but hospitable, gentle, reserved, just, holy, continent; 9 holding fast the faithful word which is in accordance with the teaching, that he may be able both to exhort in sound doctrine and to confute opponents.

Special Needs in Crete. 10 For there are also many disobedient, vain babblers and deceivers, especially those of the circumcision. 11 These must be rebuked, for they upset whole households, teaching things that they ought not, for the sake of base gain. 12 One of themselves, a prophet of their own, said, "Cretans, always liars, evil beasts, lazy gluttons."* 13 This statement is true. Hence rebuke them sharply that they may be sound in faith, 14 and may not listen to Jewish fables and the commandments of men who turn away from the truth. 15 For the clean all things are clean,[b] but for the defiled and unbelieving nothing is clean;* for both their mind and their conscience are defiled. 16 They profess to know God, but by their works they disown him, being abominable and unbelieving and worthless for any good work.

II: CHARGE TO TEACH THE CHRISTIAN LIFE

CHAPTER 2.

Different Classes. 1 But do thou speak what befits the sound doctrine: 2 that elderly men be reserved, honorable, prudent, sound in faith, in love, in patience; 3 that elderly women, in like manner, be marked by holiness of behavior, not slanderers, nor enslaved to much wine; teaching what is right, 4 that they may train the younger women to be wise, to love their husbands and their children, 5 to be discreet, chaste, domestic,* gentle, obedient to their husbands, so that the word

a 1 Tm 3, 2.—b Rom 14, 20.

1, 1: In accordance with, etc.: cf note on 2 Tm 1, 1. Servant of God: an official title, borrowed from the oriental custom of styling oneself "servant of the king" or of some local deity.

1, 5. 7: On bishops and presbyters, cf note on 1 Tm 3, 1.

1, 6: This verse does not condemn second marriage absolutely.

1, 12: This citation is from the "Minos" of Epimenides, a Cretan poet who may have lived in the sixth century B. C.

1, 15: The reference is to the distinction between clean and unclean meats in the Mosaic Law, abrogated by the gospel.

2, 5: Domestic: variants in the Greek text give two words very similar in form, "home worker" and "stayer at home."

of God be not reviled. 6 Exhort the younger men, in like manner, to be self-controlled. 7 Show thyself in all things an example of good works, in teaching,* in integrity and dignity; 8 let thy speech be sound and blameless, so that anyone opposing may be put to shame, having nothing bad to say of us. 9 Exhort slaves to obey their [c] masters, pleasing them in all things and not opposing them; 10 not pilfering, but showing faithfulness* in all things, so as to adorn in all things the teaching of God our Savior.

Changed Life. 11 For the grace of God our Savior [d] has appeared to all men, 12 instructing us, in order that, rejecting ungodliness and worldly lusts, we may live temperately and justly and piously in this world; 13 looking for the blessed hope and glorious coming of our great God and Savior, Jesus Christ, 14 who gave himself for us that he might redeem us from all iniquity and cleanse for himself an acceptable people, pursuing good works. 15 Thus speak, and exhort, and rebuke. with all authority. Let no one despise thee.

CHAPTER 3.

1 Admonish them to be subject to princes and authorities, obeying commands, ready for every good work, 2 speaking evil of none, not quarrelsome but moderate, showing all mildness to all men. 3 For we ourselves also were once unwise, unbelieving, going astray, slaves to various lusts and pleasures, living in malice and envy, hateful and hating one another. 4 But when the goodness and kindness of God our Savior appeared, 5 then not by reason of good works [e] that we did ourselves, but according to his mercy, he saved us through the bath of regeneration and renewal by the Holy Spirit; 6 whom he has abundantly poured out upon us through Jesus Christ our Savior, 7 in order that, justified by his grace, we may be heirs in the hope of life everlasting.

Good Works and Truth. 8 This saying is true, and concerning these things I desire thee to insist, that they who believe in God may be careful to excel in good works. These things are good and useful to men. 9 But avoid foolish controversies [f] and genealogies* and quarrels and disputes about the Law; for they are useless and futile. 10 A factious man avoid after a first and a second admonition, 11 knowing that such a one is perverted and sins, being self-condemned.

Closing Messages. 12 When I send Artemas or Tychicus to thee, make every effort to come to me at Nicopolis;* for there I have decided to spend the winter. 13 Help Zenas the lawyer* and Apollos on their way, taking care that nothing be wanting to them. 14 And let our people* also learn to excel in good works, in order to meet cases of necessity, that they may not be unfruitful.

Greeting. 15 All my companions greet thee. Greet those who love us in the faith.* The grace of God be with you all. Amen.

c Eph 6, 5; Col 3, 22; 1 Pt 2, 18.—d Ti 3, 4.—e 2 Tm 1, 9.—f 1 Tm 4, 7; 2 Tm 2, 23.

2, 7f: In teaching: the Greek text reads: ". . . in teaching, show forth integrity, dignity and sound discourse that will be irreproachable, so that . . ."

2, 10: Faithfulness: a variant reading gives "charity."

3, 9: Genealogies: cf 1 Tm 1, 3.

3, 12: Nicopolis: probably Nicopolis of Epirus.

3, 13: Zenas the lawyer: he may have been a Roman lawyer or a doctor of the Jewish Law.

3, 14: Our people: these are the Christians generally, not the officials of the Church.

3, 15: In the faith: this replaces the common formula, "in Christ," and is directed against the separatists.

THE EPISTLE OF ST. PAUL THE APOSTLE TO PHILEMON

During his first Roman imprisonment (61-63 A.D.), St. Paul came to know a slave named Onesimus, who had deserted his master Philemon, a wealthy Christian of Colossae in Phrygia. After the Apostle had won the fugitive over to Christianity, he looked for a favorable opportunity to send him back to his master. This opportunity offered itself when he was dispatching a letter to the Colossians in the year 63 A.D. Onesimus accompanied St. Paul's messenger Tychicus (Col 4, 7-9). To Philemon the Apostle addressed this touching appeal, entreating his friend to deal kindly with the runaway.

CHAPTER 1.

Address and Greeting. 1 Paul, a prisoner of Christ Jesus, and our brother Timothy, to Philemon,* our beloved and fellow-worker, 2 and to Appia,* the sister, and to Archippus, our fellow-soldier, and to the church that is in thy house: 3 grace be to you and peace from God our Father and from the Lord Jesus Christ.

Philemon's Faith and Charity. 4 I give thanks to my God, always making remembrance of thee in my prayers, 5 as I hear of thy charity and of the faith* that thou hast in our Lord Jesus and towards all the saints. 6 May the sharing of thy faith be made evident in full knowledge of* all the good that is in you, in Christ Jesus. 7 For I had great joy and consolation in thy charity, because through thee, brother, the hearts of the saints have found rest.

Plea for Onesimus. 8 For this reason, though I am very confident that I might charge thee in Christ Jesus to do what is fitting, 9 yet for the sake of charity I prefer to plead, since thou art such as thou art; as Paul, an old man — and now also a prisoner of Jesus Christ— 10 I plead with thee for my own son, whom I have begotten in prison, for Onesimus. 11 He once was useless to thee, but now is useful both to me and to thee. 12 I am sending him back to thee, and do thou welcome him as though he were my very heart. 13 I had wanted to keep him here with me that in thy stead he might wait on me in my imprisonment for the gospel; 14 but I did not want to do anything without thy counsel, in order that thy kindness might not be as it were of necessity, but voluntary.

15 Perhaps, indeed, he departed from thee for a short while so that thou mightest receive him forever, 16 no longer as a slave, but instead of a slave as a brother most dear, especially to me, and how much more to thee, both in the flesh and in the Lord! 17 If, therefore, thou dost count me as a partner, welcome him as thou wouldst me. 18 And if he did thee any injury or owes thee anything, charge it to me. 19 I, Paul, write it with my own hand: I will repay it—not to say to thee that thou owest me thy very self. 20 Yes, indeed, brother! May I, too, make use of thee in the Lord! Console my heart in the Lord!

Hopes, Greetings, Blessings. 21 Trusting in thy compliance I am writing to thee, knowing that thou wilt do even beyond what I say. 22 At the same time make ready a lodging for me too, for I hope that through your prayers I shall be restored to you. 23 Epaphras,* my fellow-prisoner in Christ Jesus, 24 Mark, Aristarchus, Demas and Luke, my fellow-workers, send thee greetings. 25 The grace of our Lord Jesus Christ be with your spirit. Amen.

1, 1: Philemon had been converted to Christianity by St. Paul, probably during the latter's long stay at Ephesus (Acts 19, 10). This is the debt Philemon owes the Apostle (v 19).

1, 2: Appia was the wife of Philemon. Archippus was probably his son (cf Col 4, 17).

1, 5: Faith draws them to our Lord, charity to the brethren.

1, 6: The Greek reads: "May thy participation in the faith become effective in the clear knowledge of . . ." Our text refers to the liberality of Philemon, inspired by his faith.

1, 23f: For the names cf notes on Col 4, 10-14.

THE EPISTLE OF ST. PAUL THE APOSTLE TO THE HEBREWS

Apart from some doubts expressed unofficially in the West before the fourth century, the traditional Catholic view has always maintained the Pauline authorship of the Epistle to the Hebrews, at least in the sense that it was conceived by St. Paul and written under his direction. Its thought is thoroughly Pauline, and much of its phraseology is also distinctly Pauline. The excellent literary style, however, is generally superior to that found in the other Epistles of St. Paul, and ranks with the best in the New Testament.

The time, place of composition and destination of the Epistle are not stated explicitly, and there is but little evidence elsewhere bearing upon these matters. Opinions, based on the few vague indications available, differ widely. As plausible as any is the common view that the Epistle was written at Rome about 63 A.D., shortly after St. Paul's release from his first Roman imprisonment, and that it was destined for the Jewish Christians of Palestine, who under the stress of trials were in danger of relapsing into Judaism.

The Epistle describes most eloquently the eminent superiority of the new dispensation over the old. Inaugurated by the Son of God Himself, this new dispensation was God's final revelation to man. It completed the message of the prophets, and brought to perfection all that was of permanent value in the Mosaic covenant. The Incarnate Son of God was its High Priest, and His glorious sacrifice was truly efficacious before God in the forgiveness of sin. As suffering and humiliation had an important place in His victory, His followers are exhorted to forego worldly advantage, to bear their trials patiently, and to persevere heroically in the faith.

I: SUPERIORITY OF THE NEW DISPENSATION OVER THE OLD

CHAPTER 1.

1. A Superior Mediator

Christ Superior to the Angels. 1 God, who at sundry times* and in divers manners spoke in times past to the fathers by the prophets, 2 last of all in these days* has spoken to us by his Son, whom he appointed heir of all things,[a] by whom also he made the world; 3 who, being the brightness of his glory and the image of his substance, and upholding all things by the word of his power, has effected man's purgation from sin and taken his seat at the right hand [b] of the Majesty on high, 4 having become* so much superior to the angels as he has inherited a more excellent name [c] than they. 5 For to which of the angels has he ever said, [d] *Thou art my son, I this day have begotten thee?* and again, *I will be to him a father, and he shall be to me a son?* 6 And again, when he brings* the firstborn into the world, he says, [e] *And let all the angels of God adore him.* 7 And of the angels indeed he says, [f] *He makes his angels spirits,* and his ministers a flame of fire.* 8 But of the Son, [g] *Thy throne, O God, is forever and ever, and a sceptre of equity is the sceptre of thy kingdom.** 9 *Thou hast loved justice and hated iniquity; therefore God, thy God, has anointed thee with the oil of gladness above thy fellows.* 10 And, [h] *Thou in the beginning, O Lord, didst found the earth, and the heavens are works of thy hands.* 11 *They shall perish, but thou shalt continue; and they shall all grow old as does a garment,* 12 *and as a vesture** *shalt thou change them, and they shall be changed. But thou art the same, and thy years shall not fail.* 13 Now to which of the angels has he ever said, [i] *Sit at my right hand, until I make thy enemies the footstool of thy feet?* 14 Are they not all ministering [j] spirits, sent for service, for the sake of those who shall inherit salvation?

CHAPTER 2.

Warning and Exhortation. 1 Therefore ought we the more earnestly to observe the things that we have heard, lest perhaps we drift away. 2 For [k] if the word spoken by angels* proved to be valid, and every transgression and disobedience received a just punishment, 3 how shall we escape if we neglect so great a salvation? For it was first announced by the Lord and was confirmed unto us by those who heard him; 4 God [l] also, according to his own will, bearing them witness by signs and wonders, and by manifold powers, and by impartings of the Holy Spirit.

Christ Suffered for His Brethren. 5 For he has not subjected to angels the world to come,* whereof we speak. 6 Rather someone has testified somewhere, saying, [m] *What is man that thou art mindful of him, or the son of man that thou visitest*

a Ps 2, 8; Jn 1, 3.—b Ps 109, (110), 1; Wis 7, 26; Mk 16, 19; Col 1, 15.—c Eph 1, 21; Phil 2, 9.—d Ps 2, 7; 2 Kgs 7, 14.—e Dt 32, 43 (LXX); Ps 96, (97), 7; Ap 1, 5.—f Ps 103, (104), 4.—g Ps 44, (45), 7f.—hPs 101 (102), 26-28.—i Ps 109, (110), 1.—j Gn 28, 12; Ps 90, (91), 11; Dn 7, 10.—k Acts 7, 53; Gal 3, 19.—l Mk 16, 20; Acts 14, 3; 19, 11.—m Ps 8, 5-8.

1, 1: At sundry times: the Greek means, "in many portions."

1, 2: Last of all in these days: the Greek text has, "at the end of these days," or according to another reading, "in these last days." By his Son: literally, "in a son"; i.e., one who by nature is a son.

1, 4: Having become: or, "showing himself to be." The humanity of Christ was exalted in glory far above the angels, because He alone was truly the Son."

1, 6: And again, when he brings: or, "And when he again brings." In the Greek the "again" may be taken with either "says" or "brings." If it is taken with "says," it will merely introduce another quotation, and the reference will be to the first coming of Christ at the Incarnation. If it is taken with "brings," the reference will be to the Second Coming of Christ at the end of the world. World: in Greek: "the inhabited earth."

1, 7: Spirits: or, "winds."

1, 8: Thy kingdom: some Greek MSS have "his kingdom."

1, 12: As a vesture, etc.: the Greek has, "as a mantle thou shalt roll them up."

2, 2: Word spoken by angels: the Mosaic Law. Proved to be valid: or, "held good," "had the force of law." Just punishment: literally, "just recompense of reward."

2, 5: World to come: here means the Christian dispensation, not the future life.

him? [7] *Thou hast made him a little lower* than the angels, thou hast crowned him with glory and honor, and has set him over the works of thy hands;* [8] *thou* [n] *hast put all things under his feet.* For in subjecting all things to man, he left nothing that is not subject to him. But now we do not see as yet all things subject to him. [9] But we do see him who was made "a little lower than the angels," namely, Jesus, crowned with glory and honor because of his having suffered death, that by the grace of God he might taste death for all [10] For it became him for whom are all things and through whom are all things, who had brought many sons into glory, to perfect through sufferings the author of their salvation. [11] For both he who sanctifies and they who are sanctified are all from one.* For which cause he is not ashamed to call them brethren, saying, [12] *I* [o] *will declare thy name to my brethren; in the midst of the church I will praise thee.* [13] And again, [p] *I will put my trust in him.* And again, *Behold, I and my children whom God has given me.* [14] Therefore because children have blood and flesh* in common, so he in like manner has shared in these; that [q] through death he might destroy him who had the empire of death, that is, the devil; [15] and might deliver them, [r] who throughout their life were kept in servitude by the fear of death. [16] For, of course, it is not angels that he is succoring, but he is succoring the offspring [s] of Abraham. [17] Wherefore it was right that he should in all things be made like unto his brethren, that he might become a merciful and faithful high priest before God to expiate the sins of the people. [18] For in that he himself has suffered and has been tempted,* he is able to help those who are tempted.

CHAPTER 3.

Christ Superior to Moses. [1] Therefore, holy brethren, partakers of a heavenly calling, consider the apostle and high priest of our confession, Jesus, [2] who is faithful to him who made him, as was [t] Moses also "in all his house."* [3] For he was deemed worthy of greater glory than Moses,[u] just as the builder of a house has greater honor than the house that he has built. [4] For every house is built by someone; but he who created all things is God. [5] And Moses indeed was faithful "in all his house" as a servant, to testify [v] concerning those things that were to be spoken; [6] but Christ is faithful [w] as the Son over his own house. We are that house, if we hold fast our confidence and the hope in which we glory* unto the end.

Exhortation. [7] Therefore, as the Holy Spirit says, [x] *Today if you shall hear his voice,* [8] *do not harden your hearts as in the provocation, during the day of temptation in the desert,* [9] *where your fathers tried me, proved and saw my works* [10] *forty years. Wherefore I was offended with this generation, and said, "They always err in heart, and they have not known my ways."* [11] *As I have sworn in my wrath: They shall not enter* into my Rest.* [12] Take heed, brethren, lest perhaps there be in any of you an evil, unbelieving heart that would turn away from the living God. [13] But exhort one another every day, while it is still Today, that none of you be hardened by the deceitfulness of sin. [14] For we have been made partakers of Christ, provided only that we hold fast our first confidence in him [y] unto the end. [15] While it is said, *Today if you shall hear his voice, do not harden your hearts as in that provocation* — [16] for some who heard gave provocation,* but not all those who came out of Egypt under Moses— [17] with whom then was he offended forty years? Was it not with those who sinned, whose corpses fell [z] in the desert? [18] And to whom did he swear [a] that they should not enter into his Rest, but to those who were unbelieving? And we see that they could not enter in because of unbelief.

n Mt 28, 18; I Cor 15, 25-28.—o Ps 21 (22), 23.—p 2 Kgs 22, 3; Ps 17 (18), 3; Is 8, 18.—q Is 25, 8; Os 13, 14; Jn 12, 31; I Cor 15, 54.—r Lk 1, 74; Rom 8, 15; 2 Tm 1, 7-10.—s Is 41, 8.—t Nm 12, 7.—u Mt 12, 41f; 16, 18.—v Dt 18, 18.—w Heb 10, 23; I Cor 3, 16f; 6, 19; 2 Cor 6, 16; Eph 2, 19-22; I Pt 2, 5.—x Nm 14, 21-23; Ps 94 (95), 8-11.—y Heb 3, 6; Rom 8, 17; I Cor 1, 9.—z Nm 14, 29.—a Nm 14, 23; Dt 1, 35.

2, 7: A little lower: or, "for a little while lower." And hast set . . . thy hands: omitted in some Greek MSS.

2, 10: Who had brought many sons into glory: better, according to the Greek, "while he was bringing many sons into glory."

2, 11: All from one: probably, from one family, with God as the Father of all.

2, 14: Blood and flesh: i.e., having the same human nature.

2, 18: Has suffered and has been tempted: the Greek has, "for in that he himself suffered, having been tempted."

3, 2: In all his house": i.e., in all God's house.

3, 6: The hope in which we glory: literally, "the glory of hope."

3, 11: They shall not enter: literally, "if they shall enter." This is the common form of oath, with some such words as "God do so to me and more also" preceding the "if."

3, 16: For some who heard gave provocation, etc.: the Greek has, "who were they, who having heard did provoke? Were they not all those who were led out of Egypt by Moses?"

CHAPTER 4.

Our Promised Land. 1 Let us therefore fear lest perhaps, while the promise of entering into his Rest remains, any of you should be thought wanting. 2 For to us also it has been declared,* just as to them. But the word that was heard did not profit them, since they had no faith in what they heard. 3 We then who have believed shall enter* into his Rest, even as he said, [b] *As I have sworn in my wrath: They shall not enter into my Rest.* And indeed his works were completed at the foundation of the world. 4 For somewhere he spoke of the seventh day thus, [c] *And God rested the seventh day from all his works;* 5 and in this place again: *They shall not enter into my Rest.* 6 Since then it follows that some are to enter into it, and they to whom it was first declared did not enter in because of unbelief, 7 he again fixes another day to be Today, saying by David after so long a time, as quoted above, [d] *Today if you shall hear his voice, do not harden your hearts.* 8 For if Josue* had given them rest, [e] God would never afterwards be speaking of another day. 9 There remains therefore a Sabbath Rest for the people of God. 10 For he who has entered into his Rest, has himself also rested from his own works, even as God did from his. 11 Let us therefore hasten to enter into that Rest, lest anyone fall by following the same example of unbelief. 12 For the word of God is living and efficient and keener than any two-edged sword,[f] and extending even to the division of soul and spirit, of joints also and of marrow, and a discerner of the thoughts and intentions of the heart. 13 And [g] there is no creature hidden from his sight; but all things are naked and open to the eyes of him to whom we have to give account.

2. A Superior High Priest

Confidence in Christ. 14 Having therefore a great high priest who has passed into the heavens, Jesus the Son of God, let us hold fast our confession. 15 For we have not a high priest who cannot have compassion on our infirmities, but one tried as we are in all things except sin. 16 Let us therefore draw near with confidence to the throne of grace, that we may obtain mercy and find grace to help in time of need.

CHAPTER 5.

Christ the High Priest. 1 For every high priest taken from among men is appointed for men in the things pertaining to God, that he may offer gifts and sacrifices for sins. 2 He is able to have compassion on the ignorant and erring, because he himself [f] also is beset with weakness, 3 and by reason thereof is obliged to offer for sins, [h] as on behalf of the people, so also for himself. 4 And [i] no man takes the honor to himself; he takes it who is called by God, as Aaron was. 5 So also Christ did not glorify himself with the high priesthood, but he who spoke to him, [j] *Thou art my son, I this day have begotten thee.* 6 As he says also in another place, [k] *Thou art a priest forever, according to the order of Melchisedech.* 7 For Jesus, in the days of his earthly life, with a loud cry and tears, offered up prayers and supplications to him who was able to save him from death,[l] and was heard because of his reverent submission.* 8 And he, Son though he was, learned obedience [m] from the things that he suffered; 9 and when perfected, he became to all who obey him the cause of eternal salvation, 10 called by God a high priest according to the order of Melchisedech.

Importance of the Doctrine. 11 On this point we have much to say, and it is difficult to explain it, because you have grown dull of hearing. 12 For whereas by this time you ought to be masters, you need to be taught again the rudiments of the words of God; and you have become such as have need of milk [n] and not of solid food. 13 For everyone who is fed on milk is unskilled in the word of justice;* he is but a child. 14 But solid food is for the mature, for those who by practice have their faculties trained to discern good and evil.

b Ps 94, (95), 11.—c Gn 2, 2.—d Heb 3, 7.—e Jos 22, 4.—f Wis 7, 24; 18, 15f; Eph 6, 17; Ap 1, 16; 19, 15.—g Sir 15, 19; Pss 89 (90), 8; 33, (34), 16.—h Lv 9, 7; 16, 17.—i Ex 28, 1; 2 Par 26, 18.—j Ps 2, 7; Jn 8, 54.—k Ps 109 (110), 4.—l Mt 26, 38ff.—m Phil 2, 8.—n 1 Cor 3, 2; 1 Pt 2, 2.

4, 2: It has been declared: the Greek has, "For we too have had the good news proclaimed to us, just as they had. But the word they heard did not profit them because it was not mingled with faith on the part of the hearers."

4, 3: Shall enter: the Greek text reads, "are entering," or, "do enter."

4, 8: Josue: in Greek, "Jesus." The reference is to the successor of Moses.

5, 7: Was heard because of his reverent submission: or, "was heard because of his godly fear." The Old Latin has, "was delivered from fear."

5, 13: Word of justice: probably, the deeper truths of faith.

CHAPTER 6.

An Appeal for Progress. 1 Therefore, leaving the elementary teaching concerning Christ,* let us pass on to things more perfect, not laying again a foundation of repentance from dead works and of faith towards God, 2 of the doctrine of baptisms and the laying on of hands, of the resurrection of the dead and of eternal judgment. 3 And this we will do, if God permits.

Danger of Apostasy. 4 For [o] it is impossible* for those who were once enlightened, who have both tasted the heavenly gift and become partakers of the Holy Spirit, 5 who have moreover tasted the good word of God and the powers of the world to come, 6 and then have fallen away, to be renewed again to repentance; since they crucify again for themselves the Son of God and make him a mockery.* 7 For the earth that drinks in the rain that often falls upon it, and produces vegetation [p] that is of use to those by whom it is tilled, receives a blessing from God; 8 but that which brings forth thorns and thistles is worthless,[q] and is nigh unto a curse, and its end is to be burnt.

Expectation of Better Things. 9 But in your case, beloved, we are confident of better things, things that promise salvation, even though we speak thus. 10 For God is not unjust, that he should forget your work and the love that you have shown in his name,* you who have ministered and do minister to the saints. 11 But we want every one of you to show to the very end the same earnestness [r] for the fulfillment of your hopes; 12 so that you may become not sluggish but imitators of those who by faith and patience will inherit the promises.

Certainty of God's Promise. 13 For when God made his promise to Abraham, since he had no one greater to swear by, he swore by himself, 14 saying, [s] *I will surely bless thee,** *and I will surely multiply thee.* 15 And thus after patient waiting, Abraham obtained the promise. 16 For men swear by one greater than themselves, and an oath given as a guarantee is the final settlement of all their disagreement. 17 Hence God, meaning to show more abundantly to the heirs of the promise the unchangeableness of his will, interposed an oath, 18 that by two unchangeable things,* in which it is impossible for God to deceive, we may have the strongest comfort—we who have sought refuge in holding fast the hope set before us. 19 This hope we have, as a sure and firm anchor of the soul, reaching even behind the veil 20 where our forerunner Jesus has entered for us, having become a high priest forever [t] according to the order of Melchisedech.

o Heb 10, 26; Mt 12, 31. 45; 2 Pt 2, 20.—p Gn 1, 11.—q Gn 3, 18.—r Heb 3, 14.—s Gn 22, 16.—t Ps 109 (110), 4.—u Gn 14, 17-20.—v Nm 18, 21.

6, 1: Elementary teaching concerning Christ: literally, "the word of the beginning of Christ."

6, 4: Impossible: i.e., extremely difficult.

6, 6: Make him a mockery: by apostasy.

6, 10: God would indeed be unjust if He punished sin without rewarding good works.

6, 14: I will surely bless thee: literally, "unless blessing, I bless thee," a Hebrew idiom.

6, 18: Two unchangeable things: namely, the promise and the oath.

7, 3: Without father, without mother: because they are not mentioned in Scripture. Likened: i.e., he is a figure or type of Christ.

CHAPTER 7.

Melchisedech More Than Abraham. 1 For [u] this Melchisedech was king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings and blessed him; 2 to whom Abraham divided the tithes of all. First, as his name shows, he is King of Justice, and then also he is King of Salem, that is, King of Peace. 3 Without father, without mother,* without genealogy, having neither beginning of days nor end of life, but likened to the Son of God, he continues a priest forever.

Melchisedech More Than Levi. 4 Now consider how great this man is, to whom even Abraham the patriarch gave tithes out of the best portions of the spoils. 5 And indeed they who are of the priestly sons of [v] Levi, have a commandment to take tithes from the people according to the Law, that is, from their brethren, though these also have come from the loins of Abraham. 6 But he whose genealogy is not recorded among them received tithes of Abraham and blessed him who had the promises. 7 Now beyond all contradiction, that which is less is blessed by the superior. 8 And in the one case indeed, mortal men receive tithes, while in the other, it is one of whom it is testified that he lives on. 9 And even Levi, the receiver of tithes, was also, so to speak, through Abraham made subject to tithes, 10 for he was still in the loins of his father when Melchisedech met him.

Levitical Priesthood Imperfect. 11 If then perfection was by the Levitical priesthood (for under it the people received the Law), what further need was there that another priest should rise, according to the order of Melchisedech, and said not to be according to the order of Aaron? 12 For when the priesthood is changed, it is necessary that a change of law be made also. 13 For he of whom these things are said is from another tribe, from which no one has ever done service at the altar. 14 For it is evident that our Lord has sprung out of Juda,[w] and Moses spoke nothing at all about priests when referring to this tribe. 15 And it is yet far more evident if there arise another priest, according to the likeness of Melchisedech, 16 who has become so not according to the Law of carnal commandment, but according to a life that cannot end. 17 For it is testified of him, [x] *Thou art a priest forever, according to the order of Melchisedech.*

Superseded by Priesthood of Christ. 18 On the one hand there is the rejection of the former commandment, because of its weakness and unprofitableness 19 (for the Law brought nothing to perfection), and on the other hand a bringing in of a better hope, through which we draw near to God.

A Priest by Divine Oath. 20 And inasmuch as it is not without an oath (for the others indeed were made priests without an oath, 21 but he with an oath through him who said to him, [y] *The Lord has sworn and will not repent: Thou art a priest forever*), 22 all the more has Jesus become surety of a superior covenant. 23 And the other priests indeed were numerous, because they were prevented by death from continuing in office; 24 but he, because he continues forever, has an everlasting priesthood.* 25 Therefore he is able at all times to save those who come to God through him,[z] since he lives always to make intercession for them.

Sinless and Perfect. 26 For it was fitting that we should have such a high priest, holy, innocent, undefiled, set apart from sinners, and become higher than the heavens. 27 He does not need [a] to offer sacrifices daily (as the other priests did), first for his own sins, and then for the sins of the people; for this latter he did once for all in offering up himself. 28 For the Law appoints as priests men who are weak; but the word of the oath, which came after the Law, appoints a Son who is forever perfect.

3. A Superior Covenant

CHAPTER 8.

Christ in the Heavenly Sanctuary. 1 Now the main point in what we are saying is this. We have such a high priest, who has taken his seat at the right hand of the throne of Majesty in the heavens, 2 a minister of the Holies, and of the true tabernacle,[b] which the Lord has erected and not man. 3 For every high priest is appointed to offer gifts and sacrifices; therefore it is necessary that this one also should have something to offer. 4 If then he were on earth, he would not even be a priest, since there are already others to offer gifts according to the Law. 5 The worship they offer is a mere copy and shadow of things heavenly, even as Moses was warned when he was completing the tabernacle: [c] "See," God said, "that thou make all things according to the pattern that was shown thee on the mount."

Mediator of a Superior Covenant. 6 But now he has obtained a superior ministry, in proportion as he is mediator of a superior covenant, enacted on the basis of superior promises. 7 For had the first been faultless, place would not of course be sought for a second. 8 For finding fault with them he says, [d] *Behold, days are coming, says the Lord, when I will make a new covenant with the house of Israel and with the house of Juda,* 9 *not according to the covenant that I made with their fathers on the day when I took them by the hand to lead them forth out of the land of Egypt; for they did not abide by my covenant, and I did not regard them, says the Lord.* 10 *For this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put my laws into their mind, and upon their hearts I will write them, and I will be their God, and they shall be my people.* 11 *And they shall not teach, each his neighbor, and each his brother, saying,*

w Gn 49, 10; Is 11, 1.—x Ps 109 (110), 4.—y Ps 109 (110), 4.—z Rom 8, 34; 1 Jn 2, 1.—a Lv 16, 6. 17.—b Ex 33, 7; Nm 24, 6.—c Col 2, 17; Ex 25, 40.—d Jer 31, 31-34; cf Heb 10, 16.

7, 24: Since He always lives, He has no successor.

"Know the Lord"; for all shall know me,
from least to greatest among them. [12] *Because I will be merciful to their iniquities,*
and their sins I will remember no more.
[13] Now in saying "a new covenant," he has made obsolete the former one; and that which is obsolete and has grown old is near its end.

4. A Superior Sacrifice

CHAPTER 9.

The Earthly Sanctuary. [1] The first covenant also had ritual ordinances and a sanctuary, though an earthly one. [2] For there was set up a tabernacle[e] in the outer part of which were the lamp-stand and the table and the showbread, and this is called the Holy Place; [3] but beyond the second veil was the tabernacle which is called the [f] Holy of Holies, [4] having a golden censer* and the ark of the covenant,[g] overlaid on every side with gold. In the ark was a golden pot containing the manna and the rod of Aaron which had budded, and the tablets of the covenant; [5] and above it were the cherubim of glory overshadowing the mercy-seat.[h] But of all these we cannot now speak in detail.

A Type of the Heavenly Sanctuary. [6] Such then being the arrangements, the priests always used to enter into the first tabernacle to perform the sacred rites; [7] but into the second tabernacle[i] the high priest alone entered once a year, not without blood, which he offered for his own and the people's sins of ignorance. [8] The Holy Spirit signified by this that the way into the Holies was not yet thrown open while the first tabernacle was still standing. [9] This first tabernacle is a figure of the present time, inasmuch as gifts and sacrifices are offered that cannot perfect the worshipper in conscience, since they refer only to food and drink [10] and various ablutions and bodily regulations[j] imposed until a time of reformation.

e Ex 25, 23-30; 26, 1.—f Ex 26, 33.—g Lv 16, 12f; Ex 16, 33; 25, 10; Nm 17, 8.—h Ex 25, 16-22; 26, 34.—i Ex 30, 10; Lv 16, 2ff.—j Lv 11, 2-47; Nm 19, 13; Col 2, 16.—k Lv 16, 14-16; Nm 19, 2. 17.—l Ti 2, 14; I Pt 1, 18f; I Jn 1, 7; Ap 1, 5.—m I Tm 2, 5.—n Ex 24, 3-8; Mt 26, 28.—o Lv 17, 11.—p I Jn 2, 1f.

9, 4: Censer: the Greek word means either "censer" or "altar."
9, 11: Greater and more perfect tabernacle: the tabernacle of the heavens.
9, 14: The Greek reads, "by his eternal spirit."
9, 16: Testament: the Greek word used here has the double signification of "covenant" and "will."
9, 22: Forgiveness: legal pardon.
9, 24: Jesus: the Greek has "Christ."

Christ the High Priest and Victim. [11] But when Christ appeared as high priest of the good things to come, he entered once for all through the greater and more perfect tabernacle,* not made by hands (that is, not of this creation), [12] nor again by virtue of blood of goats and calves, but by virtue of his own blood, into the Holies, having obtained eternal redemption. [13] For if [k] the blood of goats and bulls and the sprinkled ashes of a heifer sanctify the unclean unto the cleansing of the flesh, [14] how much more will the blood of Christ,[l] who through the Holy Spirit* offered himself unblemished unto God, cleanse your conscience from dead works to serve the living God?

Redemption through Christ. [15] And this is why he is mediator of a new covenant,[m] that whereas a death has taken place for redemption from the transgressions committed under the former covenant, they who have been called may receive eternal inheritance according to the promise. [16] For where there is a testament,* the death of the testator must intervene; [17] for a testament is valid only when men are dead, otherwise it has as yet no force as long as the testator is alive.

The Blood of Victims. [18] Hence not even the first has been inaugurated without blood; [19] for when every commandment of the Law had been read by Moses to all the people, he took the blood of the calves and of the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, saying, [20] [n] *This is the blood of the covenant which God has commanded for you.*
[21] The tabernacle also and all the vessels of the ministry he sprinkled likewise with blood; [22] and with blood almost everything is cleansed according to the Law,[o] and without the shedding of blood there is no forgiveness.*

The Blood of Christ. [23] It was necessary, therefore, that the copies of the heavenly realities should be cleansed by these things; but the heavenly realities themselves require better sacrifices than these. [24] For [p] Jesus* has not entered into a Holies made by hands, a mere copy of the true, but into heaven itself, to appear now before the face of God on our behalf; [25] nor yet has he entered to offer himself often, as the high priest enters

into the Holies year after year with blood not his own; 26 for [q] in that case he must have suffered often since the beginning of the world. But as it is, once for all at the end of the ages, he has appeared for the destruction of sin by the sacrifice of himself. 27 And [r] just as it is appointed unto men to die once and after this comes the judgment, 28 so also was Christ offered once to take away the sins of many;* the second time with no part in sin he will appear unto the salvation of those who await him.

CHAPTER 10.

One Sacrifice Supplants Many. 1 For the Law, having but a shadow of the good things to come,[s] and not the exact image of the objects, is never able by the sacrifices which they offer continually, year after year the same, to perfect those who draw near; 2 for in that case would they not have ceased to be offered, because the worshipers, once cleansed, would no longer have any consciousness of sin? 3 Yet [t] in these sacrifices sins are brought to remembrance year by year. 4 For it is impossible that sins should be taken away [u] with blood of bulls and of goats. 5 Therefore in coming into the world, he says, [v] *Sacrifice and oblation thou wouldst not, but a body thou hast fitted to me:* 6 *in holocausts and sin-offerings thou hast had no pleasure.* 7 *Then said I, "Behold, I come—(in the head of the book* it is written of me)—to do thy will, O God."* 8 In saying in the first place, "Sacrifices and oblations and holocausts and sin-offerings thou wouldst not, neither hast thou had pleasure in them" (which are offered according to the Law), 9 and then saying, "Behold, I come to do thy will, O God," he annuls the first covenant in order to establish the second. 10 It is in this "will" that we have been sanctified through the offering of the body of Jesus Christ once for all.

Its Eternal Efficacy. 11 And every priest indeed stands daily ministering, and often offering the same sacrifices,[w] which can never take away sins; 12 but Jesus, having offered one sacrifice for sins, has taken his seat forever at the right hand of God, 13 waiting thenceforth until his enemies be made the footstool [x] under his feet. 14 For by one offering he has perfected forever those who are sanctified. 15 Thus also the Holy Spirit testifies unto us. For after having said, 16 *This is the covenant* [y] *that I will make with them after those days, says the Lord: I will put my laws upon their hearts, and upon their minds I will write them,* he then adds, 17 *And their sins and their iniquities I will remember no more.* 18 Now where there is forgiveness of these, there is no longer offering for sin.*

II: EXHORTATIONS

1. To Perseverance in Faith

First Motive: the Judgment. 19 Since then, brethren, we are free to enter the Holies in virtue of the blood of Christ, 20 a new and living way [z] which he inaugurated for us through the veil (that is, his flesh), 21 and since we have a high priest over the house of God, 22 let us draw near with a true heart in fullness of faith, having our hearts cleansed from an evil conscience by sprinkling, and the body washed with [a] clean water. 23 Let us hold fast the confession of our hope without wavering, for he who has given the promise is faithful. 24 And let us consider how to arouse one another to charity and good works; 25 not forsaking our assembly as is the custom of some, but exhorting one another, and this all the more as you see the Day drawing near.

Guilt of Apostasy. 26 For [b] if we sin willfully* after receiving the knowledge of the truth, there remains no longer a sacrifice for sins, 27 but a certain dreadful expectation of judgment, and [c] "the fury of a fire which will consume the adversaries." 28 A man making void the Law of Moses dies without any mercy on the word of two [d] or three witnesses; 29 how much worse punishments do you think he deserves who has trodden under foot the Son of God, and has regarded as unclean the blood of the covenant through which he was sanctified, and has insulted the Spirit of grace? 30 For we know him who

q 1 Cor 10 11; Gal 4, 4.—r Gn 3, 19.—s Col 2, 17.—t Lv 16, 21. 29.—u Mi 6, 6-8.—v Ps 39, 7f.—w Ex 29, 38; Nm 28, 3.—x Ps 109, 1.—y Jer 31, 33; Heb 8, 8.—z Jn 14, 6.—a Ez 36, 25.—b Heb 6, 4; 1 Jn 5, 16.—c So 1, 18.—d Dt 17, 6.

9, 28: Sins of many: "His death was offered to prevent the ruin of all, but He did not take away the sins of all, because they themselves were unwilling" (St. John Chrysostom).

10, 7: Head of the book: the Greek has "roll of the book."

10, 18: The sense is: where these are remitted there is no longer need of an offering for sin.

10, 26: Sin willfully: by apostasy.

has said, [e] *Vengeance is mine, I will repay.* And again, *The Lord will judge his people.* 31 It is a fearful thing to fall into the hands of the living God.

Second Motive: Trials Well Borne. 32 But call to mind the days gone by, in which, after you had been enlightened, you endured a great conflict of sufferings; 33 partly by being made a public spectacle through reproaches and tribulations, and partly by making common cause with those who fared thus. 34 For you both have had compassion on those in prison and have joyfully accepted the plundering of your own goods, knowing that you have a better possession and a lasting one. 35 Do not, therefore, lose your confidence, which has a great reward. 36 For you have need of patience that, doing the will of God, you may receive the promise: 37 [f] *For yet a very little while, and he who is to come, will come, and will not delay.* 38 [g] *Now my just one lives* by faith. But if he draws back, he will not please my soul.* 39 We, however, are not of those who draw back unto destruction, but of those who have faith to the saving of the soul.

CHAPTER 11.

Third Motive: Old Testament Examples. 1 Now faith is the substance of things to be hoped for,* the evidence of things that are not seen; 2 for by it the men of old had testimony borne to them.* 3 By faith [h] we understand that the world was fashioned by the word of God; and thus things visible were made out of things invisible.

Abel. 4 By faith [i] Abel offered to God a sacrifice more excellent than did Cain, through which he obtained a testimony that he was just, God giving testimony to his gifts; and through his faith, though he is dead, he yet speaks.

Henoch. 5 By faith [j] Henoch was taken up lest he should see death; and he was not found, because God took him up. For before he was taken up he had testimony that he pleased God, 6 and without faith it is impossible to please God. For he who comes to God must believe that God exists and is a rewarder to those who seek him.

Noe. 7 By faith [k] Noe, having been warned concerning things not seen as yet, prepared with pious fear an ark in which to save his household. Having thus condemned the world, he was made heir of the justice which is through faith.

Abraham. 8 By faith [l] he who is called Abraham obeyed by going out into a place which he was to receive for an inheritance; and he went out, not knowing where he was going. 9 By faith [m] he abode in the Land of Promise as in a foreign land, dwelling in tents with Isaac and Jacob, the co-heirs of the same promise; 10 for he was looking for the city with fixed foundations,[n] of which city the architect and the builder is God.

Sara. 11 By faith even Sara [o] herself, who was barren, received power for the conception of a child when she was past the time of life, because she believed that he who had given the promise was faithful. 12 And so there sprang from one man,[p] though he was as good as dead, issue like the stars of heaven in number and innumerable as the sand that is by the seashore.

The Heavenly Country. 13 In the way of faith all these died without receiving the promises, but beholding them afar off, and saluting them and acknowledging that they were pilgrims and strangers on earth. 14 For they who say these things show plainly that they seek a country of their own. 15 And indeed if they were thinking of the country from which they went out, they certainly would have had opportunity to return; 16 but as it is they seek after a better, that is, a heavenly country.[q] Therefore God is not ashamed to be called their God, for he has prepared for them a city.

Abraham's Trial. 17 By faith Abraham,[r] when he was put to the test, offered Isaac; and he who had received the promises 18 (to whom it had been said, [s] *In Isaac thy seed shall be called*) was about to offer up his only-begotten son, 19 reasoning that God has power to raise up even from the dead; [t] whence also he received him back as a type.*

e Dt 32, 35; Rom 12, 19.—f Hb 2, 3.—g Hb 2, 4.—h Gn 1, 4; Jn 1, 3.—i Gn 4, 4-8; Mt 23, 35.—j Gn 5, 24; Sir 44, 16.—k Gn 6, 8-22; Sir 44, 17.—l Gn 12, 1-4; Sir 44, 19-21; Acts 7, 2-8; Rom 4, 16-22.—m Gn 23, 4; 26, 3; 35, 12. 27.—n Ap 21, 2. 10.—o Gn 17, 19; 21, 2.—p Gn 15, 5; 22, 17; 32, 12.—q Ex 3, 6; Mk 12, 26.—r Gn 22, 1-10; 1 Mc 2, 52; Jas 2, 21.—s Gn 21, 12; Rom 9, 7.—t Rom 4, 17-21.

10, 38: Lives: the Greek has, "shall live."

11, 1: The sense is: faith is assurance in the case of things that are hoped for, it is convictions about things that are not seen.

11, 2: Had testimony borne to them: gained God's approval.

11, 19: As a type: i.e., of the Resurrection.

Isaac, Jacob, Joseph. 20 By faith [u] Isaac blessed Jacob and Esau even regarding things to come. 21 By faith [v] Jacob, when dying, blessed each of the sons of Joseph and bowed in worship towards the top of his staff. 22 By faith [w] Joseph, when dying, made mention of the departure of the sons of Israel and gave orders concerning his bones.

Amram and Jochabed. 23 By faith [x] Moses was hidden by his parents* for three months after his birth, because they saw he was a beautiful babe and they did not fear the king's edict.

Moses. 24 By faith [y] Moses, when he was grown up, denied that he was a son of Pharaoh's daughter; 25 choosing rather to be afflicted with the people of God than to have the enjoyment of sin for a time, 26 esteeming the reproach of Christ* greater riches than the treasures of the Egyptians; for he was looking to the reward. 27 By faith [z] he left Egypt, not fearing the wrath of the king; for he persevered as if seeing him who cannot be seen. 28 By faith [a] he celebrated the Passover and the sprinkling of blood, that he who destroyed the firstborn might not touch them.

The Israelites. 29 By faith [b] they passed through the Red Sea, as through dry land; whereas the Egyptians, attempting it, were swallowed up. 30 By faith [c] the walls of Jericho fell after they had gone around them for seven days.

Rahab. 31 By faith [d] Rahab the harlot, who had received the spies in peace, did not perish with the unbelievers.

More Heroes of Faith. 32 And what more shall I say? [e] For time will fail me if I tell of Gideon, of Barac, of Samson, of Jephthe, of David and of Samuel and the prophets, 33 who by faith [f] conquered kingdoms, wrought justice, obtained promises, stopped the mouths of lions, 34 quenched the violence of fire,[g] escaped the edge of the sword, recovered strength from weakness, became valiant in battle, put to flight armies of aliens. 35 Women had their dead restored to them by resurrection.[h] Others were tortured, refusing to accept release, that they might find a better resurrection. 36 Others [i] had experience of mockery and stripes, yes, even of chains and prisons. 37 They [j] were stoned, they were sawed asunder, they were tempted, they were put to death by the sword. They went about in sheepskins and goatskins, destitute, distressed, afflicted — 38 of whom the world was not worthy — [k] wandering in deserts, mountains, caves and holes in the earth.

Imperfection of Their State. 39 And all these, though they had been approved by the testimony of faith, did not receive what was promised, 40 for God had something better in view for us; so that they should not be perfected without us.

2. Other Virtues

CHAPTER 12.

Constancy. 1 Therefore let us also, having such a cloud of witnesses over us, put away every encumbrance and the sin entangling us,[l] and run with patience to the fight set before us; 2 looking towards the author and finisher of faith, Jesus, who for the joy set before him, endured a cross, despising shame, and sits at the right hand of the throne of God. 3 Consider, then, him who endured such opposition from sinners against himself, so that you may not grow weary and lose heart.

4 For you have not yet resisted unto blood in the struggle with sin. 5 And you have forgotten the exhortation that is addressed to you as sons, saying, [m] *My son, neglect not the discipline of the Lord, neither be thou weary when thou art rebuked by him.* 6 *For whom the Lord loves he chastises; and he scourges every son whom he receives.*

7 Continue under discipline. God deals with you as with sons; for what son is there whom his father [n] does not correct? 8 But if you are without discipline, in which all have had a share, then you are illegitimate children and not sons. 9 Furthermore, we had fathers of our flesh to correct us, and we reverenced them. Shall we not much more obey the Father of spirits and live? 10 For they indeed corrected us for a few days, as they saw fit; but he for our benefit, that we may share his holiness. 11 Now all discipline seems for the present to be a matter not for joy

u Gn 27, 27 40.—v Gn 48, 15; 47, 31.—w Gn 50, 23f.—x Ex 2, 2.—y Ex 2, 11.—z Ex 2, 15; 10, 28f; 12, 51.—a Ex 12, 21ff.—b Ex 14, 22ff.—c Jos 6, 20.—d Jos 2, 3; 6, 25.—e Jgs 6, 11; 4, 6; 13, 24; 11, 1; 1 Kgs 12, 11; 16, 13; Acts 3, 24.—f Dn 6, 22.—g Dn 3, 22ff.—h 3 Kgs 17, 23; 4 Kgs 4, 36; 2 Mc 6, 18-7, 42.—i Jer 20, 2; 37, 15.—j 2 Par 24, 21.—k 1 Mc 2, 28-30; 2 Mc 5, 27.—l 1 Cor 9, 24; 1 Pt 2, 1.—m Prv 3, 11.—n Prv 13, 24; Sir 30, 1.

11, 23: His parents: Amram and Jochabed.
11, 26: Of Christ: literally, "of the anointed."

but for grief; but afterwards [o] it yields the most peaceful fruit of justice to those who have been exercised by it. 12 Therefore brace up the hands that hang down,[p] and the tottering knees, 13 and make straight paths for your feet;[q] that no one who is lame may go out of the way, but rather be healed.

Peace and Holiness. 14 Strive for peace[r] with all men, and for that holiness without which no man will see God. 15 Take heed lest anyone be wanting in the grace of God;[s] lest any root of bitterness springing up cause trouble and by it the many be defiled; 16 lest there be any immoral or profane person, [t] such as Esau, who for one meal sold his birthright. 17 For know that even afterwards,[u] when he desired to inherit the blessing, he was rejected; for he found no opportunity for repentance, although he had sought after it with tears.

Sinai and the New Sion. 18 For [v] you have not approached a mountain that may be touched, and a burning fire, and whirlwind and darkness and storm, 19 and sound of trumpet, and sound of [w] words; which sound was such that those who heard entreated that the word should not be spoken to them; 20 for they could not bear what was being said: [x] "And if even a beast touches the mount, it shall be stoned." 21 And so terrible was the spectacle that Moses said, [y] "I am greatly terrified and trembling." 22 But you have come to Mount Sion, and to the city of the living God, the heavenly Jerusalem, and to the company of many thousands of angels, 23 and to the Church of the firstborn who are enrolled in the heavens, and to God, the judge of all, and to the spirits [z] of the just made perfect, 24 and to Jesus, mediator of a new covenant, and to a sprinkling of blood [a] which speaks better than Abel. 25 See that you do not refuse him who speaks. For if they did not escape who rejected him who speaks to us from heaven. 26 His voice then shook the earth, but now he promises thus, [b] *Yet once, and I will shake not the earth only but heaven also.* 27 Now by this expression, "yet once," he announces the removal of things which can be shaken – created things–in order that the things which cannot be shaken may remain. 28 Therefore, [c] since we receive a kingdom that cannot be shaken, we have grace,* through which we may offer pleasing service to God with fear and reverence. 29 For [d] our God is a consuming fire.

o 2 Cor 4, 17; Wis 3, 5; 1 Pt 1, 6; Jas 3, 18.—p Is 35, 3; Jb 4, 4.—q Prv 4, 26.—r Rom 12, 18.—s Dt 29, 18.—t Gn 25, 33.—u Gn 27, 38.—v Ex 19, 12.—w Ex 19, 16. 19; 20, 19.—x Ex 19, 13.—y Dt 9, 19.—z Lk 10, 20; Dn 3, 86.—a Gn 4, 10.—b Ag 2, 7.—c Dn 2, 44.—d Dt 4, 24.—e Gn 18, 3; 19, 2f.—f 1 Cor 7, 38; 1 Tm 4, 3; Eph 5, 5.—g Jos 1, 5.—h Ps 117 (118), 6.—i Ap 1, 8.—j Rom 14, 17; Eph 4, 14.—k Ex 29, 14; Lv 16, 27.—l Heb 9, 12; Jn 19, 17.—m Ps 49 (50), 14. 23; Is 57, 19.

12, 28: We have grace: the Greek reads, "let us hold grace (or gratitude) with which to serve. . . ."

CHAPTER 13.

Brotherly Love and Purity. 1 Let brotherly love abide in you, 2 and do not forget to entertain strangers; for [e] thereby some have entertained angels unawares. 3 Remember those who are in bonds as if you were bound with them, and those who are ill-treated, as tarrying yourselves also in the body. 4 Let [f] marriage be held in honor with all, and let the marriage bed be undefiled. For God will judge the immoral and adulterers.

God Will Never Fail You. 5 Let your manner of life be without avarice; be content with what you have, for he himself has said, [g] *I will not leave thee, neither will I forsake thee.* 6 So that we may confidently say, [h] *The Lord is my helper: I will not fear what man shall do to me.*

Loyalty to Christ and Superiors. 7 Remember your superiors, who spoke to you the word of God. Consider how they ended their lives, and imitate their faith. 8 Jesus Christ [i] is the same, yesterday and today, yes, and forever.

9 Do not be led away by various and strange doctrines. For it is good to make steadfast the heart by grace, not by foods,[j] in which those who walked found no profit. 10 We have an altar, from which they have no right to eat who serve the tabernacle. 11 For [k] the bodies of those animals whose blood is brought into the Holies by the high priest for sin, are burned outside the camp; 12 and so Jesus also, [l] that he might sanctify the people by his blood, suffered outside the gate. 13 Let us therefore go forth to him outside the camp, bearing his reproach; 14 for here we have no permanent city, but we seek for the city that is to come. 15 Through him, therefore, [m] let us offer

up a sacrifice of praise always to God, that is, fruit of lips praising his name. 16 And do not forget kindness and charity, for by such sacrifices God's favor is obtained. 17 Obey your superiors and be subject to [n] them, for they keep watch as having to render an account of your souls; so that they may do this with joy, and not with grief, for that would not be expedient for you.

Conclusion

Request for Prayer. 18 Pray for us. For we are confident that we have a good conscience, desiring to live uprightly in all things. 19 But I more especially exhort you to do this, that I may be restored to you the sooner.

Blessing. 20 Now may the God of [o] peace, who brought forth from the dead the great pastor of the sheep, our Lord Jesus, in virtue of the blood of an everlasting covenant, 21 fit you with every good thing to do his will; working in you that which is well pleasing in his sight, through Jesus Christ, to whom is glory forever and ever. Amen.

Greetings. 22 And I beseech you, brethren, to bear with this word of exhortation; for I have written to you in few words. 23 Know that our brother Timothy has been set free; with whom (if he comes soon) I will see you. 24 Greet all your superiors and all the saints. The brethren from Italy* send you greetings. 25 Grace be with you all. Amen.

n 1 Thes 5, 12.—o Rom 15, 33; Acts 2, 24; 1 Pt 2, 25; 5, 4.

13, 24: From Italy: others understand "in Italy."

THE EPISTLE OF ST. JAMES THE APOSTLE

Besides the fourteen Epistles of St. Paul, there are seven Catholic Epistles: one of St. James, two of St. Peter, three of St. John, and one of St. Jude. From the earliest days of the Church these have been called "Catholic" on account of their universal appeal. With the exception of the Second and Third Epistles of St. John, they were circular or encyclical letters sent by these Apostles to various Christian communities of the Church.

St. James the Less, the author of the first Catholic Epistle, was the son of Alpheus of Cleophas (Mt 10, 3). His mother Mary was a sister, or a close relative, of the Blessed Virgin, and for that reason, according to Jewish custom, he was sometimes called the brother of the Lord (Gal 1, 19; cf also Mt 13, 55; Mk 6, 3). The Apostle held a distinguished position in the early Christian community at Jerusalem. St. Paul tells us he was a witness of the Resurrection of Christ (1 Cor 15, 7); he is also called a "pillar" of the Church, whom St. Paul consulted about the gospel (Gal 2, 2. 9). According to tradition, he was the first Bishop of Jerusalem, and was at the Council of Jerusalem about the year 50 (Acts 1, 13, 15, 4ff; 21, 18; Gal 1, 19). The historians Eusebius and Hegesippus relate that St. James was martyred for the faith by the Jews in the spring of the year 62, although they greatly esteemed his person and had given him the surname of "James the Just."

Catholic tradition has always recognized St. James as the author of this Epistle. Internal evidence based on the language, style and teaching of the Epistle reveals its author as a Jew familiar with the Old Testament, and a Christian thoroughly grounded in the teachings of the gospel. External evidence from the early Fathers and councils of the Church confirms its authenticity and canonicity.

The date of its writing cannot be determined exactly. According to some scholars it was written about the year 49. Others, however, claim it was written after St. Paul's Epistle to the Romans (composed during the winter of 57-58). It was probably written between the years 60 and 62.

St, James addresses himself to the "twelve tribes that are in the Dispersion" (1, 1), that is, to Christians outside Palestine; but nothing in the Epistle indicates that he is thinking only of Jewish Christians. St. James realizes full well the temptations and difficulties they encounter in the midst of paganism, and as a spiritual father, he endeavors to guide and direct them in the faith. Therefore the burden of his discourse is an exhortation to practical Christian living.

Introduction

CHAPTER 1.

Greeting. 1 James, the servant of God and of our Lord Jesus Christ, to the twelve tribes that are in the Dispersion:[a] greeting.

I: EXHORTATION TO PATIENCE IN TRIALS

Wisdom in Trials. 2 Esteem it all joy, my brethren, [b] when you fall into various trials,* 3 knowing that the trying of your faith begets patience. 4 And let patience have its perfect work, that you may be perfect and entire, lacking nothing.

5 But if any of you is wanting in wisdom,[c] let him ask it of God, who gives abundantly to all men, and does not reproach; and it will be given to him. 6 But [d] let him ask with faith, without hesitation. For he who hesitates is like a wave of the sea, driven and carried about by the wind. 7 Therefore, let not such a one think that he will receive anything from the Lord, 8 being a double-minded* man, unstable in all his ways.

9 But let the brother of lowly condition [e] glory in his high estate, 10 and the rich man in his low condition; [f] for he will pass away like the flower of the grass. 11 For the sun rises with a burning heat* and parches the grass, and its flower falls and the beauty of its appearance perishes. So too will the rich man wither in his ways.

12 Blessed [g] is the man who endures temptation; for when he has been tried, he will receive the crown of life which God has promised to those who love him.

Sources of Evil and Good. 13 Let no man say when he is tempted, that he is tempted by God;* for God is no tempter to evil, and he himself tempts no one. 14 But everyone is tempted by being drawn away and enticed by his own passion. 15 Then when passion has conceived, it brings forth sin; but when sin has matured, it begets death. 16 Therefore,* my beloved brethren, do not err.

17 Every good gift and every perfect gift is from above, coming down from the Father of Lights,[h] with whom there is no change, nor shadow of alteration. 18 Of his own will he has begotten us by the word of truth,[i] that we might be, as it were, the first-fruits of his creatures.

II: LIVING AND ACTIVE FAITH

Hearers and Doers of the Word of God. 19 You know this, my beloved brethren. [j] But let every man be swift to hear, slow to speak, and slow to wrath. 20 For [k] the wrath of man does not work the justice of God. 21 Therefore, [l] casting aside all uncleanness* and abundance of malice, with meekness receive the ingrafted word, which is able to save your souls. 22 But [m] be doers of the word,* and not hearers only, deceiving yourselves. 23 For if anyone is a hearer of the word, and not a doer, he is like a man looking at his natural face in a mirror: 24 for he looks at himself and goes away, and presently he forgets what kind of man he is. 25 But [n] he who has looked carefully into the perfect law of liberty and has remained in it, not becoming a forgetful hearer but a doer of the work, shall be blessed in his deed. 26 And [o] if anyone thinks himself to be religious, not restraining his tongue but deceiving his own heart, that man's religion is vain. 27 Religion pure and undefiled before God the Father is this: to give aid to orphans and widows in their tribulation, and to keep oneself unspotted from this world.

CHAPTER 2.

Impartiality. 1 My brethren,[p] do not join faith in our glorious Lord Jesus Christ with partiality towards persons.* 2 For if a man in fine apparel, having a gold ring,

a I Pt 1, 1.—b Rom 5, 3ff; I Pt 1, 6.—c Prv 2, 3ff.—d Mk 11, 24; Sir 2, 5.—e Jas 2, 5.—f Is 40, 6f.—g 2 Tm 4, 8; I Pt 5, 4; I Cor 2, 9; 9, 25; Ap 2, 10.—h I Jn 1, 5; Mt 7, 11; Jn 3, 3. 27; Jas 3, 15. 17.—i Jn 1, 13; I Pt 1, 23; Ap 14, 4.—j Eccl 7, 8; Sir 5, 13.—k Eph 4, 26.—l Col 3, 8; I Pt 2, 1.—m Mt 7, 21. 26; Rom 2, 13.—n Jas 2, 12; Rom 8, 2; Jn 13, 17.—o Ps 33 (34), 14.—p I Cor 2, 8; Sir 42, 1.

1, 2: Various trials: i.e., afflictions or misfortunes due to external causes, rather than temptations taken in the moral sense of the term.

1, 8: Double-minded: literally, a man endowed with two souls, that is, an irresolute person who entertains conflicting sentiments.

1, 11: The Greek text reads "burning wind" (cf Mt 20, 12).

1, 13: He is tempted by God: the Greek reads, "I am tempted by God." God is no tempter to evil: the meaning probably is that God is not subject to temptation, neither does he tempt any man.

1, 16: Therefore: wanting in the Greek.

1, 21: Uncleanness: the Greek expression usually refers to the lack of physical cleanliness. In the present context it is used metaphorically of what defiles the soul. Abundance of malice: i.e., not merely excessive, but manifold wickedness which must be discarded before the word can be ingrafted.

1, 22: The word of God has already been received by the Christians to whom St. James is writing; but they must understand it better and obey it.

2, 1ff: Faith in Jesus Christ should not be combined with partiality towards men. V 2 and the following exemplify this.

enters your assembly, and a poor man in mean attire enters also, [3] and you pay attention to him who is clothed in fine apparel and say, "Sit thou here in this good place"; but you say to the poor man, "Stand thou there," or "Sit by my footstool"; [4] are you not making distinctions among yourselves, and do you not become judges with evil thoughts? Listen, my beloved brethren! [5] Has not God chosen the poor of this world to be rich in faith [q] and heirs of the kingdom which God has promised to those who love him? [6] But [r] you have dishonored the poor man. Do not the rich use their power to oppress you, and do they not drag you before judgment-seats? [7] Do [s] they not blaspheme the good name by which you are called?

[8] If, however, you fulfill the royal law, according to the Scriptures, [t] "Thou shalt love thy neighbor as thyself," you do well. [9] But [u] if you show partiality towards persons, you commit sin, being convicted by the law as transgressors. [10] For [v] whoever keeps the whole law,* but offends in one point, has become guilty in all. [11] For he who said, [w] "Thou shalt not commit adultery," said also, "Thou shalt not kill." Now if thou wilt not commit adultery, yet wilt commit murder, thou hast become a transgressor of the law. [12] So [x] speak and so act as men about to be judged by the law of liberty. [13] For judgment is without mercy to him who has not shown mercy; [y] but mercy triumphs over judgment.

Practical Faith. [14] What will it profit, my brethren, if a man says he has faith,[z] but does not have works? Can the faith save him? [15] And if a brother or a sister be naked* and in want of daily food, [16] and one of you say to them, "Go in peace, be warmed and filled," yet you do not give them what is necessary for the body,[a] what does it profit? [17] So faith too, unless it has works, is dead in itself. [18] But someone will say, "Thou hast faith, and I have works." Show me thy faith [b] without works, and I from my works will show thee my faith. [19] Thou [c] believest that there is one God.* Thou dost well. The devils also believe, and tremble.

[20] But dost thou want to know, O senseless man, that faith without works is useless? [21] Was [d] not Abraham our father justified by works, when he offered up Isaac his son upon the altar? [22] Dost thou see that faith worked along with his works, and by the works the faith was made perfect? [23] And the Scripture was fulfilled which says, [e] "Abraham believed God, and it was reckoned to him as justice, and he was called the friend of God." [24] You see [f] that by works a man is justified, and not by faith only. [25] In like manner, [g] was not Rahab the harlot also justified by works, when she welcomed the messengers and sent them out another way? [26] For just as the body without the spirit is dead, so faith also without works is dead.

III: THE HAZARD OF TEACHING

CHAPTER 3.

Abuses of the Tongue. [1] Let not many of you become teachers, my brethren, knowing that you will receive a greater judgment.* [2] For in many things we all offend. If anyone does not offend in word, he is a perfect man, able also to lead round by a bridle the whole body. [3] For if we put bits into horses' mouths that they may obey us, we control their whole body also. [4] Behold, even the ships, great as they are, and driven by boisterous winds, are steered by a small rudder wherever the touch of the steersman pleases. [5] So the tongue also is a little member, but it boasts mightily. Behold, how small a fire—how great a forest it kindles! [6] And the tongue is a fire, the very world of iniquity. The tongue is placed among our members, defiling the whole body, and setting on fire the course of our life,* being itself set on fire by hell. [7] For every kind of beast and bird, and of serpents and the rest,* is tamed and has been tamed by mankind; [8] but the tongue no man can tame—a restless evil, full of deadly poison. [9] With it we bless [h] God the Father;* and with it we curse men,

q I Cor 1, 26; Lk 12, 21.—r I Cor 11, 22.—s I Pt 4, 14.—t Lv 19, 18; Mt 22, 39; Rom 13, 9f.—u Dt 1, 17.—v Mt 5, 19.—w Ex 20, 13f; Dt 5, 17f.—x Jas 1, 25.—y Mt 5, 7; 18, 29-34; 25, 45f.—z Mt 7, 21.—a I Jn 3, 17.—b Gal 5, 6.—c Mk 5, 7.—d Gn 22, 9f. 12; Heb 11, 17.—e Gn 15, 6; Is 41, 8; 2 Par 20, 7.—f Jn 8, 39; Rom 4, 12.—g Jos 2, 4. 15; 6, 17; Heb 11, 31.—h Gn 1, 27.

2, 10f: The whole Law and each article of it must be observed. He who transgresses a single Law despises the supreme Lawgiver.

2, 15: Naked: i.e., insufficiently clad.

2, 19: The Greek reads: "Dost thou believe that there is one God?"

3, 1: The Greek has: "we shall receive the greater judgment," i.e., a stricter judgment.

3, 6: Course of our life: literally, "the wheel of our nativity" or "nature," i.e., man's life from beginning to end (cf Jas 1, 23).

3, 7: And the rest: the Greek has "and sea creatures."

3, 9: God the Father: the Greek has "the Lord and Father."

who have been made after the likeness of God. 10 Out of the same mouth proceed blessing and cursing. These things, my brethren, ought not to be so. 11 Does the fountain send forth sweet and bitter water from the same opening? 12 Can a fig tree, my brethren, bear olives, or a vine figs? [i] So neither can salt water yield fresh water.

True Wisdom. 13 Who is wise and instructed among you? Let him by his good behavior show his work in the meekness of wisdom. 14 But if you have bitter jealousy and contentions in your hearts, do not glory and be liars against the truth. 15 This is not the wisdom that descends from above. [j] It is earthly, sensual, devilish. 16 For where there is envy and contentiousness, there is instability and every wicked deed. 17 But the wisdom that is from above is first of all chaste, then peaceable, moderate, docile, in harmony with good things, full of mercy and good fruits, without judging, without dissimulation. 18 The [k] fruit of justice is sown in peace by those who make peace.

IV: SPECIAL ADMONITIONS

CHAPTER 4.

Sources of Discord. 1 Whence do wars and quarrels come among you? [l] Is it not from this, from your passions, which wage war in your members? 2 You covet and do not have; you kill and envy, and cannot obtain. You quarrel and wrangle, and you do not have because you do not ask. 3 You ask and do not receive, because you ask amiss, that you may spend it upon your passions. 4 Adulterers,* do you not know that the friendship of this world is enmity with God? Therefore, whoever wishes to be a friend of this world becomes an enemy of God. 5 Or do you think that the Scripture says in vain, [m] "The Spirit which dwells in you covets unto jealousy"? 6 But he gives a greater grace.* For this reason it says, [n] "God resists the proud, but gives grace to the humble." 7 Be subject therefore to God,[o] but resist the devil, and he will flee from you. 8 Draw near to God, and he will draw near to [p] you. Cleanse your hands, you sinners, and purify your hearts, you double-minded. 9 Be sorrowful, and mourn, and weep; let your laughter be turned into mourning, and your joy into sadness. 10 Humble yourselves in the sight of the Lord, [q] and he will exalt you.

Presumption. 11 Brethren, do not speak against one another. He who speaks against a brother, or judges his brother, speaks against the law and judges the law. But if thou judgest the law, thou art not a doer of the law, but a judge. 12 There is one Lawgiver and Judge,[r] he who is able to destroy and to save. 13 But thou who judgest thy neighbor, [s] who art thou?

Behold now, you who say, "Today or tomorrow we will go into such a city, and spend a year there, and trade and make money"; 14 you [t] who do not know what will happen tomorrow. 15 For what is your life? It is a mist that appears for a little while, and then vanishes. You ought rather to say, [u] "If the Lord will," and, "If we live, we will do this or that."* 16 But now you boast in your arrogance. All such boasting is evil. 17 Therefore [v] he who knows how to do good, and does not do it, commits a sin.

CHAPTER 5.

The Unjust Rich. 1 Come now, you rich, [w] weep and howl over your miseries which will come upon you. 2 Your riches have rotted,[x] and your garments have become moth-eaten. 3 Your gold and silver are rusted; [y] and their rust will be a witness against you, and will devour your flesh as fire does. You have laid up treasure in the last days. 4 Behold, the wages of the laborers who reaped your fields,[z] which have been kept back by you unjustly, cry out; and their cry has entered into the ears of the Lord of Hosts. 5 You have feasted upon earth,[a] and you have nourished your hearts on dissipation in the day of slaughter. 6 You have condemned and put to death the just,* and he did not resist you.

i Mt 7, 16ff.—j Jas 1, 5, 17.—k Is 32, 17; Mt 5, 9.—l Lk 6, 26; I Jn 2, 15.—m Ex 20, 3, 5.—n Prv 3, 34; Jb 22, 29; Mt 23, 12; I Pt 5, 5; Lk 14, 11.—o Eph 6, 12; I Pt 5, 8f.—p Za 1, 3; Is 1, 16.—q Lk 14, 11; 18, 14; I Pt 5, 6.—r Mt 7, 1; Rom 2, 1; 14, 4.—s Prv 27, 1; Lk 12, 19f.—t Ps 38, 6f.—u Acts 18, 21.—v Lk 12, 47; Rom 14, 23.—w Lk 6, 24.—x Mt 6, 19.—y Prv 16, 27.—z Lv 19, 13; Dt 24, 14f; Is 5, 9; Mal 3, 5; Jb 31, 38ff.—a Lk 16, 19, 25; Jer 12, 3.

4, 4: The Greek reads, "adulteresses." A worldly soul is guilty of spiritual infidelity or adultery.

4, 6: But he gives a greater grace: i.e., He gives us more valuable gifts than the world or its votaries can offer (cf 1 Jn 3, 20).

4, 15: The Greek reads: "If the Lord will, we shall live and do this or that"; and, "You are a mist."

5, 6: Many translate "the Just One," and see here some allusion to the Passion and Death of Christ. More probably the expression refers to the class of the just who offered no resistance.

Conclusion

Patience in Affliction. 7 Be patient, therefore, brethren, until the coming of the Lord. Behold, the farmer waits for the precious fruit of the earth, being patient until it receives the early and the late [b] rain. 8 Do you also be patient; strengthen your hearts; [c] for the coming of the Lord is at hand. 9 Do not complain against one another, brethren, that you may not be judged. Behold, the judge is standing at the door. 10 Take, brethren, as an example of labor and patience, the prophets [d] who spoke in the name of the Lord. Behold, we call them blessed who have endured. 11 You have heard of the patience of Job,[e] and you have seen the purpose of the Lord, how the Lord is merciful and compassionate. 12 But above all things, my brethren, [f] do not swear, either by heaven or by the earth, or any other oath; but let your yes be yes, your no, no; that you may not fall under judgment.

Last Anointing, Confession and Prayer. 13 Is any one of you sad? Let him pray. Is any one in good spirits? Let him sing a hymn. 14 Is any one among you sick? *Let him bring in the presbyters of the Church, and let them pray over him, anointing him with oil [g] in the name of the Lord. 15 And the prayer of faith will save the sick man,[h] and the Lord will raise him up, and if he be in sins, they shall be forgiven him. 16 Confess, therefore, your sins to one another, and pray for one another, that you may be saved.* For the unceasing prayer of a just man is of great avail. 17 Elias [i] was a man like ourselves, subject to the same infirmities; and he prayed earnestly that it might not rain upon the earth, and it did not rain for three years and six months. 18 He prayed again,[j] and the heavens gave rain and the earth brought forth its fruit.

Conversion of a Sinner. 19 My brethren, if any one of you strays from the truth [k] and someone brings him back, 20 he ought to know that he who causes a sinner to be brought back from his misguided way, will save his soul from [l] death, and will cover a multitude of sins.

b Dt 11, 14; Lk 21, 19: Heb 10, 36.—c 1 Thes 2, 16; 3, 13.—d Mt 5, 12.—e Pss 102, 8; 110, 4; Jb 1, 21f.—f Mt 5, 34ff.—g Mk 6, 13.—h Mk 16, 18.—i 3 Kgs 17, 1; Lk 4, 25.—j 3 Kgs 18, 42.—k Gal 6, 1.—l Ps 50 (51), 15; Prv 10, 12; 1 Pt 4, 8.

5, 14: According to the teaching of the Council of Trent (Sess 14, c 3) St. James promulgated here the Sacrament of Extreme Unction. Presbyters: certainly here in the sense of "priests."

5, 16: That you may be saved: the sense of the Greek is "that you may be healed."

THE FIRST EPISTLE OF ST. PETER THE APOSTLE

St. Peter, also called Simon (Acts 15, 14; 2 Pt 1, 1), was the son of a certain John from the town of Bethsaida in Galilee (Jn 1, 42-44). He was led by his brother Andrew to the Lord, who conferred upon him the name Cephas, i.e., "rock," or Peter (Jn 1, 42; Mt 16, 17-19; Mk 3, 16; Lk 6, 14). Thereupon he followed the Lord and became the "Prince of the Apostles." After the Resurrection the primacy was conferred upon him and immediately after the Ascension he began to exercise it. After preaching in Jerusalem and Palestine he went to Rome, probably after his liberation from prison (Acts 12, 17). Some years later he was in Jerusalem for the first Church Council (Acts 15, 6ff), and shortly afterwards at Antioch (Gal 2, 11-14). In the year 67 he was martyred in Rome.

The Epistle names St. Peter, Apostle of Jesus Christ, as its author (1, 1; cf also 5, 12-14), and the testimony of the early centuries of Christianity reaffirms this evidence. So constant was this testimony that Eusebius, the Church historian, placed the Epistle among the books of the Bible accepted by all. Its authorship is also confirmed by the contents of the Epistle, in which the author appears as an immediate witness of the sufferings of Christ (5, 1), and by its similarity to St. Peter's discourses in the Acts.

The Epistle is addressed to the Christian communities of Asia Minor that were being distressed by the enmity of their pagan neighbors. By their acceptance of Christianity they had become separated from their own countrymen, who abused and persecuted them. The Apostle therefore instructs his readers that Christianity is the true religion in spite of their trials and sufferings, and exhorts them to lead good Christian lives.

The place of composition is given as "Babylon" (5, 13). From the Apocalypse (14, 8; 16, 19, etc.), the Jewish writings and the Sibylline books of the first century, we know that this name was a cryptic designation of the city of Rome. Since the author seems to be familiar with the Epistle to the Ephesians, which was written in 63 A.D., and since he makes no reference to the persecution of Nero, which began about the end of 64 A.D., it appears very likely that the letter was written in the latter part of 63 or the beginning of 64.

Introduction

CHAPTER 1.

Greeting. 1 Peter, an Apostle of Jesus Christ, to the sojourners of the Dispersion* in Pontus, Galatia, Cappadocia, Asia and Bithynia, chosen 2 unto the sanctification of the Spirit according to the foreknowledge of God the Father, unto obedience to Jesus Christ and the sprinkling of his blood:* grace and peace be given you in abundance.

Thanksgiving. 3 Blessed [a] be the God and Father of our Lord Jesus Christ, who according to his great mercy has begotten us again, through the resurrection of Jesus Christ from the dead, unto a living hope, 4 unto an incorruptible inheritance —undefiled and unfading, reserved for you in heaven. 5 By the power of God you are guarded through faith for salvation, which is ready to be revealed in the last time. 6 Over this you rejoice; *though now for a little while, if need be, you are made sorrowful by various trials, 7 that the temper of your faith—more precious by far* than gold which is tried by fire [b] —may be found unto praise and glory and honor at the revelation of Jesus Christ. 8 Him, though you have not seen, you love. In him, though you do not see him,[c] yet believing, you exult with a joy unspeakable and triumphant; 9 receiving, as the final issue of your faith, the salvation of your souls. 10 The prophets who foretold the grace that was to come for you made earnest inquiry and search concerning this salvation. 11 They searched what time or circumstances the Spirit of Christ in them was signifying, when he foretold the sufferings of Christ, and the glories that would follow. 12 To them it was revealed [d] that not to themselves but to you they were ministering those things which now have been declared to you by those who preached the gospel to you by the Holy Spirit sent from heaven. Into these things angels desire to look.

I: GENERAL COUNSELS OF CHRISTIAN HOLINESS

Filial Obedience and Fear. 13 Therefore, having girded up the loins of your understanding, [e] be sober and set your hope completely upon that grace which is brought to you in the revelation of Jesus Christ. 14 As obedient children,* do not conform to the lusts of former days when you were ignorant; 15 but as the One who called you is holy, be you also holy in all your behavior; 16 for it is written, *[f] You shall be holy, because I am holy.*

17 And if you invoke as Father him who [g] without respect of persons judges according to each one's work, conduct yourselves with fear* in the time of your sojourning. 18 You know that you were redeemed from the vain manner of life handed down from your fathers, not with perishable things, with silver or gold, 19 but [h] with the precious blood of Christ, as of a lamb without blemish and without spot. 20 Foreknown,* indeed, before the foundation of the world, he has been manifested in the last times for your sakes. 21 Through him you are believers in God who raised him up from the dead and gave him glory, so that your faith and hope might be in God.

Brotherly Love. 22 Now that your obedience to charity has purified your souls

a Eph 1, 3ff.—b Prv 17, 3; Mal 3, 3.—c 2 Cor 5, 7.—d Eph 3, 10.—e Eph 6, 14.—f Lv 19, 2; 20, 7.—g Mal 1, 6; Rom 2, 11.—h Heb 9, 14.

1, 1: To the sojourners of the Dispersion: a technical term among the Jews referring to the Jews resident outside Palestine. St. Peter uses it in an analogous sense, i.e., with reference to Christians who on earth form a dispersion from their heavenly home. Cf Jas 1, 1; Heb 11, 13-16; 12, 22.

1, 2: Sprinkling of his blood: a metaphor based on the dedication of the covenant contracted at Mount Sinai (Ex 24, 8).

1, 6: You rejoice: the Greek text may be the imperative "rejoice!"

1, 7: More precious by far, etc.: the Greek text reads: "more precious than gold which perishes, proved though it is by fire."

1, 14: Obedient children: literally, "children of obedience," i.e., in contrast to those not "obedient" to the faith. Cf Eph 2, 2f; 5, 6.

1, 17: With fear: the reverential fear of children towards a just father. Sojourning: life on earth is but a pilgrimage.

1, 19f: Without blemish and without spot. Foreknown, etc.: a reference to the messianic prophecy of Is 53, 7 (cf Acts 8, 32), and to the preaching of John the Baptist (Jn 1, 29-34).

for a brotherly love that is sincere, love one another heartily and intensely. 23 For you have been reborn, not from corruptible seed but from incorruptible, through the word of God who lives and abides forever. 24 For, [i] *All flesh is as grass, and all its glory as the flower of grass; the grass withered, and the flower has fallen* —25 *but the word of the Lord endures forever.* Now this is the word of the gospel that was preached to you.

CHAPTER 2.

Growth in Holiness. 1 Lay aside therefore all malice, and all deceit, and pretense, and envy, and all slander. 2 Crave, as newborn babes,* pure spiritual milk, that by it you may grow to salvation; 3 if, indeed,[j] you have tasted that the Lord is sweet. 4 Draw near to him, a living stone, rejected indeed by men but chosen and honored by God. 5 Be you yourselves as living stones,* built thereon into a spiritual house, [k] a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. 6 Hence Scripture says, [l] *Behold, I lay in Sion a chief cornerstone, chosen, precious; and he who believes in it shall not be put to shame.* 7 For you, therefore, who believe, is this honor; but to those who do not believe, [m] *A stone which the builders rejected, the same has become the head of the corner,* 8 and, [n] *A stumbling-stone, and a rock of scandal,* to those who stumble at the word, and who do not believe.* For this also they are destined. 9 You, however, [o] are a chosen race, a royal priesthood, a holy nation, a purchased people;* that you may proclaim the perfections of him who has called you out of darkness into his marvellous light. 10 You [p] who in times past were not a people, but are now the people of God; who had not obtained mercy, but now have obtained mercy.

II: PARTICULAR COUNSELS OF CHRISTIAN CONDUCT

Good Example. 11 Beloved, [q] I exhort you as strangers and pilgrims to abstain from carnal desires which war against the soul. 12 Behave yourselves honorably among the pagans; that, whereas they slander you as evildoers, they may, through observing you, by reason of your good works glorify God in the day of visitation.*

For the Citizen. 13 Be subject to every human creature *for God's sake,[r] whether to the king as supreme, 14 or to governors as sent through him for vengeance on evildoers and for the praise of the good. 15 For such is the will of God, that by doing good you should put to silence the ignorance of foolish men. 16 Live as freemen, yet not using your freedom as a cloak for malice but as servants of God. 17 Honor all men; [s] love the brotherhood; fear God; honor the king.

For the Slave. 18 Servants,[t] be subject to your masters in all fear, not only to the good and moderate, but also to the severe. 19 This is indeed a grace, if for consciousness of God* anyone endures sorrows, suffering unjustly. 20 For what is the glory if, when you sin and are buffeted, you endure it? But if, when you do right and suffer, you take it patiently,[u] this is acceptable with God. 21 Unto this, indeed, you have been called, because Christ also has suffered for you, leaving you an example [v] that you may follow in his steps: 22 [w] *Who did no sin, neither was deceit found in his mouth.* 23 Who, when he was reviled, did not revile, when he suffered, did not threaten, but yielded himself to him who judged him unjustly; 24 who himself [x] bore our sins in his body upon the tree, that we, having died to sin, might live to justice; and by his stripes you were healed. 25 For you were as sheep going astray,[y] but now you have returned to the shepherd and guardian of your souls.

CHAPTER 3.

For the Wife and the Husband. 1 In like manner [z] also let wives be subject to their

i Is 40, 6-8.—j Ps 33 (34), 9.—k Eph 2, 21f.—l Is 28, 16. —m Ps 117 (118), 22; Mt 21, 42.—n Is 8, 14.—o Ex 19, 6; Is 43, 20f.—p Os 1, 6. 9.—q Gal 5, 24.—r Rom 13, 1-7.—s Prv 24, 21; Rom 12, 10.—t Eph 6, 5.—u Mt 5, 10.—v Jn 13, 15.—w Is 53, 9.—x Is 53, 4f.—y Is 53, 6.—z Ti 2, 5.

2, 2: Newborn babes: the meaning is in no sense derogatory, as in 1 Cor 3, 1. Neophytes will attain to maturity (Eph 4, 13f) more readily when strengthened by the spiritual milk, the pure and unadulterated word of God.

2, 5: Living stones, built, etc.: a frequent metaphor in the Epistles of St. Paul.

2, 8: Do not believe: the Greek has: "being disobedient." Are destined: rejection of Christ spells destruction.

2, 9: A purchased people: the Greek has: "a people for (God's) possession."

2, 12: The day of visitation: this may refer to the last judgment, or, more probably, to the time when the call of grace shall be given to the pagan. Hence the exhortation to good example. Cf Mt 5, 16.

2, 13: For God's sake: the Greek has: "for the Lord's sake."

2, 19: For consciousness of God: for religious motives.

husbands; so that even if any do not believe the word, they may without word be won through the behavior of their wives, 2 observing reverently your chaste behavior. 3 Let not theirs be the [a] outward adornment of braiding the hair, or of wearing gold, or of putting on robes; 4 but let it be the inner life of the heart, in the imperishableness of a quiet and gentle spirit, which is of great price in the sight of God. 5 For after this manner in old times the holy women also who hoped in God adorned themselves, while being subject to their husbands. 6 So [b] Sara obeyed Abraham, calling him lord. You are daughters of hers when you do what is right and fear no disturbance.*

7 Husbands,[c] in like manner dwell with your wives considerately, paying honor to the woman as to the weaker vessel,* and as co-heir of the grace of life, that your prayers be not hindered.

In Christian Charity. 8 Finally, be all like-minded, compassionate, lovers of the brethren, merciful, humble; 9 not rendering evil for evil,[d] or abuse for abuse, but contrariwise, blessing; for unto this were you called that you might inherit a blessing. 10 For, [e] *He who would love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no deceit.* 11 *Let him turn away from evil and do good, let him seek after peace and pursue it.* 12 *For the eyes of the Lord are upon the just, and his ears unto their prayers; but the face of the Lord is against those who do evil.*

In Christian Suffering. 13 And who is there to harm you, if you are zealous for what is good? 14 But [f] even if you suffer anything for justice' sake, blessed are you. So have no fear of their fear and do not be troubled. 15 But hallow* the Lord Christ in your hearts.[g] Be ready always with an answer to everyone who asks a reason for the hope that is in you. 16 Yet do so with gentleness and fear, having a good conscience, so that wherein they speak in disparagement of you they who revile your good behavior in Christ may be put to shame. 17 For it is better, if the will of God should so will, that you suffer for doing good than for doing evil. 18 Because [h] Christ also died once for sins, the Just for the unjust, that he might bring us to God. Put to death indeed in the flesh, he was brought to life in the spirit,* 19 in which also he went and preached to those spirits that were in prison. 20 These in times past had been disobedient when the patience of God waited [i] in the days of Noe while the ark was building. In that ark a few, that is, eight souls were saved through water. 21 Its counterpart, Baptism,[j] now saves you also (not the putting off of the filth of the flesh, but the inquiry of a good conscience after God), through the resurrection [k] of Jesus Christ; 22 who is at the right hand of God, swallowing up death that we might be made heirs of eternal life;* for he went into heaven, Angels, Powers and Virtues being made subject to him.

CHAPTER 4.

In Christian Faithfulness. 1 Since Christ therefore has suffered in the flesh, do you also arm yourselves with the same intent;* because he who has suffered in the flesh has ceased from sins; 2 that [l] during the rest of his time in the flesh he may live no longer according to the lusts of men, but according to the will of God. 3 For sufficient is the time past for those to have accomplished the desire of the pagans, walking, as they did, in dissipation, lusts, drunkenness, revellings, carousings and unlawful worship of idols. 4 They are amazed that you do not run with them into the same flood of dissipation, and they abuse you. 5 But [m] they will render an account* to him who is ready to judge the living and the dead. 6 For to this end was the gospel preached even to the dead,* that they may be judged indeed as men in flesh but may live as God lives in spirit.

III: CHRISTIAN SERVICE AND THE COMING JUDGMENT

Mutual Charity. 7 But the end of all

a Is 3, 18-24; I Tm 2, 9.—b Gn 18, 12.—c Eph 5, 25.—d Mt 5, 44; Rom 12, 14.—e 10-12; Ps 33 (34), 13-17.—f Mt 5, 10; Is 8, 12.—g Is 8, 13.—h Rom 6, 10.—i Gn 7, 7. 17.—j Eph 5, 26.—k Eph 1, 20f.—l Eph 4, 23.—m Rom 14, 9f.

3, 6: Fear no disturbance: in marriage Christian wives are obliged to obey God's law regardless of intimidation from non-Christian husbands.

3, 7: To the woman as to the weaker vessel: the Greek reads: "to the female vessel as weaker."

3, 15: Hallow: i.e., venerate, glorify.

3, 18: Brought to life in the spirit: a reference to the new activity of Christ's soul in limbo.

3, 22: Swallowing up death that we might be made heirs of eternal life: wanting in the Greek text.

4, 1: Intent: the ruling thought of Christian conduct. Cf Heb 12, 2.

4, 5: They will render an account: the pagans who now speak evil of the Christians must render an account to Christ, the Judge of the living and the dead.

4, 6: The gospel preached even to the dead: a reference to the good tidings Christ brought to the souls in limbo (1 Pt 3, 19).

things is at hand. Be prudent therefore and watchful in prayers. [8] But above all things have a constant mutual charity* among yourselves; [n] for charity covers a multitude of sins. [9] Be hospitable [o] to one another without murmuring. [10] According to the gift that each has received,[p] administer it to one another as good stewards of the manifold grace of God. [11] If anyone speaks, let it be as with words of God. If anyone [q] ministers, let it be as from the strength that God furnishes; that in all things God may be honored through Jesus Christ, to whom are the glory and the dominion forever. Amen.

Blessings of Persecution. [12] Beloved, do not be startled at the trial by fire that is taking place among you to prove you,[r] as if something strange were happening to you; [13] but rejoice, in so far as you are partakers of the sufferings of Christ,[s] that you may also rejoice with exultation in the revelation of his glory. [14] If you are upbraided for the name of Christ,[t] blessed will you be, *because the honor, the glory and the power of God and his Spirit rest upon you. [15] Let none of you suffer as a murderer, or a thief, or a slanderer, or as one coveting* what belongs to others. [16] But if he suffer as a Christian, let him not be ashamed, but let him glorify God under this name. [17] For the time has come for the judgment to begin with the household of God; [u] but if it begin first with us, what will be the end of those who do not believe* the gospel of God? [18] And [v] if the just man scarcely will be saved, where will the impious and the sinner appear? [19] Therefore let them also who suffer according to the will of God commend their souls [w] in well-doing to a faithful Creator.

CHAPTER 5.

For the Ministry. [1] Now I exhort the presbyters [x] among you—I, your fellow-presbyter* and witness of the sufferings of Christ, the partaker also of the glory that is to be revealed in time to come— [2] tend [y] the flock of God which is among you, governing not under constraint, but willingly, according to God; nor yet for the sake of base gain, but eagerly; [3] nor yet as lording it over your charges,[z] but becoming from the heart* a pattern to the flock. [4] And when the Prince of the shepherds* appears, [a] you will receive the unfading crown of glory.

Counsels to the Laity. [5] Likewise, you who are younger,* be subject to the presbyters. And all of you practise humility towards one another; for, [b] God resists the *proud, but gives grace to the humble.* [6] Humble [c] yourselves, therefore, under the mighty hand of God, that he may exalt you in the time of visitation;* [7] cast [d] all your anxiety upon him, because he cares for you. [8] Be sober, be watchful! [e] For your adversary the devil, as a roaring lion, goes about seeking someone to devour. [9] Resist him, steadfast in the faith,[f] knowing that the same suffering befalls* your brethren all over the world. [10] But the God of all grace, who has called us* unto his eternal glory [g] in Christ Jesus, will himself, after we have suffered a little while, perfect, strengthen and establish us. [11] To him is the dominion forever and ever. Amen.

Conclusion

Farewell. [12] By Silvanus,* the faithful brother as I account him, I have written to you thus briefly, exhorting and testifying that this is the true grace of God. Stand firmly in it. [13] The church* which is at Babylon,[h] chosen together with you, greets you, and so does my son Mark. [14] Greet one another [i] with a holy kiss. Grace* be to you all who are in Christ. Amen.

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n Prv 10, 12.—o Heb 13, 2.—p 1 Cor 12.—q Rom 12, 7.—r 1 Pt 1, 6f.—s Rom 8, 17; 2 Tm 2, 12.—t Acts 5, 41; Is 11, 2.—u 1 Cor 11, 32; 2 Thes 1, 8.—v Prv 11, 31 (LXX).—w Ps 30 (31), 6.—x Rom 8, 17; Ap 1, 9.—y 1 Tm 3, 2-7.—z Ti 2, 7.—a 2 Tm 4, 8.—b Mt 23, 12; Prv 3, 34 (LXX).—c Jb 22, 29; Jas 4, 10.—d Ps 54 (55), 23; Mt 6, 25; Phil 4, 6.—e 1 Thes 5, 6; Ps 21 (22), 14—f Eph 6, 11-13.—g 1 Thes 2, 12.—h Acts 12, 12. 25; 2 Tm 4, 11.—i 1 Cor 16, 20.

4, 8: Mutual charity: the Greek reads, "earnest charity."

4, 14: The reading here is that of the Clementine Vulgate. The best reading of the Vulgate MSS seems to be ". . . because the Spirit of God's glory rests upon you, blasphemed by others, but honored by yourselves."

4, 15: As one coveting: the Greek term means a meddler in other men's affairs.

4, 17: Who do not believe: the Greek reads, "who do not obey."

5, 1: Fellow-presbyter: i.e., fellow-priest or bishop.

5, 3: From the heart: not in the Greek text.

5, 4: The Prince of the shepherds: the Greek reads, "the chief Shepherd."

5, 5: You who are younger: a counsel addressed to the inferior ministers of the individual communities.

5, 6: In the time of visitation: the Greek reads, "in due time."

5, 9: Befalls: the Greek can mean, "is prescribed for."

5, 10: Who has called us: the Greek reads, "who has called you."

5, 12: Silvanus: cf 2 Cor 1, 19; 1 Thes 1, 1; 2 Thes 1, 1; probably identical with Silas mentioned in Acts 15, 22.

5, 13: The church: the Greek reads "she." Jewish mentality frequently personified the religious community. Babylon: Rome. A metaphor probably founded on Jewish usage.

5, 14: Grace: the Greek reads: "Peace to you all who are in Christ."

THE SECOND EPISTLE OF ST. PETER THE APOSTLE

In this Second Epistle St. Peter refers to his previous letter and to the doctrine contained in it (3, 1f). It was most likely addressed to the same Christian communities of Asia Minor as the former Epistle, and was occasioned by the appearance among the Christians of false teachers (2, 1), heretics and deceivers (3, 3), who promised them freedom (2, 19), corrupting their good morals (2, 18) and denying the Second Coming of Christ and the end of the world (3, 4ff). Its purpose, therefore, was to encourage the Christians to persevere in the faith, and to protect them against the dangers of the false teachers.

The contents of this Epistle, especially Chapter 2, bear such a striking resemblance to the Epistle of St. Jude that it seems probable St. Peter was familiar with the Epistle of his fellow-Apostle and made use of some of its thoughts.

The author calls himself "Simon Peter, a servant and Apostle of Jesus Christ" (1, 1). This statement of authorship is confirmed by the Epistle itself, the author of which describes himself as an eyewitness of our Lord's Transfiguration (1, 16-18), and calls Paul his "dear brother" (3, 15).

The time and place of its composition are deduced from 1, 13-15. The Apostle knows that his death is close at hand. As St. Peter died a martyr in Rome, we may conclude that the Epistle was written from Rome during his imprisonment, 66-67 A.D.

Introduction

CHAPTER 1.

Greeting. 1 Simon Peter, a servant and apostle of Jesus Christ, to those who have obtained an equal privilege of faith with ourselves through the justice of our God and Savior Jesus Christ. 2 May grace and peace be given you in abundance in the knowledge [a] of our Lord.

I: CHRISTIAN VIRTUE—ITS NECESSITY AND MOTIVES

Life of a Christian. 3 For indeed [b] his divine power* has granted us all things pertaining to life and piety through the knowledge of him who has called us by his own glory and power — 4 through which* he has granted us the very great and precious promises,[c] so that through them you may become partakers of the divine nature, having escaped from the corruption of that lust which is in the world. 5 Do you accordingly on your part strive diligently to supply* your faith with virtue,[d] your virtue with knowledge, 6 your knowledge with self-control, your self-control with patience, your patience with piety, 7 your piety with fraternal love,[e] your fraternal love with charity.

Necessity of Virtue. 8 For if you possess these virtues and they abound in you,* they will render you neither inactive nor unfruitful in the knowledge of our Lord Jesus Christ. 9 For he who lacks them is blind,[f] groping* his way, and has forgotten that he was cleansed from his former sins. 10 Therefore, brethren, strive even more by good works* to make your calling and election sure. For if you do this, you will not fall into sin at any time. 11 Indeed, in this way will be amply provided for you the entrance into the everlasting kingdom of our Lord and Savior Jesus Christ.

12 Therefore I shall begin to remind you always of these things; although indeed you know them and are well established in the present truth. 13 As long as I am in this tabernacle,* I think it right to arouse you by a reminder, 14 knowing as I do that the putting off of my tabernacle is at hand,[g] just as our Lord Jesus Christ signified to me. 15 Moreover I will endeavor that even after my death you may

a Jude 2; Col 1, 10.—b 1 Pt 2, 9; 2 Cor 4, 6.—c 2 Cor 7, 1; Eph 4, 22.—d Gal 5, 22f.—e Gal 6, 10.—f 1 Jn 2, 9. 11.—g Jn 21, 18f.

1, 3: His divine power: the power of Christ, who is mentioned last in the preceding sentence. The call is always ascribed to God the Father.

1, 4: Through which: Christ's glory and power are the foundation of our hope. The Greek text reads, "the . . . things promised us," and, "having escaped from the corruption which is in the world by lust." Partakers of the divine nature: the adopted sons of God share in a supernatural way in the nature of God. Grace makes them like Him; and in heaven they will see Him as He is.

1, 5: The Greek text reads, "For this very reason, employing all care, supply. . . ."

1, 8: The Greek has: "For if these things are yours and increase, they render. . . ."

1, 9: Groping: in the Greek, "seeing only what is near."

1, 10: By good works: wanting in many Greek MSS.

1, 13: This tabernacle: the human body.

often have occasion to call these things to mind.

Sovereignty of Christ. 16 For we were not following fictitious tales* when we made known to you the power and coming of our Lord Jesus Christ, but we had been eyewitnesses of his grandeur. 17 For he received from God the Father honor and glory, when from out the majestic glory a voice came down to him, speaking thus: [b] *This is my beloved Son in whom I am well pleased.** 18 And this voice we ourselves heard borne from heaven when we were with him on the holy mount.*

19 And we have the word of prophecy,* surer still, to which you do well to attend, as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts. 20 This, then, you must understand first of all, that no prophecy of Scripture is made by private interpretation.* 21 For not by will of man was prophecy brought at any time; but holy men of God spoke as they were moved by the [i] Holy Spirit.

II: FALSE TEACHERS

CHAPTER 2.

Punishment of Lying Teachers. 1 But there were false prophets [j] also among the people, just as among you there will be lying teachers who will bring in destructive sects. They even disown the Lord who bought them, thus bringing upon themselves swift destruction. 2 And many will follow their wanton conduct, and because of them [k] the way of truth* will be maligned. 3 And out of greed they will with deceitful words [l] use you for their gain. Their condemnation, passed of old, is not made void, and their destruction does not slumber.

Warning from the Past. 4 For [m] God did not spare the angels when they sinned, but dragged them down* by infernal ropes to Tartarus, and delivered them to be tortured and kept in custody for judgment. 5 Nor did he spare the ancient world, [n] but preserved (with seven others) Noe a herald of justice, when he brought a flood upon the world of the impious. 6 And [o] he condemned the cities of Sodom and Gomorrah to destruction, reducing them to ashes, thus making them an example to those who in the future should live impiously; 7 whereas he delivered just Lot, who was distressed by the lawless behavior of the wicked. 8 For by what that just man saw and heard while dwelling among them, they tormented his just soul day after day with their wicked deeds. 9 The Lord knows how to deliver the God-fearing from temptation [p] and to reserve the wicked for torment on the day of judgment, 10 but especially [q] those who follow the flesh in unclean lust and despise authority.

The Vices of Heresy. Rash and self-willed, such men in their deriding do not regard majesty;* 11 whereas angels,[r] though greater in strength and power, do not bring against themselves an abusive charge. 12 But these men, like irrational animals created by nature for capture* and destruction,[s] deride what they do not understand, and will perish in their own corruption, 13 receiving thereby the recompense of their wrongdoing. They regard as pleasure their daylight revelry; they are spots and blemishes,[t] they abound in wantonness while banqueting with you. 14 They have eyes full of adultery and turned unceasingly towards sin. They entice unstable souls; they have their hearts exercised in covetousness; they are children of a curse. 15 They have forsaken the right way and have gone astray; [u] they have followed the way of Balaam, the son of Bosor, who loved the wages of wrongdoing. 16 But he was rebuked for his madness; [v] a dumb beast of burden spoke with the voice of a man and checked the folly of the prophet.

h Mt 17, 4-6; Ps 2, 7.—i 2 Tm 3, 16.—j Mt 24, 11; 1 Tm 4, 1.—k Is 52, 5.—l Rom 16, 18; 1 Thes 2, 5.—m Jude 6.—n Gn 8, 18.—o Gn 19, 25; Jude 7.—p 1 Cor 10, 13; Ap 3, 10.—q Jude 8.—r Jude 9.—s Jude 10; Ps 48 (49), 13.—t Jude 12.—u Nm 22, 7; Jude 11.—v Nm 22, 28.

1, 16: Fictitious tales: a reference to the false doctrines of lying teachers.

1, 17: Some few MSS of the Vulgate add, "hear him," to the quotation.

1, 18: The holy mount: the Mount of Transfiguration.

1, 19: Word of prophecy: the sum of messianic prophecies of the Old Testament which declares the glorious reign of the Messias. Until the day dawns: the day of the Lord, a reference to the Second Coming of Christ. It will resemble the morning star in splendor.

1, 20: Some would render this: ". . . no prophecy is the object of private interpretation."

2, 2: The way of truth: the code of moral living as taught by Christ.

2, 4: But dragged them down: the Greek reads, "consigned them to the dark pits of Tartarus, delivering them into custody to await judgment." Tartarus: i.e., hell.

2, 10: Majesty: as in Jude, probably refers to the good angels.

2, 12: The Greek text reads, "born according to nature for capture."

17 These [w] men are springs without water and mists driven by storms; the blackness of darkness is reserved for them. 18 For [x] by high sounding, empty words they entice with sensual allurements of carnal passion those who are just *escaping from such as live in error. 19 They promise them freedom, whereas they themselves are the slaves of corruption; [y] for by whatever a man is overcome, of this also he is the slave. 20 For if after escaping the defilements of the world through the knowledge of our Lord and Savior Jesus Christ, they are again entangled therein and overcome, [z] their latter state has become worse for them than the former. 21 For it were better for them not to have known the way of justice,[a] than having known it, to turn back from the holy commandment delivered to them. 22 For what that true proverb says has happened to them, [b] *A dog returns to his vomit,* and, *A sow even after washing wallows in the mire.*

CHAPTER 3.

The Second Coming. 1 This, beloved, is now the second epistle that I am writing to you wherein I stir up your pure mind to remembrance, 2 that you may be mindful of what I formerly preached [c] of the words of the holy prophets* and of your apostles, which are the precepts of the Lord and Savior. 3 This first you must know, [d] that in the last days there will come deceitful scoffers, men walking according to their own lusts, 4 saying, "Where is the promise or his coming?* For since the fathers fell asleep, all things continue as they were from the beginning of creation." 5 For of this they are willfully ignorant, that there were heavens [e] long ago, and an earth formed out of water and by water through the word of God. 6 By these means the world that then was, deluged with water,[f] perished. 7 But the heavens that now are, and the earth, by that same word have been stored up, being reserved for fire against the day of judgment and destruction* of ungodly men.

8 But, beloved, do not be ignorant of this one thing, that one day with the Lord is as a thousand years,[g] and a thousand years as one day. 9 The Lord does not delay in his promises, but for your sake is long-suffering, not wishing that any should perish [h] but that all should turn to repentance. 10 But [i] the day of the Lord will come as a thief; at that time the heavens will pass away with great violence, and the elements will be dissolved with heat, and the earth,* and the works that are in it, will be burned up. 11 Seeing therefore that all these things are to be dissolved, what manner of men ought you to be in holy and pious behavior, 12 you who await and hasten towards the coming of the day of God, by which the heavens, being on fire, will be dissolved and the elements will melt away by reason of the heat of the fire. 13 But [j] we look for new heavens and a new earth, according to his promises,* wherein dwells justice.

Conclusion

Exhortation, Doxology. 14 Therefore, beloved, while you look for these things, endeavor to be found by him without spot and blameless, in peace. 15 And regard the long-suffering of our Lord as salvation. Just as our most dear brother Paul also, according to the wisdom given him, has written to you, 16 as indeed he did in all his epistles, speaking in them of these things. In these epistles there are certain things difficult to understand, which the unlearned and the unstable distort, just as they do the rest of the Scriptures also, to their own destruction.

17 You therefore, brethren, since you know this beforehand, be on your guard lest, carried away [k] by the error of the foolish,* you fall away from your own steadfastness. 18 But grow in grace and knowledge of our Lord and Savior, Jesus Christ. To him be the glory, both now and to the day of eternity. Amen.

w Jude 12f.—x Jude 16.—y Jn 8, 34; Rom 6, 16.—z Mt 12, 45.—a Lk 12, 47f.—b Prv 26, 11.—c Jude 17.—d 1 Tm 4, 1; Jude 18.—e Gn 1, 2. 6. 8; Ps 23 (24), 2.—f Gn 7, 21.—g Ps 89 (90), 4.—h 1 Tm 2,4.—i 1 Thes 5, 2f; Mt 24, 29. 35. 43; Is 66, 15f.—j Is 66, 22; Ap 21, 1. 27.—k Mk 13. 5. 33.

2, 18: These lying teachers had interpreted Christian liberty as freedom from the moral law. Escaping from such as live in error: Christian converts who were hardly free from former pagan habits.

3, 2: The Greek text reads, ". . . foretold you by the prophets, . . . apostles' precept. . . ."

3, 4: Where is the promise or his coming: a scornful denial of Christ's Second Coming. Fathers: the first converts to Christianity, many of whom were at this time dead.

3, 7: The word that created the world and destroyed it by water, now preserves the world for the general conflagration at the end of time.

3, 10: And the earth . . . burned up: this phrase is missing in many notable Vulgate MSS.

3, 13: Some MSS of the Vulgate read, "and the fulfillment of his promises. . . ."

3, 17: The foolish: the Greek has, "the lawless."

THE FIRST EPISTLE OF ST. JOHN THE APOSTLE

That St. John the Apostle, the author of the Fourth Gospel, is also the author of this Epistle is the verdict of historical evidence, both implicit and explicit, reaching as far back as St. Polycarp. The internal evidence of the book itself is sufficiently strong; for the writer speaks with authority, as an Apostle would. Moreover, when the Epistle is compared with the Gospel of St. John, the resemblance both in thought and in expression is so striking that identity of authorship is admitted by most commentators.

From this close relation to the Fourth Gospel many commentators are of the opinion that the Epistle was written shortly before or shortly after the Gospel to serve as an introduction, or as a postscript, to it, or at least with the intention that both should be read together. Beyond this, there is nothing to indicate the time and place of its composition; but from this close connection we may say that it was written at Ephesus towards the close of the first century.

The Apostle wrote this letter probably as a circular letter to the faithful of Asia Minor, to remind them of what he had written and preached concerning the divinity of Christ, and thus to strengthen them against the heresies of the day. For it seems certain that, in the churches to which the letter is directed, there had risen false teachers and prophets—antichrists who denied that Jesus was the Messias, and Incarnate Son of God.

The fundamental thought of the Epistle is this: God is made known to us in Jesus Christ; hence, fellowship with the Father is through the Son. There are three main currents of thought: (1) God is light (1, 5—2, 27); (2) God is justice (2, 28—4, 6); (3) God is love (4, 7—5, 12).

Hence, if we are to have fellowship with the Father through the Son, we must walk in light, in justice or holiness, and in love. Thus the Apostle calls those who deny that Jesus is the Christ and the Incarnate Son of God, liars and antichrists. He especially emphazises the sublimity and excellence of love, the love of God finding expression in brotherly love. The Apostle further shows how to distinguish the children of God from the children of the devil; he describes the baseness and gravity of sin; and finally, he shows how the sinner may hope for pardon.

Introduction

CHAPTER 1.

The Witness to the Word of Life. 1 I write of what was from the beginning,[a] what we have heard, what we have seen with our eyes, what we have looked upon and our hands have handled: of the Word of Life. 2 And the Life was made known and we have seen, and now testify and announce to you, the Life Eternal which was with the Father,[b] and has appeared to us. 3 What we have seen and have heard we announce to you, in order that you also may have fellowship with us, [c] and that our fellowship may be with the Father, and with his Son Jesus Christ. 4 And these things we write to you that you may rejoice, [d] and our joy may be full.

I: GOD IS LIGHT

Walk in Light. 5 And the message which we have heard from him and announce to you, is this: that God is light, and in him is no darkness. 6 If we say that we have fellowship with him, and walk in darkness, [e] we lie, and are not practising the truth. 7 But if we walk in the light as he also is in the light, we have fellowship with one another, [f] and the blood of Jesus Christ, his Son, cleanses us from all sin.

8 If [g] we say that we have no sin, we deceive ourselves, and the truth is not in us. 9 If we acknowledge our sins, he is faithful and just to forgive us our sins and to cleanse us from all iniquity. 10 If we say that we have not sinned, we make him a liar, and his word [h] is not in us.

CHAPTER 2.

1 My dear children, these things I write

a Jn 1, 1. 14.—b Jn 17, 5.—c Jn 17, 21.—d Jn 15, 11.—e Jn 3, 21; 12, 35.—f Hb 9, 14; 1 Pt 1, 19; Ap 1, 5.—g 3 Kgs 8, 46; 2 Par 6, 36; Prv 20, 9; Eccl 7, 20.—h Jn 5, 38; 8, 37.

to you in order that you may not sin. But if anyone sins, we have an advocate with the Father, Jesus Christ the just; 2 and he is a propitiation for our sins, not for ours only but also for those [i] of the whole world.

Observe the Commandments, Especially Charity. 3 And by this we can be sure that we know him, if we keep [j] his commandments. 4 He who says that he knows him, and does not keep his commandments, is a liar [k] and the truth is not in him. 5 But he who keeps his word, in him the love of God is truly perfected; [l] and by this we know that we are in him. 6 He who says that he abides in him, ought himself also to walk just as he walked.

7 Beloved, no new commandment am I writing to you, but an old commandment which you had from the beginning.* The old commandment is the word which you have heard. 8 Again, a new commandment I am writing to you,[m] and this is true both in him and in you. Because the darkness has passed away and the true light is now shining. 9 He who says that he is in the light, and hates his brother, [n] is in the darkness still. 10 He [o] who loves his brother abides in the light, and for him there is no stumbling. 11 But he who hates his brother is in the darkness, and walks in the darkness, and he does not know whither he goes; because the darkness has blinded his eyes.

Reasons for Writing. 12 I am writing to you, dear children, because your sins are forgiven you for his name's sake. 13 I am writing to you, fathers, because you know him who is from the beginning. I am writing to you, young men, because you have conquered the evil one. 14 I am writing to you,* little ones, because you know the Father. I am writing to you, fathers, because you know him who is from the beginning.[p] I am writing to you, young men, because you are strong and the word of God abides in you, and you have conquered the evil one. 15 Do not love the world, or the things that are in the world. If anyone loves the world, the love of the Father is not in him; 16 because all that is in the world is the lust of the flesh, and the lust of the eyes, and the pride of life; which is not from the Father, but from the world. 17 And the world with its lust is passing away, but he who does the will of God abides forever.

Against False Teachers. 18 Dear children, it is the last hour;* and as you have heard that Antichrist is coming, so now many antichrists have arisen; whence we know that it is the last hour. 19 They have gone forth from us, but they were not of us.* For if they had been of us, they would surely have continued with us; but they were to be made manifest, that [q] not one of them is of us. 20 But you have an anointing [r] from the Holy One* and you know all things. 21 I have not written to you as to those who do not know the truth, but as to those who know it, and because no lie is of the truth. 22 Who is the liar but he who denies that Jesus is the Christ? He is the Antichrist who denies the Father and the Son. 23 No one who disowns the Son has the Father. [s] He who confesses the Son has the Father also. 24 As for you, let that which you have heard from the beginning abide in you. If that abides in you which you have heard from the beginning, [t] you also will abide in the Son and in the Father. 25 And this is the promise that he has given us, [u] the life everlasting.

26 These things I have written to you concerning those who lead you astray. 27 And as for you, let the anointing which you have received from him, dwell in you, and you have no need that anyone teach you. But as his anointing teaches you concerning all things, and is true and is no lie, even as it has taught you, abide in him.

II: GOD IS JUSTICE

Children of God. 28 And now, dear chil-

i Jn 1, 29.—j Jn 14, 15; 15, 10.—k Jn 8, 44.—l Jn 14, 23; 14, 16f.—m Jn 13, 34.—n Jn 8, 12.—o Jn 11, 10.—p Jn 14, 7; 15, 7.—q Jn 17, 12.—r Jn 14, 26.—s Jn 5, 23.—t Jn 14, 23.—u Jn 10, 28; 17, 2.

2, 7f: The old and the new commandments are really one and the same commandment of love, promulgated in the Old Testament, but renewed by Christ, especially in the new motives and other helps supplied by Him.

2, 14: I am writing to you, fathers, etc.: omitted by the Clementine Vulgate. The Greek text has, "I wrote."

2, 18: It is the last hour: the meaning probably is that it is the last age of the world, the age of the Church. How long it will last no one knows. Antichrist St. John supposes that the doctrine concerning the coming of Antichrist is already known to his readers. "Antichrist" is commonly understood as a personal opponent of Christ at the end of time. Cf 2 Jn 7.

2, 19: The antichrists who teach erroneous and subversive doctrines formerly belonged to the Church. Before they left the Christian community they were no longer ours: they were not in the state of grace and not real Christians.

2, 20: Anointing from the Holy One: the expression is usually understood to refer to the conferring of the Holy Spirit. You know all things: some very ancient authorities read, "all of you have knowledge," following the Greek text.

dren, abide in him,[v] so that when he appears we may have confidence, and may not shrink ashamed from him at his coming. [29] If you know that he is just, know that everyone also who does what is just has been born of him.

CHAPTER 3.

[1] Behold what manner of love the Father has bestowed upon us, that we should be called children of God;[w] and such we are. This is why the world does not know us, because it did not know him. [2] Beloved, now we are the children of God, and it has not yet appeared what we shall be. We know that, when he appears, we shall be like to him, for we shall see him[x] just as he is. [3] And everyone who has this hope in him makes himself holy, just as he also is holy.

[4] Everyone who commits sin commits iniquity also; and sin is iniquity. [5] And you know that he appeared to take our sins away,[y] and sin is not in him. [6] No one who abides in him commits sin; and no one who sins has seen him, or has known him.

Children of the Devil. [7] Dear children, let no one lead you astray. He who does what is just is just, even as he is just. [8] He[z] who commits sin is of the devil, because the devil sins from the beginning. To this end the Son of God appeared, that he might destroy the works of the devil. [9] Whoever is born of God does not commit sin,* because his seed abides in him and he cannot sin, because he is born of God. [10] In this the children of God and the children of the devil are made known.

Whoever is not just is not of God, nor is he just who does not love his brother. [11] For this is the message that you have heard from the beginning,[a] that we should love one another; [12] not like[b] Cain, who was of the evil one, and killed his brother. And wherefore did he kill him? Because his own works were[c] wicked, but his brother's just. [13] Do not be surprised, brethren, if the world hates you. [14] We know that we have passed from death to life, because we love the brethren.[d] He who does not love abides in death. [15] Everyone who hates his brother is a murderer.[e] And you know that no murderer has eternal life abiding in him.

True Charity. [16] In this[f] we have come to know his love, that he laid down his life for us; and we likewise ought to lay down our life for the brethren. [17] He[g] who has the goods of this world and sees his brother in need and closes his heart to him, how does the love of God abide in him? [18] My dear children, let us not love in word, neither with the tongue, but in deed and in truth.

A Good Conscience. [19] In this we know that we are of the truth, *and in his sight we set* our hearts at rest. [20] Because if our heart blames us, God is greater than our heart and knows all things. [21] Beloved, if our heart does not condemn us, we have confidence towards God, [22] and[h] whatever we ask, we shall receive from him, because we keep his commandments and do those things that are pleasing in his sight.

[23] And this is his[i] commandment, that we should believe in the name of his Son Jesus Christ, and love one another, even as he gave us commandment. [24] And he who keeps his commandments abides in God, and God in him. And in this we know that he abides in us, by the Spirit whom he has given us.

CHAPTER 4.

True and False Spirits. [1] Beloved, do not believe every spirit, but test the spirits* to see whether they are of God; because many false prophets have gone forth into the world. [2] By this is the spirit of God known: every spirit that confesses that Jesus Christ has come in the flesh, is of God. [3] And every spirit that severs Jesus,* is not of God, but is of Antichrist, of whom you have heard that he is coming, and now is already in the world.

v Jn 14, 17.—w Jn 1, 12; 16, 3; 17, 25.—x Jn 17, 24.—y Jn 1, 29; 8, 46; Is 53, 9; 1 Pt 2, 22.—z Jn 8, 44; 12, 31.—a Jn 13, 34; 15, 12. 17.—b Gn 4, 8.—c Jn 15, 18; 17, 14.—d Jn 5, 24; Lv 19, 17.—e Jn 8, 44.—f Jn 3, 16; 10, 11; 15, 13.—g Jas 2, 15.—h Jn 8, 29; Mt 21, 22.—i Jn 6, 29.

3, 9: Does not commit sin: this does not mean that it is impossible for him who has been spiritually reborn in Baptism to commit sin, but simply that he will not sin as long as he keeps the seed of grace in himself. This grace, however, can be lost through sin.

3, 19f: A probable rendering of the Greek: ". . . and in his sight we shall reassure our hearts, whatever our heart may accuse us of, because God is greater. . . ."

3, 19: The Greek reads: ". . . we shall know . . . we shall set."

4, 1: Test the spirits: the expression probably refers to those Christians who claimed extraordinary gifts of the Holy Spirit (cf 1 Cor 14, 32). These spirits should be examined to see whether their teaching is in agreement with Catholic faith and the doctrine of Christ and His Church.

4, 3: And every spirit that severs Jesus: i.e., that separates the Christ from Jesus, regarding them as two distinct persons, as Cerinthus did. He maintained that the Christ came upon Jesus at baptism and left Him before the Passion. The better reading of the Greek is: "and every spirit that does not confess Jesus," etc.

4 You are of God, dear children, and
have overcome him, because greater is he
who is in you than he who is in the world.
*They are of the world;[j] 5 therefore of
the world they speak and the world listens
to them. 6 We are of God.[k] He who knows
God listens to us; he who is not of God
does not listen to us. By this we know the
spirit of truth and the spirit of error.

III: GOD IS LOVE

Love Unites Us with God. 7 Beloved, let
us love one another, for love is from God.
And everyone who loves is born of God,
and knows God. 8 He who does not love
does not know God; for God is love. 9 In
[l] this has the love of God been shown in
our case, that God has sent his only-
begotten Son into the world that we may
live through him. 10 In this is the love,
not that we have loved God, but that he
has first loved us, and sent his Son a
propitiation for our sins. 11 Beloved, if
God has so loved us, we also ought to
love one another.

12 No [m] one has ever seen God. If we
love one another, God abides in us and
his love is perfected in us. 13 In this we
know that we abide in him and he in us,
because he has given us of his Spirit. 14
And we have seen, and do testify, [n] that
the Father has sent his Son to be Savior
of the world. 15 Whoever confesses that
Jesus is the Son of God, God abides in
him and he in God. 16 And we have come
to know, and have believed,[o] the love
that God has in our behalf. God is love,
and he who abides in love abides in God,
and God in him.

17 In this is love perfected with us, that
we may have confidence in the day of
judgment; because as he is, even so are
we also in this world. 18 There is no fear
in love;* but perfect love casts out fear,
because fear brings punishment. And he
who fears is not perfected in love. 19 Let
us therefore love, because God first loved
us. 20 If anyone says, "I love God," and
hates his brother, he is a liar. For how
can he who does not love his brother,
whom he sees, love God, whom he does
not see? 21 And this commandment we
have from him,[p] that he who loves God
should love his brother also.

CHAPTER 5.

The Basis of Love. 1 Everyone who
believes that Jesus is the Christ is born of
God.[q] And everyone who loves him who
begot, loves also the one begotten of him.
2 In this we know that we love the chil-
dren of God, when we love God and do
his commandments. 3 For this is the love
of God, that we keep his [r] command-
ments; and his commandments are not
burdensome. 4 Because all that is born of
God overcomes the world;[s] and this is
the victory that overcomes the world, our
faith. 5 Who [t] is there that overcomes the
world if not he who believes that Jesus is
the Son of God?

Witnesses to Christ. 6 This is he who
came in water and in blood, Jesus Christ;
not in the water only, but in the water
and in the blood.* And it is the Spirit [u]
that bears witness that Christ is the truth.
7 *For there are three that bear witness [v]
[in heaven: the Father, the Word, and
the Holy Spirit; and these three are one.
8 And there are three that bear witness on
earth]: the Spirit, and the water, and the
blood; and these three are one. 9 If we
receive the testimony of men, the testi-
mony of God is greater; for this is the
testimony of God which is greater, that
he has borne witness concerning his Son.
10 He who believes in the Son of God has
the testimony of God in himself. [w] He
who does not believe the Son, makes him
a liar; because he does not believe the
witness that God has borne concerning
his Son.

11 And this is the testimony, that God
has given us eternal life;[x] and this life
is in his Son. 12 He who has the Son has
the life.[y] He who has not the Son has not
the life.

13 These things I am writing to you
that you may know that you have eternal
life [z]—you who believe in the name of the
Son of God.

j Jn 15, 19.—k Jn 8, 47; 10, 16.—l Jn 3, 16.—m Jn 1, 18; 1 Tm 6, 16.—n Jn 4, 42.—o Jn 6, 70.—p Jn 13, 34; 15, 17; Eph 5, 2.—q Jn 8, 42; 16, 27.—r Jn 14, 15.—s Jn 16, 33.—t 1 Cor 15, 57.—u Jn 15, 26; 19, 34.—v Jn 5, 32. 36; 15, 26.—w Jn 3, 33.—x Jn 17, 3.—y Jn 3, 36; 15, 4.—z Jn 1, 12; 2, 18; 20, 31.

4, 4: They are of the world: the false prophets of 1 Jn 4, 1.

4, 18: There is no fear in love: perfect love banishes human, doubtful and servile fear. It does not, however, exclude the wholesome fear of God's judgments, nor the fear and trembling with which man must work out his salvation (Phil 2, 12).

5, 6: The water . . . the blood: probably refers to the baptism and death of Christ.

5, 7f: According to the evidence of many manuscripts, and the majority of commentators, these verses should read: "For there are three that bear witness: the Spirit, and the water, and the blood; and these three are one." The Holy See reserves to itself the right to pass finally on the origin of the present reading.

Confidence in Prayer. 14 And the confidence that we have towards him is this, that if we ask anything according to his will, he hears us. 15 And we know that he hears us whatever we ask; we know that the requests we make of him are granted.

16 He who knows his brother is committing a sin that is not unto death,* shall ask, and shall give life to him who does not commit a sin unto death. There is sin unto death; I do not mean that anyone should ask as to that. 17 All lawlessness is sin, and there is a sin unto death.

Conclusion

18 We know that no one who is born of God commits sin; but the Begotten of God [a] preserves him and the evil one does not touch him. 19 We know that we are of God, and the whole world is in the power of the evil one. 20 And we know that the Son of God has come and has given us understanding, that we may know the true God [b] and may be in his true Son. He is the true God and eternal life.

21 Dear children, guard yourselves from the idols. Amen.

5, 16f: It is difficult to determine just what St. John means by sin . . . not unto death and sin unto death. The former is probably a grievous or mortal sin, because life shall be given; the latter is probably a willful apostasy and the sin of final unrepentance. St. John does not forbid us to pray for such sinners, because God alone can determine whether one is finally impenitent or not. Our faith teaches us that God desires not the death of the sinner, but that he be converted and live (Ez 33, 11).

THE SECOND EPISTLE OF ST. JOHN THE APOSTLE

The direct external evidence that this as well as the following Epistle was written by St. John the Apostle, is not extensive. Yet sufficient references to both Epistles are found in early patristic literature to prove their authorship and authenticity. Besides, we have a number of indirect testimonies in the citation of passages obviously derived from either the Second or the Third Epistle. Again, the vocabulary throughout is precisely that which is found in the Gospel and in the First Epistle.

The ideas and expressions of the Second Epistle are the same as those of the First; hence its composition must have been prompted by the same or similar occasions. It was probably written towards the end of the first century.

The recipient of the Second Epistle is addressed as "Elect Lady." The meaning of the title is obscure. Many have thought that an individual is meant, one whose name was Kuria or Elect, or simply "an elect lady." Others have seen in the title a mere symbol, either of the universal Church, or of some particular church in Asia Minor.

The Apostle commends the recipients of the letter for their steadfastness in the true faith, and exhorts them to persevere, lest they lose the reward of their labors. He exhorts them to love one another, but warns them to have no fellowship with heretics, and not even to greet them.

Introduction

CHAPTER 1.

Greeting. 1 The presbyter* to the Elect Lady and to her children whom I love in truth—and not I alone, but also all who have [a] known the truth—2 for the sake of the truth which abides in us, and will be with us forever: 3 grace, mercy and peace be with you from God the Father and from Christ Jesus, the Son of the Father, in truth and love.

TEACHING OF THE APOSTLE

Brotherly Love. 4 I rejoiced greatly that I found some of thy chiidren walking in truth, according to the commandment that we have received from the Father. 5 And now I beseech thee, lady, not as writing to thee a new commandment, but that which we have had from the beginning, [b] that we love one another. 6 And this is love, that we walk according to his commandments.[c] This is the commandment, that, just as you have heard from the beginning, you should walk in it.*

1st Epistle: a Jn 17, 12.—b Jn 17, 3; Lk 24, 25.—2nd Epistle: a Jn 8, 32.—b Jn 13, 34; 15, 12.—c Jn 14, 15.

1, 1: Presbyter: a general term meaning "elder" or "ancient." The author here is called The Presbyter, such apparently being his title, or surname of honor. The Elect Lady may have been an individual, but more likely the title is given to a particular church, since the name occurs at the end of the Epistle, and is applied to another. Cf introduction

1, 6: In it: may refer to love or to commandment.

Against False Teachers. 7 For many deceivers have gone forth into the world who do not confess Jesus as the Christ coming in the flesh. [d] This is the deceiver and the Antichrist.

8 Look to yourselves, that you do not lose what you have worked for,* but that you may receive a full reward. 9 Anyone who advances and does not abide in the doctrine of Christ, has not God; [e] he who abides in the doctrine, he has both the Father and the Son. 10 If anyone comes to you and does not bring this doctrine, do not receive him into the house, or say to him, Welcome. 11 For he who says to him, Welcome, is sharer in his evil works.

Conclusion

12 Though I have much to write to you, I do not wish to do so with paper and ink; for I hope to be with you and to speak face to face, [f] that your joy may be full.

13 The children of thy sister Elect greet thee.

d 1 Jn 4, 3.—e Jn 8, 31.—f Jn 15, 11; 17, 13.

1, 8: The Greek text may mean: ". . . that you do not lose what you have accomplished."

THE THIRD EPISTLE OF ST. JOHN THE APOSTLE

The Third Epistle of St. John is addressed to a certain Gaius. Whether he is to be identified with a Christian of the same name mentioned in Acts 19, 29 and 20, 4 is uncertain.

The time and place of composition of this Epistle are likewise uncertain. The similarity of content and form, however, suggests that it was written about the same time as the Second Epistle.

The Epistle, though brief, vividly portrays certain features in the life of the early Church. Gaius is praised for his hospitality and for walking in the truth. Diotrephes, on the contrary, is censured for his ambition and lack of hospitality. A certain Demetrius is also commended for his virtue.

Introduction

CHAPTER 1.

Salutation. 1 The presbyter to the beloved Gaius,* whom I love in truth.

PRAISE OF GAIUS

2 Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul prospers. 3 I rejoiced greatly when some brethren came and bore witness to thy truth, even as thou walkest in the truth. 4 I have no greater joy than to hear that my children are walking in the truth. 5 Beloved, thou dost in accordance with faith whatever thou workest for the brethren, and that even when they are strangers. 6 They have borne witness to thy love before the church. Thou wilt do well to see them off on their journey in a manner worthy of God. 7 For on behalf of the Name they have gone forth, taking nothing from the pagans. 8 We therefore ought to support such as these, that we may be fellow-workers for the truth.

DIOTREPHES AND DEMETRIUS

9 I would have written perhaps to the church;* but Diotrephes, who loves to have the first place among them, does not receive us. 10 Therefore if I come, I will recall to mind his works, prating against us with evil words; and as if this were not enough for him, he himself does not receive the brethren, and those who do so he hinders, and casts them out of the church.

11 Beloved, do not imitate evil, but that which is good. He who does what is good is of God; he who does what is evil has not seen God. 12 Witness is borne to Demetrius* by all, and by the truth itself,

1, 1: While not the head of a church, Gaius seems to have been a man of great influence and to have been much loved by the Apostle.

1, 9: I would have written perhaps, etc.: the sense evidently differs from the Greek, "I wrote something." Many think the reference is to a lost Epistle, similar to that alluded to in 1 Cor 5, 9. Diotrephes: probably the bishop of one of the churches established by St. John. He is censured here, not for usurping authority but rather for abusing it, especially by his opposition to St. John.

1, 12: It is impossible to identify this Demetrius, who in a special way seems to have been the object of Diotrephes' animosity.

yes, we also bear witness;[a] and thou knowest that our witness is true.

Conclusion

13 I had much to write to thee; but I do not want to write to thee with pen and ink. 14 But I hope to see thee shortly, and we will speak face to face.

15 Peace be to thee. The friends greet thee. Greet the friends by name.

THE EPISTLE OF ST. JUDE THE APOSTLE

By designating himself "the brother of James" (v 1), the writer of this Epistle evidently wished to reveal himself to his readers. At the time the Epistle was written, there was no one of prominence in the Church having the name of James except the Apostle James the Less, Bishop of Jerusalem and author of the Epistle that bears his name. St. James the Less was one of the "brethren of the Lord" (Gal 1, 19), and had a brother named Jude (Mt 13, 55; Mk 6, 3). In the two lists of the Apostles given by St. Luke (Lk 6, 16; Acts 1, 15), one is named "Jude of James." He is called Thaddeus by the other evangelists (Mt 10, 3; Mk 3, 18). It is clear that Luke refers to Jude the brother of James. Little more is known of the life of this Apostle. According to a tradition he preached the gospel in Syria and suffered martyrdom at Beirut. The Church celebrates the feast of Sts. Simon and Jude on October 28.

The author of this Epistle presupposes that his readers are familiar with the Old Testament and with Jewish traditions. It is likely, therefore, that it was addressed to converts from Judaism who also knew the Apostle James.

The Epistle is both brief and practical. It was occasioned by the teachings and practices of certain heretics within the Church. By their evil lives they were denying that Jesus is the only Lord and Master. They were opposed to all law and authority, and changed Christian liberty into unrestrained license. The Epistle is a warning to them.

The Epistle was written between the years 62 and 67 A.D., as may be concluded from the following indications. The warnings from the past (vv 5-7) contain no mention of the fall of Jerusalem. It was written before the death of St. Peter. It was written after the death of St. James, Bishop of Jerusalem, for on the authority of Hegesippus we know that the church in Palestine was free from heresies during his administration.

The Fathers, and Catholic tradition in general, ascribe this Epistle to the Apostle St. Jude. St. Peter made use of it in his Second Epistle. The Muratorian canon enumerates it among the sacred books.

Introduction

CHAPTER 1.

Purpose of Address. 1 Jude, the servant[a] of Jesus Christ and the brother of James, to the called who have been loved in God the Father and preserved for Christ Jesus: 2 mercy and peace and charity be given you in abundance.

3 Beloved, while I was making every endeavor to write to you about our common salvation, I found it necessary to write to you, exhorting you to contend earnestly for the faith once for all delivered to the saints. 4 For certain men have stealthily entered in,* who long ago were marked out for this condemnation, ungodly men who turn the grace of God into wantonness and disown our only Master and Lord, Jesus Christ.

I: WARNING AGAINST FALSE TEACHERS

Divine Judgments. 5 But I desire to remind you, though once for all you have come to know all things, that Jesus, who saved the people from the land of Egypt,[b] the next time destroyed those who did not believe. 6 And the angels* also who did not preserve their original state, but forsook their abode, he has kept in ever-

3rd Epistle: a Jn 19, 35; 21, 24.—Jude: a Mt 13, 55.—b Nm 14, 35.

1, 4: These men had not been sincere in embracing Christianity. Hence they are said to have stealthily entered in. The condemnation for which they have been marked is the judgment of God on sinners whose crimes and punishments are recorded in the Old Testament.

1, 6: The rebellious angels lost the dignity conferred on them through grace and were cast into hell. On the last day final sentence will be passed upon them, and the fullness of punishment will be meted out to them.

lasting chains under darkness for the judgment of the great day. 7 Just as Sodom and Gomorrah, and the neighboring cities which like them committed sins of immorality and practised unnatural vice, have been made an example, undergoing the punishment of eternal fire.

Evil Life of Heretics. 8 In like manner do these men also defile the flesh, disregard authority, deride majesty.* 9 Yet when [c] Michael the archangel was fiercely disputing with the devil about the body of Moses,* he did not venture to bring against him an accusation of blasphemy, but said, "May the Lord rebuke thee." 10 But these men deride whatever they do not know; and the things they know by instinct like the dumb beasts, become for them a source of destruction. 11 Woe to them! [d] for they have gone in the way of Cain,* and have rushed on thoughtlessly into the error of Balaam for the sake of gain, and have perished in the rebellion of Core. 12 These men are stains on their feasts, banqueting together without fear, looking after themselves; clouds without water, carried about by the winds; trees in the fall, unfruitful, twice dead, uprooted; 13 wild waves of the sea, foaming up their [e] shame; wandering stars, for whom the storm of darkness has been reserved forever.

Judgment of Heretics. 14 Now of these also Henoch,* the seventh from Adam, prophesied, saying, [f] "Behold, the Lord has come with thousands of his holy ones 15 to execute judgment upon all, and to convict all the impious of all their impious works, and of all the hard things that impious sinners have spoken [g] against him." 16 These are grumbling murmurers walking according to their lusts. And haughty in speech, they cultivate people for the sake of gain. 17 But as for you, beloved, be mindful of the words that have been spoken beforehand by the apostles of our Lord Jesus Christ, 18 who kept saying to you that at the end of time there will come scoffers, walking impiously according to their lusts. 19 These are they who set themselves apart,* sensual men, not having the Spirit.

II: ADMONITIONS FOR CHRISTIANS

Perseverance and Charity. 20 But as for you, beloved, build up yourselves upon your most holy faith, praying in the Holy Spirit. 21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto life everlasting. 22 *And some, who are judged, reprove; 23 but others, save, snatching them from the fire.[h] And to others be merciful with fear, hating even the garment which is soiled by the flesh.

Conclusion

24 Now to him who is able to preserve you without sin and to set you before the presence of his glory, without blemish, in *gladness, 25 to the only God our Savior, through Jesus Christ our Lord, belong glory and majesty, dominion and authority, before all time, and now, and forever. Amen.

c Dt 12, 1; Za 3, 2.—d Gn 4, 8; Nm 31, 16; 16, 22.—e Is 57, 20.—f Gn 5, 21; Dt 33, 2; Za 14, 5.—g Mal 3, 13.—h Am 4, 11; Za 3, 2; Jas 5, 19f.

1, 8: Majesty: the Greek text has the plural, which is understood as referring to the angels.

1, 9: This dispute between Michael and the devil is nowhere else recorded in the Scriptures. The cause of the dispute is not assigned, but it is certain the devil wished to make some evil use of the body of Moses.

1, 11: Way of Cain: who slew his brother. Error of Balaam: who for the sake of a reward would have led the people astray. Rebellion of Core: who opposed Moses, a divinely appointed authority. The heretics resemble these men, and will be punished as they were.

1, 14f: The "Book of Henoch" is apocryphal. St. Jude does not here approve the entire book, but only this prophecy. Has come: so certain is His coming that it is represented as accomplished.

1, 19: Who set themselves apart: another supported reading is: "who bring about division."

1, 22f: The reading of these two verses is uncertain. They may be rendered from the Greek, "And some who are wavering try to persuade." The advice is that they should admonish the erring. If their efforts fail they are to be merciful to them, at the same time avoiding their contamination.

1, 24: The Clementine Vulgate adds: "At the coming of our Lord Jesus Christ."

THE APOCALYPSE OF ST. JOHN THE APOSTLE

The Apocalypse is a revelation of things that were, are and will be. We are actually witnessing some of the events foretold in this book, but many still lie in the future. It is Christ who commands John to write to the seven churches, opens the seven seals, reveals the sufferings of the saints, opens the little book, overcomes the beast, reigns during the period of the first resurrection, judges the dead, both great and small, according to their

works at His Second Coming, rules over all things from the beginning, presides over all the changing scenes of earth's history, and is the King of kings and Lord of lords.

The book presents Christ as the Coming One; it reveals the dealings of Him who came, and who is to come. It opens with the solemn hope that the Coming One will come soon, and closes with the impressive prediction that the Coming One will come quickly.

The book is one of hope, but also one of warning; its aim is to assure the Church of the advent of her Lord in victory. The precise time of this victory lies hidden with God, but it is certain, although the crown will not be won without a struggle. Heaven will be stormed and carried away through suffering and conflict. And all who keep the words of this book will take part in the conflict and share in the victory.

The conflict is presented under the form of symbols. It is not easy to give a full interpretation of all the types, but the general symbols are not difficult to understand. Jerusalem stands as the type of the good cause, and this is the Church of Christ. Babylon appears as the type of the evil cause, and this is the world power. The heavenly Jerusalem has the assistance of divine power. The earthly Babylon has the help of evil powers, the dragon, the beast and the false prophet. The scenes in the great conflict arrange themselves around these types of good and of evil. The numbers, the seals, the trumpets and the bowls are phases in the development and consummation of the conflict.

John has arranged the scenes in a sevenfold structure; even in the subordinate visions he keeps to this arrangement. Commentators, however, are not agreed in marking off the limits of each structure.

The book was written in Greek by St. John the Evangelist, on the island of Patmos, about the year 96 A.D.

Prologue

CHAPTER 1.

The Book — Its Source and Contents. 1 The revelation of Jesus Christ which God gave him, to make known to his servants the things that must shortly come to pass; and he sent and signified them through his angel to his servant John; 2 who bore witness to the word of God and to the testimony of Jesus Christ, to whatever he saw. 3 Blessed is he who reads and those who hear the words of this prophecy, and keep the things that are written therein; for the time is at hand.

Greetings. 4 John to the seven churches that are in Asia:* grace be to you and peace from him [a] who is and who was and who is coming, and from the seven spirits who are before his throne, 5 and from Jesus Christ, who is the faithful witness, the [b] firstborn of the dead, and the ruler of the kings of the earth. To him who has loved us, and washed* us from our sins in his own blood, 6 and made us to be a kingdom, and priests to God his Father—to him belong glory and dominion forever and ever. Amen.

Christ's Coming. 7 Behold, [c] he comes with the clouds, and every eye shall see him, and they also who pierced him. And all the tribes of the earth shall wail over him. Even so. Amen. 8 [d] "I am the Alpha and the Omega,* the beginning and the end," says the Lord God, "who is and who was and who is coming, the Almighty."

I: THE SEVEN LETTERS

1. Preparatory Vision

John Told to Write His Visions. 9 I, John, your brother and partner in the tribulation and kingdom and patience that are in Jesus, was on the island which is called Patmos, because of the word of God and the testimony of Jesus. 10 I was in the spirit on the Lord's day,* and I heard behind me a great voice, as of a trumpet, 11 saying, "What thou seest write in a book, and send to the seven churches, to Ephesus, and to Smyrna, and to Pergamum, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea."

Vision of the Son of Man. 12 And I turned to see the voice that was speaking

a Ex 3, 14.—b 1 Cor 15, 20; Col 1, 18; Heb 9, 14; 1 Pt 1, 19; 1 Jn 1, 7.—c Is 3, 13; Mt 24, 30; Jude 14.—d Ap 21, 6; 22, 13; Is 44, 6.

1, 4: Asia: the Roman Province of Asia, the western part of what is now known as Asia Minor. The seven spirits: the Holy Spirit, whose seven gifts are diffused among all the churches; or the phrase may refer to seven angels.

1, 5: Washed: some Greek MSS have "loosed."

1, 8: The Alpha and the Omega: the first and last letters of the Greek alphabet. God is the first beginning and the last end. The Latin translator added the meaning of Alpha and Omega.

1, 10: The Lord's day: Sunday, the first day of the week.

to me.* And having turned, I saw seven golden lamp-stands; [13] and in the midst of the seven lamp-stands One like to a son of man, clothed with a garment reaching to the ankles, and girt about the breasts with a golden girdle. [14] But his head and his hair were white as white wool, and as snow, and his eyes were as a flame of fire; [15] his feet were like fine brass,* as in a glowing furnace, and his voice like the voice of many waters. [16] And he had in his right hand seven stars. And out of his mouth came forth a sharp two-edged sword; and his countenance was like the sun shining in its power.

[17] And when I saw him, I fell at his feet as one dead. And he laid his right hand upon me, saying, "Do not be afraid; [e] I am the First and the Last, [18] and he who lives; I was dead, and behold, I am living forevermore; and I have the keys of death and of hell. [19] Write therefore the things that thou hast seen, and the things that are, and the things that are to come hereafter. [20] As for the mystery of the seven stars that thou sawest in my right hand, and the seven golden lamp-stands — the seven stars are the angels of the seven churches, and the seven lamp-stands are the seven churches."

2. The Letters

CHAPTER 2.

To the Church at Ephesus. [1] "To the angel* of the church at Ephesus write: Thus says he who holds the seven stars in his right hand, who walks in the midst of the seven golden lamp-stands: [2] I know thy works and thy labor and thy patience, and that thou canst not bear evil men; but hast tried them who say they are apostles and are not, and hast found them false. [3] And thou hast patience and hast endured for my name, and hast not grown weary.

e Is 41, 4; 44, 6.—f Nm 24, 3; 25, 2.

1, 12: The sense is: "To see what voice it was that spoke to me."

1, 15: The image is that of brass glowing in the refiner's furnace.

2, 1: Angel: the guardian angel of the church, or the church itself; or, and this is the common view, the bishop of the church. If St. John addresses the bishops, he regards them as the incarnation of their respective churches.

2, 9: The Jews of Smyrna are called the synagogue of Satan because of their interference with the Christian Church, the true synagogue.

2, 10: Ten days: the period of trial would be limited and would be short.

2, 11: Second death: a death which is other than the death of the body, i.e., the final condemnation of sinners.

[4] "But I have this against thee, that thou hast left thy first love. [5] Remember therefore whence thou hast fallen, and repent and do the former works; or else I will come to thee, and will move thy lamp-stand out of its place, unless thou repentest. [6] But this thou hast: thou hatest the works of the Nicolaites, which I also hate.

[7] "He who has an ear, let him hear what the Spirit says to the churches: Him who overcomes I will permit to eat of the tree of life, which is in the paradise of my God.

To the Church at Smyrna. [8] "And to the angel of the church at Smyrna write: Thus says the First and the Last, who was dead and is alive: [9] I know thy tribulation and thy poverty, but thou art rich; and that thou art slandered by those who say they are Jews and are not, but are a synagogue of Satan.* [10] Fear none of those things that thou art about to suffer. Behold, the devil is about to cast some of you into prison that you may be tested, and you will have tribulation for ten days.* Be thou faithful unto death, and I will give thee the crown of life.

[11] "He who has an ear, let him hear what the Spirit says to the churches: He who overcomes shall not be hurt by the second death.*

To the Church at Pergamum. [12] "And to the angel of the church at Pergamum write: Thus says he who has the sharp two-edged sword: [13] I know where thou dwellest, where the throne of Satan is; and thou holdest fast my name and didst not disown my faith, even in the days of Antipas, my faithful witness, who was slain among you where Satan dwells.

[14] "But I have a few things against thee, because thou hast there some who hold the teaching of [f] Balaam, who taught Balak to cast a stumbling-block before the children of Israel, that they might eat and commit fornication. [15] So thou hast also some who hold the teaching of the Nicolaites. [16] In like manner repent, or else I will come to thee quickly, and will fight against them with the sword of my mouth.

[17] "He who has an ear, let him hear what the Spirit says to the churches: To him who overcomes, I will give the hidden manna, and I will give him a white

pebble, and upon the pebble a new name written, which no one knows except him who receives it.

To the Church at Thyatira. 18 "And to the angel of the church at Thyatira write: Thus says the Son of God,* who has eyes like to a flame of fire, and whose feet are like fine brass: 19 I know thy works, thy faith, thy love, thy ministry, thy patience and thy last works, which are more numerous than the former.

20 "But I have against thee that thou sufferest the woman Jezebel, who calls herself a prophetess, to teach, and to seduce my servants, to commit fornication, and to eat of things sacrificed to idols. 21 And I gave her time that she might repent, and she does not want to repent of her immorality. 22 Behold, I will cast her upon a bed,* and those who commit adultery with her into great tribulation, unless they repent of their deeds. 23 And her children I will strike with death, and all the churches shall know [g] that I am he who searches desires and hearts, and I will give to each of you according to your works.

"But to you I say, 24 to the rest in Thyatira, as many as do not hold this teaching and do not know the depths of Satan,* as they call them, I will not put upon you any other burden. 25 But that which you have, hold fast till I come. 26 And to him who overcomes, and who keeps my works unto the end, I will give authority over the nations. 27 And he shall rule them with a rod of iron, and like the potter's vessel they shall be dashed to pieces, 28 as I also have received from my Father; and I will give him the morning star.*

29 "He who has an ear, let him hear what the Spirit says to the churches.

CHAPTER 3.

To the Church at Sardis. 1 "And to the angel of the church at Sardis write: Thus says he who has the seven spirits of God and the seven stars: I know thy works; thou hast the name of being alive, and thou art dead. 2 Be watchful and strengthen the things that remain, but which were ready to die. For I do not find thy works complete before my God. 3 Remember therefore what thou hast received and heard, and observe it and repent. Therefore, if thou wilt not watch, [h] I will come upon thee as a thief, and thou shalt not know at what hour I shall come upon thee. 4 But thou hast a few persons at Sardis who have not defiled their garments, and they shall walk with me in white; for they are worthy. 5 He who overcomes shall be arrayed thus in white garments, and I will not blot his name out* of the book of life, but I will confess his name before my Father, and before his angels.

6 "He who has an ear, let him hear what the Spirit says to the churches.

To the Church at Philadelphia. 7 "And to the angel of the church at Philadelphia write: Thus says the holy one, the true one, [i] he who has the key of David, he who opens and no one shuts,* and who shuts and no one opens: 8 I know thy works. Behold, I have caused a door to be opened before thee which no one can shut, for thou hast scanty strength, and thou hast kept my word and hast not disowned my name. 9 Behold, I will bring some of the synagogue of Satan who say they are Jews, and are not, but are lying —behold, I will make them come and worship before thy feet. And they shall know that I have loved thee. 10 Because thou hast kept the word of my patience,* I too will keep thee from the hour of trial, which is about to come upon the whole world to try those who dwell upon the earth. 11 I come quickly; hold fast what thou hast, that no one receive thy crown. 12 He who overcomes, I will make him a pillar in the temple of my God, and never more shall he go outside. And I will write upon him the name of my God, and the name of the city of my God—the new Jerusalem, which comes

g 1 Kgs 16, 7; Ps 7, 10; Jer 17, 10.—h Ap 16, 15; 1 Thes 5, 2; 2 Pt 3, 10.—i Jb 12, 14; Is 22, 22.

2, 18: Son of God: the only place in the Apocalypse where this phrase is used.

2, 22: Cast her upon a bed: I will inflict upon her a fatal illness.

2, 24: Depths of Satan: these teachers call their science the deep secrets of God, but Christ calls it the deep secrets of Satan, i.e., of pride and impiety.

2, 28: The morning star: the glory with which the saints will shine in eternity.

3, 5: I will not blot . . . out: this figure of speech—a book and the blotting out—is ancient; cf Ex 32, 32. Confess his name: an echo of Christ's words on earth. Cf Mt 10, 32.

3, 7: Who opens and no one shuts: an affirmation of the divinity of Christ. Cf Jb 12, 14, where this power is attributed to God alone.

3, 10: My patience: the patience that I manifested.

down out of heaven from my God—and my new name.

13 "He who has an ear, let him hear what the Spirit says to the churches.

To the Church at Laodicea. 14 "And to the angel of the church at Laodicea write: *i* Thus says the Amen,* the faithful and true witness, who is the beginning of the creation of God: 15 I know thy works; thou art neither cold nor hot. I would that thou wert cold or hot. 16 But because thou art lukewarm, and neither cold nor hot, I am about to vomit thee out of my mouth; 17 because thou sayest, 'I am rich and have grown wealthy and have need of nothing,' and dost not know that thou art the wretched and miserable and poor and blind and naked one.

18 "I counsel thee to buy of me gold refined by fire, that thou mayest become rich, and mayest be clothed in white garments, and that the shame of thy nakedness may not appear, and to anoint thy eyes with eye salve that thou mayest see. 19 As for me, *k* those whom I love I rebuke and chastise. Be earnest therefore and repent. 20 Behold, I stand at the door and knock. If any man listens to my voice and opens the door to me, I will come in to him and will sup with him, and he with me. 21 He who overcomes, I will permit him to sit with me upon my throne; as I also have overcome and have sat with my Father on his throne.

22 "He who has an ear, let him hear what the Spirit says to the churches."

II: THE SEVEN SEALS

1. Preparatory Vision

CHAPTER 4.

The Court of Heaven. 1 After this I looked, and behold, a door standing open in heaven, and the former voice,* which I had heard as of a trumpet speaking with me, said, "Come up hither, and I will show thee the things that must come to pass hereafter." 2 Immediately I was in the spirit;* and behold, there was a throne set in heaven, and upon the throne One was sitting. 3 And he who sat was in appearance like to a jasper-stone and a sardius,* and there was a rainbow round about the throne, in appearance like to an emerald.

4 And round about the throne are twenty-four seats; and upon the seats twenty-four elders* sitting, clothed in white garments, and on their heads crowns of gold. 5 And from the throne proceed flashes of lightning, rumblings, and peals of thunder; and there are seven lamps burning before the throne, which are the seven spirits of God. 6 And before the throne there is, as it were, a sea of glass like to crystal, and in the midst of* the throne, and around the throne, are four living creatures, full of eyes before and behind. 7 And the first living creature is like a lion and the second like a calf, and the third has the face, as it were, of a man, and the fourth is like an eagle flying. 8 And the four living creatures have each of them six wings; round about and within they are full of eyes. And they do not rest day and night, saying, *l Holy, holy, holy, the Lord God almighty, who was, and who is, and who is coming.*

9 And when those living creatures give glory and honor and benediction to him who sits on the throne, who lives forever and ever, 10 the twenty-four elders will fall down before him who sits upon the throne, and will worship him who lives forever and ever, and will cast their crowns before the throne, saying, 11 "Worthy art thou, O Lord our God, to receive glory and honor and power; for thou hast created all things, and because of thy will they existed, and were created."

CHAPTER 5.

The Scroll and the Lamb. 1 And I saw upon the right hand of him who sits upon the throne a scroll* written within and without, sealed with seven seals. 2 And I saw a strong angel proclaiming with a loud voice, "Who is worthy to open the scroll, and to break the seals thereof?"

j Jn 14, 6.—*k* Prv 3, 12; Heb 12, 6.—*l* Is 6, 3.

3, 14: Amen: a Hebrew word, used here as a personal name.

4, 1: The former voice: the voice heard in the opening vision, i.e., in Ap 1, 10.

4, 2: In the spirit: the soul was absorbed in heavenly things, i.e., he saw with clear spiritual insight.

4, 3: There is some uncertainty as to what stones are meant. Jasper is described as a dark, opaque green, but that is not the case here, for in Ap 21, 11 it is qualified as "clear as crystal."

4, 4: Twenty-four elders: these elders represent the holy ones of the Old and New Testaments.

4, 6: In the midst of: probably one creature on each of the four sides. Four living creatures: representative of animated nature. Four beings hold a primacy in the world: among animals, man; among birds, the eagle; among cattle, the bull; and among wild animals, the lion.

5, 1: Scroll: the ancient form of the book was a volume or a roll, and this particular roll was written on the inside and on the outside.

3 And no one in heaven, or on earth, or under the earth, was able to open the scroll or to look thereon.* 4 And I wept much, because no one was found worthy to open the scroll or to look thereon.

5 And one of the elders said to me, "Do not weep; behold, the lion of the tribe of Juda, the root of David,* has overcome to open the scroll and its seven seals." 6 And I saw, and behold, in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as if slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth. 7 And he came and took the scroll out of the right hand of him who sat upon the throne. 8 And when he had opened the scroll,* the four living creatures and the twenty-four elders fell down before the Lamb, having each a harp and golden bowls full of incense, which are the prayers of the saints.

The Three Songs of Praise. 9 And they sing a new canticle, saying, "Worthy art thou to take the scroll and to open its seals; for thou wast slain, and hast redeemed us for God with thy blood, out of every tribe and tongue and people and nation, 10 and has made them for our God a kingdom and priests, and they shall reign over the earth."

11 And I beheld, and I heard a voice of many angels round about the throne, and the living creatures and the elders, and the number of them was [m] thousands of thousands, 12 saying with a loud voice, "Worthy is the Lamb who was slain to receive power and divinity* and wisdom and strength and honor and glory and blessing." 13 And every creature that is in heaven and on the earth and under the earth, and such as are on the sea, and all that are in them, I heard them all saying, "To him who sits upon the throne, and to the Lamb, blessing and honor and glory and dominion, forever and ever." 14 And the four living creatures said, "Amen," and the elders fell down and worshipped him who lives forever and ever.

m Dn 7, 10.

5, 3: Look thereon: to examine it and see what it contained.

5, 5: Root of David: the lion is also the symbol of the royal house of David. Christ comes of the seed of David and the prophets described Him as the branch that would spring from the ancient stock. Cf Is 11, 1.

5, 8: The Greek text reads, "when he had taken the scroll."

5, 12: Divinity: the Greek text reads "wealth."

6, 1: The Greek text reads, "when the Lamb had opened."

2. The Breaking of the First Six Seals

CHAPTER 6.

War. 1 And I saw that the Lamb had opened* the first of the seven seals, and I heard one of the four living creatures saying, as with a voice of thunder, "Come!" 2 And I saw, and behold, a white horse,* and he who was sitting on it had a bow, and there was given him a crown, and he went forth as a conqueror to conquer.

Strife. 3 And when he opened the second seal, I heard the second living creature saying, "Come!" 4 And there went forth another horse, a red one;* and to him who was sitting on it, it was given to take peace from the earth, and that men should kill one another, and there was given him a great sword.

Famine. 5 And when he opened the third seal, I heard the third living creature saying, "Come!" And I saw, and behold, a black horse,* and he who was sitting on it had a balance in his hand. 6 And I heard as it were a voice in the midst of the four living creatures, saying, "A measure of wheat for a denarius,* and three measures of barley for a denarius, and do not harm the wine and the oil."

Pestilence. 7 And when he opened the fourth seal, I heard the voice of the fourth living creature saying, "Come!" And I saw, 8 and behold, a pale-green horse,* and he who was sitting on it—his name is Death, and hell was following him. And there was given him power over the four parts of the earth, to kill with sword, with famine, and with death, and with the beasts of the earth.

The Martyrs. 9 And when he opened the fifth seal, I saw under the altar the souls of those who had been slain for the word of God, and for the witness that they

6, 2: White horse: this horseman with the bow symbolizes Christ and the victory of His word. Cf Ap 19, 11-13.

6, 4: Red one: this horse symbolizes war.

6, 5: Black horse: symbolizing famine.

6, 6: A measure of wheat for a denarius: a famine price. Perhaps "twenty-five cents for a five-cent loaf of bread" might indicate the prices signified. Do not harm the wine and the oil: these are not, like bread, necessary for life.

6, 8: Pale-green horse: i.e., olive-colored: this horseman symbolizes death, or rather pestilence. There was given him power, etc.: the Greek text reads, "power was given them over a fourth part of the earth."

bore. 10 And they cried with a loud voice, saying, "How long, O Lord (holy and true), dost thou refrain from judging and from avenging our blood on those who dwell on the earth?" 11 And there was given to each of them a white robe; and they were told to rest a little while longer, until the number of their fellow-servants and their brethren who are to be slain, even as they had been, should be complete.

Signs on Earth and in Heaven. 12 And I saw, when he opened the sixth seal, and there was a great earthquake, and the sun became black as sackcloth of hair; and the whole moon became as blood. 13 And the stars of heaven fell upon the earth, as the fig tree sheds its unripe figs when it is shaken by a great wind. 14 And heaven passed away as a scroll that is rolled up; and every mountain and the islands were moved out of their places. 15 And the kings of the earth, and the princes, and the tribunes, and the rich, and the strong, and everyone, bond and free, hid themselves in the caves and in the rocks of the mountains. 16 And they said to the mountains and to the rocks, [n] "Fall upon us, and hide us from the face of him who sits upon the throne, and from the wrath of the Lamb;* 17 for the great day of their wrath has come, and who is able to stand?"

3. An Intermediate Vision, and the Opening of the Seventh Seal

CHAPTER 7.

Sealing of the Spiritual Israel. 1 After this I saw four angels standing at the four corners of the earth, holding fast the four winds of the earth, that no wind should blow over the earth, or over the sea, or upon any tree. 2 And I saw another angel ascending from the rising of the sun, having the seal of the living God; and he cried with a loud voice to the four angels, who had it in their power to harm the earth and the sea, 3 saying, "Do not harm the earth or the sea or the trees, till we have sealed the servants of our God on their foreheads." 4 And I heard the number of those who were sealed, a hundred and forty-four thousand* sealed, out of every tribe of the children of Israel; 5 of the tribe of Juda, twelve thousand sealed; of the tribe of Ruben, twelve thousand; of the tribe of Gad, twelve thousand; 6 of the tribe of Aser, twelve thousand; of the tribe of Nephthali, twelve thousand; of the tribe of Manasses, twelve thousand; 7 of the tribe of Simeon, twelve thousand; of the tribe of Levi, twelve thousand; of the tribe of Issachar, twelve thousand; 8 of the tribe of Zabulon, twelve thousand; of the tribe of Joseph, twelve thousand; of the tribe of Benjamin, twelve thousand sealed.

Blessedness of the Sealed. 9 After this I saw a great multitude which no man could number, out of all nations and tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, and with palms in their hands. 10 And they cried with a loud voice, saying, "Salvation belongs to our God who sits upon the throne, and to the Lamb." 11 And all the angels were standing round about the throne, and the elders and the four living creatures; and they fell on their faces before the throne and worshiped God, 12 saying, "Amen. Blessing and glory and wisdom and thanksgiving and honor and power and strength to our God forever and ever. Amen."

The Seventh Seal. 13 And one of the elders spoke and said to me, "These who are clothed in white robes, who are they? and whence have they come?" 14 And I said to him, "My lord, thou knowest." And he said to me, "These are they who have come out of the great tribulation, and have washed their robes and made them white in the blood of the Lamb. 15 Therefore they are before the throne of God, and serve him day and night in his temple, and he who sits upon the throne will dwell with them. 16 They [o] shall neither hunger nor thirst any more, neither shall the sun strike them nor any heat. 17 For the Lamb who is in the midst of the throne will shepherd them, and will guide them to the fountains of the waters of life, [p] and God will wipe away every tear from their eyes."

n Is 2, 19; Os 10, 8; Lk 23, 30.—o Is 49, 10.—p Ap 21, 4; Is 25, 8.

6, 16: Wrath of the Lamb: the Lamb has again become the Lion.

7, 4: A hundred and forty-four thousand: a symbolical number which signifies a great multitude, i.e., all the predestined. In the enumeration of the twelve tribes Ephraim is replaced by Joseph, and Dan is not mentioned at all, perhaps intentionally, for the Antichrist was to come out of Dan according to a Jewish tradition.

CHAPTER 8.

1 And when he opened the seventh seal, there was silence* in heaven, as it were for half an hour.

III: THE SEVEN TRUMPETS

1. Preparatory Vision

Seven Angels with Trumpets. 2 And I saw the seven angels who stand before God, and there were given to them seven trumpets. 3 And another angel came and stood before the altar, having a golden censer; and there was given to him much incense, that he might offer it with the prayers of all the saints upon the golden altar which is before the throne. 4 And with the prayers of the saints there went up before God from the angel's hand the smoke of the incense. 5 And the angel took the censer and filled it with the fire of the altar and threw it down upon the earth, and there were peals of thunder, rumblings, and flashes of lightning and an earthquake. 6 And the seven angels who had the seven trumpets prepared themselves to sound the trumpet.

2. The First Six Trumpets

The First Four Trumpets. 7 And the first angel sounded the trumpet, *and there followed hail and fire mingled with blood, and it was cast upon the earth; and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up.

8 And the second angel sounded the trumpet, and as it were a great mountain burning with fire was cast into the sea; and the third part of the sea became blood, 9 and there died the third part of those creatures that have life in the sea, and the third part of the ships was destroyed.

10 And the third angel sounded the trumpet, and there fell from heaven a great star, burning like a torch, and it fell upon the third part of the rivers and upon the fountains of waters. 11 The name of the star is called Wormwood. And the third part of the waters became wormwood; and many people died of the waters because they were made bitter.

12 And the fourth angel sounded the trumpet, and the third part of the sun was smitten,* and the third part of the moon, and the third part of the stars, that the third part of them might be darkened, and the day for the third part of it might not shine, and the night likewise.

The Three Woes. 13 And I beheld, and I heard the voice of an eagle flying in midheaven, saying with a loud voice, "Woe, woe, woe to the inhabitants of the earth!" because of the rest of the trumpet-voices of the three angels who were about to sound the trumpet.

CHAPTER 9.

The Fifth Trumpet. 1 And the fifth angel sounded the trumpet, and I saw that a star* had fallen from heaven upon the earth, and there was given to him the key of the bottomless pit. 2 And he opened the bottomless pit, and there came up smoke out of the pit like the smoke of a great furnace; and the sun and the air were darkened by the smoke of the pit. 3 And out of the smoke there came forth locusts upon the earth. And there was given to them power, as the scorpions of the earth have power. 4 And they were told not to hurt the grass of the earth or any green thing or any tree; but only the men who do not have God's seal upon their foreheads. 5 And they were not permitted to kill anyone, but to torture them for five months;* and their torment was as the torment of a scorpion when it strikes a man.

6 And *q* in those days men will seek death and will not find it; and they will long to die and death will flee from them. 7 And *r* in appearance the locusts were like horses made ready for battle; and there were on their heads crowns as it were like gold; and their faces were like the faces of men. 8 And they had hair like the hair of women; and their teeth were like the teeth of lions. 9 And

q Is 2, 19; Os 10, 8; Lk 23, 30.—r Wis 16, 9.

8, 1: Silence: the cries and groans of the earth and even the doxologies of heaven are hushed. This is not a symbol or a prophecy but simply a vision and a preparation for what follows.

8, 7: The prohibition of Ap 7, 1 is retracted.

8, 12: The sense is that the light of the heavenly bodies was reduced by one-third its intensity.

9, 1: A star: perhaps Lucifer. This is confirmed by the words, the key of the bottomless pit. This key was given to the fallen star, and therefore the star is an individual. Bottomless pit: abode of the damned and the devils.

9, 5: Five months: the general period of a locust plague is about five months.

they had breastplates like breastplates of iron; and the sound of their wings was like the sound of many horse-chariots running to battle. 10 And they had tails like those of scorpions and there were stings in their tails; and they had power to harm mankind for five months. 11 And they had over them a king, the angel of the abyss; his name in Hebrew is Abaddon,* and in the Greek Apollyon; in Latin he has the name Exterminans.

12 The first woe is past; behold, two woes are yet to come hereafter!

The Sixth Trumpet. 13 And the sixth angel sounded the trumpet, and I heard a voice from the four horns of the golden altar which is before God, 14 saying to the sixth angel who had the trumpet, "Loose the four angels who are bound at the great river Euphrates." 15 And the four angels were loosed who had been kept ready for the hour* and day and month and year, that they might kill the third part of mankind. 16 And the number of the army of horsemen was twenty thousand times ten thousand. I heard the number of them.

17 And this is how *I saw the horses in the vision: they who sat upon them had breastplates like to fire and to hyacinth and to sulphur, and the heads of the horses were like the heads of lions; and from their mouths issued fire and smoke and sulphur. 18 By these three plagues the third part of mankind was killed, by the fire and the smoke and the sulphur which issued from their mouth. 19 For the power of the horses is in their mouths and in their tails. For their tails are like serpents, and have heads, and with them they do harm.

20 And the rest of mankind, they who were not killed by these plagues, did not repent of the works of their hands so as not to worship the demons and the idols of gold and of silver and of brass and of stone and of wood, which can neither see nor hear nor walk. 21 And they did not repent of their murders or of their sorceries or of their immorality or of their thefts.

s Dn 12, 7.—t Ez 3, 1.

9, 11: Abaddon: i.e., destruction. Apollyon: i.e., destroyer.

9, 15: Who had been kept ready for the hour: the loosing of the angels would take place at a definite period, the year, month, day and hour of which are known, in accordance with the Providence of God.

9, 17: The Greek text is usually punctuated to read, "I saw . . . the horses and those who sat on them . . . , having . . ."

10, 2: Little open scroll: three scrolls are associated in the Apocalypse. The first is the scroll of the course of this world determined by divine Providence, mentioned in the fifth chapter; the last is the scroll of life, mentioned in the twenty-first and twenty-second chapters. Between these two comes another scroll, the little open scroll, the ever-open scroll of God's promises and the witness of His power.

10, 9f: Sweetness is succeeded by bitterness when John realizes the contents of the little scroll.

3. An Intermediate Vision and the Seventh Trumpet

CHAPTER 10.

The Angel with the Little Scroll. 1 And I saw another angel, a strong one, coming down from heaven, clothed in a cloud, and the rainbow was over his head, and his face was like the sun, and his feet like pillars of fire. 2 And he had in his hand a little open scroll;* and he set his right foot upon the sea but his left upon the earth. 3 And he cried with a loud voice as when a lion roars. And when he had cried, the seven thunders spoke out their voices. 4 And when the seven thunders had spoken, I was about to write; and I heard a voice from heaven saying, "Seal up the things that the seven thunders spoke, and do not write them."

5 And [s] the angel whom I saw standing on the sea and on the earth, lifted up his hand to heaven, 6 and swore by him who lives forever and ever, who created heaven and the things that are therein, and the earth and the things that are therein, and the sea and the things that are therein, that there shall be delay no longer; 7 but that in the days of the voice of the seventh angel, when he begins to sound the trumpet, the mystery of God will be accomplished, as he declared by his servants the prophets.

8 And the voice that I heard from heaven was speaking with me again, and saying, "Go, take the open scroll from the hand of the angel who stands upon the sea and upon the earth." 9 And I went away to the angel, telling him to give me the scroll. And he said to me, [t] "Take the scroll and eat it up, and it will make thy stomach bitter, but in thy mouth it will be sweet* as honey." 10 And I took the scroll from the angel's hand, and ate it up, and it was in my mouth sweet as honey, and when I had eaten it my stomach was made bitter. 11 And they said to me, "Thou must prophesy again

to many nations and peoples and tongues and kings."

CHAPTER 11.

The Measuring of the Temple. 1 And there was given me a reed like to a rod, and I was told: "Rise and measure the temple of God, and the altar and those who worship therein. 2 But the court outside the temple, reject it, and do not measure it; for it has been given to the nations, and the holy city they will trample under foot for forty-two months.* 3 And I will grant unto my two witnesses* to prophesy for a thousand two hundred and sixty days, clothed in sackcloth."

The Two Witnesses. 4 These are the two olive trees and the two lamp-stands that stand before the Lord of the earth. 5 And if anyone desires to harm them, fire will come out of their mouths, and will devour their enemies. And if anyone desires to injure them, he must in this manner be killed. 6 These have power to shut heaven, so that it will not rain during the days of their prophesying; and they have power over the waters to turn them into blood, and to smite the earth with every plague as often as they desire.

7 And when they have finished their testimony, the beast* that comes up out of the abyss will wage war against them, and will conquer them and will kill them. 8 And their dead bodies will lie in the streets of the great city, which is called mystically Sodom and Egypt, where their Lord also was crucified. 9 And men from the tribes and peoples and tongues and nations will look upon their bodies three days and a half; and they will not allow their dead bodies to be laid in tombs. 10 And the inhabitants of the earth will rejoice over them and make merry; and they will send gifts to one another because these two prophets tormented the inhabitants of the earth.

11 And after the three days and a half,* the breath of life from God entered into them. And they stood up on their feet, and a great fear fell upon those who saw them. 12 And they heard a great voice from heaven saying to them, "Come up hither." And they went up to heaven in a cloud, and their enemies saw them. 13 And at that hour there was a great earthquake and the tenth part of the city fell; and there were killed in the earthquake seven thousand persons; and the rest were affrighted and gave glory to the God of heaven.

14 The second woe is past; and behold, the third woe will come quickly.

The Seventh Trumpet. 15 And the seventh angel sounded the trumpet; and there were loud voices in heaven saying, "The kingdom of this world has become the kingdom of our Lord and of his Christ, and he shall reign forever and ever." 16 And the twenty-four elders who sit upon their thrones before God fell on their faces and worshiped God, saying, 17 "We give thee thanks, O Lord God almighty, who art, and who wast, because thou hast taken thy great power and hast begun thy reign. 18 And the nations were angered, but thy wrath came and the time for the dead to be judged, and for giving the reward to thy servants —the prophets, and the saints, and those who fear thy name, the small and the great—and for destroying those who corrupted the earth." 19 And the temple of God in heaven was opened, and there was seen the ark of his covenant in his temple, and there came flashes of lightning, and peals of thunder, and an earthquake, and great hail.

IV: THE SEVEN SIGNS

CHAPTER 12.

The Woman and the Dragon. 1 And a great sign appeared in heaven: a woman* clothed with the sun, and the moon was under her feet, and upon her head a crown of twelve stars. 2 And being with child, she cried out in her travail and was in the anguish of delivery. 3 And another sign was seen in heaven, and be-

11, 2: Forty-two months: three years and a half. The forty-two months of thirty days each correspond to the twelve hundred and sixty days of the prophesying of the two witnesses and to the three years and a half of the woman in the wilderness. The period of forty-two months is the symbol of a period, limited in length, and under the control of Him who governs all things.

11, 3: Two witnesses: Elias and Enoch, according to some authors; Christian preachers, according to another view.

11, 7: Beast: no beast as yet has been mentioned. This beast symbolizes Antichrist.

11, 11: Three days and a half: this refers to the resurrection of the witnesses.

12, 1: A woman: this woman is not the Blessed Virgin, for the details of the prophecy do not fit her. The prophecy pictures the Church of the Old and New Covenants. The beams of the divine glory clothe her; the moon is beneath her feet; she is crowned with a crown of twelve stars, and she must bring forth Christ to the world. By accommodation the Church applies this verse to the Blessed Virgin.

hold, a great red dragon having seven heads and ten horns, and upon his heads seven diadems. 4 And his tail was dragging along the third part of the stars of heaven, and it dashed them to the earth; and the dragon stood before the woman who was about to bring forth, that when she had brought forth he might devour her son. 5 And she brought forth a male child, who is to rule all nations with a rod of iron; and her child was caught up to God and to his throne. 6 And the woman fled into the wilderness, where she has a place prepared by God, that there they may nourish her a thousand two hundred and sixty days.

Michael Overcomes the Dragon. 7 And there was a battle in heaven; Michael and his angels battled with the dragon, and the dragon fought and his angels. 8 And they did not prevail, neither was their place found any more in heaven. 9 And that great dragon was cast down, the ancient serpent, he who is called the devil and Satan, who leads astray the whole world; and he was cast down to the earth and with him his angels were cast down.

The Song of Triumph. 10 And I heard a loud voice in heaven saying, "Now has come the salvation, and the power and the kingdom of our God, and the authority of his Christ; for the accuser of our brethren has been cast down, he who accused them before our God day and night. 11 And they overcame him through the blood of the Lamb and through the word of their witness, for they did not love their lives even in face of death.* 12 Therefore rejoice, O heavens, and you who dwell therein. Woe to the earth and to the sea, because the devil has gone down to you in great wrath, knowing that he has but a short time."

The Dragon and the Woman. 13 And when the dragon saw that he was cast down to the earth, he pursued the woman who had brought forth the male child. 14 And there were given to the woman the two wings of the great eagle, that she might fly into the wilderness unto her place, where she is nourished for a time and times and a half time, away from the serpent. 15 And the serpent cast out of his mouth after the woman water like a river, that he might cause her to be carried away by the river. 16 And the earth helped the woman, and the earth opened her mouth and swallowed up the river that the dragon had cast out of his mouth. 17 And the dragon was angered at the woman, and went away to wage war with the rest of her offspring, who keep the commandments of God, and hold fast the testimony of Jesus. 18 And he stood upon the sand of the sea.

CHAPTER 13.

The Beast of the Sea. 1 And I saw a beast* coming up out of the sea, having seven heads and ten horns, and upon its horns ten diadems, and upon its heads blasphemous names. 2 And the beast that I saw was like a leopard, and its feet were like the feet of a bear, and its mouth like the mouth of a lion. And the dragon gave it his own might and great authority. 3 And one of its heads was smitten, as it were, unto death; but its deadly wound was healed. And all the earth followed the beast in wonder. 4 And they worshiped the dragon because he gave authority to the beast, and they worshiped the beast, saying, "Who is like to the beast, and who will be able to fight with it?"

5 And there was given to it a mouth speaking great things and blasphemies; and there was given to it authority to work for forty-two months. 6 And it opened its mouth for blasphemies against God, to blaspheme his name and his tabernacle, and those who dwell in heaven. 7 And it was allowed to wage war with the saints and to overcome them. And there was given to it authority over every tribe, and people, and tongue, and nation. 8 And all the inhabitants of the earth will worship it whose names have not been written in the book of life of the Lamb who has been slain from the foundation of the world.

9 If any man has an ear, let him hear.
10 *He who is for captivity, into captivity he goes;" he who kills by the sword, by

u Gn 9, 6; Mt 26, 52.

12, 11: In face of death: a noteworthy expression, meaning they esteemed life as nothing in comparison with loyalty to their faith, even unto martyrdom.

13, 1: The picture of the first beast is based on the seventh chapter of Daniel. This beast is the figure of the kingdoms of the world, kingdoms founded on passion and selfishness, which in every age are antagonistic to Christ and seek to oppress the servants of God. Imperial Rome represents this power.

13, 10: The weapons of the saints are faith and patience; they must accept sufferings and persecution as Christ did His cross.

the sword must he be killed. Here is the patience and the faith of the saints.

The Beast of the Earth. 11 And I saw another beast coming up out of the earth, and it had two horns like to those of a lamb, but it spoke as does a dragon. 12 And it exercised all the authority of the former beast in its sight; and it made the earth and the inhabitants therein to worship the first beast, whose deadly wound was healed. 13 And it did great signs, so as even to make fire come down from heaven upon earth in the sight of mankind. 14 And it leads astray the inhabitants of the earth, by reason of the signs which it was permitted to do in the sight of the beast, telling the inhabitants of the earth to make an image to the beast which has the wound of the sword, and yet lived. 15 And it was permitted to give life to the image of the beast, that the image of the beast should both speak and cause that whoever should not worship the image of the beast should be killed. 16 And it will cause all, the small and the great, and the rich and the poor, and the free and the bond, to have a mark* on their right hand or on their foreheads, 17 and it will bring it about that no one may be able to buy or sell, except him who has the mark, either the name of the beast or the number of its name.

18 Here is wisdom. He who has understanding, let him calculate the number of the beast, for it is the number of a man; and its number is six hundred and sixty-six.*

CHAPTER 14.

The Lamb and the Virgins. 1 And I saw, and behold, the Lamb was standing upon Mount Sion, and with him a hundred and forty-four thousand* having his name and the name of his Father written on their foreheads. 2 And I heard a voice from heaven like a voice of many waters, and like a voice of loud thunder; and the voice that I heard was as of harpers playing on their harps. 3 And they were singing as it were a new song before the throne, and before the four living creatures and the elders; and no one could learn the song except those hundred and forty-four thousand, who have been purchased from the earth. 4 These are they who were not defiled with women; for they are virgins. These follow the Lamb wherever he goes. These were purchased from among men, first-fruits unto God and unto the Lamb, 5 and in their mouth there was found no lie; they are without blemish.*

The Three Angels. 6 And I saw another angel flying in midheaven, having an everlasting gospel to preach to those who dwell upon the earth and to every nation and tribe and tongue and people, 7 saying with a loud voice, "Fear God, and give him honor, for the hour of his judgment has come; and worship him [v] who made the heaven and the earth, the sea and fountains of waters." 8 And another angel followed, saying, "She has fallen, Babylon* the great,[w] who of the wine of the wrath of her immorality has given all the nations to drink."

9 And another, a third angel followed them, saying with a loud voice, "If anyone worships the beast and its image and receives a mark upon his forehead or upon his hand, 10 he also shall drink of the wine of the wrath of God, which is poured unmixed into the cup of his wrath; and he shall be tormented with fire and brimstone in the sight of the holy angels and in the sight of the Lamb. 11 And the smoke of their torments goes up forever and ever; and they rest neither day nor night, they who have worshiped the beast and its image, and anyone who receives the mark of its name."

Blessedness of the Saints. 12 Here is the patience of the saints, who keep the commandments of God, and the faith of Jesus. 13 And I heard a voice from heaven saying, "Write: Blessed are the dead who

v Acts 14, 14.—w Is 21, 9; Jer 51, 8.

13, 16: Mark: as slaves received a brand or a mark in their flesh, indicating to whom they belonged, so in the spiritual conflict there is on the side of good and of evil a brand or mark. St. Paul spoke of such marks in his own body that proved him a slave of Jesus Christ [Gal 6, 17]. So the false prophet seeks to impress a mark on all. Just what this mark is we do not know.

13, 18: Six hundred and sixty-six: the most probable interpretation of the number is that it represents the name Caesar Neron, which in Hebrew characters makes up the number 666. It symbolizes extreme imperfection, for each digit is one short of seven, the number that signifies perfection.

14, 1: A hundred and forty-four thousand: these are the faithful followers of the Lamb, for they have his name and that of the Father written on their foreheads. One of their characteristics is purity; they are virgins. Cf Ap 14, 4.

14, 5: At the end of the verse the Clementine Vulgate adds, "before the throne of God."

14, 8: Babylon: in Jewish and Christian circles, Babylon was a synonym for Rome.

die in the Lord henceforth.* Yes, says the Spirit, let them rest from their labors, for their works follow them."

Vision of the Judgment. 14 And I saw, and behold, a white cloud, and upon the cloud one sitting like to a son of man, having upon his head a crown of gold and in his hand a sharp sickle.* 15 And another angel came forth out of the temple crying with a loud voice to him who sat upon the cloud, [x] "Put forth thy sickle and reap, for the hour to reap has come, because the harvest of the earth is ripe." 16 And he who sat on the cloud cast his sickle upon the earth, and the earth was reaped.

17 And another angel came forth out of the temple that is in heaven, he also having a sharp sickle. 18 And another angel came forth from the altar, he who has authority over the fire, and he called with a loud voice to him who had the sharp sickle, saying, "Put forth thy sharp sickle and gather the clusters of the vine of the earth; for its grapes are fully ripe." 19 And the angel cast his sickle to the earth, and gathered the vintage of the earth, and cast it into the great wine press of the wrath of God. 20 And the wine press was trodden outside the city, and there came forth blood out of the wine press, up to the horses' bridles, for a thousand and six hundred stadia.*

CHAPTER 15.

The Angels and the Plagues. 1 And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues. For in them has been completed the wrath of God.

x Mt 13, 39; Jl 3, 13.—y Jer 10, 7.

14, 13: The punctuation of the Vulgate is slightly different: ". . . those who die in the Lord. Now from henceforth. . . ." The punctuation adopted here is that of the Greek text, which is supported by some good Vulgate codices.

14, 14: The figure of the wheat harvest seems to refer to the good: the figure of the vintage in v 19 refers to the bad.

14, 20: A thousand and six hundred stadia: a considerable distance, but the number is symbolical and signifies a judgment that is complete and final, and reaching to all corners of the earth.

15, 3: The song of Moses: a hymn of victory over Pharaoh. This victory finds its full expression in the sacrifice of the Lamb, and so the saints break into a more perfect melody, the song of Moses and the song of the Lamb.

15, 5: The temple of the tabernacle of the testimony: the inner sanctuary of the heavenly temple.

16, 1: Loud voice: the divine voice from the throne itself.

16, 2: The plague falls on those who carry the mark of the beast; it resembles the sixth Egyptian plague, the plague of boils. Cf Ex 9, 8-12.

The Sea of Glass. 2 And I saw as it were a sea of glass mingled with fire, and those who had overcome the beast and its image and the number of its name, standing on the sea of glass, having the harps of God 3 and singing the song of Moses,* the servant of God, and the song of the Lamb, saying, "Great and marvellous are thy works, O Lord God almighty; just and true are thy ways, O King of the ages. 4 Who [y] will not fear thee, O Lord, and magnify thy name? for thou alone art holy. For all nations will come and worship before thee; because thy judgments are manifest."

V: THE SEVEN BOWLS

1. Preparatory Vision

The Angels and the Bowls. 5 And after this I looked, and behold, the temple of the tabernacle of the testimony* was opened in heaven, 6 and there came forth out of the temple the seven angels who had the seven plagues, clothed with clean white linen, and girt about their breasts with golden girdles. 7 And one of the four living creatures gave to the seven angels seven golden bowls, full of the wrath of God who lives forever and ever. 8 And the temple was filled with smoke from the majesty of God, and from his power; and no one could enter into the temple till the seven plagues of the seven angels were finished.

2. The First Six Bowls

CHAPTER 16.

The First Three Bowls. 1 And I heard a loud voice* from the temple saying to the seven angels, "Go and pour out the seven bowls of the wrath of God upon the earth." 2 And the first went and poured out his bowl upon the earth, and a sore and grievous wound was made upon the men who have the mark of the beast,* and upon those who worshiped its image. 3 And the second poured out his bowl upon the sea, and it became blood as of a dead man; and every live thing in the sea died. 4 And the third poured out his bowl upon the rivers and fountains of waters, and they became blood.

5 And I heard the angel of the waters saying, "Thou art just, O Lord, who art and who wast, O Holy One, because thou hast judged these things; 6 because they

poured out the blood of saints and prophets, blood also thou hast given them to drink; they deserve it!" 7 And I heard the altar saying, "Yes, O Lord God almighty, true and just are thy judgments."

The Second Three Bowls. 8 And the fourth poured out his bowl upon the sun, 9 and he was allowed to scorch mankind with fire. And mankind were scorched with great heat, and they blasphemed the name of God who has authority over these plagues, and they did not repent and give him glory. 10 And the fifth poured out his bowl upon the throne of the beast; and its kingdom became dark, and they gnawed their tongues for pain. 11 And they blasphemed the God of heaven because of their pains and their wounds, and they did not repent of their works. 12 And the sixth poured out his bowl upon the great river Euphrates, and dried up its waters, that a way might be made ready for the kings from the rising sun.

3. Intermediate Vision and the Seventh Bowl

The Unclean Spirits. 13 And I saw issuing from the mouth of the dragon, and from the mouth of the beast, and from the mouth of the false prophet, three unclean spirits like frogs. 14 For they are spirits of demons working signs, and they go forth unto the kings of the whole earth to gather them together for the battle on the great day of God almighty. 15 "Behold,[z] I come* as a thief! Blessed is he who watches and keeps his garments, lest he walk naked and they see his shame." 16 And he gathered them together in a place that is called in Hebrew Armagedon.*

The Seventh Bowl. 17 And the seventh poured out his bowl upon the air, and there came forth a loud voice out of the temple from the throne, saying, "It has come to pass!" 18 And there were flashes of lightning, rumblings and peals of thunder, and there was a great earthquake such as never has been since men were first upon the earth, so great an earthquake was it. 19 And the great city came into three parts; and the cities of the nations fell. And Babylon the great was remembered before God, to give her the cup of the wine of his fierce wrath. 20 And every island fled away, and the mountains could not be found. 21 And great hail, heavy as a talent, came down from heaven upon men; and men blasphemed God because of the plague of the hail; for it was very great.

VI: BABYLON THE GREAT

CHAPTER 17.

The Woman on the Scarlet Beast. 1 And there came one of the seven angels who had the seven bowls, and he spoke with me, saying, "Come, I will show thee the condemnation of the great harlot who sits upon many waters, 2 with whom the kings of the earth have committed fornication, and the inhabitants of the earth were made drunk with the wine of her immorality."

3 And he took me away in spirit into a desert. And I saw a woman sitting upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. 4 And the woman was clothed in purple and scarlet, and covered with gold and precious stones and pearls, having in her hand a golden cup full of abominations and the uncleanness of her immorality. 5 And upon her forehead a name written—a mystery*—Babylon the great, the mother of the harlotries and of the abominations of the earth. 6 And I saw the woman drunk with the blood of the saints and with the blood of the martyrs of Jesus. And when I saw her, I wondered with a great wonder.

The Angel's Explanation. 7 And the angel said to me, "Wherefore dost thou wonder? I will tell thee the mystery of the woman, and of the beast that carries her which has the seven heads and the ten horns. 8 The beast that thou sawest was, and is not, and is about to come up from the abyss, and will go to destruction. And the inhabitants of the earth—whose names have not been written in the book of life from the foundation of the world—will wonder when they see the beast which was, and is not. 9 And here is the meaning for him who has wisdom. The seven heads are seven mountains upon which the woman sits; and they are

z Ap 3, 3; Mt 24, 43; Lk 12, 39.

16, 15: Behold, I come: the voice of Christ.

16, 16: Armagedon: or, as in Hebrew, "Har-Megiddo," i.e., the mountain of Megiddo. The place indicated here is the plain of Esdraelon, the great battlefield of Palestine; here the fortunes of kings have been decided, here rulers fought and fell. This battleground becomes the symbol of the divine struggle.

17, 5: A mystery: the name is not literal but symbolical and its meaning will be revealed in due time.

seven kings; [10] five of them have fallen, one is, and the other has not yet come; and when he comes, he must remain a short time. [11] And the beast* that was, and is not, is moreover himself eighth, and is of the seven, and is on his way to destruction.

[12] "And the ten horns that thou sawest are ten kings, who have not received a kingdom as yet, but they will receive authority as kings for one hour* with the beast. [13] These have one purpose, and their power and authority they give to the beast. [14] These will fight with the Lamb, and the Lamb will overcome them, [a] for he is the Lord of lords, and the King of kings, and they who are with him, called, and chosen, and faithful."

[15] And he said to me, "The waters that thou sawest where the harlot sits, are peoples and nations and tongues. [16] And the ten horns that thou sawest, and the beast, these will hate the harlot, and will make her desolate and naked, and will eat her flesh, and will burn her up in fire. [17] For God has put it into their hearts to carry out his purpose, to give their kingdom* to the beast, until the words of God are accomplished. [18] And the woman whom thou sawest is the great city which has kingship over the kings of the earth."

CHAPTER 18.

The Fall of Babylon. [1] And after this I saw another angel coming down from heaven, having great authority, and the earth was lighted up by his glory. [2] And he cried out with a mighty voice, saying, "She has fallen, she has [b] fallen, Babylon the great; and has become a habitation of demons, a stronghold of every unclean spirit, a stronghold of every unclean and hateful bird; [3] because all the nations have drunk of the wrath of her immorality, and the kings of the earth have committed fornication with her, and by the power of her wantonness the merchants of the earth have grown rich."

Her Sins and Punishment. [4] And I heard another voice from heaven saying, "Go out from her, my people, that you may not share in her sins, and that you may not receive of her plagues. [5] For her sins have reached even to heaven, and the Lord has remembered her iniquities. [6] Render to her as she also has rendered, and give her the double according to her works; in the cup that she has mixed, mix for her double. [7] As much as she glorified herself and gave herself to wantonness, so much torment and mourning give to her. Because in her heart she says, [c] 'I sit a queen, I am no widow, and I shall not see mourning.' [8] Therefore in one day her plagues shall come, death and mourning and famine; and she shall be burnt up in fire; for strong is God who will judge her."

Dirge of the Kings. [9] *And the kings of the earth who with her committed fornication and lived wantonly will weep and mourn over her when they see the smoke of her burning, [10] standing afar off for fear of her torments, saying, "Woe, woe, the great city, Babylon, the strong city, for in one hour has thy judgment come!"

Dirge of the Merchants. [11] And the merchants of the earth will weep and mourn over her; for no one will buy their merchandise any more: [12] merchandise of gold and silver, and precious stones and pearls, and fine linen and purple, and silk and scarlet, and all thyine wood, and all vessels of ivory, and all vessels of precious stone, and of brass, and of iron, and of marble, [13] and cinnamon and amomum and spices, and ointment and frankincense, and wine and oil, and fine flour and wheat, and beasts of burden* and sheep and horses, and chariots and slaves, and souls of men. [14] And the fruit which was the desire of thy soul departed from thee; and all the fat and splendid things perished from thee, and men will find them nevermore. [15] The merchants of these things, who grew rich by her, will stand afar off for fear of her torments, weeping and mourning, [16] and saying, "Woe, woe, the great city, which was clothed in fine linen and purple and scar-

a Ap 19, 16; 1 Tm 6, 15.—b Ap 14, 8; Is 21, 9; Jer 51, 8.—c Is 47, 8.

17, 11: The beast spoken of here seems to be the Roman Empire, as in chapter 13.

17, 12: One hour: ten other kingdoms are allies of the beast and battle against the Church. But their dominion is short, typified as an hour.

17, 17: The Greek text reads: ". . . to do his purpose and to make common cause and to give their kingdom. . . ."

18, 9-19: This passage does not appear to be an account of a vision but rather a direct prophecy, after the manner of the prophecies of Isaias and Ezechiel concerning Tyre. Tyre furnishes a type of the vengeance of God upon pride and luxury.

18, 13: Beasts of burden: the Greek has "cattle."

let, and gilded in gold, and precious stone, and pearls; 17 for in one hour riches so great were laid waste!"

Dirge of the Mariners. And every shipmaster, and everyone who sails to a place, and mariners, and all who work upon the sea, stood afar off, 18 and cried out as they saw the place of her burning, saying, "What city is like to this great city?" 19 And they cast dust on their heads, and cried out weeping and mourning, saying, "Woe, woe, the great city, wherein all who had their ships at sea were made rich out of her wealth; for in one hour she has been laid waste!" 20 Make merry over her, O heaven, and you the saints and the apostles and the prophets, for God has judged your cause upon her.

The Angel's Promise. 21 And a strong angel took up a stone, as it were a great millstone, and cast it into the sea, saying, "With this violence will Babylon, the great city, be overthrown, and will not be found any more. 22 And the sound of harpers and musicians and flute-players and trumpet will not be heard in thee any more; and no craftsman* of any craft will be found in thee any more; and sound of millstone will not be heard in thee any more. 23 And light of lamp will not shine in thee any more; and voice of bridegroom and of bride will not be heard in thee any more; because thy merchants were the great men of the earth, for by thy sorcery all the nations have been led astray. 24 And in her was found blood of prophets and of saints, and of all who have been slain upon the earth."

CHAPTER 19.

The Angelic Song. 1 After these things I heard as it were a loud voice of a great crowd in heaven, saying, "Alleluia! salvation and glory and power belong to our God. 2 For true and just are his judgments, who has judged the great harlot who corrupted the earth with her fornication, and has avenged the blood of his servants at her hands." 3 And again they have said, "Alleluia! And the smoke of her goes up forever and ever!" 4 And the twenty-four elders and the four living creatures fell down and worshiped God who sits on the throne, and they said, "Amen! Alleluia!" 5 And a voice came forth from the throne, saying, "Praise our God, all you his servants, and you who fear him, the small and the great!"

The Song of Triumph. 6 And I heard as it were a voice of a great crowd, and as the voice of many waters, and as the voice of mighty thunders, saying, "Alleluia! for the Lord, our God almighty, now reigns! 7 Let us be glad and rejoice, and give glory to him; for the marriage of the Lamb has come, and his spouse has prepared herself. 8 And she has been permitted to clothe herself in fine linen, shining, bright. For the fine linen is the just deeds of the saints."

9 And he said to me, "Write: [d] Blessed are they who are called to the marriage supper of the Lamb." And he said to me, "These are true words of God." 10 And I fell down before his feet to worship him. And he said to me, "Thou must not do that. I am a fellow-servant* of thine and of thy brethren who give the testimony of Jesus. Worship God! for the testimony of Jesus is the spirit of prophecy."

VII: THE CONSUMMATION

The Divine Warrior. 11 And I saw heaven standing open; and behold, a white horse, and he who sat upon it is called Faithful and True, and with justice he judges and wages war. 12 And his eyes are as a flame of fire, and on his head are many diadems; he has a name written which no man knows except himself. 13 And [e] he is clothed in a garment sprinkled with blood, and his name is called The Word of God. 14 And the armies of heaven, clothed in fine linen, white and pure, were following him on white horses.

King of Kings and Lord of Lords. 15 And from his mouth goes forth a sharp sword with which to smite the nations. [f] And he will rule them with a rod of iron, and he treads the wine press of the fierce wrath of God almighty. 16 And he has on his garment and on his thigh a name written, [g] "King of kings* and Lord of lords."

Defeat of the Beast and the False Prophet. 17 And I saw an angel standing in

d Mt 22, 2; Lk 14, 16.—e Is 63, 2.—f Ps 2, 9.—g Ap 17, 14; 1 Tm 6, 15.

18, 22: The city had boasted previously of her craftsmen, skilled in every craft.

19, 10: Fellow-servant: one bond of service unites angels and men.

19, 16: King of kings: the power of Christ is irresistible, His kingship universal. This is an affirmation of His divinity.

the sun, and he cried with a loud voice, saying to all the birds that fly in mid-heaven, "Come, gather yourselves together to the great supper of God, 18 that you may eat flesh of kings, and flesh of tribunes, and flesh of mighty men, and flesh of horses, and of those who sit upon them, and flesh of all men, free and bond, small and great."

19 And I saw the beast, and the kings of the earth and their armies* gathered together to wage war against him who was sitting upon the horse, and against his army. 20 And the beast was seized, and with it the false prophet* who did signs before it wherewith he deceived those who accepted the mark of the beast and who worshiped its image. These two were cast alive into the pool of fire that burns with brimstone. 21 And the rest were killed with the sword of him who sits upon the horse, the sword that goes forth out of his mouth; and all the birds were filled with their flesh.

CHAPTER 20.

Satan Chained. 1 And I saw an angel coming down from heaven, having the key of the abyss and a great chain in his hand. 2 And he laid hold on the dragon, the ancient serpent, who is the devil and Satan, and bound him for a thousand years.* 3 And he cast him into the abyss, and closed and sealed it over him, that he should deceive the nations no more, until the thousand years should be finished. And after that he must be let loose for a little while.

Reign of the Saints. 4 And I saw thrones, and men sat upon them and judgment was given to them. And I saw the souls of those who had been beheaded because of the witness to Jesus and because of the word of God, and who did not worship the beast or his image, and did not accept his mark upon their foreheads or upon their hands. And they came to life and reigned with Christ a thousand years. 5 The rest of the dead* did not come to life till the thousand years were finished. This is the first resurrection. 6 Blessed and holy is he who has part in the first resurrection! Over these the second death has no power; but they will be priests of God and Christ, and will reign with him a thousand years.

Satan Loosed. 7 And when the thousand years are finished, Satan will be released from his prison, and will go forth and deceive the nations which are in the four corners of the earth,[b] Gog and Magog,* and will gather them together for the battle; the number of whom is as the sand of the sea. 8 And they went up over the breadth of the earth and encompassed the camp of the saints, and the beloved city. 9 And fire from God came down out of heaven and devoured them. And the devil who deceived them was cast into the pool of fire and brimstone, where are also the beast 10 and the false prophet; and they will be tormented day and night forever and ever.

The Last Judgment. 11 And I saw a great white throne and the one who sat upon it; from his face the earth and heaven fled away, and there was found no place for them. 12 And I saw the dead, the great and the small, standing before the throne, and scrolls were opened. And another scroll was opened, which is the book of life; and the dead were judged out of those things that were written in the scrolls,* according to their works. 13 And the sea gave up the dead that were in it, and death and hell gave up the dead that were in them; and they were judged each one, according to their works.

14 And hell and death were cast into the pool of fire. This is the second death, the pool of fire. 15 And if anyone was

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h Ez 39, 2.

19, 19: The true King is followed by his army; it is one army, united by one bond and under one King. The army of the beast is made up of diverse armies and united only by opposition to the good. The battle appears to be that of Armagedon.

19, 20: The false prophet: the second wild beast, that of chapter 13.

20, 2: A thousand years: not to be taken literally. It signifies that, after the destruction of hostile kings and the chaining of the dragon, the Church will enjoy a long era of peace. During this era Christ will reign over the souls of men, and Christians, through their influence over the world, will reign with Christ.

20, 5: The rest of the dead: sinners who will not enjoy any kind of resurrection until the end of time. The first resurrection: the spiritual reign of the faithful with Christ during the long period of a thousand years. The general resurrection, on the last day, is referred to in vv 12 and 13.

20, 7: Gog and Magog: after a thousand years the nations will attack the Church. These nations are designated as Gog and Magog. The names are taken from Ezechiel. In rabbinical books the names were used to signify the nations that would rise against the Messias. The names are to be understood figuratively and signify the earthly powers that will make the last onslaught against the Church.

20, 12: Out of those things that were written in the scrolls: i.e., according to their works, a frequent idea in the New Testament.

not found written in the book of life, he was cast into the pool of fire.

CHAPTER 21.

New Heaven and New Earth. 1 And [i] I saw a new heaven and a new* earth. For the first heaven and the first earth passed away, and the sea is no more. 2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. 3 And I heard a loud voice from the throne saying, "Behold the dwelling of God with men, and he will dwell with them. And they will be his people, and God himself will be with them as their God. 4 And [j] God will wipe away every tear from their eyes. And death shall be no more; neither shall there be mourning, nor crying, nor pain any more, for the former things have passed away."

The Promise. 5 And he who was sitting on the throne said, [k] "Behold, I make all things new!" And he said, "Write, for these words are trustworthy and true." 6 And he said to me, "It is done! I am the Alpha and the Omega, the beginning and the end. To him who thirsts I will give of the fountain of the water of life freely. 7 He who overcomes shall possess these things, and I will be his God, and he shall be my son. 8 But as for the cowardly and unbelieving, and abominable and murderers, and fornicators and sorcerers, and idolaters and all liars, their portion shall be in the pool that burns with fire and brimstone, which is the second death."

The Heavenly Jerusalem. 9 And there came one of the seven angels who had the bowls full of the seven last plagues; and he spoke with me, saying, "Come, I will show thee the bride, the spouse of the Lamb." 10 And he took me up in spirit to a mountain, great and high, and showed me the holy city Jerusalem, coming down out of heaven from God, 11 having the glory of God. Its light was like to a precious stone, as it were a jasper-stone, clear as crystal. 12 And it had a wall great and high with twelve gates, and at the gates twelve angels, and names written on them, which are the names of the twelve tribes of the children of Israel. 13 On the east are three gates, and on the north three gates, and on the south three gates, and on the west three gates. 14 And the wall of the city has twelve foundation stones, and on them twelve names of the twelve apostles of the Lamb.

15 And he who spoke with me had a measure, a golden reed, to measure the city and the gates thereof and the wall. 16 And the city stands foursquare,* and its length is as great as its breadth; and he measured the city with the reed, to twelve thousand stadia: the length and the breadth and the height of it are equal. 17 And he measured its wall, of a hundred and forty-four cubits, man's measure, that is, angel's measure.* 18 And the material of its wall was jasper; but the city itself was pure gold, like pure glass. 19 And the foundations of the wall of the city were adorned with every precious stone. The first foundation, jasper; the second, sapphire; the third, agate; the fourth, emerald; 20 the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprase; the eleventh, jacinth; the twelfth, amethyst. 21 And the twelve gates were twelve pearls; that is, each gate was of a single pearl. And the street of the city was pure gold, as it were transparent glass.

God and the Lamb Give It Light. 22 And I saw no temple therein. For the Lord God almighty and the Lamb are the temple thereof. 23 And the city [l] has no need of the sun or the moon to shine upon it. For the glory of God lights it up, and the Lamb is the lamp thereof. 24 And the nations shall walk by the light thereof; and the kings of the earth shall bring their glory and honor into it. 25 And [m] its gates shall not be shut by day; for there shall be no night there. 26 And they shall bring the glory and the honor of nations into it. 27 And there shall not enter into it anything defiled, nor he who practises abomination and falsehood, but those only

i Is 65, 17; 66, 22; 2 Pt 3, 13.—j Ap 7, 17; Is 25, 8.—k Is 43, 19; 2 Cor 5, 17.—l Is 60, 19.—m Is 60, 11.

21, 1: New: there are two words that are translated "new" in our English versions. One refers to time; the other to quality. The quality of the earth will be changed but not the substance; there will be some resemblance between the old and the new. Cf Rom 8, 19.

21, 16: Foursquare: the length and breadth are equal; the height is equal to the length and breadth. This is a symbol of perfect symmetry, and signifies the grandeur of the city.

21, 17: Man's measure . . . angel's measure: the measure is the measure of a man but the reed is handled by an angel; the measure is true for men and true for angels.

who are written in the book of life of the Lamb.

CHAPTER 22.

The River and Tree of Life. 1 And he showed me a river of the water of life, clear as crystal, coming forth from the throne of God and of the Lamb. 2 In the midst of the city street, on both sides of the river, was the tree of life, bearing twelve fruits, yielding its fruit according to each month, and the leaves for the healing of the nations.

The Throne of God and of the Lamb. 3 And there shall be no more any accursed thing; but the throne of God and of the Lamb shall be in it, and his servants shall serve him. 4 And they shall see his face and his name shall be on their foreheads. 5 And [n] night shall be no more, and they shall have no need of light of lamp, or light of sun, for the Lord God will shed light upon them; and they shall reign forever and ever.

EPILOGUE

Confirmation. 6 And he said to me, "These words are trustworthy and true; and the Lord, the God of the spirits of the prophets, sent his angel to show to his servants what must shortly come to pass. 7 And behold, I come quickly!* Blessed is he who keeps the words of the prophecy of this book." 8 And I, John, am he who heard and saw these things. And when I heard and saw, I fell down to worship at the feet of the angel who showed me these things. 9 And he said to me, "Thou must not do that. I am a fellow-servant of thine and of thy brethren the prophets, and of those who keep the words of this book. Worship God!"

Words of Christ. 10 And he said to me, "Do not seal up the words of the prophecy of this book; for the time is at hand. 11 He who does wrong, let him do wrong still; *and he who is filthy, let him be filthy still; and he who is just, let him be just still; and he who is holy, let him be hallowed still. 12 Behold, I come quickly! And my reward is with me, to render to each one according to his works. 13 I [o] am the Alpha and the Omega, the first and the last, the beginning and the end!" 14 Blessed are they who wash their robes that they may have the right to the tree of life, and that by the gates they may enter into the city. 15 Outside are the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and everyone who loves and practises falsehood.

Final Attestation. 16 "I, Jesus, have sent my angel to testify to you these things concerning the churches. I am the root and the offspring of David, the bright morning star." 17 And the Spirit* and the bride say, "Come!" And let him who hears say, "Come!" And let him who thirsts come; [p] and he who wishes, let him receive the water of life freely. 18 I testify to everyone who hears the words of the prophecy of this book. If anyone shall add to them, God will add unto him the plagues that are written in this book. 19 And if anyone shall take away from the words of the book of this prophecy, God will take away his portion from the tree of life, and from the holy city, and from the things that are written in this book. 20 He who testifies to these things says, "It is true, I come quickly!"* Amen! Come, Lord Jesus! 21 The grace of our Lord Jesus Christ be with all.* Amen.

n Is 60, 20.—o Ap 1, 8; 21, 6; Is 41, 4; 44, 6.—p Is 55, 1.

22, 7: I come quickly: these are the words of Christ and confirm the declaration of the last verse. He will come quickly but the precise time is not determined. "One day with the Lord is as a thousand years, and a thousand years as one day!" [2 Pt 3, 8].

22, 11f: No permission is given to continue in evil. The meaning is that we reap what we sow.

22, 17: The Spirit: the Holy Spirit. The bride: the Church of Christ.

22, 20: I come quickly: the words are Christ's, now repeated for the seventh time.

22, 21: The Greek Codex Sinaiticus has, "The grace of the Lord Jesus be with the saints."

HISTORICAL AND CHRONOLOGICAL INDEX OF THE OLD TESTAMENT*

B.C.	Biblical Events	Contemporary History
1440	The Exodus. This date is approximate and is based on the assumption that the period between the Exodus and the 4th year of Solomon 968 B.C. was about 480 years.	The 18th Egyptian Dynasty c. 1570-1319 B.C.
1400	The conquest of Chanaan.	
1052	Saul is recognized as King of Israel by divine revelation and anointed King by Samuel.	The 19th Egyptian Dynasty c. 1319-1200 B.C.
1012	David succeeds Saul.	
972	Solomon succeeds David and begins to build the temple.	

Kings of Juda	Kings of Israel	Contemporary History
Roboam: 932-917 B.C.	Jeroboam I: 932-912 B.C.	
Abiam: 916-914 B.C.	Nadab: 912-911 B.C.	
Asa: 913-873 B.C.	Baasa: 911-888 B.C.	Adad — Nirari II: 911-890 B.C.
	Ela: 888-887 B.C.	
	Zambri: 887 B.C.	
	Amri: (887), 883-876 B. C.	Assurnasirabal II: 883-860 B.C.
Josaphat: 873-849 B.C.	Achab: 876-854 B.C.	
	Ochozias: 854-853 B.C.	
Joram: 849-842 B.C.	Joram: 853-842 B.C.	
Ochozias: 842 B.C.		
Athalia: 842-836 B.C.	Jehu: 842-815 B.C.	Salmanasar II: 859-824 B.C.
Joas: 842 (836)-797 B.C.	Joachaz: 814-798 B.C.	Shamshi-Adad V: 823-811 B.C.
Amasias: 797-789 B.C.	Joas: 798-783 B.C.	
Azarias: (Ozias) 789-740 B.C.	Jeroboam II: 783-743 B.C.	Adad-Nirari III: 810-782 B.C.
	Zacharias: 743 B.C.	
Joatham: 740-736 B.C.	Sellum: 743 B.C.	Theglath-Phalasar III: 745-727 B.C.
Achaz: 736-728 B.C.	Manahem: 743-737 B.C.	
	Phaceia: 737-736 B.C.	
	Phacee: 736-730 B.C.	Sargon II: 721-705 B.C. Kingdom of Israel destroyed. Babylonian Captivity.
	Osee: 730-722 B.C.	

Kings of Juda	Contemporary History
Ezechias: 727-699 B.C.	Sennacherib 704-681 B.C. besieges Jerusalem.
Manasses: 698-643 B.C.	Asarhaddon 680-669 B.C. fights against Egypt and Babylon.
Amon: 643-641 B.C.	Ninive is destroyed in 612 B.C. by the Chaldeans and Medes.
Josias: 640-609 B.C.	Nabuchodonosor 604-562 B.C.
Joachaz: 608 B.C.	Nabuchodonosor captures Jerusalem. End of the Kingdom of Juda 586 B.C. Nabunaid and Baltassar, the regent rule of Babylon 555-539 B.C.
Joakim: 608-597 B.C.	
Joachin: 597 B.C.	
Sedecias: 597-586 B.C.	

B.C.	Biblical Events	Contemporary History
536	The edict of Cyrus and the end of the Babylonian Exile.	Cyrus the Great, King of Persia 558-529 B.C.
520	Building of the second temple by Zorobabel aided by the high priest Josue and the prophets, Aggeus and Zacharias.	Cambyses, King of Persia 529-522 B.C. Darius I Hystaspis 521-486 B.C.
515	The Dedication of the Second temple.	Battle of Marathon 490 B.C. Xerxes I, King of Persia 485-465 B.C.

*From "A Companion to the Old Testament" by Rev. John E. Steinmueller, S.T.D., S.S.L., *Consultor of the Pontifical Biblical Commission.*

	Biblical Events	Contemporary History
458	Esdras arrives at Jerusalem.	Artaxerxes I Longimanus 465-424 B.C.
445	The first mission of Nehemias at Jerusalem. Rebuilding of the walls.	
331	The Jews pass under the domination of the Greeks.	The Persians are defeated at the Battle of Arbela by Alexander the Great (336-323 B.C.) The end of the Persian Empire. Death of Alexander the Great.
323	The Jews come under the domination of Egypt up to 198 B.C.	
198	The Jews come under the domination of Syria.	Antiochus III (223-187 B.C.) is favorable to the Jews and establishes Jewish colonies in Asia Minor. Antiochus IV Epiphanes 175-164 B.C.
168	Antiochus IV Epiphanes profanes the Jewish temple.	
167	The Rise of the Machabees.	
165	Judas Machabeus purifies the temple.	
142	Simon Machabeus regains independence for the Jews.	
63	Pompey captures Jerusalem, making it a part of the Roman province of Syria and thus Jewish independence comes to an end.	

HISTORICAL AND CHRONOLOGICAL INDEX OF THE NEW TESTAMENT

B.C.

7 CHRIST is born at Bethlehem. *Luke* 2.

He is circumcised. *Luke* 2.

He is presented in the temple. *Luke* 2.

to The wise men come and adore him. *Matt.* 2. Joseph and the Blessed Virgin Mother flee with the child Jesus into Egypt. *Matt.* 2.

4 The massacre of the infants by Herod. *Matt.* 2. Joseph with the Blessed Virgin and her Son return from Egypt, but for fear of Archelaus, go to live at

A.D. Nazareth in Galilee. *Matt.* 2.

7 Jesus is found in the temple disputing with the doctors when he was twelve years of age. *Luke* 2.

29 St. John Baptist begins to preach penance, and to baptize. The chief of the Jews sends messengers to ask if he was not the Messias. *John* 1.

30 Jesus himself is baptized by John. A voice from heaven declares him the beloved Son of God; the Holy Spirit comes down like a dove. *Matt.* 3; *Mark* 1; *Luke* 3.

Christ is no sooner baptized, but he retires into a wilderness, where he fasted for forty days. The devil there tempts him. The angels come and minister to him. *Matt.* 4; *Mark* 1; *Luke* 4.

Christ's first miracle at Cana in Galilee, turned water into wine. *John* 2.

A.D.

St. John Baptist is cast into prison, beheaded by Herod. *Matt.* 14; *Mark* 6; *Luke* 9.

Christ makes choice of twelve of his disciples, whom he calls Apostles: Peter is the first of them. *Matt.* 10; *Mark* 3; *Luke* 6.

Christ's Sermon, or his instructions on the mountain. *Matt.* 5. 6. and 7. He preaches in Judea and Galilee, casts out devils, cures all manner of diseases, and sometimes on the Sabbath days, confutes and puts to confusion his adversaries, who blame him for it. *Matt.* 12; *Luke* 14, etc.

He raises to life the daughter of Jairus. *Matt.* 9; *Mark* 5; *Luke* 8.

Also the son of the widow of Naim. *Luke* 7.

He calms the sea by his word. *Matt.* 8; *Mark* 4: *Luke* 8.

31 He heals a man thirty-eight years ill of a palsy. *John* 5.

He sends his twelve Apostles to preach, with power of doing miracles. *Matt.* 10; *Mark* 6; *Luke* 9.

He teaches them to pray. *Matt.* 6; *Luke* 11.

He makes choice of seventy-two disciples. *Luke* 10.

A.D.

He promises to make Peter the head of his Church, to build his Church upon him, to give him the keys of the kingdom of heaven. *Matt.* 16.

He declares himself the Messias in plain terms to the Samaritan woman. *John* 4.

32 He excuses his disciples for plucking the ears of corn on the second-first Sabbath. *Matt.* 12.

He feeds at one time five thousand men with five loaves. *Matt.* 14. At another time four thousand with seven loaves. *Matt.* 15.

He promises to give them his body to be truly meat, etc. Many even of his disciples leave him, looking upon that doctrine as hard and harsh. *John* 6.

His transfiguration. *Matt.* 17.

33 The Sunday, or first day of the week, in which he died on the cross, he came riding upon an ass into Jerusalem. *Matt.* 21.

In the beginning of that week he went daily into the temple, and in the evenings retired to Bethania, to pray in the garden of Gethsemani. *Luke* 21, 38, etc.

On Wednesday, Judas made a bargain with the chief priests to deliver him up to them for a sum of money. *Matt.* 26, 15.

On Thursday he sent his disciples in the afternoon to bring the paschal lamb offered in the temple, which after sunset he ate with his twelve Apostles. *Matt.* 26.

He washed their feet. *John* 13.

After supper he instituted the Blessed Sacrament and Sacrifice of his Body and Blood. *Matt.* 26.

He gave his Apostles those excellent instructions set down by St. *John* 14. 17.

Christ's prayer in the garden three times repeated.

He is there seized, being betrayed by Judas.

He is led away to Annas, and then to Caiphas.

He is condemned as guilty of blasphemy, and death, for owning himself the Son of God. He is spit upon, buffeted, etc.

On Friday morning they deliver him up to the Roman governor, Pontius Pilate, who sees and declares him innocent, yet fearing not to be thought a friend to Cæsar, condemns him to the death of the Cross.

A.D.

He dies on the Cross, and is buried. For the history of his Passion, *see Matt.* 26. 27. 28; *Mark* 14. 15. 16; *Luke* 22. 23. 24; *John* 18. 19. 20.

The miracles at his death. *Ibid.*

He rises from death the third day. *Ibid.*

His different apparitions that very day, and others afterwards. *Ibid.*

He gives his Apostles power to forgive sins. *John* 20, 23.

He gives to St. Peter the charge over his whole Church. *John* 21.

He promises to be with his Church to the end of the world. *Matt.* 28.

After forty days he ascends in their sight into heaven. *Acts* 1.

St. Matthias is chosen an Apostle in the place of Judas the traitor. *Acts* 1.

The day of Pentecost the Holy Spirit descended upon them and upon all present with them, in a visible manner. *Acts* 2.

The wonderful change wrought in the Apostles by the coming of the Holy Spirit. Their undaunted courage. *Acts* 2, etc.

They preach the resurrection of Christ the necessity of believing in him, of repenting and doing penance.

St. Peter, the chief of the Apostles, converts on one day three thousand, on another five thousand. *Acts* 2, 41, and *Ibid* 4, 4.

to He with St. John cures the lame beggar that sat at the gate of the temple. *Acts* 3, 6.

The new Christians have all things in common. Everyone's necessities are supplied out of the common stock. *Acts* 4, 32.

Ananias and Saphira for reserving some part of the money of a field sold, and for lying to the Holy Spirit, fall dead at St. Peter's feet. *Acts* 5.

The election of the seven deacons. *Acts* 6.

35 Saul, by virtue of a commission from the chief priests, persecutes the Christians. *Acts* 9.

St. Stephen was stoned to death. *Acts* 7, 58.

The ministers of the gospel being dispersed, preach in Judea and Samaria, etc.

St. Philip in Samaria baptized Simon the Magician, who offers money to St. Peter to have the power of giving the Holy Spirit. *Acts* 8.

A.D.

36 St. Paul is miraculously converted going to persecute the Christians at Damascus. *Acts* 9. He presently preaches Jesus.

St. Peter cures Eneas at Lydda, and raises to life Tabitha at Joppe. *Acts* 9.

The very shadow of his body cures all diseases. *Acts* 5, 15.

He receives Cornelius the Centurion, and other Gentiles with him into the Church. *Acts* 10.

He is thought to have gone about this time to Antioch in Syria, and to have founded the Episcopal See.

St. Barnabas and St. Paul preach at Antioch, where the believers were first called Christians, *Acts* 11, 26.

42 Herod Agrippa puts to death St. James, the brother of St. John, and imprisons St. Peter, who was miraculously delivered. *Acts* 12.

St. Matthew writes the first Gospel.

45 St. Paul and Barnabas sent to preach in Pamphylia, Pisidia, Lycaonia. Afterto wards in Pontus, Thracia, etc. *Acts* 48 13-14.

49 A dispute between St. Paul and some zealous converts that had been Jews, about the obligation of making even the Gentiles observe the Jewish laws. *Acts* 15.

St. Paul and Barnabas are sent to Jerusalem, to have this question decided by the Apostles, etc.

A council of the Apostles and bishops decide the question, St. Peter speaking first, and St. James joining with him. The letter of the council to their brethren, the converted Gentiles. *Acts* 15.

St. Paul and St. Barnabas separate. *Acts* 15.

50 St. Paul with Silas goes to Asia. St. Timothy and also St. Luke become his companions. He goes to Philippi in to Macedonia, to Thessalonica, to Berea, to Athens. Finds there an altar dedi-52 cated to the unknown God. Acts 16, 17.

He writes his first Epistle to the Thessalonians, and the second soon after.

He stays eighteen months at Corinth. *Acts* 18, 11.

53 He goes to Ephesus. After a short visit to the brethren at Jerusalem, he goes to Antioch, and from thence again into Galatia and Phrygia and stays three years at Ephesus, and thereabouts. *Acts* 19.

A.D.

54 He writes to the Galatians.

57 He writes his first, and soon after his second Epistle to the Corinthians.

He prepares to go to Jerusalem with alms he had gathered. *Acts* 20 and 21.

58 He writes to the Romans.

He comes to Jerusalem. *Acts* 21.

The Jews seize St. Paul in the temple; being beaten and in danger of being murdered by them, he is rescued by Lysias the tribune and his soldiers. *Acts* 21.

Lysias sends him to Felix, the governor of Judea, then at Caesarea, where he was two years a prisoner.

His discourse before King Agrippa, Felix, etc. *Acts* 25.

60 Having appealed to the tribunal of Cæsar, he is sent to Rome with other prisoners. *Acts* 27.

61 A description of his voyage and shipwreck on the coast of Malta. Everyone in the ship is saved, being two hundred and seventy-six persons. *Acts* 27, 44.

St. James about this time wrote his Catholic Epistle.

St. Paul's arrival at Rome. He is kept under custody for two years, with a soldier to guard him. *Acts* 28.

62 He converts Onesimus, and sends him with his letter to Philemon. He writes to the Philippians and Colossians.

St. James, Bishop of Jerusalem, there martyred.

63 St. Paul, being set at liberty, writes to the Hebrews.

66 Goes again into Asia. Made St. Timothy bishop in Asia, and went into Macedonia, from whence he wrote his first Epistle to Timothy.

67 Peter and Paul are put in prison, and suffer martyrdom.

St. John about this time came to live in Asia, and governed all those Churches for many years.

St. John was put into a cauldron of boiling oil at Rome, under Domitian, and banished to the island of Patmos, where he had those wonderful visions of his Apocalypse.

96 He returns to Ephesus, under the Emperor Nerva.

He writes his Gospel.

He dies at Ephesus, under Trajan, about the year 100.

DOCTRINAL BIBLE INDEX

— A —

Absolution, the power promised and given to the pastors of the Church, Matt. 16, 19; 18, 18; John 20, 22f.

Abstinence, from food: God forbids Adam to eat the fruit of a certain tree, Gen. 2, 17; 3, 11.
—from flesh with its blood, forbidden, Gen. 9, 4; Deut. 12, 16; Acts 15, 29.
—paschal lamb not to be eaten raw, or boiled, Ex. 12, 9.
—leaven forbidden, Ex. 13, 7.
—ox that has killed a man not to be eaten, Ex. 21, 28.
—observed by St. John the Baptist, Luke 1, 15.
—even permitted food to be abstained from, so as not to scandalize others, 2 Mach. 6, 24; 7, 1f; Rom. 14, 20f; 1 Cor. 8, 13.

Acts of the Apostles, one of the canonical books of the New Testament.

Adultery, carnal and spiritual, Gen. 20, 2; 26, 7; Ex. 20, 14; Lev. 18, 8; 20, 10; Matt. 5, 27; 14, 3; 19, 9; John 8, 3; Heb. 13, 4.

Affliction, lot of the children of God, Prov. 3, 11f; Wis. 11, 10; Isa. 1, 26.
—not a mark of sin, Eccles. 8, 14.
—to be borne patiently, Sirach 2, 2.
—comes from God, Isa. 45, 7; Osee 6, 2; Amos 3, 6; Judith 8, 21-27.
—days of affliction shortened on account of the elect, Matt. 24, 22; Mark 13, 20.
—no proportion between the affliction of this life and the glory to come, Rom. 8, 18.

Agriculture, practiced by Adam, Gen. 3, 23.
—practiced by Cain, Gen. 4, 2.
—practiced by Noe, Gen. 9, 20.
—practiced by the Egyptians, Gen. 47, 24.
—Mosaic laws as to, Ex. 22, 5; 23; Deut. 14; 15; 16.

Almsgiving, Ex. 22, 24; 23, 11; Lev. 19, 10; 23, 22; 25, 34; Deut. 15, 7. 10; 24, 19; 3 Kgs. 17, 10; 2 Esd. 8, 10; Matt. 6, 3; 10, 42; 19, 21; 25, 35. 42; Luke 3, 11; 6, 35; 11, 41; 12, 33; 14, 13.

Altar, erected by God's command, Ex. 20, 24-26.
—of holocausts, Ex. 27, 1.
—dedicated, Num. 7.
—of incense, Ex. 30, 1-7; 38, 25; 40, 10.
—of rough stones after passage of Jordan, Deut. 27, 2.
—erected by David, 2 Kgs. 24, 21; 1 Par. 21, 18.
—Solomon at, 2 Par. 1, 6; 6, 12.
—the horn of the, 3 Kgs. 1, 50.
—Solomon's, 2 Par. 4.
—dedicated, 2, Par. 7.
—Asa restores, 2 Par. 15, 8.
—Elias erects, 3 Kgs. 18, 32.
—Achaz profanes, 4 Kgs. 16, 14.
—restored by Zorobabel, 1 Esd. 3, 2; 6, 16.
—restored by Judas Machabeus, 1 Mach. 4, 47. 53.

Angels, they have a charge over us, Matt. 18, 10; Heb. 1, 14. *See* also Ex. 23, 20f; Ps. 90, 11f.
—pray for us, Apoc. 8, 4; Zach. 1, 12.
—communion with, Heb. 12, 22.
—fall of, Job 4, 18; Isa. 14, 12; Luke 10, 18; Jude 6; Apoc. 12, 4; 20, 9.

Anger, Ps. 4, 5; 36, 8; Prov. 15, 18; 26, 21; 27, 3f; 29, 22; Sirach 8, 16; 25, 13; 27, 30; 28, 3-11; Matt. 5, 22; Eph. 4, 26. 31; Jas. 1, 19f.

Animals, created, Gen. 1, 24f.
—receive their names, Gen. 2, 20.
—first offered in sacrifice, Gen. 4, 4.
—Mosaic law as to, Num. 15; 18, 17; 19, 2.
—clean and unclean, Gen. 7, 2; Deut. 14; 15, 19; 21, 4; Lev. 11.
—which to be offered in sacrifice and when, Lev. 12.
—seen in a dream by Ezechiel, Ezech. 1, 4.
—seen in a vision by St. Peter, Acts 10, 12.
—not to be cruelly treated, Gen. 23; Ex. 23, 12; Num. 32, 26; Deut. 5, 14; 22, 10; Prov. 12, 10; Sirach 7, 22.

Annunciation, Luke 1, 26-38.

Anointing, of Aaron, Lev. 7, 35.
—of Saul, 1 Kgs. 10, 1.
—of David, 1 Kgs. 16, 13.
—of Joas, 4 Kgs. 11, 12.
—of the sick, James 5, 14.

Antichrist and his kingdom, Isa. 11, 4; Ezech. 28; 29; Dan. 7, 7. 19; 8, 9. 23; 9, 27; 12, 1; Zach. 11, 15; 2 Thess. 2, 3-11; 1 John 2, 18; 4, 3; 2 John 7.

Apocalypse, of St. John, one of the canonical books of the New Testament.

Apostles, chosen from the disciples, Luke 6, 13.
—sent to announce the kingdom of God in Judea, Matt. 10.
—sent to evangelize the whole world, Matt. 28, 19; Mark 16, 15; Luke 24, 46; John 15, 16. 27; 20, 21; Acts 1, 8; 10, 42.

Apostolical Traditions, 1 Cor. 11, 2; 2 Thess. 2, 15; 3, 6; 2 Tim. 1, 13; 2, 2; 3, 14. *See* also Deut. 32, 7; Ps. 43, 2; 77, 3.

Ark of the Covenant, Ex. 25, 10-22.
—not to be approached, Jos. 3, 4.
—in the middle of the Jordan, Jos. 3, 8.
—captured, 1 Kgs. 4.
—overthrows idol of Dagon, 1 Kgs. 5.
—sent back, 1 Kgs. 6.

—at Cariathiarim, 1 Kgs. 7.
—David removes it, 2 Kgs. 6.
—Oza killed for touching it, 2 Kgs. 6, 7.
—at Obededom's house, 2 Kgs. 6, 11.
—God's footstool, 1 Par. 28, 2; Ps. 98, 5; 131, 7; Lam. 2, 1.
—manna placed in, Ex. 16, 34.
—also the Tables of the Law placed in, Deut. 10, 2; 3 Kgs. 8, 6.
—Book of the Law placed in, Deut. 31, 26.

Assyrians, prophecy against them, Num. 24, 24; Isa. 14, 25; 30, 31; 31, 8.
—lead Israel captive, 4 Kgs. 15, 29; 16; 17.
—attack Juda, 18.
—defeated by an angel, 4 Kgs. 19, 35.

Avarice, Ps. 38, 7; 118, 36; Prov. 15, 27; 28, 16; 29, 4; Eccles. 5, 9. 14; Ecclus. 10, 9f; 14, 3; Isa. 5, 8; 57, 17; Hab. 2, 9; Luke 12, 15-21; 1 Cor. 5, 11; 6, 9f; Eph. 5, 3. 5; Col. 3, 5; 1 Tim. 6, 9; Heb. 13, 5.

— B —

Beasts, Daniel's vision of four, Dan. 7, 3.
—of the Apocalypse, Apoc. 17, 3.

Beatitudes, Matt. 5, 3-11; Luke 6, 20-23.

Bible, Prov. 30, 5f; Matt. 22, 29; Rom. 15, 4; 2 Tim. 3, 15-17; Heb. 4, 12; 2 Pet. 1, 20f.

Birds, created, Gen. 1, 22; 7, 14.
—offered in holocaust, Lev. 1, 14.
—law as to nests of, Deut. 22, 6.

Bishops, election and duties, Luke 22, 26; John 10, 4-14; 21, 15; Acts 1, 24; 6, 3; 14, 21; 20, 28; Rom. 15, 16-25; 1 Cor. 4, 1; 2 Cor. 3, 6; 4, 6; 2 Tim. 2, 15-24; 1 Pet. 5, 2.

Blasphemy, punished, Lev. 24, 10; 2 Esd. 9, 18; Tob. 13, 16; Isa. 1, 4; 5, 24; 48, 11; 53, 5; Jer. 23, 17; Ezech. 20, 28; 1 Mach. 7, 38; 2 Mach. 8, 4; 12, 14; 15, 24; Rom. 2, 24; 1 Tim. 1, 20; Jude 8.
—against Jesus Christ, Matt. 27, 39; Luke 23, 39.
—against the Holy Spirit, not forgiven, Matt. 12, 31.

Blessings, by which creatures are consecrated and sanctified, Ex. 28, 2; 29, 6. 27; Lev. 21, 10; 22, 2; 27, 28-30; Num. 5, 17; 31, 6; Jos. 6, 24; Judges 17, 3; 2 Kgs. 21, 5; 1 Par. 18, 11; 1 Tim. 4, 5; Heb. 19, 2f.

Blindness, of body and mind, Ps. 68, 24; 145, 8; Isa. 42, 7. 16. 18; 59, 10; Wisd. 2, 21.
—Sodomites blinded, Gen. 19, 11.
—threatened against those who hear not the Lord, Deut. 28, 28; Isa. 6, 10; John 12, 40; Rom. 11, 10.
—Syrians struck with, by Eliseus, 4 Kgs. 6, 18.
—of Tobias, 4 Kgs. 2, 11; 11, 15.
—of enemies of Machabees, 2 Mach. 10, 30.
—of Saul, Acts 9, 8. 18.
—of Elymas, Acts 13, 11.
—spiritual, Matt. 15, 14; Rom. 1, 21; 2 Cor. 4, 4; Eph. 4, 18.
—of angel of Church of Laodicea, Apoc. 3, 17.
—of the Pharisees, Matt. 15, 14.
—of disciples of our Lord, Mark 8, 18.
—of those not enlightened by the grace of our Lord, 2 Pet. 1, 9.
—of him who hates his brother, 1 John 2, 11.
—voluntary, Isa. 43, 19.
—blind men of Jericho, Matt. 20, 30.
—man born blind, John 9, 1.
—blind man of Bethsaida, Mark 8, 25.

Bread, Jesus the bread which came down from heaven, John 4, 31; 1 Cor. 10, 16; 11, 27; *see Eucharist*.
—unleavened, Ex. 7, 18.
—brought to Elias miraculously, 3 Kgs. 17, 4.
—multiplied by Christ, Matt. 16, 19; Mark 6, 41; 8, 20; Luke 9, 13; John 6, 11.

— C —

Ceremonies, of exterior worship, Gen. 8, 20.
—of Melchisedech, Gen. 14, 18.
—circumcision, Gen. 17, 10.
—paschal lamb, Ex. 2, 19; Lev. 8, 34.
—sanctification of priests, Lev. 9, 12-14; 23; Num. 1, 50; 4-9; 15.
—for the singers, 1 Par. 23.
—dedication of the Temple, 1 Esd. 6.
—at prayer, 3 Kgs. 8, 22; 17; 1 Cor. 11, 4.
—signs of things to come, Ex. 13, 9; Num. 15, 39; Ezech. 20, 12; 1 Cor. 10, 11; 2 Cor. 3, 13; Heb. 7; 8, 5; 9, 1; 10, 1.

Charity, a virtue more excellent than faith, Prov. 10, 12; Matt. 23, 38.
—fraternal, Gen. 13, 8; Lev. 19, 18; Deut. 22, 1; 1 Kgs. 18, 1; Ecclus. 25, 2; Ps. 132, 1; Prov. 10, 12; Matt. 7, 3; 19, 19; 23, 38; John 13, 14. 34; 15, 12; Rom. 12, 10; 13, 9; 1 Cor. 13; Gal. 5, 14; Eph. 4, 15; 5, 2; Phil. 2, 2; Col. 3, 13f; 1 Thess. 4, 9; 1 Tim. 1, 5; Heb. 13; 1 Pet. 4, 8; 1 John 3, 23; 4, 7.
—towards our enemies, Ex. 23, 4; 1 Kgs. 24, 5. 7; 26, 5; 30, 11; 2 Kgs. 19, 19; 4 Kgs. 6, 21; Job 31, 29; Prov. 25, 21; Matt. 5, 44; Luke 6, 27. 35; 23, 33; Acts 7, 60; Rom. 12, 20.

Chastity, praised, Tob. 6, 16; Judges 15, 11; 16, 26; Prov. 22, 11; Wisd. 3, 13; 4, 1; 6, 20; Ecclus. 6, 28; 26, 20; Isa. 5, 14; Zach. 9, 17.
—virginity preferable to marriage, Ps. 44, 15; Wisd. 6, 20; Matt. 22, 30.
—evangelical perfection, Matt. 19, 12; 1 Cor. 7, 25.
—recommended to ministers of the Church, 1 Tim. 3, 2. 8.
—recommended to women, Tit. 2, 5.

Children, of Hebrews, drowned by Pharao, Ex. 1, 22.
—first-born of Egyptians struck dead, Ex. 11, 5.
—devoured by bears, 4 Kgs. 2, 24.
—massacred by Herod, Matt. 2, 16.
—blessed by our Lord, Matt. 10, 16; Luke 18, 17.

—duty to parents, Gen. 9, 23; 28, 7; 37, 14; Ex. 20, 12; 21, 17; Lev. 19, 3; Deut. 21, 18; 27, 16; Judges 14, 1; 1 Kgs. 2, 22; 18, 5; 3 Kgs. 2, 19; 4 Kgs. 2, 23; Sirach 3, 2; 6, 18; 7, 27; 8, 9; 22, 3; 23, 14; 25, 7; Tob. 14, 5; Job 8, 4; Prov. 1, 8; 4, 1; 6, 20; 10, 1; 13, 1; 15, 20; 19, 26; 23, 19; 28, 24; 30, 17; Jer. 35, 16; Matt. 10, 35; 19, 19; Mark 10, 19; Luke 2, 51; Acts 7, 14; Col. 3, 20; 1 Pet. 5, 5.

Christ, the only begotten, the true and natural Son of God, Matt. 16, 16; John 1, 14; 3, 16. 18; Rom. 8, 32; 1 John 4, 9.

—the same God with His Father, and equal to Him, John 5, 18. 19. 23; 10, 30; 14, 1. 9; 16, 14f; 17, 10; Phil. 2, 5f.

—true God, John 1, 1; 20, 28f; Acts 20, 25; Rom. 9, 5; Tit. 2, 13; 1 John. 5, 20; Isa. 9, 6; 35, 4f; Matt. 1, 23; Luke 1, 16f; Heb. 1, 8.

—Creator of all things, John 1, 3. 10f; Col. 1, 16f; Heb. 1, 2. 10-12; 3, 4.

—the Lord of glory, 1 Cor. 2, 8.

—the King of kings and Lord of lords, Apoc. 17, 14; 19, 16.

—the Alpha and Omega, the beginning and the end, Apoc. 1, 7f. 17f; 2, 8; 22, 12f.

—He died for all, John 3, 16f; Rom. 5, 18; 2 Cor. 5, 14f; 1 Tim. 2, 3-6; 4, 10; Heb. 2, 9; 1 John 2, 1f.

—even for the reprobate, Rom. 14, 15; 1 Cor. 8, 11; 2 Pet. 2, 1.

—born of the Virgin Mary, Matt. 1, 25; Luke 1, 31; 2, 6. 11; Gal. 4, 4; Isa. 7, 14.

—born in Bethlehem, Matt. 2, 1; Luke 2, 6. 7. 11; John 8, 42; Mich. 5, 2.

—is without sin, Isa. 53, 9; John 8, 46; 2 Cor. 5, 21; 1 Pet. 2, 22; 1 John 3, 5; Heb. 4, 15; 8, 26.

—is circumcized, Luke 2, 21.

—baptized in the Jordan, Matt. 3, 16; Mark 1, 9; Luke 3, 21.

—the lamb of God, Isa. 53, 7; John 1, 29; Acts 8, 32; 1 Cor. 5, 7; Apoc. 5, 6. 12; 7, 9. 17; 13, 8; 14, 1; 17, 14.

—the light of the world, Isa. 2, 5; 9, 2; 42, 6; 49, 6; 60, 1. 19; Matt. 4, 16; Luke 2, 32; John 1, 4; 3, 19; 8, 12; 9, 5; 12, 35. 46; Acts 13, 47; 1 John 1, 5; 2, 8; Apoc. 21, 23.

Christians, first so called, Acts 11, 26.

Church Guides, and their authority, Deut. 17, 18f; Matt. 18, 17f; 28, 18-20; Luke 10, 16; John 14, 16f. 26; 16, 13; 20, 21; Eph. 4, 11f; Heb. 13, 7. 17; 1 John 4, 6.

Church of Christ, stands forever, Matt. 16, 18; 28, 20; John 14, 16f.

—the kingdom of Christ, Dan. 2, 44; Luke 1, 33.

—one and visible, prefigured by the Ark of Noe, Gen. 6, 14; 1 Pet. 3, 20.

—prefigured by the holy city of Jerusalem, Apoc. 21, 2.

—prefigured by the net gathering good and bad fish, Matt. 13, 47.

—infallible in matters of faith or morals: this follows from the promisses, Matt. 16, 18; 28, 19f; Luke 22, 32; John 14, 16f. 26; 16, 13; 17, 11. 20; 1 Tim. 3, 14f; 1 John 2, 27; Isa. 35, 8; 54, 9f; 59, 19-21.

Circumcision, Law of, Gen. 17, 10-14; Lev. 12, 3.

—ceased under the New Testament, Rom. 2. 26-29; 3, 30; Col. 2, 11.

—of the heart, Deut. 10, 16; Jer. 4, 4; Rom. 2, 29; Col. 2, 11.

Cleanness, recommended, Matt. 23, 25; Luke 11, 39; 2 Cor. 7, 1.

Commandments, of God, twice written on stone on Mount Sinai, Ex. 20; 31, 18; 34, 28.

Communion in one kind, sufficient for salvation, John 6, 51. 57. 58.

—body and blood of Christ now inseparable, Rom. 6, 9.

—mention of one kind alone, Luke 24, 30f; Acts 2, 42. 46; 20, 7; 1 Cor. 10, 17.

Concupiscence, forbidden and punished, Ex. 20, 17; Num. 11, 33; 21, 5; Jos. 7; Sirach 18, 30; 19, 1; 41, 21; 42, 11; Job 31, 1; Prov. 6, 25; Matt. 5, 28; Mark 4, 19: Gal. 5, 16; Col. 3, 5; 1 Thess. 4, 3; 1 Tim. 5, 6. 11; 2 Tim. 2, 22; 1 Cor. 10, 6; 2 Pet. 1, 4; 1 John 2, 16; James 1, 14; 4, 1.

Confession of Sins, Num. 5, 6f; Matt. 3, 6; Acts 19, 18; James 5, 16.

—obligation of confession is gathered from the judiciary power of binding and loosing, forgiving and retaining sins, given to the pastors of Christ's Church, Matt. 18, 18; John 20, 22f.

Confidence in God, Ps. 26, 1; 45, 2f; 117, 6. 8; 124, 1; Prov. 3, 5; Wisd 3, 9; Sirach 11, 21; Jer. 17, 5-8; Dan. 3, 40; Luke 12, 32; John 14, 1; 16, 33.

Conscience, the happiness of a good, Prov. 15, 15; Sirach 13, 23; 1 John 3, 21; 2 Cor. 1, 12.

—confusion of a bad, Wisd. 17, 11f.

Consulting, the Lord and His ministers when in doubt, Gen. 25, 22; Ex. 19, 17; Lev. 24, 12; Num. 9, 8; 15, 34f; 27, 4f; Deut. 1, 17; 17, 8; Jos. 9, 14; Judges 1, 1; 18, 5; 20, 18; 21, 2; 1 Kgs. 10, 22; 23, 4; 30, 8; 2 Kgs. 2, 1; 5, 19; 21, 1; 3 Kgs. 14, 2; 22, 5; 4 Kgs. 3, 11; 8, 8; 22, 13; 2 Par. 18, 4; 33, 18; Ps. 118, 24; Isa. 8, 11; 30, 1; 45, 11; Jer. 37, 5; 43, 2; Ezech. 14, 2; Zach. 7, 2; Tob. 4, 19; Sirach 37, 15; Luke 16, 29.

—diviners and soothsayers not to be consulted, Lev. 19, 31; 20, 6; Deut. 18, 10f; 3 Kgs. 22, 6; 4 Kgs. 1, 2; 3, 13; 2 Par. 18, 5; Dan. 4, 4f.

Continency, possible, Matt. 19, 11f.

—vow of, binding, Deut. 23, 22.

—breach of vow of, 1 Tim. 5, 12.
—practice commended, 1 Cor. 7, 7f. 27. 37. 38, 40.
—for the clergy, 1 Cor. 7, 32. 33. 35.

Contrition, commended and preached, Jer. 3, 1. 11; 4, 1; Matt. 3, 2; 4, 17; Luke 13, 3; 24, 47; Acts 2, 38; 3, 19; 8, 22; 17, 30; 20, 21; 26, 20.
—remission of sins promised to true contrition, Deut. 4, 29-31; 30, 2f; 1 Kgs. 7, 3; 2 Par. 7, 14; 30, 6; 34, 27f; Job 22, 23-25; Prov. 28, 13; Isa. 1, 16-18; 30, 18; 55, 7; 59, 20; Jer. 3, 17; 18, 8; 29, 12f; 31, 18; Ezech. 18, 21; Jonas 3, 9; Zach. 1, 3; Sirach 18, 19f; Acts 3, 19; 26, 18. 20.

Correction, fraternal, Gen. 37, 21; Prov. 10, 17; 12, 1; 13, 1; 15, 31; 17, 10; 24, 25; 25, 12; 27, 5; 28, 23; 29, 1; Eccles. 7, 5; Sirach 20, 1; 21, 6; Osee 4, 4; Matt. 18, 15; Gal. 2, 11; 1 Tim. 5, 20; 2 Tim. 2, 25; Heb. 3, 13; James 5, 19.
—qualities for correcting, Matt. 7, 3; John 8, 7; Tit. 1, 6-9.

Councils of the Church, gathered in Christ's name are assisted by Christ, Matt. 18, 20.
—assisted by the Holy Spirit, Acts 15, 28.
—decrees diligently to be observed by the faithful, Acts 15, 41; 16, 4. *See* Church Guides.

Creation, of heaven and earth, Gen. 1, 1.
—of man, Gen. 1, 26f.
—of woman, Gen. 2, 21f.

Cross and Tribulation, lot of all who wish to live piously, Ps. 33, 20; Sirach 2, 1; Matt. 16, 24; 1 Thess. 3, 3; 2 Tim. 3, 12.
—folly of the cross, 1 Cor. 1, 18.
—crosses sent us by God for our good, 2 Cor. 11, 30; 1 Pet. 3, 14. 17; 4, 12-18.
—cross to be borne patiently and joyfully, Matt. 5, 12; 10, 38; 16, 24; James 1, 2.

— D —

Damnation, eternal, prepared for the devil and the reprobate, Wisd. 5; Job 10, 22; Isa. 24, 5f. 17. 22; 30, 33; Dan. 7, 11; Matt. 3, 12; 5, 29; 13, 50; 22, 13; Luke 3, 17; 16, 22ff; Heb. 10, 27; 2 Pet. 2, 4; Apoc. 19, 20; 20, 10f; 21, 8.

Dance, effects of, Ex. 32, 6. 19; Judges 11, 34; 21, 21; 2 Kgs. 6, 14; Ps. 149, 3; Eccles. 3, 4; Jer. 31, 13; Matt. 14, 6.

Dead, mourning for the, Sirach 22, 11; 38, 16, 23; John 11, 35.
—praying for the, 2 Mach. 12, 43-46.

Death, Gen. 3, 17-19; Num 23, 10; 2 Kgs. 14, 14; 3 Kgs. 2, 1f; Job 30, 23; 34, 15; Ps. 88, 49; Eccles. 2, 16; 3, 19f; 8, 8; 9, 10. 12; 12, 1-7; Wisd. 1, 13; 2, 23f; 3, 1; 4, 7; 7, 6; Sirach 7, 36; 10, 11; 14, 17-19; 38, 23; 41, 1-4. 11. 13; John 9, 4; Rom. 5, 12; 1 Cor. 15, 21f. 26.

Detraction, forbidden and punished, Ps. 14, 3; Prov. 10, 18; 11, 13; 16, 28; 20, 19; 26, 20; Eccles. 10, 20; Rom. 1, 30; 2 Cor. 12, 20; 1 Pet. 2, 1; James 4, 11.

Devil, always seeks to injure men, Gen. 3, 1; 1 Par. 21, 1; Job 1, 11; Zach. 3, 1; Luke 8, 12; Acts 13, 8; Eph. 6, 11; Apoc. 2, 10; 12, 9.
—tempts our Lord, Matt. 4, 1-11.
—transforms himself into an angel of light, 2 Cor. 11, 14.
—his empire destroyed by Christ, Matt. 12, 25-29; Luke 10, 18; 11, 20-22; John 12, 31; Col. 1, 13; 2 Tim. 1, 10; Heb. 2, 14; 1 John 3, 8; Apoc. 20, 9.

Divorce, allowed in the Old Law, Deut. 24, 1-4.
—forbidden in the New, Matt. 5, 31f; 19, 3-9; Mark 10, 2-12; Luke 16, 18; 1 Cor. 7, 10-13.

Drunkenness, calls forth the ire of God, Isa. 5, 11. 22; 28, 1; Dan. 5, 2; Joel 1, 4f; 1 Cor. 6, 10.
—causes one to lose his reason, Prov. 20, 1; Osee 7, 5; Eph. 5, 18.
—reveals secrets, Hab. 2, 15.
—excites one to quarrels and disputes, Prov. 20, 1; 23, 29f; Sirach 31, 29f; Osee 7, 5.

— E —

Envy, Ps. 36, 1; Prov. 3, 31; 14, 30; Wisd. 2, 24; 6, 23; Sirach 30, 24; 40, 5; Matt. 27, 18; Acts 5, 17; Phil. 1, 15.

Eternity of Hell's torments, Matt. 3, 12; 25, 41. 46; Mark 9, 43-46. 48; Luke 3, 17; 2 Thess. 1, 7-9; Jude 6-7; Apoc. 14, 10f; 20, 10. *See* also Isa. 33, 14,

Eucharist, real presence of the body and blood of Christ and Transubstantiation proved, Matt. 26, 26-28; Mark 14, 22-24; Luke 22, 19f; John 6, 51f; 1 Cor. 10, 16; 11, 24f. 27. 29.

Excommunication, used by the Apostles, 1 Cor. 5, 3-5; 9-13; 2 Thess. 3, 6. 14; 1 Tim. 1, 20; Tit. 3, 10f.
—of the Pharisees, John 9, 22. 34; 12, 42; 16, 2.

— F —

Faith, necessary to salvation, Mark 16, 16; Acts 2, 44-47; 4, 12; Heb. 11, 6.
—without good works is dead, James 2, 14. 17. 20.
—alone, does not justify, James 2, 24.
—working with charity, Gal. 5, 6.
—does not imply an absolute assurance of our being in grace; much less of our eternal salvation, Rom. 11, 20-22; 1 Cor. 9, 27; 10, 12; Phil. 2, 12; Apoc. 3, 11.

Fasting, commended in Scripture, Joel 2, 12.
—practiced by God's servants, 1 Esd. 8, 23; 2 Esd. 1, 4; Dan. 10, 3.
—moves God to mercy, Jonas 3, 5. 10.
—of great efficacy against the devil, Matt. 9, 15; Mark 2, 20; Luke 5, 35. *See* also Acts 13, 3; 14, 22; 2 Cor. 6, 5; 11, 27.

—the obligation of, Joel 2, 12; Tob. 12, 8; Matt. 6, 16; Mark 2, 20; Luke 2, 36f; 5, 35; Acts 13, 2f; 14, 22; Rom. 13, 13f; 2 Cor. 6, 5; 11, 27; Eph. 5, 18; 1 Thess. 5, 6; 1 Pet. 1, 13; 5, 8.
—merits of, Jer. 35, 14. 19; Jonas 3, 7. 9f; Judith 4, 8; 8, 6; Matt. 6, 17; Luke 2, 37; 1 Kgs. 31, 13; 2 Kgs. 1, 12.
—Christ fasting for forty days, Matt. 4, 2.

Fear of God, and keep Him always before our eyes, Ex. 20, 20; Deut. 4, 10; 6, 2. 13; 10, 12; 13, 5; Jos. 24, 14; 4 Kgs. 17, 36; 2 Par. 19, 7; Ps. 26, 1; 32, 8; Matt. 10, 28; Luke 12, 5; 1 Pet. 2, 17; Apoc. 14, 7.
—is the beginning of wisdom, Prov. 9, 10.
—is the source of life, Prov. 14, 27.
—surpasses all else, Sirach 25, 11.
—fruit of the fear of God and His praise, Gen. 20, 11; Deut. 6, 24; Job 28, 28; Ps. 102, 17; 110, 5; 111, 1; Prov. 8, 13; 10, 27; 14, 26; 16, 6; Sirach 1, 9-18; 40, 26f. Acts 9, 31.
—not opposed to faith, Eccles. 9, 1; Sirach 2, 8; Rom. 11, 20; Heb. 3, 14; 4, 1.

Fornication, provokes God's anger, Deut. 22, 21; Jer. 5, 7; Osee 4, 14; 1 Cor. 6, 9; Heb. 13, 4.
—occasions of, to be avoided, Sirach 9, 4; 42, 12.
—desire of, forbidden, Ex. 20, 17; Matt. 5, 28.
—idolatry so called, Deut. 31, 16.

Fraud, condemned, Jer. 9, 6; Ps. 34, 20-23; Prov. 12, 17; Mark 7, 21f; Acts 5, 2; Rom. 1, 29.

Free-will, Gen. 4, 7; Deut. 30, 19; Sirach 15, 14.
—often resists the grace of God, Prov. 1, 24; Isa. 5, 4; Ezech. 18, 23. 31f; 33, 11; Matt. 23, 37; Luke 13, 34; Acts 7, 51; Heb. 12, 15; 2 Pet. 3, 9; Apoc. 20, 4.

Friend, not to be listened to against God, Deut. 13, 6; 33, 9.
—pretended, Ps. 40, 10; John 13, 18.
—Joab's friendship, 2 Kgs. 3, 27; 20, 9.
—Ethai's for David, 2 Kgs. 15, 19-21.
—Jonathan's, 1 Kgs. 19, 1; 20, 2. 30.
—the rich have many friends, Prov. 14, 20.
—a friend loves at all times, Prov. 17, 17.
—tells the truth, Prov. 24, 26.
—better than a brother, Prov. 18, 24; 27, 10.
—some not to be taken as, Prov. 20, 19; 22, 24.
—a giver has many friends, Prov. 19, 6.
—marks of a true friend, Prov. 6, 11. 17; 17, 17; 24, 26; Eccles. 4, 9f.

Friendship, Lev. 19, 18; Job 6, 14; Prov. 3, 28f; 6, 1f; 11, 12; 17, 17; 19, 4; 25, 9f; 27, 6. 10. 17; Sirach 6, 1-17; 9, 14f; 12, 8f; 14, 13; 19, 12-16; 20, 15f; 22, 19-26; 25, 9; 37, 1-6.

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Gentiles, conversion of, Gen. 49, 10; Num. 24, 17; Ps. 2, 8; 67, 33; 81, 8; 86, 4; Isa. 2, 2; 11, 10; Jer. 9, 24; Osee 2, 1; Mich. 4, 2; Soph. 3, 8f; Zach. 2, 11; Matt. 8, 11; John 10, 16; Acts 8, 26f; 1 Cor. 12, 12f.

Glory, of God, to be sought in all things, Jos. 7, 19; Ps. 113B, 1; Matt. 6, 9; John 17, 4; Acts 3, 13; 12, 23; 1 Cor. 6, 20; 10, 31; Phil. 1, 20; Col. 3, 17; Tit. 2, 10.

Gluttony, Gen. 25, 29. 34; Prov. 21, 17; 23, 20f; Sirach 37, 26-30; Heb. 12, 16f.

God, a pure spirit and self-existent, Ex. 3, 14. 16; 6, 2; John 4, 24.
—He is one, Deut. 6, 4; 32, 39; Wisd. 12, 13; Isa. 43, 10; 44, 6; 45, 6; Eph. 4, 5f.
—He is infinite, Job 36, 26; Ps. 144, 3; Wisd. 11, 23.
—Eternal, Job 36, 26; Ps. 89, 2; 101, 25; Isa. 57, 15; Dan. 7, 14.
—Unchangeable, Num. 23, 19; Ps. 101, 26; Mal. 3, 6; Jas. 1, 17.
—Omniscient, 2 Par. 16, 9; Esth. 14, 14; Job 21, 22; 28, 24; 34, 21; Ps. 138, 1-6. 16; Prov. 16, 2; Sirach 39, 20; Dan. 13, 42; 1 Cor. 2, 10; Heb. 4, 13; 1 John 3, 20.
—Almighty, Gen. 17, 1; Job 9, 13; 11, 10; 23, 13; Prov. 21, 30f; Wisd. 11, 22f; 16, 13. 15; Sirach 43; Isa. 44, 24.
—His justice, Deut. 32, 4; 1 Kgs. 26, 23; Job 34, 10. 12. 19; Ps. 10, 7; 118, 75. 137. 142; Eccles. 7, 14; 12, 14; Sirach 35, 12. 16; Acts 10, 34f; Rom. 11, 22. 33.
—His mercy, Ex. 20, 6; 34, 6; Num. 14, 18; Ps. 24, 10; 32, 5; 102, 8. 11. 17; 117, 1; 135; 144, 9; Sirach 18, 11f, Isa. 30, 18; Lam. 3, 32; Hab. 3, 2; Luke 1, 50; Jas. 2, 13.
—loves all men, Wisd. 11, 23f. 26; 12, 2; Jer. 31, 3; Osee 11, 4; John 3, 16; 16, 27; Rom. 5, 8f; 8, 32; 1 Tim. 2, 4.
—wills all to be saved, Wisd. 1, 13; Ezech. 18, 32; Matt. 23, 37; John 6, 39f; 1 Tim. 2, 4.

Good Works, meritorious, Gen. 4, 7; 22, 16. 18; Ps. 17, 21. 23-25; 18, 8. 11; Matt. 5, 11f; 10, 42; 16, 27; 1 Cor. 3, 8; 2 Tim. 4, 8.

Gospel, the preaching of, Gen. 3, 15; Isa. 53, 1; 55, 5; 61, 1; Matt. 1, 21; 11, 28; 28, 19f; Mark 16, 15; Luke 2, 10; 24, 46f; John 3, 16; 6, 35; 8, 12; 10, 9; 12, 46; Rom. 1, 16; 3, 21. 24f; 8, 3; 1 Cor. 1, 17. 23; 4, 15; 15, 1; 2 Cor. 5, 18; Gal. 1, 6. 11; Eph. 1, 13; 1 Tim. 1, 15; 2 Tim. 1, 8; 2, 8; 1 Pet. 4, 17.

Grace, spoken of in Scripture as a favor, Gen. 6, 8; 18, 3; 19, 19; 39, 21; Ex. 12, 36; Ruth 2, 20; 2 Kgs. 2, 6; 15, 20; Tob. 3, 13; Esth. 2, 17; Prov. 13, 15; Dan. 1, 9; Acts 2, 47; 25, 9.
—as a reward expected from God, Prov. 1, 9; 12, 2; 2 Mach. 12, 46; Luke 6, 33; 1 Pet. 2, 19.
—as a supernatural gift, Ps. 83, 12; Luke 1, 28; 2, 40; John 1, 16; Rom. 1, 7; 1 Cor. 16, 23; 2 Cor. 1, 12; Gal. 5, 4f; Heb. 13, 9; Jas. 4, 6.
—before and after meals. Deut. 8, 10; 1 Kgs.

9, 13; Isa. 62, 9; Matt. 14, 19; 15, 36; 26, 26; Mark 6, 41; 8, 6; 14, 22; Luke 9, 16; John 6, 11. 23; Acts 27, 35; Rom. 14, 6; 1 Cor. 10, 30; 1 Tim. 4, 3.

Gratitude, recommended, Num. 15, 18-20; Deut. 4, 9; 2 Par. 15, 11; Sirach 7, 21; Acts 4, 21; Eph. 5, 19f; Phil. 4, 6; Col. 2, 7; 3, 15.

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Hardness, of heart, insensibility punished, Job 20, 19; Prov. 21, 10; Matt. 18, 30. 34; 25, 42; James 2, 13.
—hard-heartedness of the Egyptians to the Hebrews, Ex. 1, 13.
—of the men of Gaza, Amos 1, 6.
—of the rich man (Dives), Luke 16, 21.

Hatred, forbidden, Lev. 19, 17.
—of God's enemies, Ps. 138, 21.
—reconciliation enjoined, Matt. 5, 23f.
—of the world for the disciples of Christ, Mark 13, 13.
—of evil, Ps. 96, 10; Amos 6, 8.

Heart, purified and sanctified by our Lord, Ps. 1, 12; John 13, 10; 15, 3; Acts 15, 9; 1 Cor. 6, 11; Heb. 1, 3; 9, 14; 10, 14; 13, 12.
—God accepts a man's heart or good will as an action. Gen. 4, 4; 22, 12; Ex. 25, 2; 35, 5; Deut. 19, 5f; Matt. 15, 8; Mark 12, 41-44; Luke 21, 1-4; 2 Cor. 8, 12.

Heaven, created, Gen. 1, 6-8.
—new heaven and new earth, Isa. 65, 17; 2 Pet. 3, 13; Apoc. 21, 1.

Hell, pains of, Deut. 32, 22; Job 24, 19; Ps. 20, 10; 111, 10; Sirach 21, 10; Isa. 33, 14; 34, 9; Jer. 9, 15; Mal. 4, 1; Matt. 8, 12; Luke 13, 28; Apoc. 14, 10.
—proportioned to sins, Wisd. 11, 16; Luke 16, 25; Apoc. 18, 7.
—endless, Isa. 66, 24; Matt. 25, 41; 2 Thess. 1, 9.

Heretics, God permits them to try the faithful, 1 Cor. 11, 19.
—in the time of the apostles, 1 Tim. 1, 19f; 2 Tim. 2, 18; 1 John 2, 18; 2 John 7; Apoc. 2, 15.
—foretold, 1 Tim. 4, 1; 2 Tim. 3; 2 Pet. 2; 3; Jude 18.
—to be avoided, Matt. 7, 15; Rom. 16, 17; 2 Thess. 3, 14; 2 Tim. 2, 16; 3, 5; Tit. 3, 9; 2 John 10.

Holy Scriptures, hard to be understood and distorted by many to their own destruction, 2 Pet. 3, 16.
—not for private interpretation, 2 Pet. 1, 20.
—corrupted by heretics, Matt. 19, 11; 1 Cor. 7, 9; 9, 5; 11, 27; Gal. 5, 17.

Holy Spirit, His divinity, Acts 5, 3f; 28, 25f; 1 Cor. 2, 10f; 6, 11. 19f. *See* also Matt. 12, 31f; Acts 13, 2; 20, 28; 2 Cor. 13, 13. and the solemn form of Baptism, Matt. 28, 19f.
—proceeds from the Father and the Son, John 15, 26.

Hospitality, commended, Tob. 4, 7; Luke 14, 13; Rom. 12, 13; 1 Tim. 3, 2; 3 John 5.
—examples of, Gen. 18; 19; 24; Judges 13, 15; 3 Kgs. 17, 10-16.
—want of, punished, Judges 8, 5-9; 19, 18; 1 Kgs. 25; Wisd. 19, 13.

Humility, agreeable to God, Gen. 18, 27; 29, 31; Judges 6, 15; 1 Kgs. 1; 2, 1. 8; 7, 9f; 2 Kgs. 6, 16. 21; 2 Par. 12, 6-8. 12; 32, 26; 33, 12; 34, 26f; Judith 4, 7. 11; Sirach 3, 17-27; Isa. 37, 1; Jer. 1, 6; Matt. 3, 11; Mark 9, 34; John 13, 4f; Acts 10, 25; Rom. 11, 20; 12, 16; 1 Cor. 4, 6; Phil. 2, 3; Col. 3, 12; Heb. 11, 24-26; 1 Pet. 5, 5; Jas. 1, 9; 4, 10; Apoc. 4, 10f; 19, 10.

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Idolatry, folly and sin of, Wisd. 13-15; Jer. 10, 1-16; Isa. 46, 1.
—forbidden, Ex. 20, 4.
—punished, Ex. 32, 27f. 35; Wisd. 14, 30.

Images, commanded by God, Ex. 25, 18; Num. 21, 8f.
—in the Temple of Solomon, 2 Par. 3, 10f; 3 Kgs. 6, 23. 32. 35.
—use of, Num. 21, 8; Wisd. 16, 6f; John 3, 14f; 11, 26.

Imposition, of hands, Gen. 48, 14; Ex. 29, 10; Lev. 1, 4; Num. 27, 23; Dan. 13, 34; Mark 10, 16.
—in confirmation, Acts 8, 17; 19, 6.
—in holy orders, Acts 6, 6; 13, 3; 1 Tim. 4, 14; 5, 22; 2 Tim. 1, 6.

Indulgences, power of granting them, Matt. 16, 18.
—use of this power, 2 Cor. 2, 6-8. 10.

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Ingratitude, punishment for, Gen. 31, 1ff; Ex. 1, 8; Judges 2, 1-3; 1 Kgs. 10, 18f; 2 Kgs. 14, 30; 2 Par. 24, 20-22; Prov. 17, 13; Wisd. 16, 29; Isa. 1, 2; Jer. 2, 5f; Ezech. 16; Osee 10, 1-4; Mich. 6, 3f; 1 Mach. 16, 16f. 19; Matt. 11, 20; Luke 17, 18; John 11, 46; Rom. 1, 21; 2 Tim. 3, 2.

— J —

Jews, their reprobation announced by St. Paul, Rom. 10, 1.
—persecute the apostles, Acts 5, 18.
—three thousand converted, Acts 2, 41.
—five thousand converted, Acts 4, 4.
—Greek Jews murmur as to alms, Acts 6, 1.
—rise against St. Stephen, Acts 7.
—gospel preached to, Acts 11, 19.
—resist St. Paul, Acts 13, 45.
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—their privileges over the Gentiles, Rom. 3, 1.

—their salvation excites St. Paul's zeal Rom. 9, 1. 3.
—their fall does not make void God's promises, Rom. 9, 6.
—zeal of the ignorant Jews, Rom. 10, 2.
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Judgment, men should examine before judging, after the example of God, Gen. 3, 9-19; 11, 5; 18, 21; Ex. 3, 7f; 23, 2; Deut. 13, 4; 17, 9; 19, 18; Jos. 7, 19; 23, 12f; Judges 20, 3. 12; Prov. 18, 13; Sirach 11, 7-9; 1 Mach. 7, 7.
—we must not judge rashly, Matt. 7, 1; 12, 7; Luke 7, 33f; John 7, 24; 9, 16; Acts 28, 3-6; Rom. 14, 4. 13; 1 Cor. 4, 5; 1 Tim. 5, 21.
—Last Judgment announced by our Lord, and reserved to Him alone, John 5, 22.
—Last Judgment described, Matt. 25, 31-46; Apoc. 6, 14-17; 7; 8; 9.
—Particular Judgment, Wisd. 3, 1f; Eccles. 8, 6-8; 11, 9; 12, 14; Sirach 11, 28f; 16, 13-22; 2 Mach. 12, 43-46; Luke 16, 19-31; Heb. 9, 27; 10, 31.

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—ceremonies of the, abrogated by Christ, Matt. 15, 1-20; Mark 15, 38; Acts 13, 38f; 15, 11; Rom. 6, 14; 7, 4; 8, 3; Gal. 3, 13; 4, 5; Eph. 2, 13; Col. 2, 14; 1 Pet. 1, 11-19.

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—evil and condemned liberty, Jer. 34, 14ff.

Light, Jesus Christ is the light of the world, Isa. 9, 2; 49, 6; 60, 1. 19; 62, 1; John 1, 5; 8, 12; 9, 5; 12, 36. 46; 1 John 1, 5; 2, 8.
—how Christians are, Prov. 4, 19; Matt. 5, 14; Rom. 2, 19; Phil. 2, 15.

— M —

Mary, mother of God, foretold and prefigured, Gen. 3, 15; Ps. 44, 10; 45, 5; 84, 2; 86, 3; 131, 8; Prov. 31, 10-31; Cant.; Sirach 24; Isa. 7, 14; 11, 1; 19, 1; 45, 8; Jer. 31, 22.
—called mother of our Lord, Luke 1, 43.
—mother of Jesus, Matt. 2, 13.
—the angel Gabriel sent to, Luke 1, 26.
—visits St. Elizabeth, Luke, 1, 39f.
—composes her canticle, the Magnificat, Luke 1, 46.
—gives birth to our Savior, Matt. 1, 16; Luke 2, 7.
—presents Jesus in the temple, Luke 2, 22.
—sorrows prophesied to her, Luke 2, 34f.
—flees into Egypt, Matt. 2, 13f.
—returns to Nazareth, Matt. 2, 20-23.
—loses him in the temple, Luke 2, 42-51.
—at the foot of the cross, John 19, 25.
—St. John given to her as a son, John 19, 26f.
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Mass, sacrifice of, prefigured, Gen. 14, 18; 22, 13.
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—attested, 1 Cor. 10, 16. 18-21; Heb. 13, 10. *See* Eucharist.

Matrimony, as a Sacrament, Eph. 5, 31f; 1 Thess. 4, 4.
—is indissoluble, Gen. 2, 24; Matt. 5, 32; 19, 8; Mark 10, 11; Luke 16, 18; 1 Cor. 7, 10f.

Meekness, commended, Matt. 5, 4; Gal. 6, 1; Eph. 4, 2; Col. 3, 12; Tit. 3, 2.
—especially to ministers of the Lord, 2 Tim. 2, 24f.
—one of the fruits of the Holy Spirit, Gal. 5, 23.
—example of Josue, Jos. 7, 19.
—example of David, 1 Kgs. 25, 32; 2 Kgs. 16, 10.
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Mercy, to our neighbor, 1 Kgs. 15, 6; 2 Par. 28, 9-15; Ps. 111, 4. 8; Prov. 14, 21f. 31; Osee 12, 6; Mich. 6, 8; Zach. 7, 9; Matt. 5, 7; 9, 13; 10, 42; 18, 33. 35; 25, 40; Rom. 12, 13; Eph. 4, 32; Col. 3, 12; 1 Tim. 5, 10. *See* Almsgiving.

Messias, he is promised to Adam, Gen. 3, 15.
—promised to Abraham, Gen. 12, 3; 21, 12; 22, 18.
—he will have a precursor, Mal. 3, 1; 4, 5f.
—his birth miraculously announced, Isa. 7, 14; Jer. 23, 5f.
—time of his coming revealed to Daniel, Dan. 9, 24ff.

—place of his birth designated, Mich. 5, 2. 5.
—his reign described, Jer. 23, 5.
—his presence in the second temple, Aggeus 2, 8.
—his abode among men, Isa. 12, 6.
—he will be rejected by his people. Ps. 21, 7; Isa. 49, 7.
—called the Christ, John 1, 41; 4, 25; 7, 41; 11, 27; Matt. 26, 63f; Acts 17, 3; 18, 28.
—he is the Lamb of God, John 1, 29. 36.
—his passion prefigured and foretold; his birth, life, works and death. *See* Christ.

Moses, the birth of, Ex. 2, 1ff; Acts 7, 20.
—the flight to Madian, Ex. 2, 11-15.
—takes Sephora to wife, Ex. 2, 21.
—returns to Egypt with his children, Ex. 4, 20.
—is sent to Pharao in Egypt, Ex. 3, 10; 5, 1; 6, 10f, 7; 8; 9; 10.
—prays for the Pharao, Ex. 8, 21-27; 9, 28-33; 10, 18.
—prays for his people, Ex. 14, 15; 17, 4-11; 32, 11. 13. 31; Num. 11, 2; 14, 13-17; 21, 7; Deut. 9, 18-26.
—receives the first tablets of the Law, Ex. 31, 18.
—breaks the tablets of the Law, Ex 32, 19.
—accepts the new tablets of the Law. Ex. 34, 28.
—appears in the Transfiguration of Christ, Matt. 17, 3; Luke 9, 30f.

— O —

Obedience, Prov. 25, 12; Rom. 6, 16; 13, 5; 1 Pet. 1, 22.
—to God, Deut. 11, 27f; 30, 19f; 1 Kgs. 15, 22f; Eccles. 4, 17; Jer. 43, 7; Acts 4, 19.
—to parents, Ex. 20, 12; 21, 15. 17; Lev. 19, 3; Deut. 5, 16; Tob. 4, 3f; Prov. 19, 26; 30, 17; Sirach 3, 1-16; 23, 14; Matt. 15, 4; 19, 19; Mark 7, 10; Eph. 6, 1-4; 2 Tim. 3, 2; Heb. 12, 7.
—to masters and those in authority, Eph. 6, 5-9; Heb. 13, 17.
—of Christ, Luke 2, 51; Phil. 2, 8; Heb. 5, 8f.

Original Sin, Job 14, 4; 15, 14; Ps. 50, 7; Sirach 8, 5; Rom. 3, 9. 23; 5, 12.
—its effects, Gen. 8, 21; Rom. 5, 12. 17; 6, 23; 8, 6-8. 11. 13. 17; Gal. 5, 17; Eph. 2, 3.

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Parents, their duties, Gen. 18, 19; 21, 19; 24, 2; 25, 6; 34, 4ff; 49; Ex. 10, 2; 12, 26; 13, 14; 21, 9f; Lev. 19, 29; Num. 30, 6; Deut. 4, 9; 6, 7; 11, 19; 21, 19; 22, 15; 32, 46, Jos. 4, 21; 1 Kgs. 2, 23; 3, 13; 3 Kgs. 2, 1; Tob. 1, 10; 4; 10, 12f; 14, 5. 12; Job 1, 5; Ps. 77, 5; Prov. 1, 8; 4, 1; 5, 7; 11, 29; 13, 24; 19, 18; 20, 7; 22, 6. 15; 23, 13; 29, 17; Sirach 4, 23; 7, 23; 8, 9; 25, 7; 30, 1-13; 42, 5. 9-14; Dan. 13, 3; 1 Mach. 2, 49ff; 2 Mach. 6, 24. 28; 7, 20-29; Matt. 10, 37; Eph. 6, 4; Col. 3, 21; 2 Tim. 3, 15; Tit. 2, 4.

Penance, satisfaction for sins, Ps. 6, 7; Matt. 3, 8; Luke 3, 8; Acts 2, 38; 8, 22; 2 Cor. 7-10.
—is preached, Jer. 7, 3; Matt. 3, 2. 4. 8; Luke 3, 3. 8; 13, 3; 24, 47; Acts 2, 38; 3, 19; 8, 21; 17, 30; 20, 21; 26, 20.
—examples of true, Judges 10, 15; 2 Kgs. 12, 13; 24, 10-17; 2 Par. 12, 6f; 33, 12; Judith 4, 7-9; Jonas 3; Matt. 26, 75; Luke 7, 37-44; 15, 18; 18, 13; 19, 8; 22, 62; 23, 41; Acts 2, 37-41.
—examples of false, Gen. 4, 13; 27, 38; Ex. 8, 4-11; 9, 27; 10, 16; Josue 7, 20; Judges 1, 7; 1. Kgs. 15, 24. 30; 24, 19; 3 Kgs, 13, 6; 21, 27; Wisd. 5, 3; 1 Mach. 6, 12; 2. Mach. 9, 12; Matt. 27, 4; Acts 8, 13-23; Heb. 12, 17.

Pope, or chief bishop, St. Peter, by Christ's ordinance, was raised to this dignity, Matt. 16, 18f; Luke 22, 31f; John 21, 15; 17. *See* also Matt. 10, 2; Acts 5, 29; Gal. 2, 7f.

Prayer, Gen. 18, 27; Ex. 17, 11; Tob. 4, 20; 12, 8; Judith 4, 12; Ps. 140, 2; Prov. 28, 9; Wisd. 16, 28; Sirach 2, 10; 7, 10. 14; 35, 12-18; Isa. 29, 13f; Matt. 6, 5-13; 7, 7-11; 18, 19f; Mark 14, 24-26; Luke 11, 2-13; 18, 1; John 14, 13f; 15, 7; 16, 23f; Rom. 8, 26f; Eph. 6, 18; Phil. 4, 6; Col. 4, 2; 1 Thess. 5, 17; 1 Tim. 2, 1-3; Jas. 4, 3; 5, 16-18; 1 John 3, 22; 5, 14f.
—the Lord's, Matt. 6, 9-13; Luke 11, 2-4.
—of Christ for His disciples, John 17.
—of the Apostles, Acts 4, 24-30.

Prayers for the Dead, 2 Mach. 12, 43.

Pride, Num. 15, 30; Ps. 35, 12; Prov. 6, 17; Wisd. 5, 8; Sirach 3, 27; 10, 6-18; Isa. 2, 11f; Dan. 5, 20; Matt. 23, 12; Luke 1, 51f; 18, 9-14; Gal. 6, 3; Jas. 4, 6. 16; 1 Pet. 5, 5.

Purgatory, or a middle state of souls suffering for a time on account of their sins, is proved by those many texts of Scripture which affirm that God will *render to every man according to his works,* so that such as die in lesser sins shall not escape without punishment, 2 Mach. 12, 43-46; Matt. 5, 25f; 12, 32; Luke 12, 58f; 1 Cor. 3, 15; 1 Pet. 3, 18-20; 1 John 5, 16; Apoc. 5, 3. 13.

Purifications, law relative to, Lev. 12, 4f; 14, 23. 49; 15, 28; 1 Par. 23, 28.
—of the temple, 2 Mach. 1, 18. 36; 2, 20; 10, 3. 5. 6.
—water pots for purifying, John 2, 6.
—dispute between John's disciples and the Jews concerning purifications, John 3, 25.

— Q —

Quarrels, to be avoided, Sirach 8, 1. 3. 16; 1 Cor. 6, 6f; Phil. 2, 14f; 2 Tim. 2, 23f.

Questions, useless questions to be avoided, Gen. 3, 1. 6; Prov. 25, 27; Eccles. 7, 10; Sirach 3, 20f; John 21, 21; Acts 1, 6f; 1 Tim. 1, 4; 6, 3f; 2 Tim. 2, 16; Tit. 3, 9.

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Redemption, Job 19, 25; Ps. 30, 6; 48, 16; 70, 23; 110, 9; 129, 7f; Isa. 63, 16; Osee 13, 14; Luke 21, 28; Rom. 3, 24; 1 Cor. 6, 20; 7, 23; 15, 55; 2 Cor. 5, 15; 1 Tim. 2, 5f; 2 Tim. 1, 9; Titus 2, 14; Heb. 9, 11f; 1 Pet. 1, 18f; Apoc. 1, 5; 5, 9.

Relics, miraculous, 4 Kgs. 13, 21; Matt. 9, 20f; Acts 19, 11f.

— S —

Sacraments, they produce Grace, John 6, 57ff; Acts 2, 37f; 19, 5; 8, 17; 1 Pet. 3, 20f.

Baptism, commanded by Christ, Matt. 28, 19; Mark 16, 16; John 3, 5.

—taught and administered by the Apostles, Acts 2, 38. 41; Acts 8, 12. 38; 9, 18; 10, 48; 16, 15, etc.

—the Laver of Regeneration, 1 Pet. 2, 21; Titus 3, 5.

—takes away all sin, Mark 1, 4; 16, 16; John 3, 5; 1, 33; Acts 2, 38; 8, 12f; 16, 33; Rom. 6, 3-6; Gal. 3, 27; 1 Cor. 6, 11; Eph. 5, 26; Col. 2, 12-14; Luke 3, 3; Heb. 10, 22.

—not to be repeated, Eph. 4, 5; Heb. 6, 4-6; 10, 26.

—signifies passion or suffering, Mark 10, 38; Luke 12, 50.

—to be administered to children, Matt. 18, 14; 19, 13f; Mark 10, 13-16; Luke 18, 15. 17; John 3, 5; Acts 2, 39; 16, 15. 33; 1 Cor. 1, 16; 15, 22.

—persons baptized receive the Holy Spirit, Acts 2, 38; 19, 5f.

—the baptized put on Christ, Gal. 3, 27.

—Christians are baptized in Christ's death, Rom. 6, 3.

—are baptized in one body, 1 Cor. 12, 13. 27.

Confirmation, Acts 19, 6. 20; 8, 17; Heb. 6, 2; 2 Cor. 1, 21f; Eph. 1, 13.

Holy Eucharist, prophesied, Mal. 1, 11.

—prefigured, Ex. 16, 15.

—promised, John, 6, 32-60.

—instituted, Matt. 26, 26-28; Mark 14, 22-24; Luke 22, 19f; 1 Cor. 11, 23-27; 10, 16.

—should be frequently received, Acts 2, 42; 20, 7; Ps. 77, 24f; Prov. 9, 2f; Wisd. 16, 20.

—Eucharist under one kind, Luke 24, 30f; John 6, 59. *See* also verses 33, 38, 51, 52, 58; Acts 2, 42; 20, 7; 1 Cor. 11, 27.

—transubstantiation, Matt. 26, 26; Mark 14, 22; Luke 22, 19; John 6, 51f; 1 Cor. 10, 16; 11, 27. 29.

Penance, Matt. 18, 18; 16, 19; John 20, 22f; 2 Cor. 5, 20. *See* verses 18, 19.

Extreme Unction, James 5, 14f; Mark 6, 12f.

Holy Orders, instituted by Christ, Luke 22, 19; John 20, 22f.

—conferred by imposition of hands, Acts 6, 6; 13, 3; 14, 22.

—give grace, 1 Tim. 4, 14; 2 Tim. 1, 6.

Matrimony, Eph. 5, 25. 31f; Matt. 19, 5; Mark 10, 7; 1 Tim. 2, 15.

Saints, departed, assist us by their prayers, Luke 16, 9; 1 Cor. 12, 12. 20f; Apoc. 5, 8.

—we have a communion with them, 1 Cor. 12, 26; Heb. 12, 22f.

—they have power over nations, Apoc. 2, 26f; 5, 10.

—they are with Christ in heaven, before the general resurrection, 2 Cor. 5, 1. 6-8; Phil. 1, 23f; Apoc. 4, 4; 6, 9; 7, 9. 14. 15; 14, 1. 3f; 19, 1. 4-6; 20, 4.

—their invocation, consult the texts quoted above with relation to Angels, and such as testify to the great power which the prayers of God's servants have with him, and which authorize us to call for their prayers. For which *see* Ex. 32, 11. 14; 1 Kgs. 7, 8-10; Job 42, 7f; Rom. 15, 30; Eph. 6, 18f; 1 Thess. 5, 25; Heb. 13, 18; James 5, 16.

Sin, against the Holy Spirit, Matt. 12, 31; Mark 3, 29; Luke 11, 15; 12, 10; Heb. 6, 4-6; 10, 26; 1 John 5, 16.

—crying for vengeance, Gen. 4, 10; 18, 20; Ex. 22, 21-23. 25f; Sirach 35, 15-19; Jas. 5, 4.

Sinner, prayer of, for pardon, 2 Kgs. 19, 18-20; 24, 10. 17; 1 Esd. 9, 6-15; 2 Esd. 1, 5-11; 9, 7-37; Judith 9, 16f; Ps. 6; 31; 37; 50; 101; 129; 142; Isa. 59, 12f; 64, 8f; Jer. 17, 14; Matt. 8, 2; Luke 15, 17-19; 18, 13.

Spirit (Divining), girl with a, delivered from the devil, Acts 16, 16-18.

— T —

Trinity, prefigured and declared, Gen. 1, 26; 18, 2; Ex. 3, 6. 15f; 4, 5; Ps. 32, 6; Isa. 6, 3; 34, 16; 48, 16; 61, 1; Matt. 3, 16; 10, 20; 17, 5; 28, 19; Luke 4, 18; John 3, 34f; 14, 16. 26; 1 John 5, 7.

— V —

Virgin Mary, the Blessed, her dignity, Luke 1, 28. 42. 43. 45.

—all generations of true Christians shall call her blessed, Luke 1, 48. *See* for her veneration and invocation, what is said above of *angels* and *saints.*

— W —

War, is punishment for sin, Lev. 26, 23-25; Deut. 28, 36. 49; Judges 2, 13f; 3, 1. 8; 4, 1f; 6, 1; 10, 6f; 13, 1; Isa. 5, 25-30; Jer. 5, 15-17.

Will, accommodated to the divine will, 1 Kgs. 3, 18; 2 Kgs. 10, 12; 15, 20; 1 Mach. 3, 60; Matt. 6, 10; 26, 39; Mark 14, 35; Luke 22, 42; Acts 21, 14; 1 Cor. 4, 19; Heb. 6, 3; Jas. 4, 15.

Will of God, Matt. 7, 21; 12, 50; Mark 3, 36; John 6, 39; Rom. 12, 2; Eph. 5, 17; Col. 1, 9; 1 Thess. 4, 3; 1 Tim. 2, 4; 1 John 2, 17.

Women, must not preach or teach, 1 Cor. 14, 34f. 37; 1 Tim. 2, 11f.

THE MIRACLES OF JESUS DURING HIS PUBLIC LIFE

Water Made Wine: John 2, 1-11.
The Nobleman's Son: John 4, 46-54.
The Draught of Fishes: Luke 5, 1-11.
The Cure of the Demoniac: Mark 1, 23-28; Luke 4, 33-37.
Peter's Mother-in-law: Matt. 8, 14-15; Mark 1, 29-31; Luke 4, 38-39.
The Leper: Matt. 8, 1-4; Mark 1, 40-45; Luke 5, 12-19.
The Paralytic Cured: Matt. 9, 1-8; Mark 2, 1-12; Luke 5, 18-26.
The Cure at Bethsaida: John 5, 1-15.
The Withered Hand: Matt. 12, 9-13; Mark 3, 1-6; Luke 6, 6-11.
The Centurion's Servant: Matt. 8, 5-13; Luke 7, 1-10.
The Widow's Son: Luke 7, 11-17.
The Blind and Dumb Demoniac: Matt. 12, 22.
The Tempest Stilled: Matt. 8, 23-27; Mark 4, 35-41; Luke 8, 22-25.
Expulsion of Devils: Matt. 8, 29-34; Mark 5, 1-20; Luke 8, 26-39.
Jairus' Daughter: Matt. 9, 18-26; Mark 5, 21-43; Luke 8, 40-56.
The Woman in the Crowd: Matt. 9, 20-22; Mark 5, 24-34; Luke 8, 43-48.
Two Blind Men: Matt. 9, 27-31.
The Dumb Spirit: Matt. 9, 32-34.
Five Thousand Fed: Matt. 14, 13-21; Mark 6, 34-44; Luke 9, 12-17; John 6, 1-15.
Jesus Walks on the Water: Matt. 14, 22; Mark 6, 45-52; John 6, 16-21.
The Chanaanite Woman: Matt. 15, 21-28; Mark 7, 24-30.
The Deaf Mute: Mark 7, 31-37.
Four Thousand Fed: Matt. 15, 32-38; Mark 8, 1-9.
The Blind Man: Mark 8, 22.
A Possessed Boy: Matt. 17, 14-21; Mark 9, 13-28; Luke 9, 37-43.
Tribute Money Provided: Matt. 17, 23-26.
The Man Born Blind: John 9, 1-38.
The Dumb, Lame, and Blind: Matt. 15, 29.
A Woman Cured: Luke 13, 10-17.
The Man with the Dropsy: Luke 14, 1-6.
The Raising of Lazarus: John 11, 1-44.
Ten Lepers: Luke 17, 11-19.
The Blind Men at Jericho: Matt. 20, 29-34; Mark 10, 46-52; Luke 18, 35-43.
The Fig Tree Blasted: Matt. 21, 18-22; Mark 11, 12-14.
The Servant's Ear Healed: Luke 22, 49-51.
The Draught of Fishes: John 21, 1-14.

THE PRINCIPAL PARABLES OF JESUS

Children, The Stubborn, Matt. 11, 16-19; Luke 7, 31-35.
Debtors, The Two, Luke 7, 41-42.
Fig Tree, A Sign of Summer, Matt. 24, 32-35; Mark 13, 28f; Luke 21, 29-31.
Fig Tree, The Barren, Luke 13, 6-9.
Judge, The Godless, Luke 18, 1-8.
Kingdom, A Divided, Matt. 12, 25-27; Mark 3, 23-26; Luke 11, 17f.
Laborers in the Vineyard, Matt. 20, 1-16.
Leaven, The, Matt. 13, 33.
Marriage Feast of Cana, Matt. 22, 1-10; Luke 14, 16-24.
Mustard Seed and the Leaven, Matt. 13, 31f; Mark 4, 30-32; Luke 13, 18f.
Net, Parable of The, Matt. 13, 47-50.
Pharisee and the Publican, Luke 18, 9-14.
Pieces, The Gold, Luke 19, 12-27.
Rich Man and Lazarus, Luke 16, 19-31.
Rich Man, The Foolish, Luke 12, 16-21.
Riches, Danger of, Matt, 18, 21-35.
Robe, The Nuptial, Matt. 22, 11-14.
Samaritan, The Good, Luke 10, 29-37.
Seat, The Last, Luke 14, 7-14.
Seed, The Growing, Mark 4, 26-29.
Servant, The Faithful and the Wicked, Matt. 24, 45-51; Luke 12, 42-48.
Servant, The Unprofitable, Luke 17, 7-10.
Sheep, The Lost, Matt. 18, 12-14; Luke 15, 3-7.
Shepherd, The Good, John 10, 1-21.
Son, The Prodigal, Luke 15, 11-32.
Sons, The Two, Matt. 21, 28-32.
Sower, The, Matt. 13, 3-23; Mark 4, 3-20; Luke 8, 4-15.
Steward, The Unjust, Luke 16, 1-13.
Talents, The, Matt. 25, 14-30.
Treasure and the Pearl, Matt. 13, 45f.
Vigilance, Exhortation to, Matt. 24, 43f; Luke 12, 39f.
Vine-dressers, The, Matt. 21, 33-46; Mark 12, 1-12; Luke 20, 9-19.
Vine, The True, John 15, 1-17.
Watchfulness, The Need of, Mark 13, 34-37; Luke 12, 36-38.
Weeds, The, Matt. 13, 24-30.

A TABLE OF ALL THE EPISTLES AND GOSPELS

FOR ALL SUNDAYS AND HOLY DAYS THROUGHOUT THE YEAR: AND ALSO, FOR THE MOST NOTABLE FEASTS OF THE ROMAN CALENDAR.

It must be observed that the Verses at which the Epistles or Gospels begin and end are set down after the Chapter.

SUNDAYS. ETC	EPISTLES	GOSPELS
Advent, 1	Rom. 13, 11-14	Luke 21, 25-33
Advent, 2	Rom. 15, 4-13	Matt. 11, 2-10
Advent, 3	Phil. 4, 4-7	John 1, 19-28
Advent, 4	1 Cor. 4, 1-5	Luke 3, 1-6
Christmas, Mass, 1	Tit. 2, 11-15	Luke 2, 1-14
Christmas, Mass 2	Tit. 3, 4-7	Luke 2, 15-20
Christmas Mass, 3	Heb. 1, 1-12	John 1, 1-14
St. Stephen	Acts 6, 8-10 and 7, 54-59	Matt. 23, 34-39
St John	Ecclus. 15, 1-6	John 21, 19-24
Holy Innocents	Apoc. 14, 1-5	Matt. 2, 13-18
St. Thomas	Heb. 5, 1-6	John 10, 11-16
St. Sylvester	2 Tim. 4, 1-8	Luke 12, 35-40
Circumcision	Tit. 2, 11-15	Luke 2, 21
Holy Name of Jesus	Acts 4, 8-12	Luke 2, 21
The Epiphany	Isa. 60, 1-6	Matt. 2, 1-12
Holy Family	Col. 3, 12-17	Luke 2, 42-52
Within Octave of Epiphany	Rom. 21, 1-5	Luke 2, 42-52
After Epiphany, 2	Rom. 12, 6-16	John 2, 1-11
After Epiphany, 3	Rom. 12, 16-21	Matt. 8, 1-13
After Epiphany, 4	Rom. 13, 8-10	Matt. 8, 23-27
After Epiphany, 5	Col. 3, 12-17	Matt. 13, 24-30
After Epiphany, 6	1 Thess. 1, 2-10	Matt. 13, 31-35
Septuagesima	1 Cor. 9, 24; 10, 5	Matt. 20, 1-16
Sexagesima	2 Cor. 11, 19; 12-9	Luke 8, 4-15
Quinquagesima	1 Cor. 13, 1-13	Luke 18, 31-43
Ash-Wednesday	Joel 2, 12-19	Matt. 6, 16-21
Lent, 1	2 Cor. 6, 1-10	Matt. 4, 1-11
Lent, 2	1 Thess. 4, 1-7	Matt. 17, 1-9
Lent, 3	Eph. 5, 1-9	Luke 11, 14-28
Lent, 4	Gal. 4, 22-31	John 6, 1-15
Passion Sunday	Heb. 9, 11, 15	John 8, 46-59
Palm Sunday	Phil. 2, 5-11	Matt. 21, 1-9; 26, 27
Maundy-Thursday	1 Cor. 11, 20-32	John 13, 1-15
Good-Friday	Exod. 12, 1-11	John 18 and 19
Holy Saturday	Col. 3, 1-4	Matt. 28, 1-7
Easter Sunday	1 Cor. 5, 7-8	Mark 16, 1-7
Easter Monday	Acts 10, 37-43	Luke 24, 13-35
Easter Tuesday	Acts 13, 26-33	Luke 24, 36-47
Low Sunday	1 John 5, 4-10	John 20, 19-31
After Easter, 2	1 Pet. 2, 21-25	John 10, 11-16
After Easter, 3	1 Pet. 2, 11-19	John 16, 16-22
After Easter, 4	Jas. 1, 17-21	John 16, 5-14
After Easter, 5	Jas. 1, 22-27	John 16, 23-30
Ascension Day	Acts 1, 1-11	Mark 16, 14-20
Within the Octave	1 Pet. 4, 7-11	John 15, 26—16, 4
Whit-Sunday	Acts 2, 1-11	John 14, 23-31
Whit-Mondey	Acts 10, 42-48	John 3, 16-21
Whit-Tuesday	Acts 8, 14-17	John 10, 1-10
Trinity Sunday	Rom. 11, 33-36	Matt. 28, 18-20
Corpus Christi	1 Cor. 11, 23-29	John 6, 56-59
Within the Octave	1 John 3, 13-18	Luke 14, 16-24
Sacred Heart	Eph. 3, 8-19	John 19, 31-37

FEASTS	EPISTLES	GOSPELS
After Pentecost, 3	1 Pet. 5, 6-11	Luke 15, 1-10
After Pentecost, 4	Rom. 8, 18-23	Luke 5, 1-11
After Pentecost, 5	1 Pet. 3, 8-15	Matt. 5, 20-24
After Pentecost, 6	Rom. 6, 3-11	Mark 8, 1-9
After Pentecost, 7	Rom. 6, 19-23	Matt. 7, 15-21
After Pentecost, 8	Rom. 8, 12-17	Luke 16, 1-9
After Pentecost, 9	1 Cor. 10, 6-13	Luke 19, 41-47
After Pentecost, 10	1 Cor. 12, 2-11	Luke 18, 9-14
After Pentecost, 11	1 Cor. 15, 1-10	Mark 7, 31-37
After Pentecost, 12	2 Cor. 3, 4-9	Luke 10, 23-37
After Pentecost, 13	Gal. 3, 16-22	Luke 17, 11-19
After Pentecost, 14	Gal. 5, 16-24	Matt. 6, 24-33
After Pentecost, 15	Gal. 5, 25; 6, 10	Luke 7, 11-16
After Pentecost, 16	Eph. 3, 13-21	Luke 14, 1-11
After Pentecost, 17	Eph. 4, 1-16	Matt. 22, 35-46
After Pentecost, 18	1 Cor. 1, 4-8	Matt. 9, 1-8
After Pentecost, 19	Eph. 4, 23-28	Matt. 22, 1-14
After Pentecost, 20	Eph. 5, 15-21	John 4, 46-53
After Pentecost, 21	Eph. 6, 10-17	Matt. 18, 23-35
After Pentecost, 22	Phil. 1, 6-11	Matt. 22, 15-21
After Pentecost, 23	Phil. 3, 17; 4-3	Matt. 9, 18-26
After Pentecost, 24	Col. 1, 9-14	Matt. 24, 15-35

FEASTS OF THE SAINTS

St. Andrew, *November* 30	Rom. 10, 10-18	Matt. 4, 18-22
Immaculate Conception, *December* 8	Prov. 8, 22-35	Luke 1, 26-28
St. Thomas, *December* 21	Eph. 2, 19-22	John 20, 24-29
Conversion of St. Paul, *January* 25	Acts 9, 1-22	Matt. 19, 27-29
Candlemas, *February* 2	Mal. 3, 1-4	Luke 2, 22-32
St. Matthias, *February* 24	Acts 1, 15-26	Matt. 11, 25-30
St. Patrick, *March* 17	Ecclus. 44, 16-27; 45, 3-20	Matt. 25, 14-23
St. Joseph *March* 19	Ecclus. 45, 1-6	Matt. 1, 18-21
Annunciation, *March* 19	Isa. 7, 10-15	Luke 1, 26-38
St. George, *April* 23	2 Tim. 2, 8-10; 3, 10-12	John 15, 1-7
St. Mark, *April* 25	Ezech. 1, 10-14	Luke 10, 1-9
SS. Philip and James, *May* 1	Wis. 5, 1-5	John 14, 1-13
St. Barnabas, *June* 11	Acts 11, 21-26; 13, 1-3	Matt. 10, 16-22
St. John Baptist, *June* 24	Isa. 49, 1-8	Luke 1, 57-68
SS. Peter and Paul, *June* 29	Acts 12, 1-11	Matt. 16, 13-19
Visitation B.V.M., *July* 2	Cant. 2, 8-14	Luke 1, 39-47
St. Mary Magdalene, *July* 22	Cant. 3, 2-5; 8, 6-7	Luke 7, 36-50
St. James, *July* 25	1 Cor. 4, 9-15	Matt. 20, 20-23
St. Ann, *July* 26	Prov. 31, 10-31	Matt. 13, 44-52
Transfiguration, *August* 6	2 Pet. 1, 16-19	Matt. 17, 1-9
St. Lawrence, *August* 10	2 Cor. 9, 6-10	John 12, 24-26
Assumption B.V.M., *August* 15	Ecclus. 24, 11-20	Luke 10, 38-42
St. Bartholomew, *August* 24	1 Cor. 12, 27-31	Luke 6, 12-19
Nativity B.V.M., *September* 8	Prov. 8, 22-35	Matt. 1, 1-16
St. Matthew, *September* 21	Ezech. 1, 10-14	Matt. 9, 9-13
St. Michael, *September* 29	Apoc. 1, 1-5	Matt. 18, 1-10
Guardian Angels, *October* 2	Exod. 23, 20-23	Matt. 18, 1-10
St. Luke, *October* 18	2 Cor. 8, 16-24	Luke 10, 1-9
SS. Simon and Jude, *October* 28	Eph. 4, 7-13	John 15, 17-25
All Saints, *November* 1	Apoc. 7, 2-12	Matt. 5, 1-12
All Souls, *November* 2	1 Cor. 15, 51-57	John 5, 25-29
Presentation B.V.M., *November* 21	Ecclus. 24, 14-16	Luke 11, 27-28

GLOSSARY OF THE NEW TESTAMENT

AFRICA. Countries and places of Africa mentioned in the New Testament:

1) Egypt, where the Holy Family took refuge (Matt. 2, 13-19).
2) Cyrene, which had many Jewish inhabitants. Some of these contended in Jerusalem against Stephen, some heard Peter's first discourse on Pentecost; some were among the first preachers of the gospel at Antioch (Acts 2, 10; 6, 9; 11, 20; 13, 1).
3) Ethiopia, the treasurer of whose queen was baptized by Philip (Acts 8, 27).
4) Libya, lying between Egypt and Cyrene, also represented at the Pentecostal preaching of Peter (Acts 2, 10).
5) The Quicksands mentioned in Acts 27, 17 lay to the west of Cyrene on the north coast of Africa.

AGRIPPA (I and II). See HEROD.

ANCIENTS. The forebears of Israel, whose traditions were supposed to be the authority for the unwritten law (Matt. 5, 27-33; 15, 2).

ANNAS. See HIGH PRIEST.

ATTENDANTS. See RULERS.

ASIA. In the New Testament, used of the Roman Province of Asia, which included only the western third of what is now Asia Minor. Ephesus was its capital, and of its other important cities and districts many are mentioned in the New Testament. The evangelization of the province was accomplished by St. Paul on his third missionary journey, St. Peter addressed the churches of Asia, the Apocalypse conveys messages to each of its most important cities, the "seven churches."

BEELZEBUB. This name was given to Satan, the prince of devils, in the days of Christ. It was the name of a Philistine god (2 Kgs. 1, 2). The Greek MSS and many versions read "Beelzebul," i.e., Master of the infernal regions (Matt. 10, 25).

BURIAL. "Preparation for burial" (Mark 14, 8) included the washing and anointing of the body, then its envelopment in a shroud treated with spices. Burial was usually in a tomb hewn from the rock (Mark 14, 8; 15, 46; Acts 5, 6; 8, 2).

CÆSAR. See RULERS.

CAIPHAS. See HIGH PRIEST.

CALENDAR.

1) The civil *day* was reckoned from sunset to sunset, and hence Jewish Sabbaths and feasts began with the setting of the sun.
2) The *hours* of the day were twelve, beginning at about our 6:00 A.M. and ending at 6:00 P.M. The third, sixth, ninth and twelfth hours were specially sacred to prayer. The night was divided into four watches, the evening watch beginning at 6:00 P.M., the midnight watch at 9:00, "cockcrow" at 12:00, the morning watch at 3:00 A.M.
3) The *week* contained seven days ending in the Sabbath, or "Rest." The "first day of the week" became sacred for Christians because of Christ's Resurrection (John 20, 19; Acts 20, 7).
4) The *year* consisted of twelve lunar months of twenty-nine or thirty days—i.e., 354 days. The month began with the new moon, and this first day was observed as a holy day. To preserve the proper relation between the lunar and solar calendars, an extra lunar month was intercalated every two or three years. The first month, Nisan, always began on the new moon nearest to and preceding the vernal equinox, March 21.

CAPTAIN. See RULERS, TEMPLE.

CENTURION. See RULERS.

CHIEF PRIESTS. This title is applied to those members of the Jewish priesthood who excelled in dignity or authority. It would include: 1) the high priest and ex-high priests; 2) the priests of families from which high priests had been or usually were chosen; 3) the twenty-four priestly representatives in the Sanhedrin. They are most frequently mentioned in this last connection.

CHURCH. Etymologically meaning a "gathering," the term is applied in a particular way to the Christian group. In the present version, "Church" refers to the universal kingdom of God, "church" to the local organizations.

COHORT. One-sixth of a Roman legion, ideally numbering 1000 infantrymen and 120 horsemen. Of the cohorts stationed in Palestine, two are named: the Italian (Acts 10, 1) and the Augustan (Acts 27, 1). The term was used even when only a part of the cohort was in question (John 18, 3).

COINS. See MONEY.

DECAPOLIS. A confederation of ten or more pagan cities, each of which had its own suburban territory, lying mostly east of the Jordan, from Damascus on the north almost to the region of the Dead Sea. Some of our Lord's followers were from Decapolis, and He Himself passed through its confines (Mark 5, 20; 7, 31).

DENARIUS. See MONEY.

DESERT. In Palestine, a region with pasturage insufficient for other animals than goats and sheep, and occupied mostly by nomads. The "desert of Judea" stretched about 40 miles along the western shore of the Dead Sea and the Jordan. The desert of John the Baptist was part of this. Another tract of this, called Quarantania, is the traditional site of our Lord's forty days' fast. "Desert" and "desert place" often mean an uninhabited locality. Cf. Luke 15, 4.

DIDRACHMA. See MONEY.

DOCTOR OF THE LAW. See SCRIBES.

DRACHMA. See MONEY.

ELDERS. In ancient Israel this name was given to the leaders of the tribes. Under the kingdom it was borne by the king's councillors. In later times it designated the councillors of the princes and the high priest. In the New Testament it designates the principal men of the community, who formed part of the Sanhedrin. Cf. Matt. 16, 21; 21, 23; Luke 19, 47; 20, 1.

EUROPE. Of the countries of Europe mentioned in the New Testament, the principal are Achaia, Greece, Macedonia, Italy, all evangelized by St. Paul, though Italy had received the faith before his visit there. Other countries mentioned are Dalmatia, Illyricum, Spain, Scythia.

FASTS. The chief Jewish fast was that of the Day of Atonement (Acts 27, 9). Fasts were also observed on the second and fifth days of the week (Matt. 9, 14; Acts 10, 30). Our Lord taught that fasting must be sincere (Matt. 6, 16ff). Our Lord's great fast was foreshadowed by those of Moses (Ex. 24, 18) and Elias (1 Kgs. 19, 8). Fasting was observed by the Christians especially in connection with ordinations (Acts 13, 3).

FEASTS. In memory of the rest of God after the work of creation, the Jews kept as sacred the seventh day, or Sabbath, the seventh month, the seventh or Sabbatical year, and the fiftieth or Jubilee year.

The weekly Sabbath was observed by special sacrifices, by rest from servile work, and by attendance at religious instruction. Christ, as Lord of the Sabbath, could dispense from the Sabbatic rest (Matt. 12, 5; John 5, 17).

The first day of the month, the New Moon, was a holy day on which special offerings were made (Col. 2, 16).

The three major feasts of the year, on which male Israelites were required to go to the temple, were Passover, in March or April, Pentecost, fifty days later, and Tabernacles, towards the end of September.

Passover began on the evening of the fourteenth Nisan with the eating of the lamb. On the tenth of the month each Jew procured his lamb. On the fourteenth, after all leaven had been removed from the house, the lamb was sacrificed at the temple, and then brought home for cooking. It was eaten with herbs and unleavened bread in memory of the going out of Israel from Egypt (Heb. 11, 27-29). The following week was known as the days of the Unleavened Bread. The eve of the Sabbath within this week was the Preparation Day (Matt. 27, 62). During this week the first-fruits of the barley harvest were presented as the opening of the seven weeks of harvest. Servile work was forbidden on the fifteenth and twenty-first of the month, and each day special sacrifices were offered. Our Lord attended three such feasts during His public ministry.

Pentecost recalled the giving of the Law, and it offered in thanks the first-fruits of the wheat harvest. At Pentecost the Holy Spirit came upon the Apostles and the others gathered in the Cenacle.

Tabernacles was celebrated in the month of Tishri. The first day of that month was the feast of Trumpets, the civil New Year. On the tenth fell the Day of Atonement, a day of fast and of expiatory sacrifices, when the high priest entered the Holy of Holies to sprinkle blood. Cf. Rom. 3, 25; Heb. 2, 17; 4, 14-16; 5, 1-10; 6, 19f; 9, 11-15; 13, 10-12. From the fifteenth to the twenty-first of the month the feast of Tabernacles (Booths) was celebrated. It recalled the wanderings of the Israelites in the desert. This week marked the end of the harvest of fruit, wine and oil. The last day of the feast was the greatest (John 7, 2. 37). It was a day of rest on which were observed the ceremonies of water libation and the lighting of the four great golden candelabra (John 7, 37; 8, 12).

Two minor feasts were kept during the winter, Dedication and Purim (Lots). The former was held in our December, and was a joyous commemoration of the rededication of the temple by Judas Machabeus. It was also known as the feast of Lights, since during it the temple was illuminated (John 10, 22). Purim, held at the close of winter, recalled the rescue of the Jews by Esther when Aman cast lots to determine the day on which they should be destroyed.

FELIX. See RULERS.

GALILEE. The most northerly region of Palestine and the one most favored by nature. Among its flourishing towns were Cana, Corozain, Nazareth, Capharnaum, Bethsaida, Tiberias. The population was predominantly Jewish, but there was a noticeable Galilean dialect (Matt. 26, 73). The Galileans were very loyal to their religion and nation, though regarded by the Judeans as ignorant and lawless (John 7, 41; Mark 14, 70). Our Lord was reared in Galilee, He spent most of His time preaching there, and all but one of His Apostles were from Galilee.

GALILEE, LAKE OF. A lake which formed the eastern boundary of Galilee. It was also called the Sea of Genesareth, from the plain on its northwest corner, and the Lake of Tiberias, from the city of this name, the

residence of Herod Antipas. The lake is about thirteen miles long and six broad.

GENTILES. All non-Israelites were thus designated. The stricter Jews, such as the Pharisees, considered all Gentiles as sinners, and would have nothing to do with them.

GOLD PIECE. See MONEY.

HEROD. The Herodian family, though Jewish in religion, was Idumean in origin. Herod "the Great" (B.C. 62 to 4) was appointed by Rome as king of Judea in B.C. 40, to the exclusion of the native Asmonean line. He rebuilt the temple, and was in general an efficient ruler, but his cruelties made him odious. He slaughtered the infants at Bethlehem (Matt. 2, 16-18). Four of his children are mentioned in the New Testament: Archelaus, Antipas and two named Philip.

Archelaus, ethnarch of Judea (4 B.C.-6 A.D.), was deposed on account of his cruelty and exiled to Vienne in Gaul.

Antipas, tetrarch of Galilee and Perea, was deposed in 39 A.D. He divorced his wife, the daughter of King Aretas, and married Herodias, the wife of his brother Philip, who resided in Rome. He imprisoned and later beheaded John the Baptist (Matt. 14, 1ff). He was present in Jerusalem at the time of our Lord's trial (Luke 23, 7-15).

Philip, tetrarch of Trachonitis, unlike his brothers, was a moderate and peaceful ruler.

Two other descendants of Herod are also mentioned in the New Testament. Herod Agrippa I, grandson of Herod the Great, was king of all Palestine from 41 to 44 A.D. He was a strict observer of Judaism, and a persecutor of Christianity (Acts 12, 1ff). His death is mentioned in Acts 12, 23. His son, Agrippa II, ruled in Trachonitis until his death in 100 A.D. This Agrippa and his sister Bernice heard St. Paul's defense (Acts 25f). Another sister, Drusilla, was married to the procurator Felix (Acts 24, 24).

HERODIANS. These were partisans and courtiers of the reigning dynasty of the Herods. Though they were Jews in religion, their spirit was Gentile. They conspired with their enemies the Pharisees against Christ (Matt. 22, 16).

HIGH PRIEST. The chief of the sacred ministers among the Jews. He was supreme in religious matters, and to him was reserved the exclusive right of offering the great sacrifice of expiation and of entering the Holy of Holies (Heb. 9, 7). Through him at times God announced things to come (John 11, 51). He was a member of the Sanhedrin and ordinarily presided over its deliberations (Matt. 26, 57; Acts 4, 5f; 5, 27; etc.). Induction into this high priesthood was by anointing or by investiture in the precious robes of the office. The dignity descended at first by primogeniture from Aaron and the elder branch of Aaron's family and was held for life. But in the days of Christ the high priests were appointed and removed at will by the Herods and the Roman procurators. During the lifetime of our Lord some fifteen different individuals held the office, the most noted of whom were Annas (6-15 A.D.) and his son-in-law Caiphas (18-36 A.D.). Annas lived to see four of his sons succeed him to the office, and he himself remained the leader of the Sadducean faction long after he left the office. Between the death of Christ and the destruction of Jerusalem there were fourteen more high priests, among whom Ananias (47-59 A.D.) is mentioned in the New Testament. Annas and Caiphas, often named together, judged Christ (John 18, 13. 24), Peter and John (Acts 4, 6), then all the Apostles (Acts 5, 17ff) and St. Stephen (Acts 6, 12ff), while Ananias acted against Paul (Acts 23, 2; 24, 1).

HOUR. See CALENDAR.

IDUMEA. In New Testament times a district to the south and east of Judea occupied by the descendants of the ancient Edomites (Mark 3, 8). It formed part of the jurisdiction of Archelaus, and later of the Roman Province of Judea.

JERUSALEM. The chief city of Palestine and the religious center of Judaism in the time of Christ. Situated on a plateau, its walls looked down into deep ravines, the Cedron on the east and the Valley of Hinnom on the south and west. Within the walls the city was divided by the Valley of the Tyropœan, and sloped gradually towards the southeast.

The northeastern part of the city rested on Mount Moriah and was occupied chiefly by the temple and the fortress Antonia. North of the temple were the Sheep Gate and the Pool Bethsaida (John 5, 2). The Golden Gate, in the eastern wall of the city, opened on the road to Gethsemani, Mount Olivet, Bethany and Jericho. On its western side the temple had a bridge that led over the Tyropœan to the Upper City. The southeastern section of the city was the ancient city of David, whose walls contained the tower of Siloe (Luke 13, 4) and the various gates that led to the fountains outside the walls. This part of the city was inhabited largely by priests. The southwestern section of the city contained the business districts, the palaces of Annas and Caiphas, of Herod and of the Asmoneans. To the east of it was the Pool of Siloe (John 9, 7), and to the south the Valley of Hinnom (a place for refuse) and Haceldama, the Field of Blood (Matt. 27, 8; Acts 1, 19).

Another section of the city lay to the northwest, across from the temple. Beyond its walls were fields, gardens and places of burial. The Ephraim Gate which opened here on the highway to Jaffa was not far from the place of the Crucifixion, which lay just outside the city (John 19, 17-20; Heb. 13, 12).

JORDAN. The foremost river of Palestine. From the Lebanons to the Dead Sea it covers a distance of 125 miles, though with its meanderings the stream itself is more than double that. The width varies from 80 to 150 feet, and the depth in summer from 4 to 12 feet. The river is generally hidden by a thick growth of willow. There are many fords which allow passage from the one bank to the other.

JUDEA. The most southern of the three districts of Palestine west of the Jordan. Together with Samaria and Idumea it formed the Roman Province of Judea. The capital was Jerusalem, but the seat of government of the Roman procurator was Cæsarea (Acts 23, 33). Other places within the confines of Judea were: Antipatris, Arimathea, Azotus, Bethany, Bethlehem, Bethphage, Emmaus, Ephrem, Gaza, Jericho. From its high, rocky plateau it sloped towards the east through the Judean desert, and towards the west through hills that led down to the Philistine plain. Some places east of the Jordan may have belonged to Judea (Matt. 19, 1).

LAW. The Law, respected by all Jews as from God, consisted of the five books of Moses. These formed the basis of the Scripture reading and instruction in the synagogue services. In addition the Pharisees observed a traditional law, the *Mishna,* which they taught had also its author in Moses. Our Lord observed the Mosaic Law and promulgated for His followers its essential element, the Ten Commandments. He criticized the Pharisees for their neglect of it in favor of their traditions.

LAWYERS. See SCRIBES.

LEAVEN. An agent used as yeast in the making of bread. It was forbidden during the octave of the Passover. Our Lord used the term metaphorically to designate the hypocrisy of the Pharisees and Herod Antipas (Mark 8, 15; Luke 12, 1).

LEVITES. Sacred ministers of lowest rank among the Jews. Unlike the priests, they were members of the tribe of Levi who did not belong to the house of Aaron. While on duty they wore a distinctive linen dress, but they entered only the inner court and not the Holy Place of the temple. The higher Levites assisted the officiating priests, others had charge of the music during the services, and still others acted as doorkeepers and overseers of the temple. Barnabas, the companion of Paul, had been a Levite (Acts 4, 36).

MEASURE. That mentioned in John 2, 6 is the Hebrew *bath,* equivalent to 44.6 quarts. St. Luke (16, 6f) mentions also the *kor,* which was ten times the *bath.*

MITE. See MONEY.

MONEY. In the time of our Lord the coins current in Palestine were Roman, Greek, Syrian and Jewish. The Jews might issue coins only in bronze.

1) Large sums were expressed in *talents* and *mnas.* The talent equalled about $1920.00 in United States currency. The mna was one-sixtieth of a talent, or about $32.00. The "gold pieces" of Luke 19, 13ff were mnas.

2) Silver coins mentioned in the New Testament are: the Syrian *stater* (51 cents), the Roman *denarius* (about 17 cents), the Greek *drachme,* equivalent to the denarius. The stater was accepted as equal to the Jewish *shekel,* one-fiftieth of a mna (about 64 cents), the temple tax for two persons (Matt. 17, 26). It was known as the *argurion,* or *piece of silver,* as in the price of Judas' treason (Matt. 26, 15). The denarius was the usual day's wage for a laborer in the field, and it was the coin of the tribute to Rome (Matt. 20, 2; 22, 19).

3) Bronze coins referred to are: the Roman *assarion* (one cent) and *quadrans* (one-fourth of a cent), the Jewish *perutah* or *lepton* (one-eighth of a cent), the coin of the "widow's mite" (Matt. 10, 29; 5, 26; Mark 12, 42).

It should be remembered that the coin values here given are only approximate, and that the purchasing power of money was much greater in ancient times than today.

OFFICER. See RULERS.

PALESTINE. The chief scene of New Testament history lay between Syria on the north, the Arabian desert on the east, the desert of Sinai to the south, the Mediterranean to the west. It measured some 150 miles from north to south, and was about 80 miles wide. The country is divided into two unequal parts by the Jordan, which flows from Lebanon in the north to the Dead Sea in the south. The territory west of the Jordan is again divided by a mountain range which descends abruptly to the Jordan, but gradually to the coastal plain of the Mediterranean. This range is broken only by the Valley of Esdrælon, and its loftiest peak does not reach 4000 feet above sea level.

The country east of the Jordan is a tableland rising very steeply from the Jordan Valley and descending imperceptibly into the desert beyond. This plateau is flat in the north and the south, but its central portion rises at times to an elevation of more than 4000 feet. This country is generally more fertile than that to the west.

In the days of Christ the territory west of the river was divided into: Galilee in the north, with Phœnicia on its west, and on the east, beyond the Jordan, Iturea, Abilene and Trachonitis; in the center, Samaria; Judea and Idumea in the south. Across the Jordan from these lay Perea.

Politically, during the first century of our era, the whole of this country was subject to the Roman Empire, but it underwent various changes of administration. In the beginning

there was a united kingdom subject to Herod the Great (Matt. 2, 1). Next the kingdom was divided into the ethnarchy of Judea, Idumea and Samaria, and the three tetrarchies of Galilee-Perea, Trachonitis-Iturea and Abilene, 4 B.C. to 6 A.D. (Matt. 2, 22; Luke 3, 1). From A.D. 6 to 41, the ethnarchy was annexed to the Province of Syria and governed by a procurator. The tetrarchies continued as before. From A.D. 41 to 44, the united kingdom of Palestine was restored under the rule of Agrippa I (Acts 12, 1). With his death the whole country was reduced to the condition of a Roman Province (Acts 23, 26; 24, 27), though Agrippa II became king of Trachonitis, Iturea and Abilene in 53 A.D. (Acts 25).

PARABLE. A form of simile based on conditions known to the people and used for the purpose of teaching higher truths. Christ employed parables generally in instructing His hearers in the elevated truths of His kingdom (Matt. 13).

PEREA. The "country beyond the Jordan" (Matt. 4, 15; 19, 1; John 1, 28; etc.). Our Lord ministered in Perea (Mark 10, 1; John 10, 40), and the Baptist was imprisoned and beheaded there in the fortress of Machærus near the eastern side of the Dead Sea. During our Lord's public life Perea, like Galilee, was subject to Herod Antipas.

PHARISEES. A religious sect of the Jews that numbered about 6000 in the time of Christ. Originating in the days of the Greek conquest of Palestine, they sought above all to preserve the Jews from the contamination of foreign religions, and to this end insisted upon strict separation from the Gentiles. They insisted also on strict loyalty to the Scriptures and to the traditions of the rabbis. Among many Pharisaic hedges about the Law, ceremonial purity and payment of religious dues were emphasized. In doctrine the Pharisees were inclined to fatalism, but on the other hand they strongly upheld the resurrection and the future life. By the time of Christ their primitive zeal had degenerated into fanaticism and hypocrisy. They took a leading part in the opposition to Christ, and He scathingly rebuked their insincerity (Matt. 23, 25; Luke 11, 39; 18, 9-14). That they were not all bad is evidenced by such men as Gamaliel (Acts 5, 34).

PONTIUS PILATE. See RULERS.

PORCIUS FESTUS. See RULERS.

PRÆTORIUM. The residence of a prætor, or his military headquarters, where he had his guard and held court. The procurators of Judea in the time of Christ had their prætorium at Cæsarea, in the palace of Herod (Acts 23, 35). But when in Jerusalem they might reside in any one of several buildings, Herod's castle, the palace of the Asmoneans, the fortress called Antonia, after Mark Antony, where the garrison of Jerusalem was stationed. Christian tradition, traceable to the fourth century, makes the Antonia the prætorium where Christ was tried.

PRESBYTERS. The present version so designates the elders of the various Christian churches. The term includes all those who were in authority in the early Christian communities, both priests and bishops.

PRIESTS, JEWISH. Sacred ministers, whose duty it was to offer sacrifice at the altar of holocausts, and to enter morning and evening into the Holy Place to burn incense at the golden altar (Heb. 7, 27; 10, 11). They also had care of the loaves of proposition (Matt. 12, 4) and certified the cure of lepers (Luke 17, 13). They were divided into twenty-four classes, each of which in turn officiated for a week at the temple (Luke 1, 5). During the three great feasts all the classes ministered together. Their dress comprised a long linen tunic, ornamented sash and turban. The priesthood was hereditary, by descent from the tribe of Levi through the younger branch of Aaron's family (Heb. 7, 5). For their support the priests received tithes and other offerings.

PROCONSUL. See RULERS.

PROCURATOR. See RULERS.

PROPHETS. When capitalized this term refers to the section of the Jewish canon of the Scriptures which bore this name. An excerpt from the Prophets was read at each synagogue service (Matt. 5, 17).

PUBLICANS. Management of imperial taxation was farmed by the government to the highest bidders, who in turn entrusted the collection in the provinces to native agents by whom the privilege had been purchased with advance payments. These agents are the "publicans." They were often guilty of merciless extortion, and were universally hated as plunderers of their own people. Among the Jews they were also considered as disloyal to their religion, since they cooperated with Gentiles and exacted tribute from the race that God had made free (John 8, 33; Matt. 22, 17). Like the Baptist, our Lord condemned the injustice of the publicans, but did not reject those who were sincerely repentant (Matt. 5, 46; 21, 31f). Two publicans are distinguished in the Gospels, Zacchæus (Luke 19, 2) and Matthew (Matt. 10, 3), who became an Apostle and evangelist.

RULERS. In the civil order, Palestine was subject to the Roman Empire. The Empire was divided into provinces ruled by Roman governors, and kingdoms presided over by native princes. The provinces were of two classes: the senatorial, better established, and ruled by proconsuls, the imperial where military operations were necessary. Two proconsuls are mentioned in the New Testament: Sergius Paulus (Acts 13) and Gallio (Acts 18).

The imperial provinces were ruled by governors appointed by the emperor. These were known as prefects (as in Egypt), legates (as in Syria), and procurators (as in Judea). Their power was military, judicial and administrative. The procurator also had

direct charge of the taxes for the emperor. The procurators ranked last among these governors, their territories being least settled. This was the rank of Pontius Pilate (Luke 3, 10), of Felix (Acts 23, 26) and of Porcius Festus (Acts 24, 27).

Three of the emperors are mentioned in the New Testament: Cæsar Augustus (31 B.C. to 14 A.D., Luke 2, 1), Tiberius Cæsar (14 to 37 A.D., Luke 3, 1), Claudius (41 to 54 A.D., Acts 11, 28). In Acts other minor officials in the provinces are referred to (Acts 16, 20; 19, 35). Of the military officers, the tribune (in charge of a cohort) and centurions (in charge ideally of 100) are mentioned (John 18, 12; Acts 21, 31; Matt. 8, 5; Mark 15, 39; etc.). The more notable of these are Cornelius (Acts 10), Julius (Acts 27), Claudius Lysias (Acts 21, 31; 23, 26).

In the civil order also, Palestine was ruled by the Herods (see HEROD).

In the civil-religious order, because of the theocratic character of the Jewish Law, the Sanhedrin and its members are spoken of as rulers. The civil jurisdiction of the Sanhedrin at Jerusalem, from 6 to 41 A.D., reached to all parts of Judea; its religious jurisdiction reached to all Jews, wherever they resided. The elders, the Scribes and the priests are in this sense given the title of rulers (John 3, 1; 7, 32; Acts 4, 5). In the temple the high priest had peculiar authority, and beneath him were "captains and officers" (Luke 22, 52; Acts 5, 26), and also "attendants" (John 7, 45; 18, 12. 22). The leading men of the Jewish communities in the Diaspora are also termed rulers (Acts 14, 5).

SABBATH. See FEASTS.

SACRIFICE. The supreme form of divine worship, by which some creature is offered to God and used in adoration as an acknowledgment of His infinite majesty and the creature's subjection. True sacrifices were offered in the Old Law (Heb. 9, 1ff), but they were only preparations for the perfect sacrifice of Christ on the cross (Heb. 9, 11)and on the altar (Heb. 13, 10).

SADDUCEES. A religious sect of the Jews, less numerous than their rivals the Pharisees, but very influential on account of the many noble and wealthy persons who belonged to their ranks (Acts 4, 1; 5, 17). They set aside traditions and even rejected truths taught in the Sacred Books themselves. They insisted upon human free will, but denied immortality, the resurrection and the existence of angels (Matt. 22, 23; Mark 12, 18; Luke 20, 27; Acts 23, 8). They were denounced by the Baptist (Matt. 3, 7) and by our Lord (Matt. 16, 6). Though less prominent in their opposition to Christ than the Pharisees, they nevertheless sought to entrap Him (Matt. 16, 1; 22, 34), and through their representatives joined in His condemnation by the Sanhedrin. They also strongly opposed the early Church because the Apostles preached of our Lord's Resurrection (Acts 4, 1f; etc.).

SAINTS. A common term in the Old Testament to designate those who belong to God, it was applied in the New Testament to those who believed in Christ. It occurs first in Acts 9, 13, and is frequent in the writings of St. Paul. Those are saints who are separated from other men, are attached to the glorious Christ, and are sanctified by the indwelling of the Holy Spirit.

SAMARIA. The central district of Palestine west of the Jordan. It formed part of the ethnarchy of Archelaus, and later of the Roman Province of Judea. Of its cities and places mention is made in the New Testament of Samaria (Sebaste), Sichar, Jacob's well and Mount Garizim (John 4).

SAMARITANS. The inhabitants of Samaria were a mixed race, descended from intermarriage of Israelites and Assyrian colonists. The enmity between the Jews and the Samaritans was so great that travellers between Galilee and Judea often had to cross the Jordan into Perea for safety. Pilate was deposed because of his severity to the Samaritans. In various uprisings this race was almost exterminated, and only a small remnant survives today.

In religion the Samaritans acknowledged the Pentateuch, Josue and Judges, but not the additional revelation or Jewish traditional doctrine. They looked for the Messias who would teach all truth (John 4, 25f). In practice they worshipped the same God as the Jews, and in such matters as Sabbaths and feasts, circumcision and worship, they did not dissent. But though vying with the Jews in the strict observance of Mosaic regulations, they disowned the Jerusalem temple and priesthood. The rival sanctuary of Garizim they revered as their holy place (John 4, 20). Our Lord passed through their country more than once, and preached and worked miracles among the people. He also spoke well of them (Luke 10, 30-37), defended them (Luke 9, 51-56), and commanded that the gospel be preached to them. This was done with success, and a Christian community was early formed among the Samaritans (Acts 8, 4-17; 9, 31; 15, 3).

SANHEDRIN. Literally *session*, a council, national or local, endowed with authority to pass on cases ecclesiastical or civil.

1) The national Sanhedrin, or Great Council, of the Jews met at Jerusalem, usually in the temple, but occasionally in the house of the high priest. The high priest himself seems to have presided as a rule. The full membership was seventy-two, representing equally the three groups of priests, Scribes and elders. The twenty-four priests are thought to have been taken one each from the twenty-four priestly classes. This council took cognizance of grave

matters of a doctrinal, judicial or administrative character affecting the Jewish religion and nation. The assembly sat in a semicircle, the president at the center, and all faced the sanctuary as a reminder that justice must be observed. The Romans acknowledged the decrees of the Sanhedrin, and lictors attended the meetings to fulfill the orders of the judges (Matt. 26, 58). Sentence of death, however, was reserved to the Roman authority (John 18, 31).

2) Local tribunals, subordinate to the supreme Sanhedrin, were found in the towns of Palestine. Their membership varied from three to twenty-three, according to the size of the male population of the place. The "judgment" (Matt. 5, 22) probably refers to one of these lower tribunals.

SCRIBES. Literally this title means a writer, but in the New Testament the reference is to the learned class among the Jews, the official authorities on the written Law and oral traditions. One who had made successful studies became a Scribe at the age of thirty by receiving imposition of hands with the delivery of a tablet and key. Probably we should distinguish various classes among the Scribes: 1) the doctors, or rabbis, who held classes and taught in the temple (Luke 2, 46; 5, 17; Acts 5, 34; 1 Tim. 1, 7); 2) the lawyers, who were specially trained to plead in court on matters of Jewish law (Matt. 22, 35; Mark 12, 28; 3) the judges, who sat in the national Sanhedrin or local tribunals as members of the court (Mark 14, 53).

As the function of the priests was ritualistic, that of the Scribes was doctrinal. These latter were interpreters of the Scriptures (Matt. 2, 4; 17, 10; Mark 12, 35), but our Lord condemned them for their burdensome additions to the divine Law (Matt. 23). They taught by quoting the celebrated doctors of the past (Mark 1, 22). In our Lord's day the chief rival schools among the Scribes were those of the liberal Hillel and the severe Shammai. Generally the Scribes opposed the Sadducees (Luke 20, 39) and upheld the Pharisees (Mark 7, 1ff). Like the Pharisees, the Scribes were noted for hypocrisy, pride and contradiction of Christ (Matt. 23, 2ff; Mark 12, 39-40; Luke 20, 46; Matt. 9, 3). But there were noble and sincere characters among them (Matt. 8, 19), especially Nicodemus and Gamaliel (John 3; Acts 5, 34).

SILVER, PIECES OF. See MONEY.

STATER. See MONEY.

SYNAGOGUES. Minor places of religious assembly among the Jews, used also as schools, libraries and halls of judgment. The central place of worship was the temple, the one national sanctuary and the only place of sacrifice. The synagogue served local communities or separate congregations for less solemn religious functions. Every considerable Jewish community, whether in or out of Palestine, had at least one synagogue, sometimes built by devout Gentiles (Luke 7, 5). In Jerusalem, it is said, there were as many as 480 synagogues, some of them Hellenistic (Acts 6, 9; 24, 12). The building, commonly rectangular, was erected on the plan of the temple. There was a gallery reserved for women, another space for men, and the worshippers faced towards Jerusalem and the Holy of Holies. In front was a platform on which stood the Holy Ark containing the Scriptures and an eight-branch candlestick burning before it. Nearest the platform were the chief seats, where sat the leading men facing the congregation (Matt. 23, 6; Mark 12, 39; Luke 11, 43; 20, 46). Among these leading men were the ruler of the synagogue and the elders, and various functionaries whom they appointed.

1) The ruler of the synagogue was the chief elder. He presided at the services (Mark 5, 22; Acts 13, 15). Jairus (Luke 8, 41ff), Crispus (Acts 18, 8) and Sosthenes (Acts 18, 17) are such rulers mentioned in the New Testament.
2) The elders assisted at all the services, and along with the ruler of the synagogue they formed the local sanhedrin, which had the power to hear cases (Luke 12, 11), to excommunicate (John 9, 22; 16, 2), to scourge (Matt. 10, 17; 23, 34), to send for trial to Jerusalem (Acts 9, 2).
3) The functionaries included the reader, an elder selected for each service by the ruler; the interpreter, who explained in the popular language the texts read in Hebrew; the attendant, frequently the local schoolmaster, who had charge of the sacred rolls (Luke 4, 20).

The synagogue services were held chiefly on the Sabbath. They had two parts: 1) The liturgical part was conducted by the reader of the day, who recited prayers, some on a platform in the middle of the synagogue, others before the Ark with his back towards the people. If a priest was present, he concluded the liturgy with a blessing. 2) The instruction followed, and consisted of readings from the Law and the Prophets, followed by an interpretation and sermon (Acts 13, 15; 15, 21). The ruler of the synagogue might grant permission to members of the congregation to speak, and sometimes he called on one present to address the congregation. Our Lord often spoke in synagogues. Within their walls some of His miracles were performed and memorable discourses delivered. St. Stephen (Acts 6, 9) and St. Paul (Acts 9, 20; etc.) preached Christ in synagogues.

The congregation joined in the services in various ways. They took part in the prayers (Matt. 6, 5), raised and distributed alms (Matt. 6, 2), and discussed remarks made by the speakers (Acts 6, 9; 17, 17). The service ended with a prayer of thanksgiving,

after which arrangements might be made for the next Sabbath (Acts 13, 42f).

SYRIA. The region between Asia Minor to the north and Palestine to the south, whose chief cities were Damascus and Antioch. A Roman Province to which Palestine was subordinated (Luke 2, 2) and with which Cilicia of Asia Minor was closely related (Acts 15, 41; Gal. 1, 21).

TALENTS. See MONEY.

TEACHER OF THE LAW. See SCRIBES.

TEMPLE. The sacred place of worship on Mount Moriah, including all buildings and courts. The first temple was built by Solomon, in 967 to 964 B.C., but was destroyed by the Chaldeans in 586 B.C. The second was erected by Zorobabel in 515 B.C., but was profaned in 167 B.C. by the Syrians. Herod the Great began a magnificent restoration of this temple. It is his structure that is the temple referred to in the time of our Lord. In a more restricted sense, the term applies only to the "House" in which were the Holy Place and the Holy of Holies, or to the immediate precincts of this "House." The space covered by the temple and its courts was about 585 by 610 feet.

The temple proper (Naos) measured 30 feet north to south, and 90 feet east to west. The innermost part of this building was the Holy of Holies, set apart from the outer room, the Holy Place, by a double curtain (Matt. 27, 51). The Holy of Holies contained the stone on which once rested the Ark of the Covenant. It was entered once a year by the high priest (Heb. 9, 3-5). The Holy Place had within it the golden altar of incense (Luke 1, 11), and the table of loaves (Matt. 12, 4). About the Naos ran an uncovered court reserved to the priests. In front of the entrance to the Holy Place stood the altar of holocausts (Mark 14, 12). The lay Israelite might approach this altar only to bring his sacrifice to the priests (Matt. 5, 23).

Outside this court of the priests, towards the east, was the court of the Israelites, where the laity could assist at the services. Beyond this was an outer court known as the court of the women, since to it women were admitted. This court was surrounded by rooms, one of which was the treasury with thirteen boxes for contributions (Luke 21, 1ff). To these courts only Jews were admitted, inscriptions warning none-Jews not to enter under pain of death (Acts 21, 28). By a staircase of fifteen steps one descended to the outer court which was known as that of the Gentiles. This outside court was surrounded by walls with high towers. The court of the Gentiles was open to all, and it was used for buying and selling (Mark 11, 15). Against the walls of this court on the interior were porches or colonnades where the people listened to religious teachers (Luke 2, 46; Matt. 26, 55). The porch attached to the eastern wall was known as Solomon's (John 10, 23; Acts 3, 11; 5, 12). At its northwestern corner this court was adjacent to the fortress Antonia, whose garrison was ready to keep order among the crowds (Acts 21, 30ff). But the Jews had also their own temple police, with captains and officers, who patrolled the whole area day and night (Luke 22, 52; Acts 4, 1).

The veneration of the Jews for the temple was very great (Matt. 23, 16; Acts 6, 13f). Even the casual spectator would be impressed by the majesty of this sanctuary. The gates were adorned with gold and silver, one of them meriting the name Beautiful (Acts 3, 2). The view of the temple from Mount Olivet was especially impressive. In the siege of Jerusalem in A.D. 70 the temple was burned to the ground. This passing of Israel's sanctuary had been predicted by our Lord some forty years before (Matt. 24, 2; Mark 13, 2; Luke 21, 6).

TIBERIAS CÆSAR. See RULERS.

TIME, RECKONING OF. See CALENDAR.

TITHES. The ancient method, still valid in the time of our Lord, prescribed for the support of the sacred ministers. One-tenth of the yield of all crops and of the increase of all animals had to be contributed by the Israelites for this purpose (Luke 18, 12).

TRIBUNE. See RULERS.

TYRE AND SIDON. The ancient Phœnician seaports, famed for wealth and commerce. Our Lord went to this district after the first multiplication of the loaves and fishes, and worked a miracle for a Phœnician woman. St. Paul landed at Tyre and was greeted by the Christian community (Acts 21, 3).

HARMONY OF THE FOUR GOSPELS

The Life of Our Lord Jesus Christ According to the Four Gospels

PART I

The Hidden Life of Our Lord

	St. Matt.	St. Mark	St. Luke	St. John
Prologue	.....	.....	1, 1-4	.....
The Word: Divine Nature and Mission of Jesus	.....	.....	.....	1, 1-14
Annunciation of the Baptist	.....	.....	1, 5-25	.....
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THE HOLY LAND

The Land of the Bible

St. Jerome, one of the earliest and greatest students of the Holy Scriptures, remarked that as "we have a better understanding of the Greek historians when we have seen Athens...(so) we have a better comprehension of Sacred Scripture when we have seen Judea with our own eyes and contemplated the ruins of its ancient cities." These words are verified by every serious student of the Bible who has visited the Holy Land and walked the very places on which our Lord and His disciples stood.

The Sacred Texts come to life under the influence of the Holy Land. The most apparently insignificant details of the human authors are corroborated by visible evidence and take on new meanings. Turns of phrase, expressive but uncommon images and the entire text itself are more easily understood and at times receive different nuances.

Most of all, a unique religious experience is felt. To visit the very places where our Lord was born and lived, to see what He saw and where He went in the mornings, the evenings and the swift days of His earthly life, effectuates a more intimate union with Him in all that He said and did. The pilgrim spans the centuries and follows Christ in the eventful days of His Life, re-living everything and forgetting nothing. At the end of his pilgrimage, He comes away filled with awe, humility and happiness, with a deeper understanding, and greater faith, hope and love.

However, many persons through no fault of their own never do visit the Holy Places, and thus miss this special experience and love for Scripture that such a pilgrimage imparts. It is for these persons that the following section on the Holy Land is intended. It aims to provide them with the opportunity to view the sacred places at their leisure through the secondary medium of excellent photographs.

To this end, the most up-to-date photographs have been used. Each picture has been carefully selected for its instructive and inspirational content as well as for its photographic quality. In this way, it is hoped that those who cannot journey to the Land of Christ in person will nevertheless be able to visit it in spirit and profit in some way from its salutary influence.

We hope that the magnificent photographs of sacred shrines and traditional sites identifying actual places traversed by the Son of God while on earth will bring the Bible texts to life for all who view them. May these photographs help to inculcate the true spirit of the Scriptures and thus contribute to the magnificent Biblical revival that has made our age truly the Age of the Bible.

See the "Geography of Palestine," p. (30), and the Map of Palestine, p. 332.



Arab Information Center

ABRAHAM'S BURIAL PLACE — This mosque in Hebron, Jordan, is where Abraham's tomb is said to be located. Other tombs located herein are those of Sara, Isaac, Jacob, Lia and Rebecca.

"Abraham was buried with his wife Sara in the field which he had bought from the Hethites (in Hebron)" — Gn 25, 10.



Arab Information Center

WHERE MOSES STOOD — Mount Nebo in Jordan is the place where Moses viewed the Promised Land which he was never to enter. The ruins of a 5th Century Byzantine Church stand on the summit of this mountain overlooking the Jericho plains.

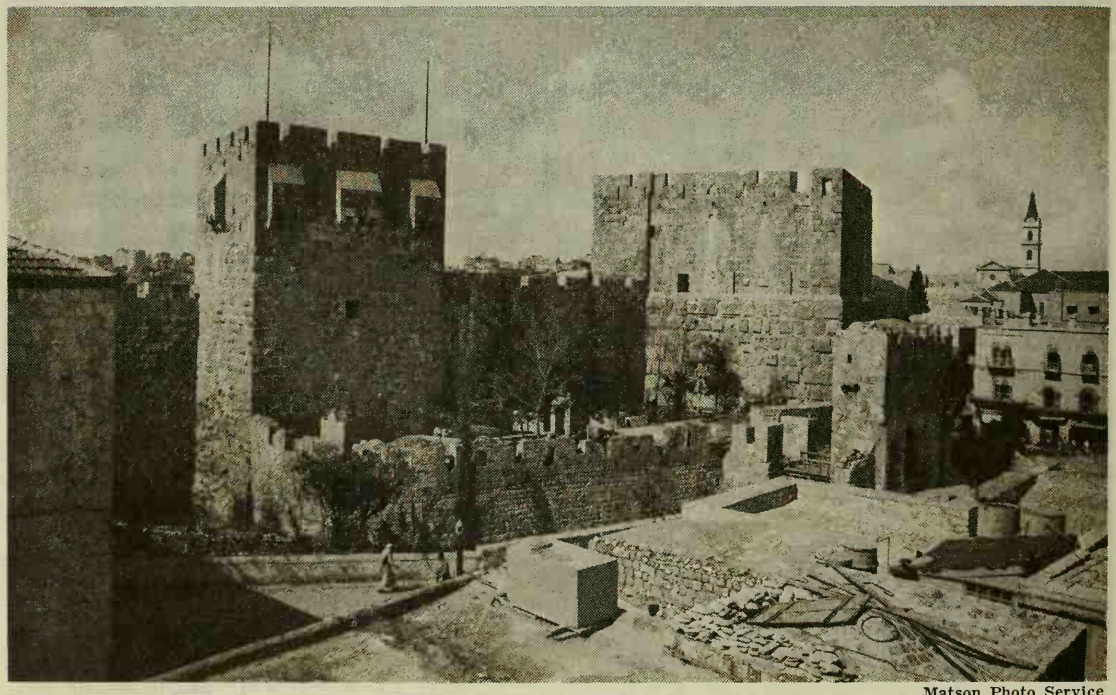
"Moses went up...to Mount Nebo...and the Lord showed him all the land" — Dt 34, 1.



Matson Photo Service

ANCIENT JERICHO — Many excavations have taken place at the ancient city of Jericho. This shows part of the city wall, recalling the walls that collapsed at the time of Josue.

'When (the Israelites) heard the signal horn, they raised a tremendous shout. The wall collapsed, and the people stormed the city in a frontal attack and took it" — Jos 6, 20.



Matson Photo Service

TOWER OF DAVID — These structures, called the Tower of David, are in reality a Turkish citadel built on the area where Herod the Great erected a palace. They recall "David's tower" mentioned in the "Canticle of Canticles."

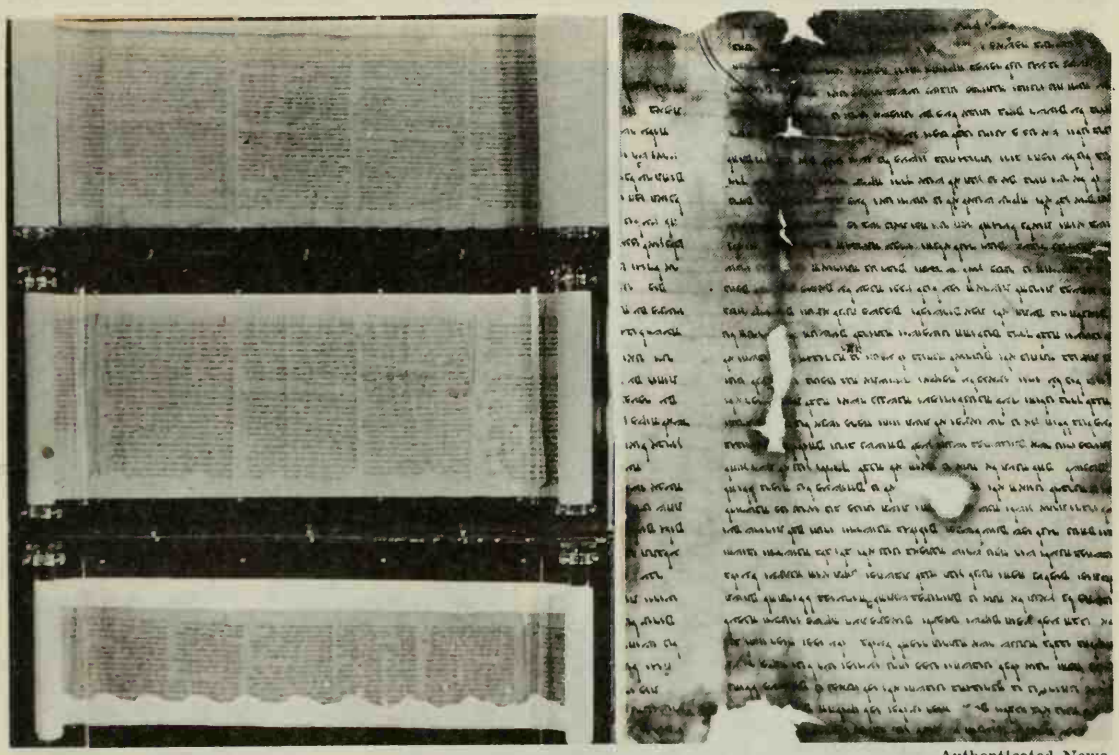
"Your neck is like David's tower girt with battlements" — Ct 4, 4.



Philip Gendreau

THE WAILING WALL — These gigantic blocks of stone formed part of Herod's Temple. It was customary for Jews to insert therein parchments containing their prayers and pleas.

"The foundations (of Solomon's Palace) were of costly stones, great stones of ten cubits or eight cubits . . . also in the inner court of the house of the Lord" — 3 Kgs 7, 10. 12.



Authenticated News

DEAD SEA SCROLLS (OR **SCROLLS OF QUMRAN**) — Portions of a very important series of ancient Biblical Manuscripts discovered within recent years in caves near the Dead Sea. On the left (from top to bottom): (1) the Sectarian Document — a non-Biblical book; (2) a complete text of Isaia ascribed to the second half of the second century B. C.; (3) a commentary on the Book of Habacuc. On the right: a closer view

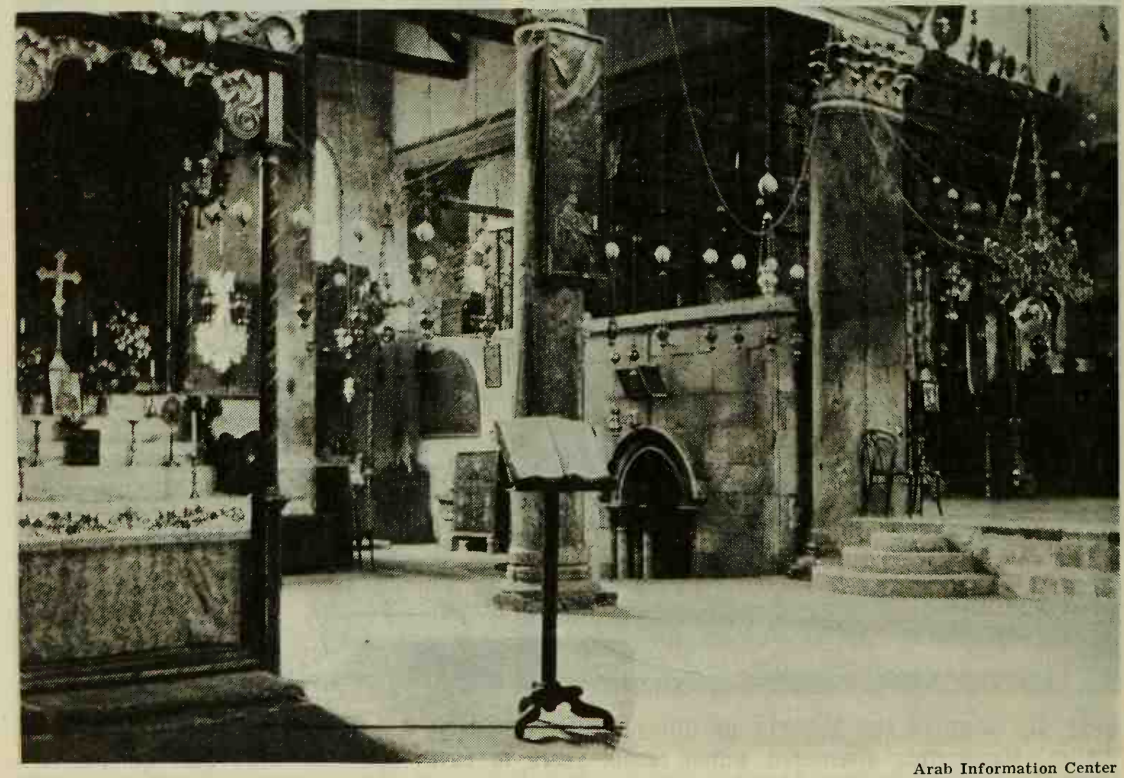
"(Jesus) stood up to read. And the (scroll) of Isaia the prophet was handed to him" — Lk 4, 16.



Matson Photo Service

BETHLEHEM — This is a view from the south of Bethlehem, the City of David, showing the belfry of the Church of the Nativity built on the site where Christ was born.

"But you, Bethlehem-Ephratha, too small to be among the clans of Juda, from you shall come forth for Me One who is to be ruler in Israel" — Mi 5, 1.



Arab Information Center

CHURCH OF THE NATIVITY — The Basilica of the Church of the Nativity showing the ancient columns, and the arched door which leads down to the Grotto of the Nativity beneath the Church.

"And she brought forth her firstborn son, and wrapped Him in swaddling clothes, and laid Him in a manger" — Lk 2, 7.



Arab Information Center

SHEPHERDS TENDING THEIR FLOCK — Shepherds still tend their flocks of sheep and goats, as they did on the night Christ was born, within sight of the town of Bethlehem seen on a neighboring hillside.

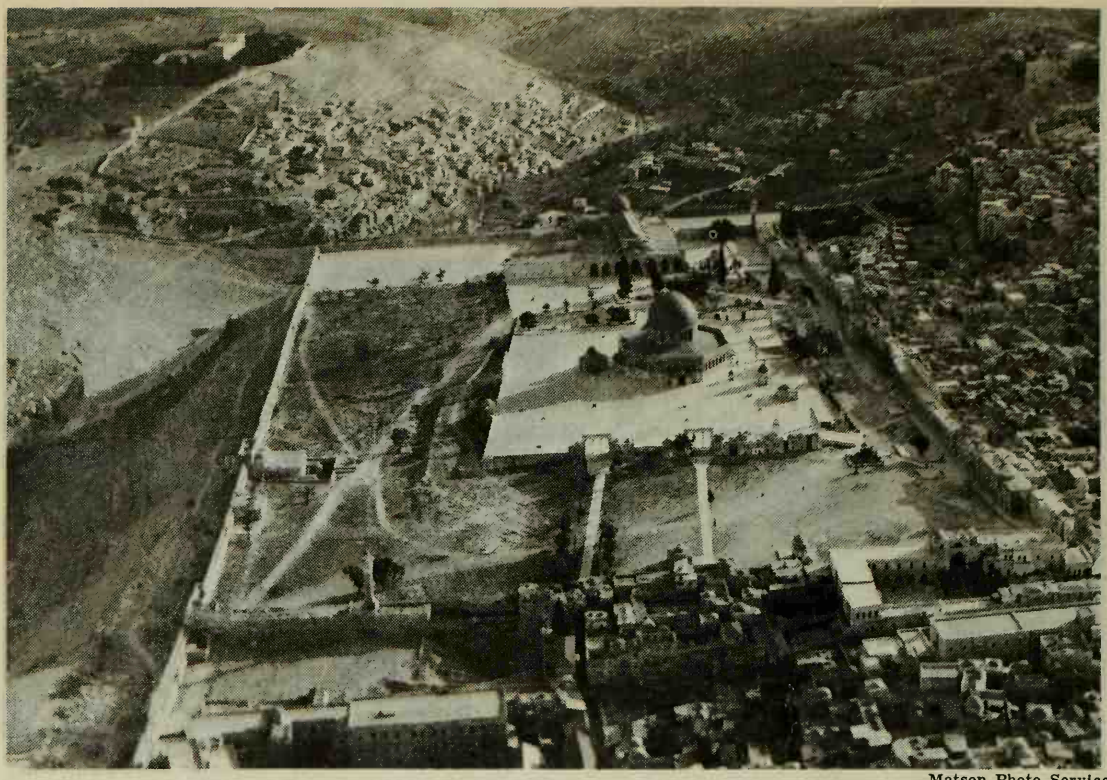
"And there were shepherds in the same district living in the fields and keeping watch over their flock by night" — Lk 2, 8.



Matson Photo Service

NAZARETH — A view of Nazareth (from the east, taken from the ancient bridal-path to Tiberias), the little town in which the Holy Family settled after the flight into Egypt.

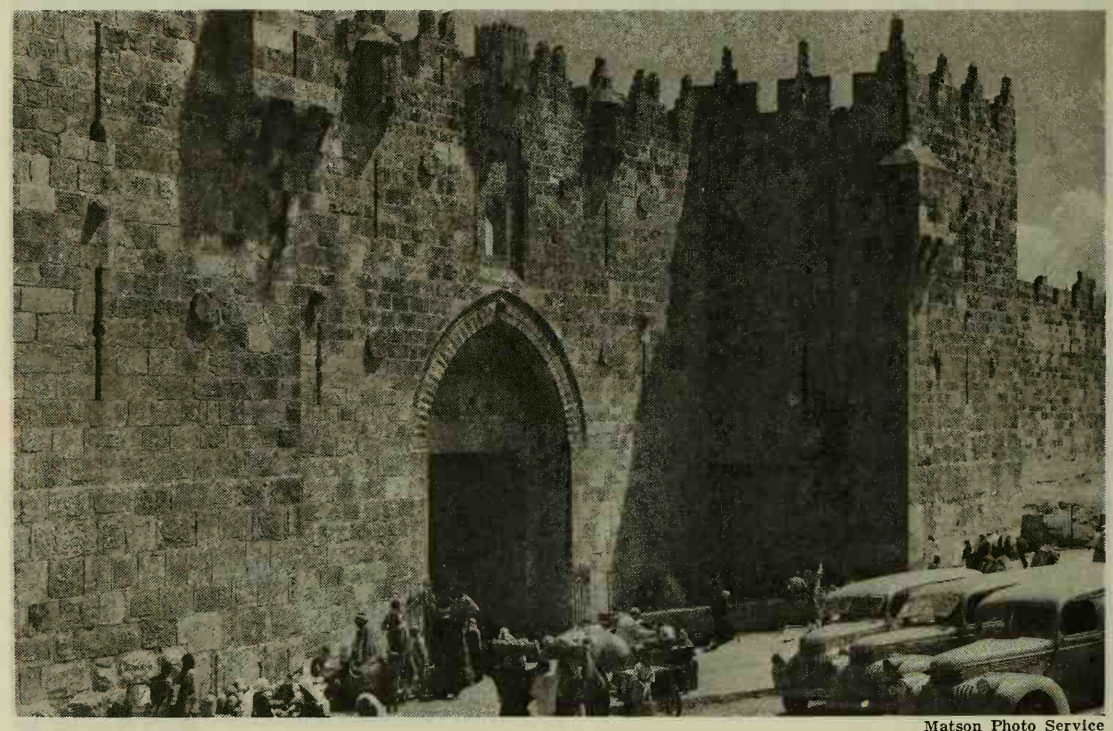
Joseph "went and settled in a town called Nazareth; that there might be fulfilled what was spoken through the prophets, 'He shall be called a Nazarene' " — Mt 2, 23.



Matson Photo Service

JERUSALEM — An air view of Jerusalem showing the temple area from the north with the village of Siloam in the distance and the Golden Gate leading to the Cedron Valley on the left.

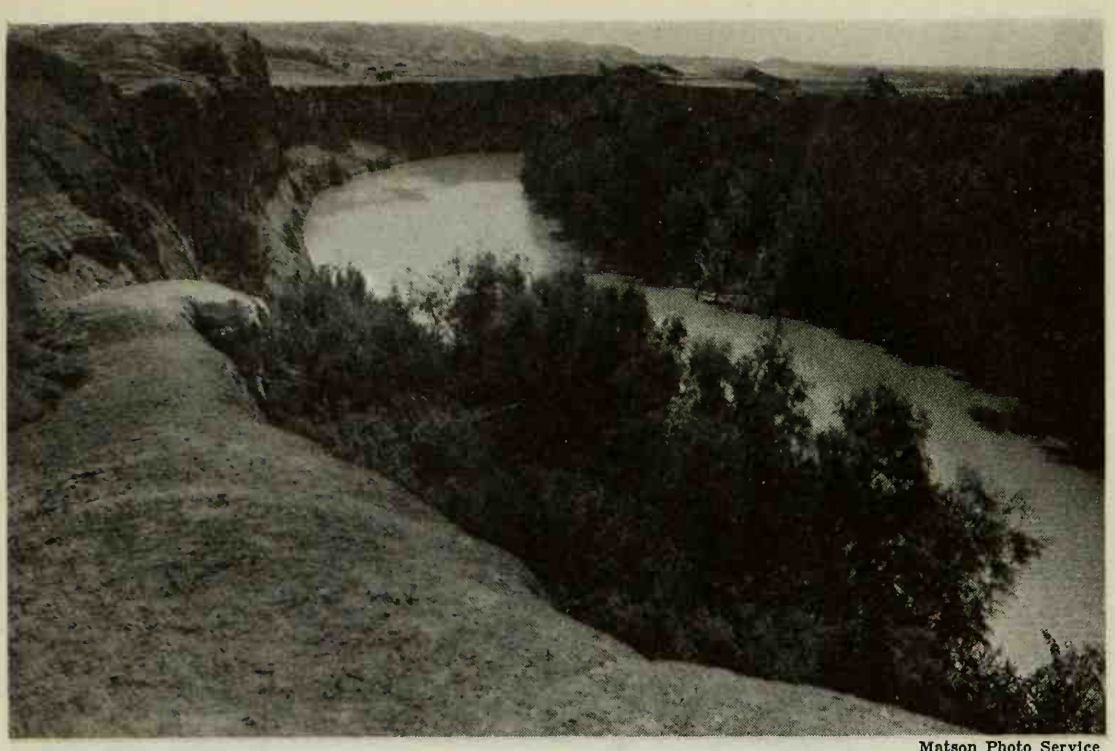
"When (Jesus) was twelve years old, they went up to Jerusalem according to the custom of the feast" — Lk 2, 42.



Matson Photo Service

DAMASCUS GATE AT JERUSALEM — This is the finest of the seven gates of the ancient walled city of Jerusalem, located approximately in the center of the third wall of the city.

"Open to me the gates of justice; I will enter them and give thanks to the Lord. This gate is the Lord's; the just shall enter it" — Ps 117 (118), 19-20.



Matson Photo Service

THE RIVER JORDAN — The most important river in Palestine measures 135 miles in a straight line, but because of its numerous windings covers a distance of about 250 miles. Its width varies from 80 to 180 feet and its depth from 5 to 12 feet. Here Jesus was baptized by John the Baptist.

"Jesus came from Galilee to John, at the Jordan, to be baptized by him" — Mt 3, 13.



Matson Photo Service

MOUNT OF TEMPTATION — According to a tradition dating back to the fourth century this is the mountain on which Christ was tempted by the devil. It rises 1600 feet above the Jordan Valley, less than 3 miles from Jericho. A Greek Orthodox Monastery is seen in the foreground.

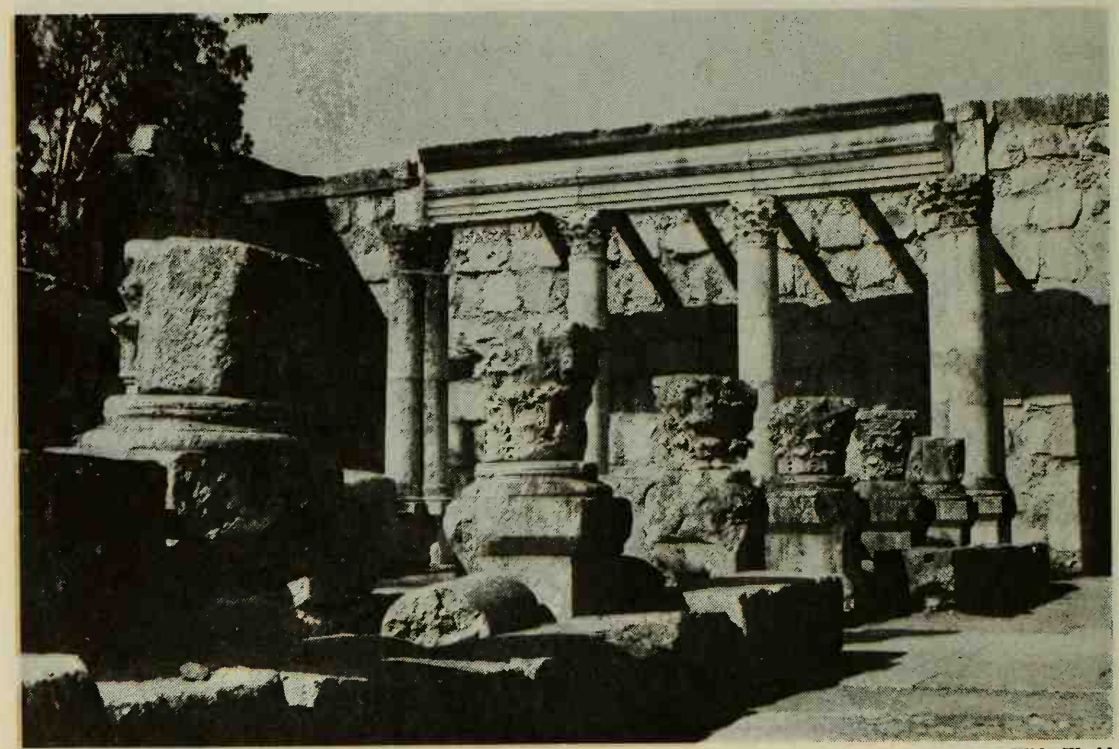
"The devil took Him to a very high mountain, and showed Him all the kingdoms" — Mt 4, 8.



Matson Photo Service

CANA OF GALILEE — View of the town of Cana (showing the Nazareth-Tiberias road) where Jesus attended a marriage feast with His Mother and disciples and worked His first recorded miracle.

"A marriage took place at Cana of Galilee and the Mother of Jesus was there. Now Jesus too was invited, and also His disciples" — Jn 2, 1-2.



Wide World

ANCIENT SYNAGOGUE OF CAPHARNAUM — Ruins of the Synagogue of Capharnaum which tradition says was built by the centurion whose servant Jesus healed and which He Himself frequented.

"When He had entered Capharnaum, there came to Him a centurion who entreated Him...'Only say the word, and my servant will be healed.'...When Jesus heard this, He marvelled" — Mt 8, 5-13.



Matson Photo Service

LAKE GENESARETH (SEA OF GALILEE OR TIBERIAS) — Jesus spent much time around this lake, and was caught in one of the sudden tempests which arise occasionally. Mount Hermon is in the background.

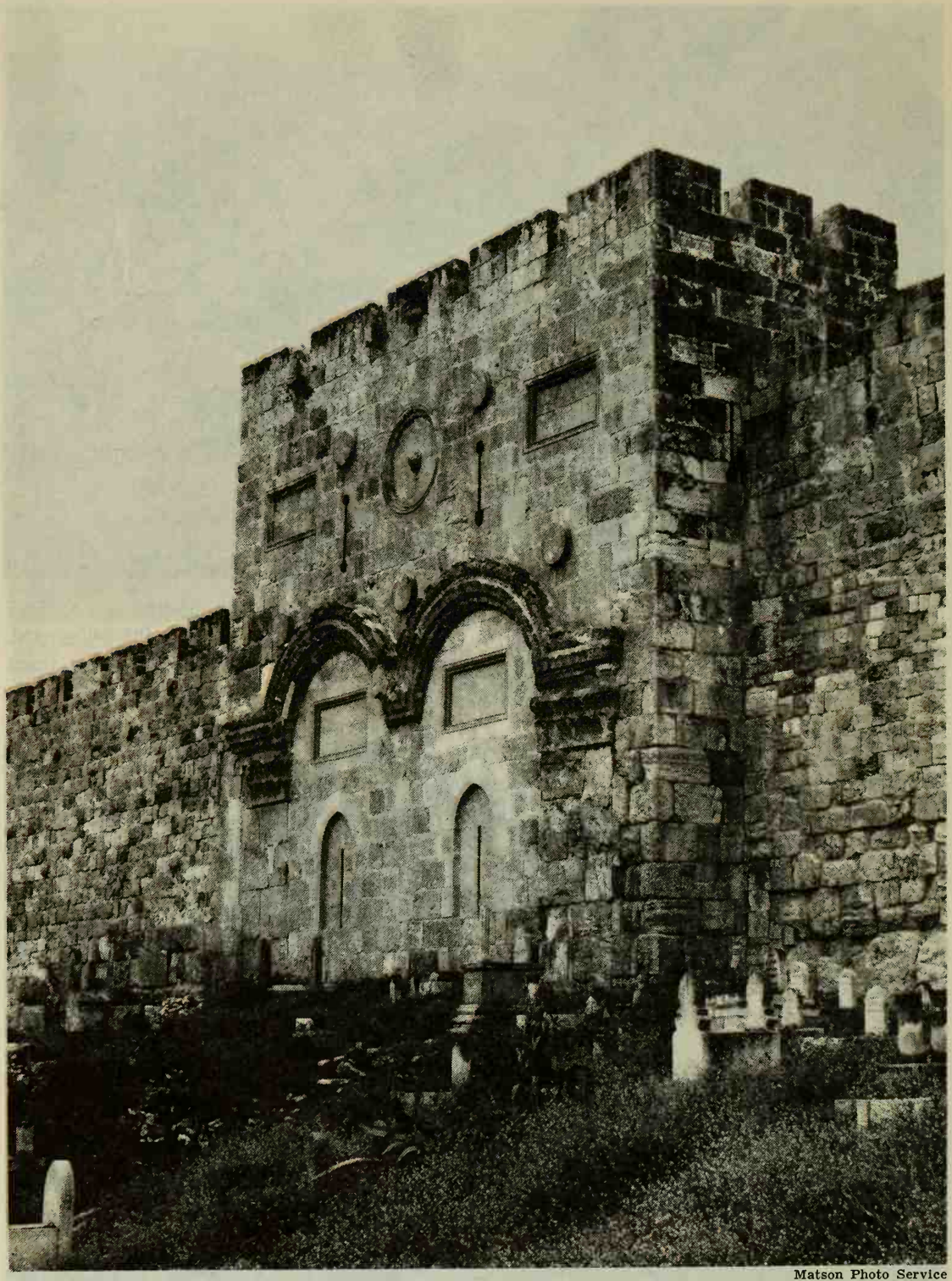
"(Jesus) got into a boat, and His disciples followed Him. And behold, there arose a great storm on the sea. . .(He) rebuked the wind and the sea, and there came a great calm" — Mt 8, 23-24. 26.



Matson Photo Service

MOUNT OF THE TRANSFIGURATION — Air view of Mount Tabor, traditional site of the Transfiguration, showing the road to the Church of the Transfiguration at the summit (1843 feet above sea level).

"Jesus took Peter, James and his brother John, and led them up a high mountain by themselves, and was transfigured before them. And His face shone as the sun" — Mt 17, 1-2.



Matson Photo Service

THE GOLDEN GATE — The beautiful gate in the Wall of Jerusalem overlooking the Cedron Valley, facing the Mount of Olives and Gethsemani. This is the traditional spot for Christ's Triumphal Entry into Jerusalem. Jesus probably entered the city through a gate located approximately where the Golden Gate (now walled up) stands.

"Most of the crowd spread their cloaks upon the road, while others were cutting branches from the trees, and strewing them on the road. And the crowds that went before Him, and those that followed, kept crying out, saying, 'Hosanna to the Son of David! Blessed is He who comes in the Name of the Lord! Hosanna in the highest!' And...He entered Jerusalem" — Mt 21, 8-10.



Arab Information Center

PALM SUNDAY IN JERUSALEM — A modern Procession on Palm Sunday from Bethphage, via the Mount of Olives and Gethsemani, through St. Stephen's Gate to St. Anne's Convent — in commemoration of Christ's Triumphal Entry into Jerusalem.

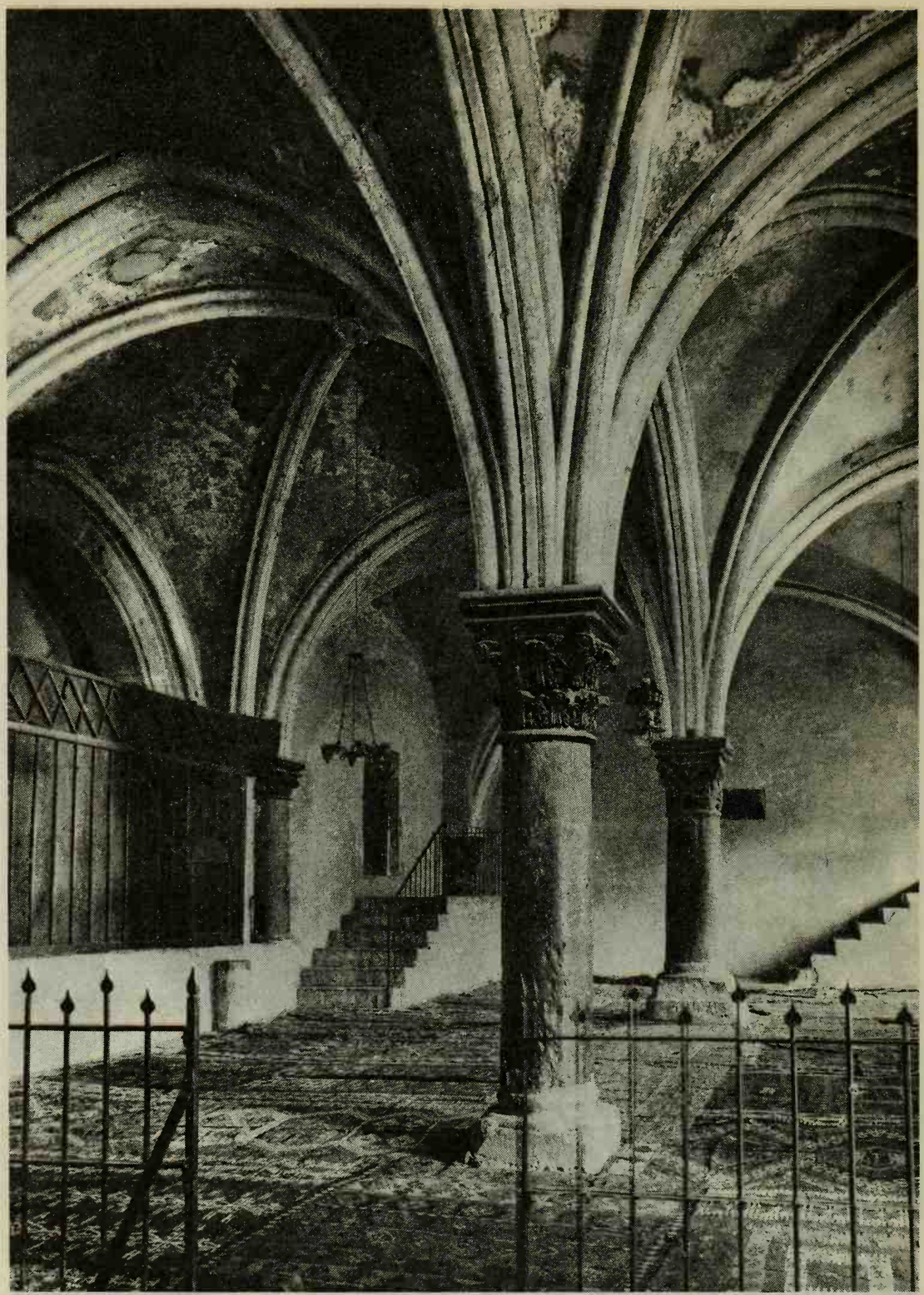
"Hosanna to the Son of David! Blessed is He who comes in the Name of the Lord!" — Mt 21, 9.



Matson Photo Service

VILLAGE OF BETHANY — Village to which Jesus retired after Palm Sunday. The tower in the center marks the tomb of Lazarus. The ruins at the upper right are remains of a medieval abbey.

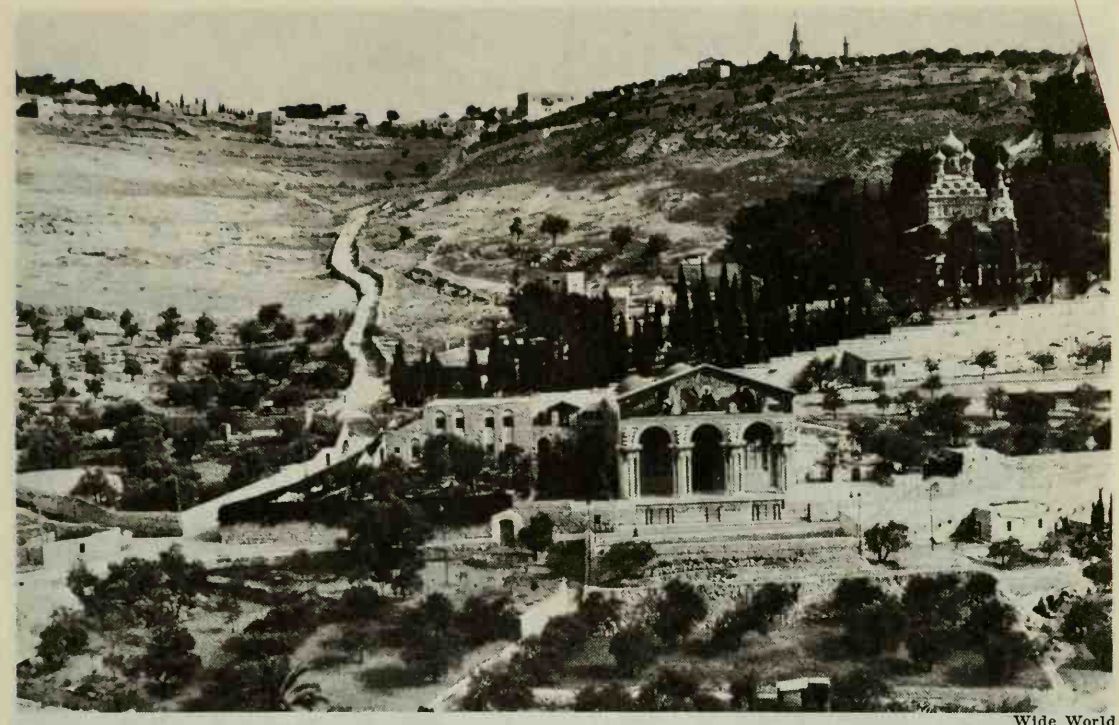
"He went into Jerusalem, into the temple. And when He had looked round upon all things, then, as it was already late, He went out of the city to Bethany and He stayed there" — Mk 11, 11; Mt 21, 17.



Matson Photo Service

THE UPPER ROOM — Medieval structure marking the traditional site of the Upper Room where the Last Supper took place and also the descent of the Holy Spirit on the Blessed Virgin and the Apostles. It became the chief and mother of all churches.

" 'The Master says, "Where is My guest chamber that I may eat the passover there with My disciples?"...And He will show you a large upper room furnished. There make ready for us'... Now when evening arrived, He came with the twelve. And while they were at table eating, Jesus said..." — Mk 14, 14-15. 17.



Wide World

MOUNT OF OLIVES — Showing the Church built in the Garden of Gethsemani (foreground), the Russian Church (above and to the right, the Church of the Agony) and on the summit (center) the tower of the Church of the Ascension.

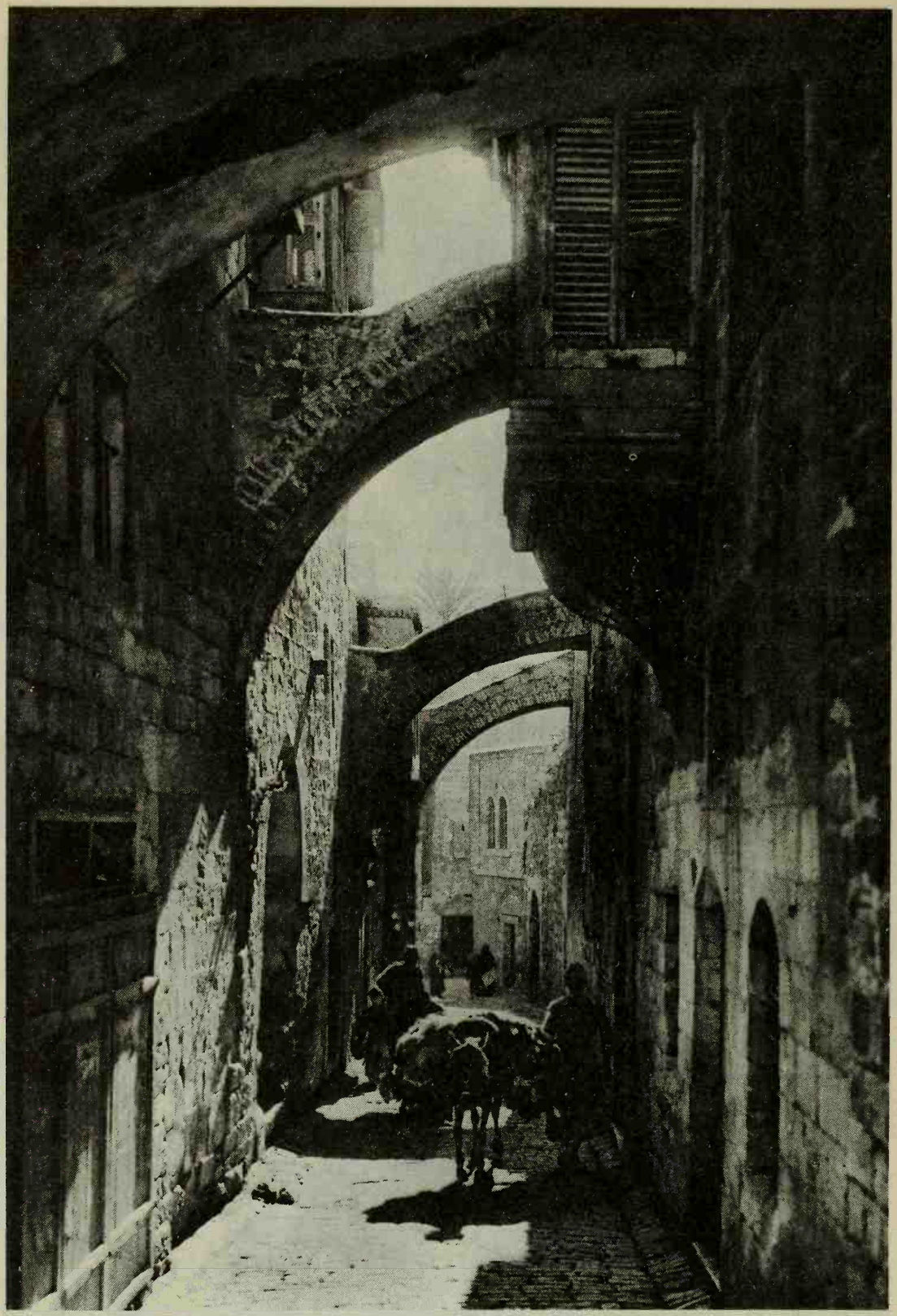
"After reciting a hymn, they went out to the Mount of Olives . . . " — Mk 14, 26.



Matson Photo Service

GARDEN OF GETHSEMANI — Close-up of the Garden of Christ's Agony, showing part of the Basilica of all Nations on the left and the city wall with the Golden Gate on the hill beyond.

"Jesus came with them to a country place called Gethsemani. . .And He took with Him Peter and the two sons of Zebedee, and He began to be saddened and exceedingly troubled" — Mt 26, 36-37.



Matson Photo Service

WAY OF THE CROSS (VIA DOLOROSA) — The Sorrowful Way taken by Jesus on His journey to Calvary with His Cross. In the distance is the 5th Station of the Cross, Chapel of Simon the Cyrenian who helped Christ carry the Cross.

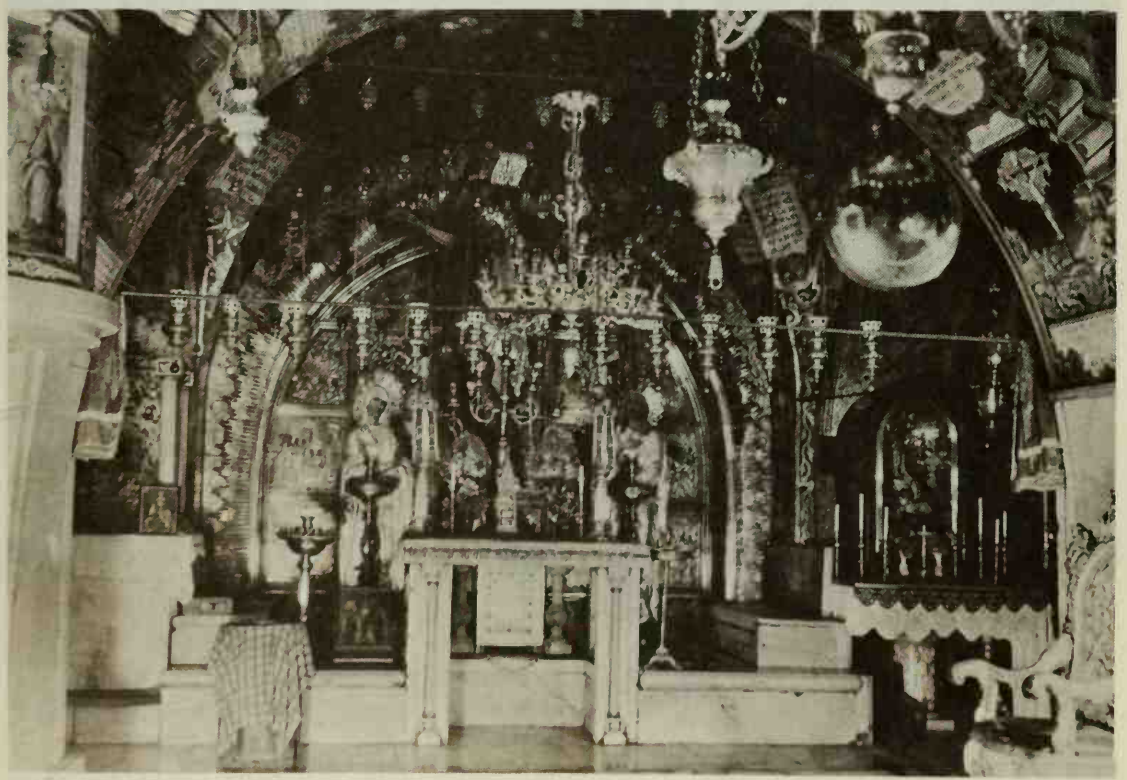
"And bearing the Cross for Himself, (Jesus) went forth...Now as they went out, they found a man of Cyrene named Simon; him they forced to take up His Cross" — Jn 19, 17; Mt 27, 32.



Wide World

GOOD FRIDAY IN JERUSALEM — Pilgrims retrace the steps of Christ on the Way of the Cross, as part of Good Friday ceremonies, in the spirit of the holy women who followed Jesus.

"Now there was following Him a great crowd of the people, and of women, who were bewailing and lamenting Him...'Weep for yourselves and for your children'" — Lk 23, 27.



CHAPEL OF THE RAISING OF THE CROSS — Interior of the Chapel of the Raising of the Cross in the Church of the Holy Sepulchre in Jerusalem, marking the traditional spot where the Cross of Jesus stood.

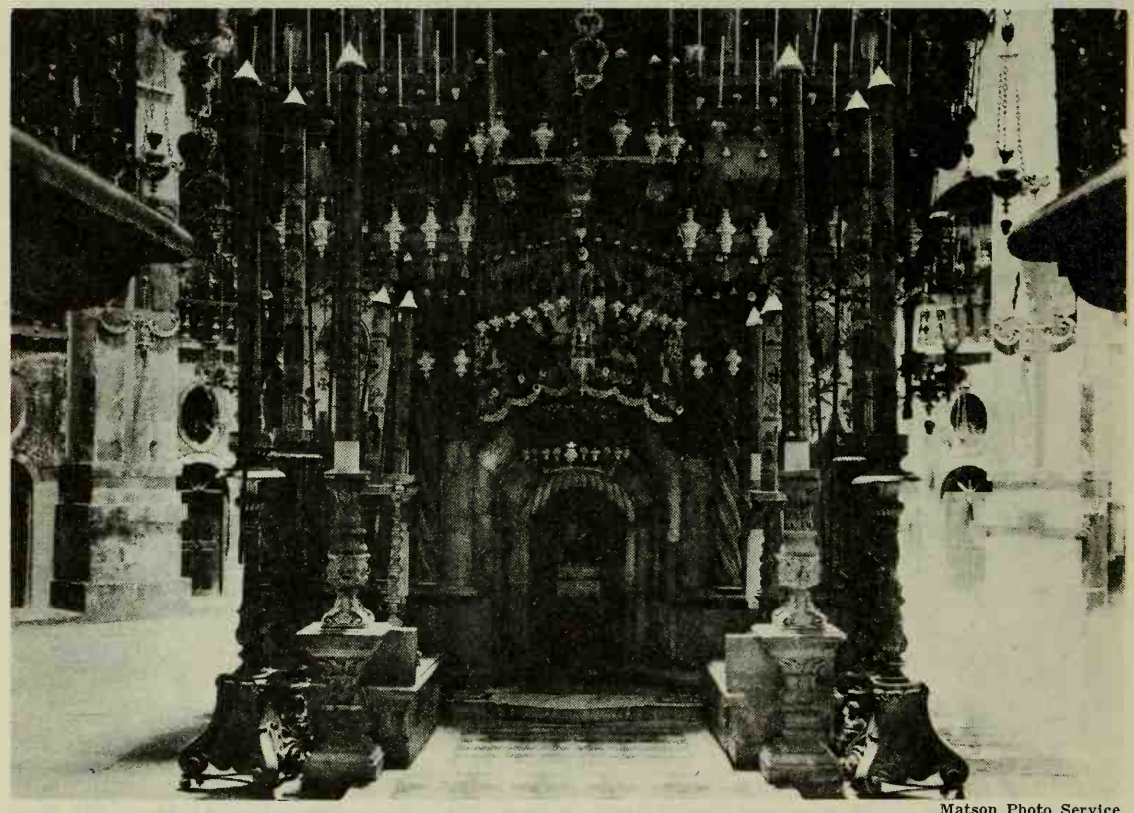
"And they brought Him to the place called Golgotha...And they gave Him wine to drink mixed with myrrh; but He did not take it. Then they crucified Him" — Mk 15, 22-23.



Matson Photo Service

ANCIENT TOMB — Ancient tomb west of Jerusalem. The stone in front is rolled into a groove cut into the wall. To seal the tomb the stone was rolled in front of it. Jesus was laid in a similar tomb.

"Joseph, taking the body (of Jesus), wrapped it in a clean linen cloth, and laid it in his new tomb, which he had hewn out in the rock. Then he rolled a large stone to the entrance" — Mt 27, 59-60.



Matson Photo Service

TOMB OF OUR LORD — Tomb of Jesus in the Church of the Holy Sepulchre, preceded by a vestibule called the Chapel of the Angel to commemorate the Angel who announced the Resurrection.

"An angel of the Lord came down from heaven, and drawing near rolled back the stone... (and) said to the women, ...'He has risen even as He said' " — Mt 28, 2. 5. 6.



Matson Photo Service

BETHSAIDA—SEA OF GALILEE — A view of that part of the Sea of Galilee where there might have occurred the breakfast that Jesus took with His disciples after His Resurrection. The Plain of Genesareth and Mount of Beatitudes are in the distance.

"After these things, Jesus manifested Himself again at the Sea of Tiberias...When therefore they had breakfasted, Jesus said..." — Jn 21, 1. 15.

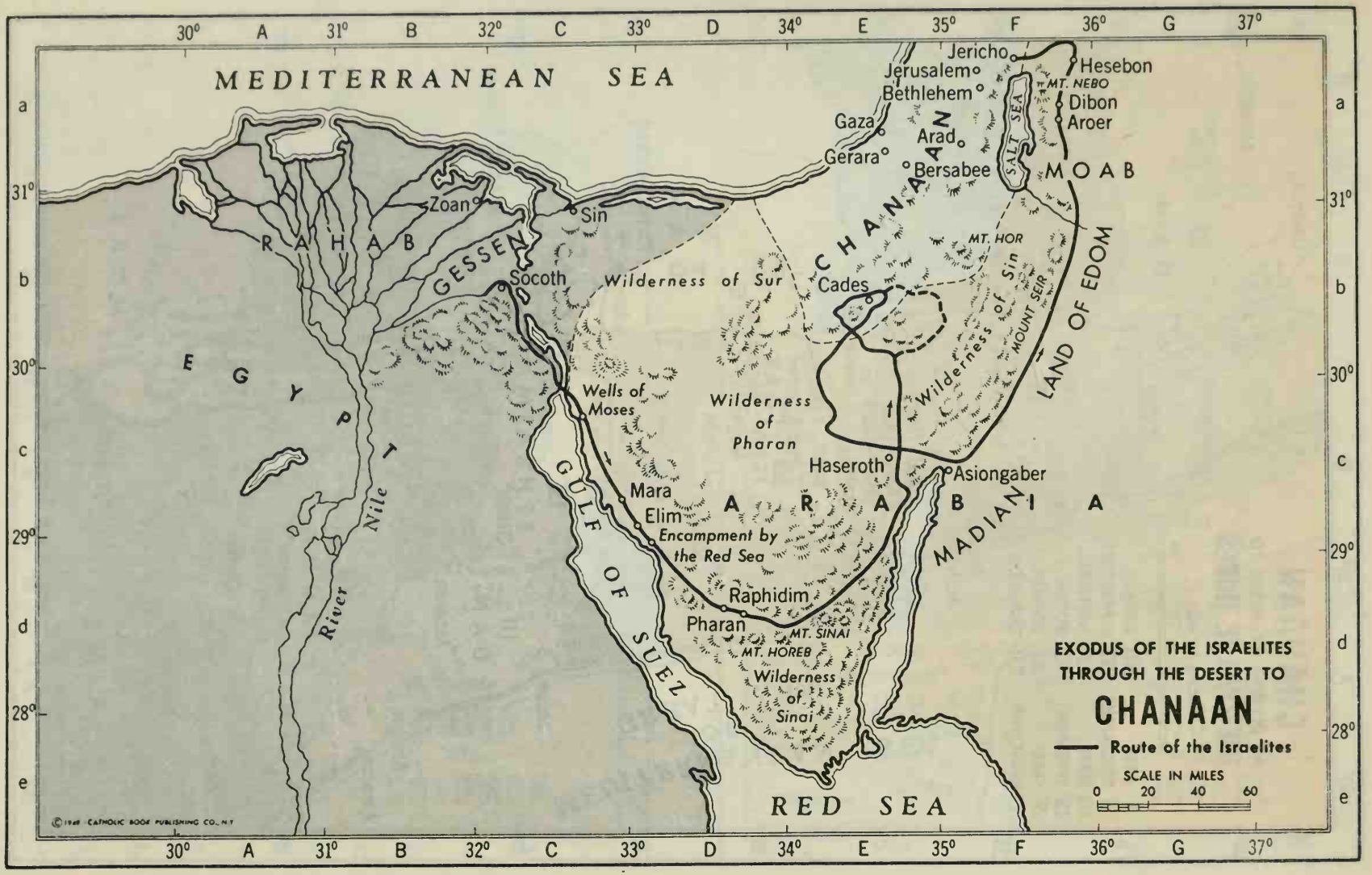


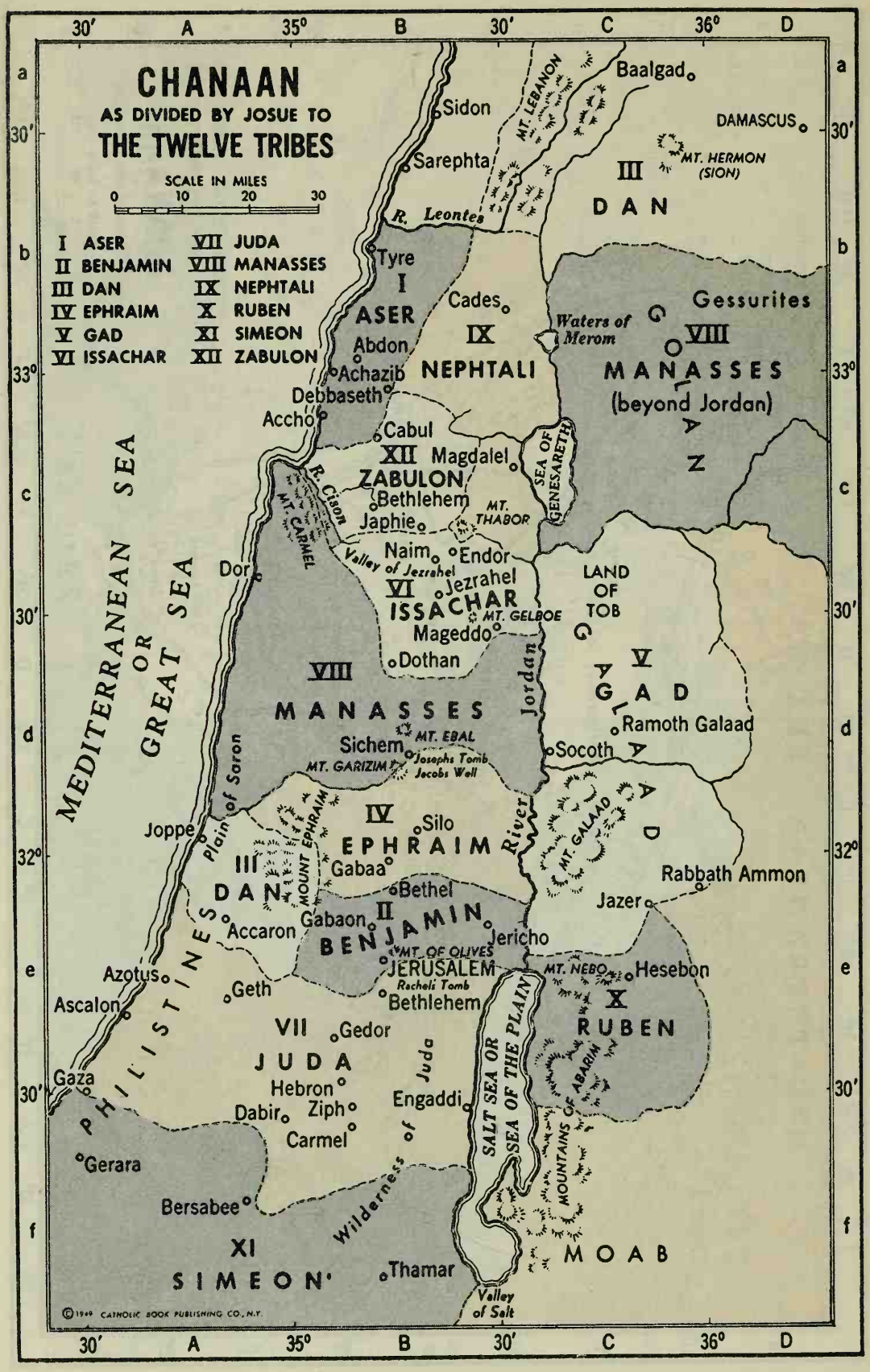
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MOUNT OF THE ASCENSION — An overall view of the Mount of Olives and surroundings where Jesus led His disciples before His Ascension. The Church of the Ascension rises in the background.

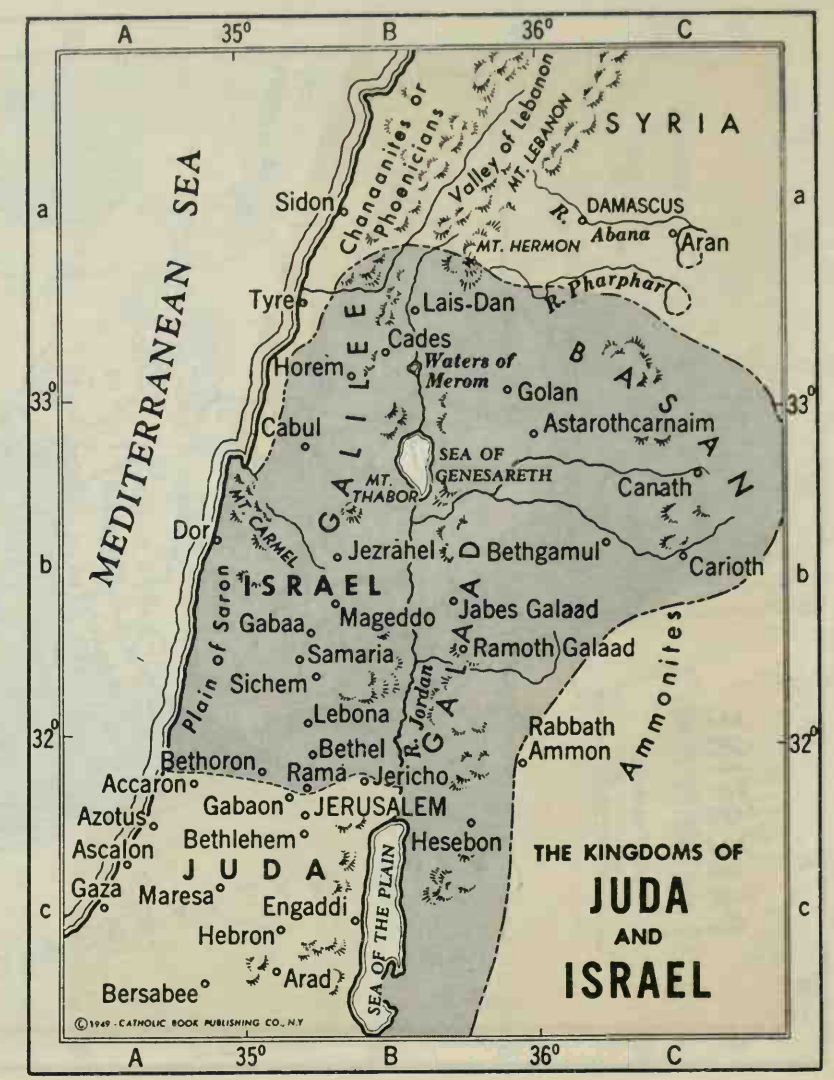
"He led them out towards Bethany, and He lifted up His hands and blessed them. And it came to pass as He blessed them, that He parted from them and was carried up into heaven" — Lk 24, 50-51.

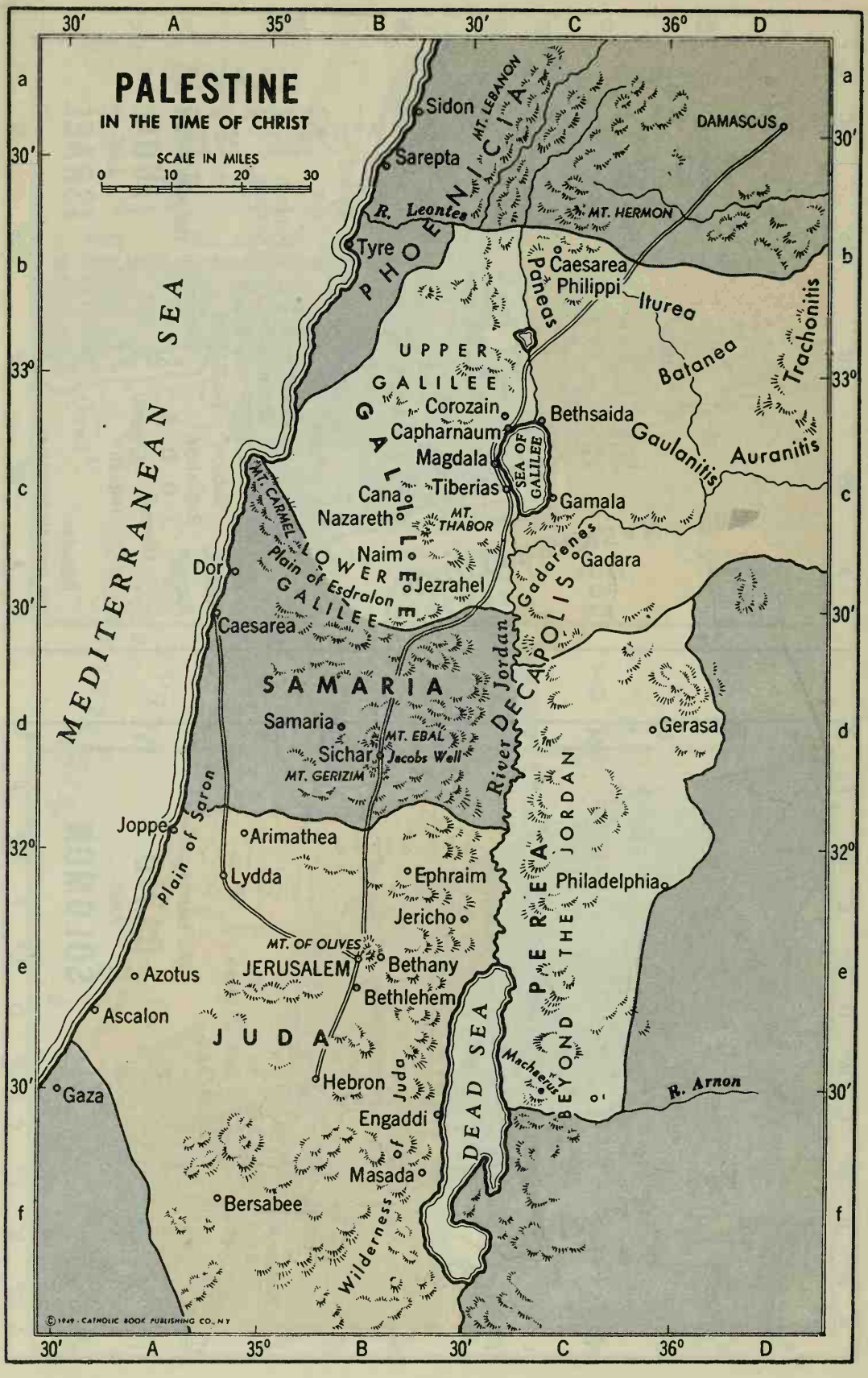

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SICILY
Syracuse
MALTA
ILLYRICUM
DALMATIA
MACEDONIA
R. Danube
Thessalonica
Neapolis
Apollonia
Nicopolis
Alexandria
Troas
MITYLENE
MYSIA
GREECE
Pergamum
Athens
Corinth
Smyrna
ACHAIA
Ephesus
Philadelphia
Laodicea
LYDIA
PHRYGIA
BITHYNIA
GALATIA
LYCAONIA
ASIA MINOR
Antioch
PISIDIA
ICONIUM
CAPPADOCIA
CILICIA
Tarsus
LYCIA
PAMPHYLIA
Perge
Myra
RHODES
CRETE
Phoenis
Fair Havens
MEDITERRANEAN SEA
Salamis
CYPRUS
BLACK SEA
PONTUS
MOUNT CAUCASUS
CASPIAN SEA
R. Cyrus
ARMENIA
MT. ARARAT
R. Gehon
ASCENEZ
MENNI
PADAN
MEDIA
Ur
Aran
Ninive
R. Tigris
ASSYRIA
MESOPOTAMIA
R. Euphrates
ELAM
CUSH
Emath
ARAM (SYRIA)
DAMASCUS
PHOENICIA
Sidon
BABYLONIA
Achad
Babylon
Susa
Arach
CHALDÆA
Ur of the Chaldees
Syrian Desert
PERSIAN GULF
THE GREATER SYRTIS
Cyrene
LIBYA
Samaria
JERUSALEM
CHANAAN
R. Jordan
BASAN
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MOAB
MT. HOR
EDOM
GESSEN
EGYPT
Desert of Pharan
RED SEA
ARABIA
MT. SINAI

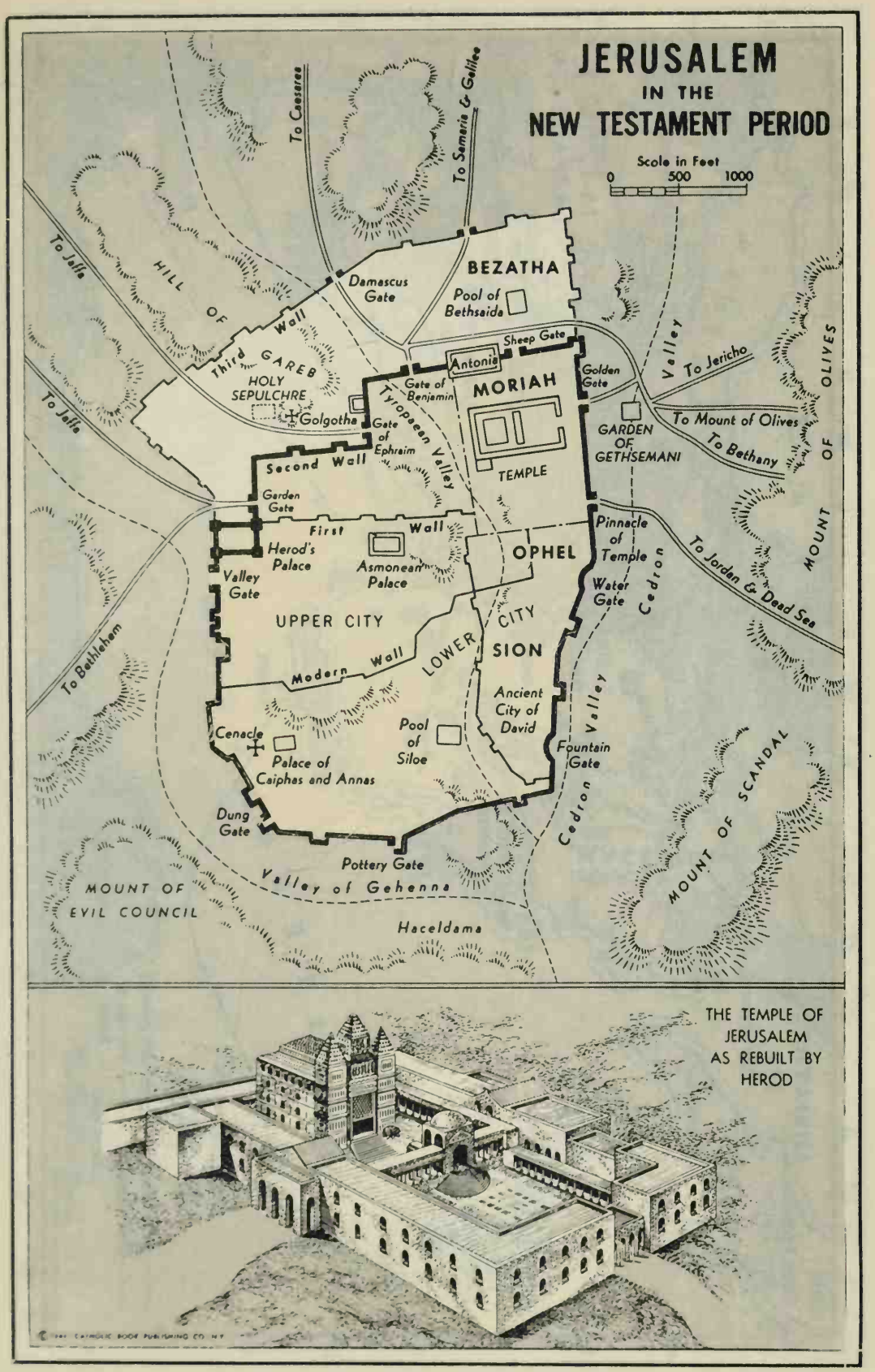

MEDITERRANEAN SEA
Jericho
Jerusalem
Bethlehem
Hesebon
MT. NEBO
Dibon
Aroer
Gaza
Arad
Gerara
Bersabee
SALT SEA
CHANAANAN
MOAB
Zoan
Sin
RAHAB
GESSEN
Socoth
Wilderness of Sur
MT. HOR
Cades
Wilderness of Sin
MOUNT SEIR
LAND OF EDOM
EGYPT
Wells of Moses
Wilderness of Pharan
Haseroth
Asiongaber
Mara
Elim
ARABA
MADIANIA
Encampment by the Red Sea
GULF OF SUEZ
River Nile
Raphidim
Pharan
MT. SINAI
MT. HOREB
Wilderness of Sinai
RED SEA
EXODUS OF THE ISRAELITES THROUGH THE DESERT TO
CHANAAN
Route of the Israelites
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30° A 31° B 32° C 33° D 34° E 35° F 36° G 37°
a 31° b 30° c 29° d 28° e


CHANAAN
AS DIVIDED BY JOSUE TO
THE TWELVE TRIBES
SCALE IN MILES
0 10 20 30
I ASER
II BENJAMIN
III DAN
IV EPHRAIM
V GAD
VI ISSACHAR
VII JUDA
VIII MANASSES
IX NEPHTALI
X RUBEN
XI SIMEON
XII ZABULON
30' A 35° B 30' C 36° D
MEDITERRANEAN SEA OR GREAT SEA
PHILISTINES
Plain of Saron
MOUNT EPHRAIM
Jordan River
SALT SEA OR SEA OF THE PLAIN
Wilderness of Juda
MOUNTAINS OF ABARIM
MT. LEBANON
R. Leontes
R. Cison
MT. CARMEL
Valley of Jezrahel
SEA OF GENESARETH
MT. THABOR
MT. GELBOE
MT. EBAL
Joseph's Tomb
Jacob's Well
MT. GALAAD
MT. OF OLIVES
Rachel's Tomb
MT. NEBO
Valley of Salt
Baalgad
DAMASCUS
MT. HERMON (SION)
Sidon
Sarephta
Tyre
Cades
Waters of Merom
Gessurites
Abdon
Achazib
Debbaseth
Accho
Cabul
Magdalel
Bethlehem
Japhie
Naim
Endor
Dor
Jezrahel
Mageddo
Dothan
Sichem
Joppe
Silo
Gabaa
Bethel
Gabaon
Accaron
Jericho
JERUSALEM
Azotus
Ascalon
Geth
Bethlehem
Gedor
Gaza
Hebron
Dabir
Ziph
Carmel
Engaddi
Gerara
Bersabee
Thamar
Ramoth Galaad
Socoth
Rabbath Ammon
Jazer
Hesebon
LAND OF TOB
NEPHTALI
MANASSES (beyond Jordan)
ZABULON
ISSACHAR
MANASSES
EPHRAIM
DAN
BENJAMIN
JUDA
SIMEON
GAD
RUBEN
MOAB
GALAAD
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MEDITERRANEAN SEA
CYPRUS
Emath
R. Orontes
SYRIA
Cades
Rebia
Great Desert
HAMATH
ZOBA
Sidon
MT. LEBANON
Sidonians
MT. HERMON
DAMASCUS
Tyre
GALILEE
SYRIA OR DAMASCUS
GUSSUR
SEA OF GENESARETH
Canath
MT. CARMEL
Jezrahel
ISRAEL
Jabes Galaad
Sichem
Joppe
Accaron
Gabaon
R. Jordan
Ammonites
JERUSALEM
Hesebon
Ascalon
Bethlehem
Philistines
Gaza
Hebron
SALT SEA
Bersabee
Rabbath Moab
JUDA
MOAB
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Desert of Pharan
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THE EMPIRE OF
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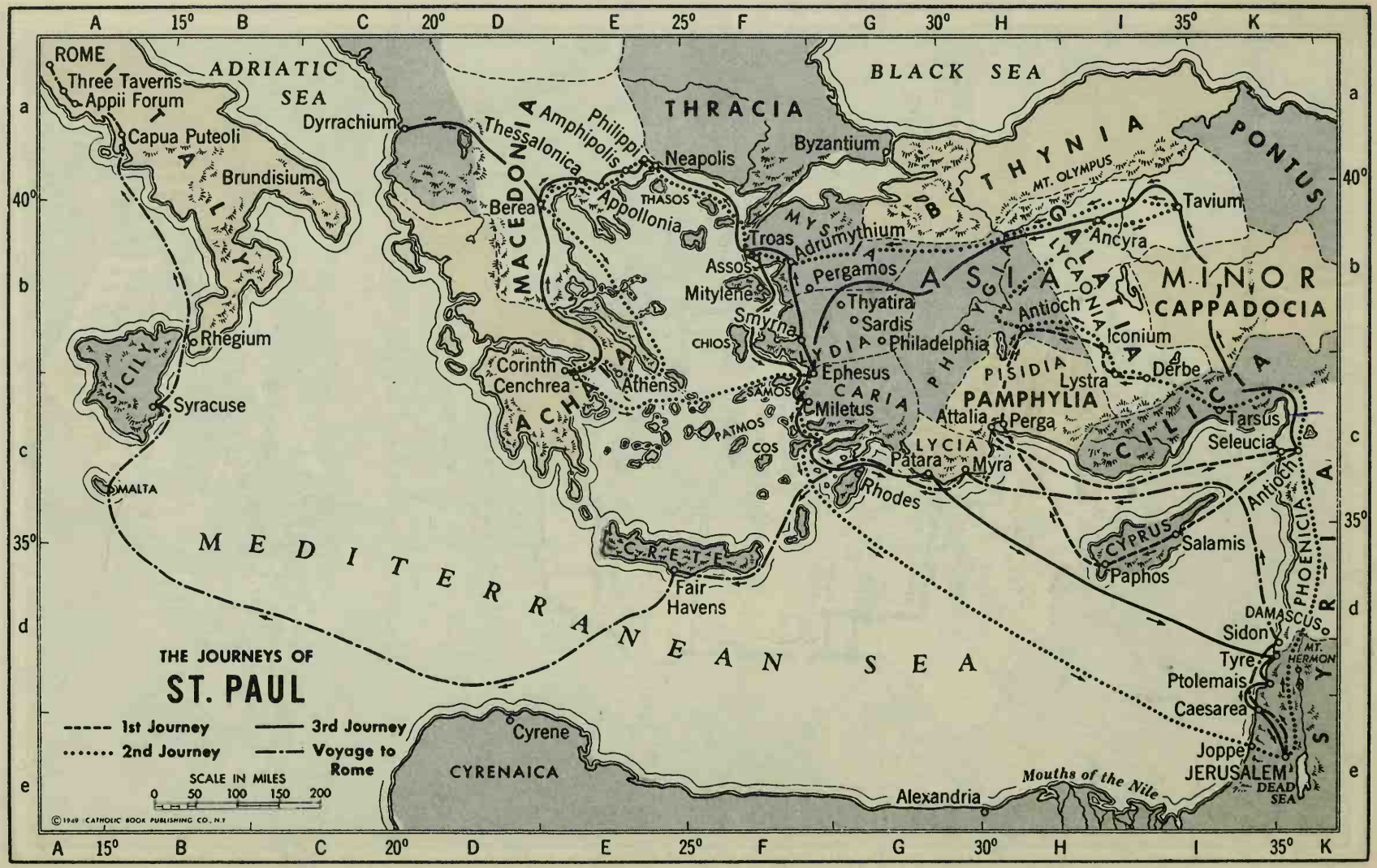

MEDITERRANEAN SEA
SYRIA
Sidon
Chanaanites or Phoenicians
Valley of Lebanon
MT. LEBANON
R. Abana
DAMASCUS
Aran
MT. HERMON
R. Pharphar
Tyre
Lais-Dan
Cades
Horem
Waters of Merom
Golan
BASAN
Cabul
Astarothcarnaim
GALILEE
SEA OF GENESARETH
MT. THABOR
Canath
MT. CARMEL
Dor
Jezrahel
Bethgamul
Carioth
ISRAEL
Mageddo
Jabes Galaad
Gabaa
Samaria
Ramoth Galaad
Plain of Saron
Sichem
GALAAD
R. Jordan
Lebona
Rabbath Ammon
Ammonites
Bethel
Bethoron
Rama
Jericho
Accaron
Gabaon
JERUSALEM
Azotus
Bethlehem
Hesebon
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THE KINGDOMS OF
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MT. LEBANON
Sidon
Sarepta
Tyre
R. Leontes
DAMASCUS
MT. HERMON
Caesarea Philippi
Ituraea
Trachonitis
Batanea
Gaulanitis
Auranitis
UPPER GALILEE
Corozain
Capharnaum
Magdala
Bethsaida
SEA OF GALILEE
Gamala
Cana
Tiberias
Nazareth
MT. THABOR
MT. CARMEL
LOWER GALILEE
Plain of Esdralon
Naim
Jezrahel
Dor
Caesarea
Gadara
Gadarenes
DECAPOLIS
Jordan River
SAMARIA
Samaria
MT. EBAL
Sichar
Jacobs Well
MT. GERIZIM
Gerasa
Joppe
Plain of Saron
Arimathea
Lydda
Ephraim
Philadelphia
Jericho
MT. OF OLIVES
JERUSALEM
Bethany
Azotus
Bethlehem
Ascalon
JUDA
PEREA BEYOND THE JORDAN
Machaerus
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THE TEMPLE OF JERUSALEM AS REBUILT BY HEROD

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2nd Journey
3rd Journey
Voyage to Rome
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Capua
Puteoli
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Dyrrachium
Thessalonica
Amphipolis
Philippi
Berea
Neapolis
Apollonia
THASOS
Troas
Assos
Mitylene
CHIOS
Smyrna
Corinth
Cenchrea
Athens
SAMOS
Miletus
PATMOS
COS
Ephesus
Thyatira
Sardis
Philadelphia
Rhegium
Syracuse
MALTA
CRETE
Fair Havens
Cyrene
CYRENAICA
Alexandria
Mouths of the Nile
Byzantium
Adrumythium
Pergamos
Tavium
Ancyra
Antioch
Iconium
Derbe
Lystra
Attalia
Perga
Patara
Myra
Rhodes
CYPRUS
Salamis
Paphos
Tarsus
Seleucia
Antioch
DAMASCUS
Sidon
Tyre
Ptolemais
Caesarea
Joppe
JERUSALEM
DEAD SEA
MT. HERMON
MT. OLYMPUS
ADRIATIC SEA
BLACK SEA
MEDITERRANEAN SEA
ITALY
SICILY
MACEDONIA
ACHAIA
THRACIA
BITHYNIA
PONTUS
MYSIA
ASIA
PHRYGIA
GALATIA
LYCAONIA
CAPPADOCIA
LYDIA
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